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THE SOUTHWESTERN

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Editorial Notes.

Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.
Our life is a dream, our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millenial year
Rushes on to our view, and eternity's here.
O, that each in the day of his coming may say
"I have fought my way through;
I have finish'd the work Thou didst give me to do."
O, that each from his Lord may receive the glad word,
"Well and faithfully done;
Enter into my joy, and sit down on my throne"

Happy New Year and many returns.

Review the past, and profit by its lessons, preview the future and advance with faith.

"Confidence in an unfaithful man in time of trouble is like a broken tooth and a foot out of joint."

"I shall give to the SOUTHWESTERN twelve subscribers next year." Rev. F. D. Bowers.—Who can read these constant words of cheer and be content to take no hand in this good and noble work?

One of the most hopeful signs with which we meet in our work, is the universal request to correct mistakes. Men who can admit the possibility of their being mistaken and ask for correction are in a most hopeful condition. We always try to correct when we find them.

Let all our people look back to the vows they made on the 1st of January 1884, and they will thereby find that it is possible to fall from grace. The only preventive to a recurrence of this experience in the year 1885, is to be secured by watchfulness, prayer and a life of faith in the son of God.

Through inundations and conflagrations, prosperity, and adversity, sickness, and health, abundance and limitations, joys and sorrows, sunshine and shadow, rest and labor, hopes and fears, faith and doubt, peace and confusion, politic opposition and social anxiety, Christian endeavor and Satanic opposition, we have come to the end of 1884.

Bishop Mallalieu is busy at work. His first Sabbath was devoted to pulpit service at 11 a.m. in Asbury and at 7:30 in Union Methodist Episcopal Church. The former is white and the latter a colored congregation. He is to preside at all the Louisiana Conferences, and will make a good impression here.

Faith is not an ordinary act of the mind, but a special act of grace, whereby we are enabled to receive and trust God.

Pennington, Texas, Dec. 20th, 1884, Marshall W. Taylor, Sir—"Since your election to the SOUTHWESTERN, the column devoted to 'Domestic Hygiene,' is well worth the $1.50. Yours truly, J. C. Carter."—The writer for that department is an eminent Christian physician.

Justification is the knowledge of pardon for past sins, regeneration is the operation of God within us by which we are enabled to do right, and sanctification is the perfection of the work of regeneration so that we will desire, and aim only to do right; arm yourself with these and go boldly forward into the mysterious depths of 1885.

Mr. George W. Cable's article on "The Freedman's Case in Equity," which will appear in the January *Century*, is a timely contribution to current literature in the light of recent discussions in the Southern papers. Mr. Cable, who is a Southerner and an ex-Confederate soldier, calls upon the white people of the South to make the position of the black race not that of "freedmen" but of "free men."

Messrs. Phillips & Hunt, 32 Natchez St., New Orleans—Please send, by mail or express to my address at this place, as many "Plantation Melodies" as the inclosed $3 will buy. My wife wants them for Christmas presents for the children. I am a member of Kansas Annual Conference, was in the "regular work" for 22 years; am now on supernumerary list, and live with wife, son and daughter in law and family; manufacturing lumber, preach occasionally and try to furnish the people with a wholesome example of liberality, fidelity, impartiality, promptness, temperance and industry. In these things I have the aid of my wife, with whom I have lived in Christian love for fifty years.—A minister, whose name we withhold wrote the above letter to our office it has a higher worth than its financial value.—[ED.

The Negro at the Centennial

"The sun do move." If not the sun the Negro does and upwards too. Scenes at the Great Centennial Conference in Baltimore. Note first the center of the platform. The man who occupies the chair as president of this session is Bishop J. P. Campbell, of the African M. E. Church, a short, stout man, with smooth and pleasant face, short, gray hair, and as black as night. He is a prompt and skillful chairman. A full blooded African, presiding over a Conference composed of delegates from all Episcopal Methodism, held in the once slave state of Maryland! Yes, and receiving respect equal to that given to any other president. The world moves.

Almost in front of the chairman and within the altar rail, sits Dr. B. T Tanner, of the African M. E. Church, the other Assistant Secretary. Dr. Tanner is about as tall as the presiding Bishop, not quite so heavy in body, and in color about midway between the presiding officer and the other secretaries. He is a ready speaker, an able writer, and at present editor of *The Review*, the only magazine of his church. Such are the officers.

Dr. Marshall W. Taylor, was Invited to Read a Paper at the Centennial.

The work of a delegate was in one case only to listen and enjoy. The programme cut and dried before hand, gave no place to any colored men belonging to the Methodist Episcopal Church. Although there was a fair proportion of colored speakers, they were all selected from the colored denominations. Perhaps when the next Centennial comes, the Committee of Arrangements may awaken to the fact that there are colored members of their own denomination, represented by colored men, the peers not only of any in the African and Zion connections, but the equals of their white brethren as well. The complaint is not ours, but a general one, although we have noticed the disposition on the part of many of our white Methodists to pet the preachers of the colored denominations and slight the colored preachers of their own. It would have looked much better if Ex-Senator Revels or Dr. Marshall W. Taylor had been put on the list of speakers. — *Delaware Conference Standard.*

The Committee on Arrangement of programme did just what the *Standard* says it should have done. Dr. Marshall W. Taylor was appointed a delegate by the Bishop, and requested to write on the subject of "The mission of Methodism to all classes," by the committee. They excused us from this duty, only upon our own peremptory request. The whole arrangement was wisely planned to avoid even the semblence of partiality in any direction. Our Church has been conducting interests which have an influence, and a direct effect wider than the Church itself, reaching even to other churches. This has made it needful for as much fraternity as possible to be cultivated between the different churches and our own. And if any mistake has at any time been made in this direction, the time for it and of it is now passed forever.

The colored branches in Methodism and some other denominations were ahead of us at the start in their wealth of well educated, and well known colored men. Many of our leading white men were educated in the same schools, at the same time, with some of these colored men, as for instance Dr. R. S Rust, and the late Henry H. Garnett, and Dr. Purvis went to school together; and these causes have led to a seeming preference for others even to an apparent but not real discrimination against men of prominence in our own Church. But the end is at hand, we have now as many and as highly cultivated colored men as any of them. Our sons will be there when the bi Centennial celebration shall awaken the echoes, and recall the shades out of the depths of two centuries of American Methodism.

We thank the *Standard* for the real interest it has taken in our welfare. It is a good paper, very useful to the extent intended, and has an editor who does not fear to look the world in the face, and speak his *real* mind. We should have been in Baltimore but for the coming of our conferences at the same season with it, making our presence absolutely needful here in the South.

Hon. Richard T. Greener, of Washington, D. C., has placed this office under renewed obligations to him for valuable African documents sent us, concerning Liberia. He is an honored friend and to our thought the leading young man of the country in secular and political matters.

Extract of the Great Sermon Preached at the Centennial Conference in Baltimore, Md., Dec. 9th, 1884.

BY REV. RANDOLPH S. FOSTER, BISHOP OF M. E. CHURCH.

The wealth of the rich enables them to live better than the poor, to wear finer clothes, to have more home comforts, to surround themselves with elegance and state. Who shall say that it is wrong? But the rich man does not stop with this. He assumes to be better than the poor man—lifts himself up with pride, neglects him, oppresses him by his arrogant treatment.

The poor man must not cross his threshold. He must stand like a menial at his gate. He must take off his hat when he comes into his presence. He must be humble and deferential even when he asks for his own, and thankful when he gets it. He must live in his humble home and be content with his scanty fare. Must learn to deny himself and see his children put to disadvantage without complaining or aspiring to anything better. He is poor—these are his lot—they are good enough for him. He must be cheerful and not mar the happiness of his rich neighbor, often his oppressor, as he goes bowing with age or indigence to the grave. A great gulf is dug deep and impassable. Is there no wrong? Because there is no legal claim, is there therefore no claim?

He turns to the Church of God. Here at least he says, I shall find a refuge. It is my Father's house, with whom there is no respect of person. These are my brothers. They will not add to the bitterness of my poverty, by frowning upon me, or turning away with disdain, as we kneel together before our common Father. He approaches its door and finds it closed—finds that even his Father's house has no place for him, that he is an intruder, that even Heaven seems to have discriminated against him. Is it any marvel that he does not return—that the masses do not attend the churches—that they grow savage at what, to them in their hard lot, seem the hollow names of priest and temple?

How is this great gulf to be bridged? You Christians have no greater practical question before you than this. There must be an answer found or the masses will never be reached—they will drift farther and farther away, and Christianity itself will be one more added to the long list of failures. But the answer will be found. God will yet have a Church that will solve this perplexing riddle. The cure will not come from human legislation. It will spring and flow forth from the altars of God when He shall have better and wiser children than we are.

It is idle and worse than idle to say the doors of the churches are not closed. In the large towns and cities many of them are as effectually closed as if guards were set about them. It is impossible to evade the responsibility. We may ignore the question, but we cannot escape the solemn consequence.

The school and church are essentials which the money of the rich must provide for the poor and aid to support when they are provided. The Church with all its benefits is the common property of God's children, saints and sinners. To exclude any of them or fail to provide for them is a practical denial of Christ. To set up distinctions at the altar when we assemble to worship a common Father is a reproach to Him and a sin against His children, who are in His sight equal.

No one can assume in the light of prudential history that it is wrong to build magnificent churches. The temple, built under God's immediate direction has never been surpassed in costliness, but it made no distinction between the rich and the poor. If for any reason costly churches, built to meet the tastes of the refined and wealthy, shall prove practically to exclude a large class, then we must provide plainer structures in which they will find greater freedom and comfort, and we must preserve the option in every case so that all will be accommodated with freedom of access to any and all of God's altars as they may elect. The perfect freedom of God's house is the rule. Liberty of election of the place of worship, bringing it within the convenience of all—the point of adjustment. Thus all can be accommodated with a free place in the house of God as their circumstances and proper tastes may dictate. With such provisions congregations will adjust themselves.

The theory is not impracticable. It is practicably realized in all the old countries and among Protestants and Romanists alike. It is left for the plain democratic people of liberty loving America, people who deny aristocracy, who proclaim in their constitution the doctrine of human equality and for Christians—Protestant Christians, who claim pre-eminence for Christly character, to set barriers of class distinction at the door of the sanctuary of God. The burning shame falls upon Protestants recreant to our royal antecedents, it comes home to us. How can we answer for this? Who is it that hath said: "My brethren have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a man in vile raiment, and ye have respect to him that weareth the gay clothing and say unto him sit thou here in a good place, and say to the poor stand thou there or sit here under my footstool; are ye not then partial in yourselves and are become judges of evil thoughts. Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love Him. But ye have despised the poor."

Various expedients are proposed—the establishment of missions, the employment of tract distributors, street preaching and a multitude of such things, all of which point more to the defect than to the remedy. What they want and what they have a right to have, and what they must have, and what their fathers and sons will see that they do have, is the whole Church, and not a beggarly crumb only from its table, and that given in a way to be unsavory and to hurt rather than to help. Any perfunctory attempt to meet the want will fail. His church, pulpit and pew, will yet go, with warm and generous love to the perishing, will cease to be exclusive, will open generous doors to the highways and hedges, will break down all barriers, and God's pure and neglected children will be welcomed to his house. The standing reproach will be taken away. The fountain of healing will flow from the altars of God, but it will be when Christian preachers and people mean to save men. What is wanted is honest love for men—honest desire to be brotherly. The problem is a hard one, but this will solve it. Love is the mighty elixir. There is no love for men. Love will devise ways and means.

The Church has but just one work and function on earth. It exists as the Kingdom of God among men. Its real components are regenerate souls. It is the body of Christ still living on earth. Its functions is to build up and perpetuate a divine and holy commonwealth. Men are perishing in sin and ignorance. Its work is to save them—the completion of the work for which its founder came into the world and laid down his life. It is not a house of ease or elegance for rest merely, or for comfort or delectation. It is a divine community in which every member is filled with inspirations and loaded with duties. Its very genius and law is self sacrifice. Its worship is work and its work is worship. It builds itself by building others. It lives by the day. It cannot lay up a store to-day that it may rest to-morrow. It must be forever busy—busy in the home, busy in the highways, busy in the sanctuary, busy with its hand, busy with its money, busy with its brains, busy rolling back wild sorrow, busy rolling in the day; busy, and brave, and generous and hopeful—never wearying or despairing. Her honor is her work and her work is her honor.

Two colossal sins are cursing this nation with a blight as the boils or bloody water of Egypt. These are religious caste and intemperance. Against the latter of these God has raised a band of holy mothers to combat, and of the struggle there can be but one issue, the final overthrow of this herculean crime. Against the other Bishop Foster has deliberately hurled all his mighty powers of soul and culture. In this sermon it is not color caste but *money caste* Poverty is an outlawed character, be the possessor white or black, and the whole church of America has given too much ground to the sway of this hydra monster. But now the war upon it is real. The keynote comes from the pulpit of the nation. It is the accumulated wrath of a hundred years of Methodism uncorked and poured out without stint upon the doomed remains of putrid and all corrupting slavery. We are sure this will bring a happy New Year to our readers, as they trace in it the sign of the times as clearly depicted as if written across the open heavens in living light, relieved by a background of beaten gold. Bishop Foster has stirred the sluggish blood of American Christianity to a quicker motion, and mighty good results therefrom, and borne thereon linger, but will not slumber, just ahead. Hail, mighty son of Methodism! Verily the mantle of Simpson has fallen on his princely shoulders. Hail, all hail.

When any of our readers visit the great Exposition in New Orleans, we request them to attend Ames Chapel, corner St. Charles and Felicity streets, and thus cheer the heart of Pastor Thomas Stalker. He has gone into a rather barren and unpromising field, but is hard at work, trying to develop the germs of good things that may yet be hidden. He is an able preacher, a good and pious man, and we hope for his success.—*Michigan Christian Advocate.*

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From the Districts.

Ohio District.

REV. JOSEPH COURTNEY, P. E.

This district has suffered immensely financially from the general suspension of business. Ohio is a great manufacturing State. The principal portion of our work is located in manufacturing cities and towns. The shutting down of these establishments in consequence of the presidential election works hardships to the church and people generally. The long continued low stage of water in the Ohio river has had a great deal to do with making times close, especially in the river cities and towns. The district, however, is progressing admirably well, the benevolent interests are not neglected, and the brethren are now beginning pro tracted meetings with visible signs of spiritual success. In the line of material and permanent progress a good work is being accomplished. A neat church edifice has been purchased and paid for in Cleveland, Ohio; it is located on Ferest and Garden streets. We are greatly indebted to Revs. J. B. Cary and Wm. Sampson, and others, for valuable assistance financially. Rev. James H. Payne, the unparalleled worker and church builder, is the pastor. He also has $117 in treasury for purchasing church property in Elyria, Ohio.

At Madisonville and Milford, O., new church lots have been bought at both places, and the church buildings, which were in out-of-the-way places, are being moved and re-erected on the newly purchased sites. Rev. Charles H. Pyles is pastor.

At Delaware, Ohio, a splendid church property has been purchased; it is in a beautiful location. The outlook for our church there is very favorable. Rev. W. T. [illegible], the pastor, is pushing things with energy and interest. Bowman Chapel, at Aberdeen, Ohio, has been freed from debt at last, through the judicious administration of Rev. Jacob Allen Ross.

The church at Mayslick, Ky., is being raised and otherwise remodeled, which will be very beneficial in every particular. Rev. Geo. W. Reed is pastor.

The new Scott Chapel at Maysville, Ky., is about ready for the congregation to worship in the basement. It is built after Church Extension plan No. 14. For beauty, durability, and architectural finish it is considered by the citizens generally to be the best church edifice in the city. Rev. J. W. Moreland, the pastor, has a good working membership and congregation, by whom he is much beloved.

Rev. W. S. Lankford, who was stationed at Union Chapel, Cincinnati, O., has been transferred by Bishop Bowman to Little Rock Conference and stationed at Little Rock, Ark. Rev. N. A. Elliott a supernumerary of Lexington Conference is his successor. Also Rev. J. J. Holland, of Steubenville, O., on account of too much northern latitude and ill health has been transferred by Bishop Walden to Central Alabama Conference, and stationed at Decatur, Ala. He says that he will not be able to leave for his new field of labor before the middle or last of January, 1885.

Lexington, Ky.

Morristown District Conference.

BY REV. D. W. HAYS.

On Thursday the 27th inst., the Morristown district conference convened in Greeneville, Tennessee, a quiet village, noted as the home of ex-President Andrew Johnson. The [illegible] of the kind which [illegible] to have a warm [illegible] travels. We [illegible] which the session was [illegible] substantial Home [illegible] as an audience [illegible] the town. It should [illegible] that it was here [illegible] presiding elder, Rev. S. J. Harris, and the duties of the secretary were satisfactorily settled by Rev. F. L. Donohoo.

The usual routine of work occupied the attention of the conference the first day until 11 o'clock a. m., when an interesting thanksgiving service was held. Remarks were made by F. L. Donohoo, S. J. Harris and the writer. The audience was not large but it could be easily seen that the few present entered heartily into the spirit of occasion. As the two following days were devoted to the session, ample time was allowed for the hearing of reports, and the discussion of the several topics brought forward.

The financial condion of the district was considered but it was found impracticable to adopt any plan for its improvement. Had there been a better attendance of pastors and other members of the body, something very desirable might have been devised along this line. It is to be hoped that proper attention will be given to the Disciplinary requirements respecting the collections, and that our people on each charge and circuit will show toward all benevolent causes a liberality that shall indicate the existence of a spirit of Christ-like self denial among them. We ought to strike for something grand in our Centennial year.

Rev. W. A. Ghannon, a local preacher, of Asbury Methodist Episcopal Church, Washington, D. C., was present with us and made a very favorable impression. The elder has appointed him to supply the Johnson City circuit.

Our people at Greeneville know how to sing and they do it. They certainly deserve credit for the excellent rendering of choice hymns, and melodies. That they can sing so well without the aid of an instrument, demonstrates that poor singing in our churches is not justifiable on the plea that the congregation is unable to purchase an organ and pay a performer.

Sister Morris, who acts as volunteer sexton, seems to be a leader among the young people. She owns a nice home near by the church where Methodist preachers are sure to find a welcome at all times. Elder Harris and the writer were the guests of Mr. Rufus Vance, one of the oldest residents of the place. He has been janitor of the of the court-house at Greeneville ever since the war. He is a hard working, industrious man, and owns several lots in town, besides a good farm in the country. From him we learned much useful information respecting the condition of our people in that locality. Harmony exists between them and the whites. Not a few own property in real estate. They have a flourishing school, which demands the service of two teachers. There are three churches with some prospect of another not a great way off. The pastor of our church, Bro. A. Gillespie, is not lacking, it seems, in earnestness. The arrangment for the entertainment of the conference was all that could be expected.

Rev. J. S. Hill, president Morristown Seminary, was prevented from being present, on account of sickness in his family, much to the regret of the conference. He sent a communication, however, which showed the school to be enjoying unusual prosperity. He urged upon the brethren increased diligence in the work of advancing our educational interests throughout the district. We all were made sorry by the news of Bishop Wiley's death. He was held in high esteem for his noble Christian character, and his memory will be cherished by us with tender regard. The deep interest manifested by him in our welfare at all times, and under all circumstances will give his name a warm place in our hearts.

The conference will hold its next meeting at Coal Creek, near Clinton.

Knoxville, Tennessee.

The French Chamber of Deputies has adopted resolutions opposed by the Government fixing the [illegible] of senators, and providing for their election by suffrage [illegible] scrutin de liste.

Letters from the Pastors.

Rev. Geo. A. Sissle, Sharpsburg, Ky., writes: "I have learned, as never before, the meaning of the Master's words when he said, "I send you forth as sheep among wolves." I have also realized as never before the comforts of the blessed promises The Lord has been my helper, and whatever has been accomplished through my administration the praise belongs to him. I only feel to be an humble instrument in his hand. I have endeavored to give myself wholly to the work, and do my best by my Master's help to build up his kingdom; and if there have been any mistakes or errors they have been of the head and not of the heart. I have nothing to regret of being appointed to this work, as it has all been made plain to me as being a divine appointment. There was a work for me to do here, and I have tried to do it, and if I have not I stand chargeable to him that knoweth all hearts, for he hath said, my dear brethren, our work shall be tried as by fire. Feeling my work mostly accomplished in this place, I am ready to turn it over to another, and pray sincerely that success may crown his labors, and that he may carry the work on to perfection. The future is bright; and allow me to say the harvest is great and the laborers are few; there is yet a great work to be done in Sharpsburg. I have given myself to the itinerancy of this great church. I am now only waiting orders. There have been some cloudy days and dreary seasons, but in the midst of them Jesus has been on board stilling the tempest and guiding the old ship. I and the official members have had a pleasant season in our official relations. There has been peace and harmony in all our deliberations and union in action. The flock which has been committed to my charge by the assistance of the sole pastors, has been diligently watched and cared for. The Sunday-school, which is to be the future church, has nowise been neglected, but on all occasions has been carefully cared for and especially instructed in those things which we conceive to be the most beneficial. Our school at present is in a good condition, which you will conceive so to be when our beloved superintendent shall have reported. There have been 31 received into full membership this conference year; excluded, 8; died, 3. For the three years received on probation, 105; into full membership, 48; probationers dropped or unknown, 43; list who remained on probation, 14; received by letter, 5; dismissed by letter, 8; excluded from church, 9; died, 6; number of full members, males, 25; females, 59; total, 84. Financial report for the three years up to date:

FOR 1882.

For church	$697 85
Pastor	165 24
Presiding Elder	32 00
Benevolent	17 00
Assistant preachers	39 00
Traveling expenses	4 85
Total for year ending March	$921 29

FOR 1883.

For Church	$456 92
Pastor	200 00
Presiding elder	32 00
Assistant preachers	42 00
Benevolent	32 00
Total for year ending March	$762 92

FOR 1884

For church	$369 73
Pastor	281 65
Presiding elder	50 00
Assistant preachers	48 21
Benevolent	32 00
Incidental	88 22
Central Tennessee College	8 00
Children's Day	8 00
Sabbath-school	25 00
Total for conference year, up to Dec. 8	$910 40

Grand total for 3 years to date..$2,594 61

I solicit the prayers of the conference.

Rev. C. H. Pyles, pastor Milford Circuit, Ohio, writes: "The new building of Second Methodist Episcopal Church in Milford is nearly completed. The old location was an exceedingly unsuitable one, and last summer the members and friends of the church undertook to move it from what was known as "Happy Hollow" to this place. Our fourth quarterly meeting will be held in the edifice, and Rev. Joseph Courtney will preach the opening sermon. We have been greatly aided by the following brothers and sisters, with others of the charge, viz: Bros. Henry Broadus, Henry Clay, Marcus Thornton, Theodore Wilson, and Sister Thornton. Sister Thornton's services has been unexampled, and her value to the church and cause can not be estimated."

Rev. W. P. Forrest, pastor of Pleasant Plains Church, New Orleans, writes: "I was appointed by Bishop I. W. Wiley, at the annual conference held Jan. 30 to Feb. 4, to Pleasant Plains M. E. Church. I entered immediately upon my work and had a pleasant presiding elder, and every quarterly sermon was instructive and good. We had Baalam and old Jezebel to fight the whole year through, and, under God, we can say, at the closing of the fourth quarterly conference, that we have captured them, the Lord has delivered them into our hands. And just now we feel that another year's work will make this church what it ought to have been for the last seven years. They have eaten our bread, used our conference money, and have lifted their heels against us. On the 21st inst., Presiding Elder Cushman preached at 7 p. m.; the words of his text were "Lord revive thy work." Every word was a nail driven in a sore place. We earnestly pray that the conference will give us Presiding Elder Cushman another year A warrior in the field."

Rev. W. H. Jackson, Brenham Circuit, writes, Dec. 10: "Since I left conference, with the aid of Bro. Caise Bell, I have completed the parsonage and moved into it. It is a neat little mansion 12x14 in first room, 8x14 in second, and built upon an acre of land near Pleasant Grove that was recently donated by Bro. Kiah Roberts. Sunday, Dec. 7th, was a time of refreshing. One joined by recommendation. Pray for us. I herewith send you five new subscribers."

Letters From the Laity.

Miss Lena Boyd, Lewisport, Ky., writes: "We have just held the first centennial meeting in the Bowling Green district of the Lexington Conference, We had a glorious time, The Rev. R. W. Crumbaker preached to us, on the history of the Methodist Church. The church loves Mr. Crumbaker, and the Rev. A. Booker also, who is our presiding elder. We raised $7 for the cause. Rev. R. W. Crumbaker has been with us nearly two years, and has done a great deal of good. Our membership numbers 24 now. We have closed our protracted meeting. There were three conversions. We had to close our meeting on account of the sickness of the Rev. Mr. Crumbaker, our pastor."

J. C. Davis, Esq., Sharpsburg, Ky., writes: "The Lord has blessed us bountifully this year, and we thank him for sending us such an able minister of the Gospel. Under the administration of our beloved Bro. G. A. Sissle we have persuaded 31 souls to believe in Jesus Christ, and are now telling the story of Moses and the Lamb. Though only a handful in number we have collected the following sums: For pastor, $281.65; presiding elder, $50; assistant pastor, $48.21, benevolent $32; incidental, $88.22; total $530.08. On the part of the pastor there has been no stone left unturned, and apparently from the work done, not an hour fooled away, and we know that he is well enough known by you for us to say more in the way of praise, but suffer us to say a few words in the way of eulogy about this earnest worker. Morally he is as square as a cube, go up to him on any side you may and you will find him the same George Sissle; he is a loyal-hearted gentleman. Spiritually he is a Christian from the center out, a living Clavichord; in short, he possesses a constellation of ministerial virtues, and among his flock, like Paul of old, he is not only willing to impart the Gospel but puts his own soul in the bargain; his greatest joy is in laboring much for the salvation of men, and with his broad, far-reaching ideas, and go-ahead ambition, he has led like a hero in the strife, and gave us a long pull for palace beautiful. Oft times when it seemed that everything worked against us, when tempted to sin, when it seemed that everything went by way of contraries, by seeking his presence and holy counsel, there, from the depth of his soul came bubbling up that water of fervent devotion mingled with that fatherly counsel truly a balm for our woes, strength to our wearied soul, bread in time of hunger, an oasis in a desert. May God bless him. We ask an interest in your prayers, and we will tell the story more elaborately on a day not far distant."

West Texas Conference.

Report of Presiding Elder Waco District.

BY REV. S. GATES.

Bishop and Brethren:— It is impossible to name the year that the work on the Waco district was in a better spiritual condition than now. On every charge there has been a number of conversions. The financial condition of the work is not as good as in former years; shortness of crops is prevelent through my district, some farmers will not make one bales of cotton to 15 acres. Nearly half of my preachers have raised their assessments. W. J. Mitchell at Bremond, has built a church this year that will be worth, when completed, $1,000. There is a small debt hanging over it. There are two churches on the Calvert work, one was blown down by a storm not long since, but B. F. Smith, the pastor, has rebuilt it.

At Dallas $59 is on hand for church improvements early next year. Bro. Young, the pastor has had 16 conversions this year. Rev. A. R. Norris was appointed by Bishop Andrews but left his work, and thus Rev. C. Young took charge. On the Denison and McKinney work there are three churches. We instructed the pastors and trustees of the church at McKinney to sell the church and property, as the members were few and hope for growth all gone. A nice church at Davison has been built and will be worth $1,000 when completed. Rev A. Lockhart, pastor of the East Waco work, has accomplished very little and comparatively nothing in the way of improving, but has had thirty odd conversions. Rev. D. C. Lacey, a local preacher, was stationed at Fort Worth and Pilot Point, in Rev. C. Young's stead.

Rev. Jefferson Buell on the Groesbeck mission has done very little good in the way improvements He has had thirty-three conversions The spiritual condition of the church is good and all the converts joined our church. At Hubbard City and Antioch, Alfred Brown has made no improvement, but had ten conversions, all of which joined our church. He will attend one of our high schools next year. Kosse is a new work, Rev. James A. Hall labored there this year. A church lot has been purchased and twenty-five members gathered.

Rev. A. Taylor has charge of Rifle Point and Majors. This is also a new work; eleven conversions were made, and all joined our church. At Marlin and Big Creek Bro. Dr. Humphires is pastor. There are two churches on this work that were in debt but he came near paying it all out. He had eight or more conversions. On the Marlin Circuit Rev. G. Wilson had 28 conversions, and cleared the church of debt. There are good churches on this work. At Mexia Rev. Willis Medlock made no improvement. He has had 4 or 5 converts. Milford and Chambers Creek has no church, but Rev. A. Brack has purchased a lot and has $161 of good subscriptions, and will build soon; 13 converts were also had and all joined our church but three. Rev. G. Bragner has not done much at Spring Hill in the way of paying off debts. He had 12 or 14 conversions this year. On the Waco mission Rev. Wm. Brown has had something near twenty conversions. St. James, Rev. J. R. Carnes, the pastor had to labor under a great many discouraging circumstances, first in the early part of the year he was called to mourn the loss of his old mother, and soon after his affectionate wife, then followed his only child; otherwise he has done remarkable. Old church debts have been paid, and 4 church lots bought at the cost of $600 and paid for. Thirty-nine conversions were made and quite a number added to the church.

Waco, Texas.

Report of the Presiding Elder, Austin District for 1884.

BY C. L. MADISON.

We began the year's work with 1622 full members, and 143 probationers. The statistics in our printed minutes will show more than this number for 1883 but they are wrong and here is the cause. In the first place it will be seen that the Austin mission is reported twice in the same statistics. Once as having 171 full members, and again as having 122, this last number is or was correct, in footing up both of these numbers was counted, which gave to that circuit 172 more members than was there. Again, McDade and Elgin is reported as having ninety-six members, when there was no such appointment; there was such a one but it was changed to McDade and Giddings, at the conference of 1882. It is reported as Giddings and Burton and had 68 members; these two numbers were put in and added together, when the ninety six should have been left; also Wesley Chapel reported 500 members, when they had only 450, (the pastor, Bro. Swann said so himself). There was a report of three members on the Bastrop circuit, when there was not a member. Now let us add these together and see what we get: Austin mission, 172; McDade and Giddings, 96; Wesley Chapel, 50; Bastrop circuit, 3; here is the result, we have 321, more full members than any one knows anything about. Well, what is the cause of such a mistake as this? I answer, first the statistical secretaries take the old minutes each year and write the names of the stations and circuits from them, and there being no report from that place they put down the membership of the previous year, and then they find the new report under a new name and put that down, so they report the same people twice. Well, some one says why do you change the names of your circuits so often? I answer, our people are not settled, they move from one place to another, and the church must move with them if she would do them any good. They live on these large farms in great numbers, they cannot buy the land, and as they get able they move off and buy homes, and here we build our churches, and settle down to stay. These facts will not seem strange to a Bible reader, "The Tabernacle must be moved until we reach the land of promise." Secondly, the reason of the false report is, the preachers sometimes add the names of all they receive into the church to those they find enrolled when they take charge of the work; they take no notice of those whom they expel or that move off or die. Some of them are afraid to make the proper report for fear there will be a falling off in the membership they represent.

Now the work for 1884 is as follows. There was 341 conversions, 350 additions to the church on this district. Last year there was twenty-four Sunday-schools with 977 scholars of all ages. This year we have twenty-seven schools and 1218 scholars of all ages. These figures will show an increase in both church and schools. Our benevolent collections last year were $277; on this district this year they are $369; on this district last year we raised for building and improving churches and parsonages $2,409; this year we raised $2,886, for that purpose. Last year's reports shows $2,697 raised for ministerial support; this year the people paid for ministerial support $3,299; so there will be seen a great increase in the financial condition of the Austin district. As this is my last year as presiding elder I hope to be able to make a better report

than ever. Brethren, look to the Lord and work for the lead.

We are sorry to loose Bros. Henderson, Robinson and Mosely out of our district, they were all good workers. Elders Carmichael and Davis may count on them for all they can do. We got for them Bros. W. J. Mitchell and A. Brack, they must be a power as we had to give two for one. I will do my whole duty as presiding elder, the Lord being my helper. I mean success and must have it. Pray, read and preach, brethren, and victory is ours. Yours in Christ Jesus.

Austin Texas, Dec. 11, 1884.

Reports of Committee on Memoirs.

BY REV. JACKSON CAESAR.

We, your committee on memoirs beg leave to report, after careful examination find that Mr. Jackson Caesar was born in Louisiana in the year 1829 and came to Texas in the year 1845, but can't find out the time of his conversion. He joined the conference in the year of 1879, and was an active member of the same, going where and when sent. At the conference of 1883 at San Antonio was appointed to Wharton and Caney, where he died in a good work. He became ill September 16th, 1884 and on September 21st he departed this life in peace with God and all mankind.

E. COGSWELL,
A. B. NORRIS.
Committee.

Report of Committee on Periodicals.

We beg leave to report as follows:

Whereas, The SOUTHWESTERN CHRISTIAN ADVOCATE is the official organ of the Methodist Episcopal Church, especially among the colored people.

Whereas, It is the medium through which we as a body of [illegible] preachers can communicate our thoughts and transactions, and

Whereas, a number of us are in debt to the Book Concern and do not wish to embarrass the paper by plunging it in debt nor sink it into oblivion; therefore, be it

Resolved, 1. That we will collect the old accounts as early as possible and forward it to Phillips & Hunt, at New Orleans.

Resolved, 2. That from our pulpits we will recommend the paper to the people and solicit an almost instantaneous circulating throughout all of our circuits and stations.

Resolved, That we highly approve and commend the General Conference in its action in electing Rev. Marshall W. Taylor as its editor, and that he as an editor will prove a blessing to our Church in the South, and that darkness will be dispelled and a new light spring up.

Resolved, That we will in every way contribute to the more general circulation of all our Church periodicals and literature.

J. C. MAYS.
E. M. HALL,
WM. BROWN,
J. W. ROBINSON

RESOLUTIONS.

Resolved, 1. That we, the members of West Texas conference, do highly appreciate the wise counsel and [illegible] of our present presiding [illegible] William L. Harris, and hereby assure him our [illegible] prayers and sympathy.

Resolved, Farther that we [illegible] our sincere thanks to [illegible] of Waco for the [illegible] which they have [illegible] conference, and [illegible] them a vote of

H. SWANN,
MACK HENSON,

Dr. A. H. Gilette, agent [illegible] School Union, [illegible] of a [illegible] people of West [illegible] Rev. R. C. [illegible] his traveling [illegible] West Texas

conference tender a vote of thanks to Dr. A. H. Gilette for his benevolent act and sympathy.

J. C. MAYS,
T. M. CARMICHAEL,
MACK HENSON.

To the Bishop and the members West Texas conference—Dear fathers and brethren: We, the undersigned do hereby express our gratitude to God, and high approval of the action of the last General Conference in the election and appointing Rev. Marshall W. Taylor D.D., editor of the SOUTHWESTEN CHRISTIAN ADVTCATE. We sincerely believe that his appointment is a wise and timely one, and will subserve the highest interest of our work the in South: Therefore

Resolved, 1. That we do hereby, pledge ourselves to use our dilligent influence to distribute the SOUTHWESTERN among all our people, and as agents, of the respective charges will use our best endeavors to collect all delinquent accounts.

Resolved, 2. That we do hereby, tender our most hearty thanks to Dr. M. W. Taylor, for his visit to West Texas conference, his good words of cheer, and counsel, and we do welcome him to our conference at any time when in session.

MACK HENSON,
H. SWANN.

Department of Supplies, W. H. M. S., M. E. Church.

OUR NEEDS.

From the North, the North-west, the West, and the South, there comes urgent appeals for help of various kinds. Warm clothing is greatly needed, overcoats, full suits of clothing, suitable for ministers; heavy wraps, and clothing of all kinds for minister's wives, and daughters, for the boys and girls, and for the little prattlers who so much feel the cold; boots, shoes, hose, mittens, gossamers, rubbers, are needed, in short, any thing that we find indispensable to our own wardrobe and home, will be appreciated by these self sacrificing men and women. Send any size and any number of garments. Send bedding and table linen, knives, forks, spoons, or any furnishing for the table that can be safely packed. Let no package go without some choice little things for the minister's wife. Send dried and canned fruits, vegetables and groceries. These will prove a luxury in many parsonages. If not required in the family to whom you send, they will pass them to some one who needs them. Most of our supplies are sent to a presiding elder or to some one who will distribute them.

THE SOUTH.

In the main we need the same thing in the South—furnishings for our "Industrial Homes," supplies for minister's families, clothing for boys and girls, in order that they may remain in school.

BOOKS.

Try to add a few in each barrel. Ministers plead for commentaries, Bible dictionaries, for books in the prescribed course of study. Any thing that will help them in presenting the Gospel truth to the people. Add something fresh or new for the minister's wife and daughters, good books for the boys and girls, magazines and Sunday school papers. Ask your Sunday-school scholars to save the papers, so that they may be made to do double service. Send school books and slates. Send the "Thanksgiving" cheer and the supplies with which to furnish a "Merry Christmas" in every parsonage, Industrial Home, and Sunday-school.

PACKAGES.

It is better to pack in barrels than in boxes. Tack the accompanying card on each barrel or package. Represent the benevolent nature of the work to the freight or express agent. Tell them that most of the companies ship free, and they will hardly refuse to do the same for you. If you can not secure this favor, either prepay freight, or inclose money for that purpose in letter with bill of lading or express receipt. Write a brief, plain, clear letter showing that you consider it a privilege to contribute in any way to the happiness of those who are doing so much for the Church and humanity. Sending this letter promptly, inclosing stamps, ask them to reply and tell you if there are other needs that you can supply.

SPECIAL NOTICE.

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as soon as the goods are shipped send list of contents of packages and estimated value, filled out on the accompanying blank form, to the superintendent, in order that each month's work may appear in "Woman's Home Missions." Examine the supply report each month, and if any mistakes occur please report at once, so that they may be corrected. Do not wait till the close of the year.

A great amount of good has been accomplished through this department. During the past eleven months nearly eight thousand dollar's worth of supplies have been sent to our mission fields. But a comparatively small portion of the Church have so far participated in this work. When each one avails herself of the privilege, we shall no more hear the sad tales of suffering that are constantly coming to our ears—of little children unable to go to school because they have neither shoes or stockings or books—of ministers who, in order to attend their appointments, must wrap themselves in bed clothing to protect them from the cold. No, when we each do our duty all will be make comfortable and happy.

MRS. J. L. WHETSTONE,
Gen'l Sup't Department of Supplies, W. H. M. S. Cincinnati, O.

The party committed to him a sacred trust, but, under the influence of pride and personal hate, he seems to have lost sight of it. In order to show the propriety and justice of this criticism I will mention the fact that just as soon as Mr. Blaine arrived in New York last month General Grant, Mr. Conkling's confidential friend, gathered up his crutches and called on him at the Fifth Avenue Hotel and personally assured him of his sympathy and support. Those who were present say that the old veteran's eyes swam in tears as he expressed the hope that Mr. Blaine would lead the party to victory and success. Mr. Blaine acknowledged to General Grant that it was his duty to call upon him (Grant) first, but stated that a press of important engagements had deprived him of that honor and plersure. Did Mr. Blaine call upon General Grant after his "important engagements" had been met? He did not? Why? I have neither business nor disposition to speak positively on the subject, but it is a settled conviction in my soul that he hoped to be able to pull through without "recognizing" the "Grant faction." General Grant did too much for this country to be snubbed by James G. Blaine, or any other man, without a protest from the people. — *Ex cause of Blaine's Defeat.*

Rev. Dr. Schaff announces that the revision of the Old Testament, after 14 years' labor, is completed, and that it will be published next Spring. A memorial edition in four volumes finely printed and bound will be sent to any contributor of $30 to the expenses of the Committee.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JAN. 1, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Justice not Vengeance.

We submit for the consideration of our neighbors over in Hazelhurst, Copiah county, Mississippi, where Mr. Wm. Simrall was recently called to his door from the midst of his family, at the mid hour of night, and cruelly shot down for the purpose of robbing him of several thousand dollars, which he was known to have in his house, the question whether the arrest and possibly the murder of several Negroes who probably know nothing of the crime, is not more likely to encourage than deter the real criminals. We believe a good deal of lawlessness is fostered by this practice of hanging men because they happen to be Negroes, and in the vicinity of the place where the crime was committed. Would it not be wise, more humane and just to make an honest effort to find the real criminals, and then punish them by due process of law whatever their color? We hardly think that Mr. Simrall was killed by Negroes, and one of the grounds upon which we settle our belief is that Negroes hardly ever go after so large a sum as that which he was supposed to have at his house and for which this robbery was made, something like $1,000. If it had been from one to ten dollars we should have been credulous. The largest piece of stealing that we know of is that of 30 head of cattle which was sold in Macon, Georgia, by a Negro to whom they were entrusted, and who afterwards skipped with the money. But it is not historic of the Negro that he murders for money.

Bishop William F. Dickersom Dead.

The painful fact but not the particulars of the death of the Rev. William F. Dickerson, Bishop of the African Methodist Episcopal Church, in South Carolina recently have been received at our office. Bishop Dickerson was an able, pure spirited minister, true to all the higher instincts of manhood, richly embellished with gracious gifts, and possessed of ripe scholarly attainments. In him his Church has lost a safe, valuable and faithful chief-minister. He was elected to the Episcopacy in 1880 at St Louis. A very successful [illegible] while in this relation held some of the most important charges of [illegible] Simpson, Pierce, Wi[illegible] Dickerson are a grand [illegible] the centenary year to [illegible]

[illegible] possible that some injustice [illegible] Wilson, Sept. [illegible] received [illegible] and [illegible] We [illegible] statements

Greeting and Retrospect.

THE COUNTRY.

The SOUTHWESTERN sends forth its most cordial greetings to all its thousands of friends all over the country. The SOUTHWESTERN wishes for each of you a happy New Year and many returns of it before you go hence, and that your final departure from this life may be the signal for your entrance upon the joy which is to come.

The past has been an eventful year, no matter which way we view it. There were floods, forest-fires, severe cold and burning heat, terrific storms, protracted rains, and drouths. Wild cyclones and electric disturbances, have prevailed in one section or another. The earthquake's ominous gratings was also heard in the land. All these circumstances brought hardships and suffering in the various localities where they prevailed. But such is the greatness of our country in its dimensions that none of these visitations have affected the whole of it at a time; so that while one section suffered from these local afflictions, the sections which were free hurried to the help of their less fortunate neighbors. Thus sweetly illustrating the teachings of Christianity and tightening the cords of National unity.

We have been spared from any widespread epidemic in the country, and have rode harmlessly through a great political revolution. There has been financial stagnation in the great business centres, but the farmers have sustained the integrity of the country and averted the threatened peril by the abundance of their various productions.

THE NEGROES

Have no occasion for alarm at the present aspect of affairs. Fewer have been lynched by lawless mobs or killed in political melees than in any previous year since the war. The growth of public sentiment, the tone of the general press, and the administration of the laws is all more than ever favorable to them. As the old slaves, whose treatment disposed them to premature decay, are passing away, our death decreases while our birth rate increases. Colored doctors are becoming numerous in the country, thanks to God and the Methodist Episcopal Church, and this is reducing the death rate. Turning from politics, partly in disgust and partly of necessity, we are to have more young men of color enter and become proficient in the trades, professions and farming. This will bring money and land, and these will bring the Negroes back into American politics to stay.

METHODISTICALLY

We have reached a grand climax this year. The Church has defined its principles, given large discretionary power to its administrators, and pushed into its second century of life all the better for its age. We have entered Africa with renewed vigor, set a Negro in a higher place to guard our Southern possessions, called the children of our great family together and took counsel for future procedure. The outlook is pleasing. All we need is to trust God, take courage, and go forward.

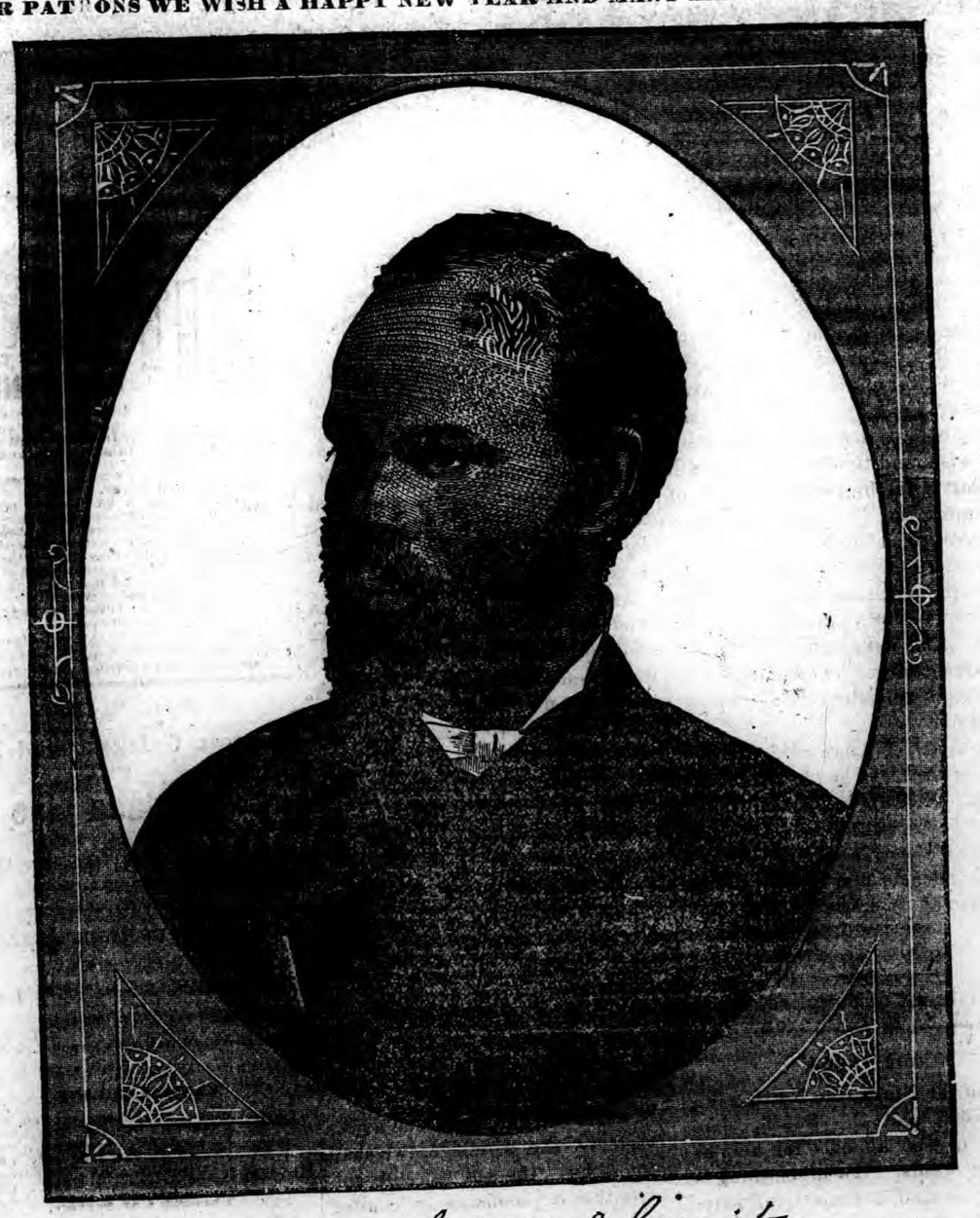
THE SOUTHWESTERN

Has redeemed every pledge it made of fidelity to the Church and especially to the interests of the Negroes therein, and now renews its pledge in all things to stand firmly by those interests. It will hereafter, as heretofore, choose its own methods of procedure, but it may be taken for granted that we will "with charity for all and malice toward none," insist upon doing and having done that which is right, because it is right, and to all men.

OUR WORK.

During 1884 the SOUTHWESTERN has reported every transaction of importance to either the country, the Church or the colored people. It has kept pace with all society, fraternity, educational, political and religious matters. We have reported 247 deaths, 227 marriages, 1230 conversions, 1283 baptisms, $37,383 collections, found 20 lost friends, found work for 15 young men and women, given not less than 8 columns of editorial weekly since June 5th past, held the heaviest

TO OUR PATRONS WE WISH A HAPPY NEW YEAR AND MANY ANNUAL RECURRENCES.



Yours for the cause of humanity
Marshall W. Taylor

cash list of subscribers ever enrolled at this office, and met all expenses at a higher price than ever before. Yet we have cheapened the paper, putting it within the reach of all. Will you not, therefore, lay to a helping hand so that this year may be still better than the last.

OUR SPECIAL CONTRIBUTORS.

Rev. D. W. Hays, Knoxville, Tenn.

Rev. S. O. Garrison, Philadelphia, Pennsylvania.

J. T. Newman, M. D., New Orleans, La.

Mrs. R. S. Rust, Cincinnati, O.

R. T. Greener, attorney-at-law, Washington, D. C.

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Sir Geo. Taylor, Louisville, Ky.

Mrs. Sarah A. Barnes, Nashville, Tenn.

Rev. H. W. Tate, Springfield, O.

Mr. Herbert Clarke, Cincinnati, Ohio.

Rev. W. O. Lynch, Atlanta, Ga.

Rev. I. B. Scott, Franklin, Tenn.

Rev. Joseph Courtney, Covington, Ky.

Rev. Mack Henson, San Antonio, Texas.

Rev, Wilbur F. Thirkield, Atlanta, Ga.

Rev. Geo. W. Wells, Rosedale, La.

Rev. W. H. Thomas, Cambridge, Maryland.

R. F. Boyd, M. D., Meharry Medical College, Nashville, Tenn.

Besides about 1000 other men, women and children, clerical and lay, of the Methodist Episcopal, African Methodist, Zion Methodist, Baptist, Presbyterian, Christian, Unitarian Churches, and those of no church connection. Nothing is taken for granted in this list. Every man has agreed to write, or we have the writing in hand. They are not editors of this paper in any sense. The SOUTHWESTERN has only one editor, and he is the one that the General Conference elected. These writers are free of all responsibility so far as the position of the paper is concerned. No one is responsible for that but Marshall W. Taylor.

One Real Negro Leader.

CIVIL RIGHTS IN THE HOUSE.

Immediately afterward the Democrats were called to face an emergency which was entirely unexpected to them. The bill provides that all charges for the transportation, delivering, storing or handling of property by railroad corporations shall be "reasonable." Mr. O'Hara, the colored Representative from North Carolina, sent up an amendment to insert after the word "reasonable," a provision prohibiting any discrimination by railroad companies as to the treatment, facilities or accommodation of passengers transported from any place in one State to any place in another State, provided that such passengers have paid the same fare, or purchased tickets of the same discription. This amendment Mr. O'Hara supported in a forcible and sensible speech. He said that it was not designed to raise any question of class or color, but it did seem to him that the Congress of the United States, if it had power to legislate in regard to interstate commerce and the transportation of property in such commerce, had the right to prohibit any unjust discrimination in the transportation of persons. The amendment and speech seemed to paralyze Mr. Reagan, who had the bill in charge. He at last found his voice, however, and muttered that the committee had never had under consideration any matters affecting the transportation of persons between the States, and he hoped that the amendment would be voted down. His hope was not realized, for it was carried on a yea and nay vote by 135 to 97, 45 Democrats voting for it. They were Messrs. Beach, Blount, Buckner, Budd, Jamse E. Campbell, Carleton, Converse, Dargan, Eldridge, Elliott, Ferrell, Follett, Greenleaf, Abram S. Hewitt, Hoblitzell, Holman, Houseman, Jones of Wisconsin, Jordan, Lamb, Lefevre, Loving, Lowry, McAdoo, Mitchell, Morse, Murphy, Murray, Potter, Pusey, Rosecrans, Seney, Seymour, Spriggs, Springs, Stevens, Sumner, of California, Ward, Warner, of O., Wilkins, Wilson, of West Virginia, Winans, of Wisconsin, Winans of Michigan, Woodward, Worthinkton and Yaple. Mr. Blount, of Georgia, changed from the negative to the affirmative, in order to move a reconsideration. Of the 41 remaining Democratic votes, three were cast by Democrats from the border States of Missouri, Maryland and West Virginia, while only one came from the territory comprised in the Southern Confederacy—that of Dargan of South Caholina.—Tuesday's *Tribute*.

The SOUTHWESTERN appreciates real Negro leaders, therefore it has held its peace hitherto, and now uncovers before Hon. J. E. O'Hara, the Negro Congressman from North Carolina. He has done something manly and we honor him for it. He stood by his race and with such becoming dignity and legal force presented their claims for justice as to win respect and carry with him the votes of 45 Democrats in Congress, one of them from South Carolina. We foretold calmer sailing than most people expected after the Nov. reverse, and this set forward does not indicate a failure of our prediction. The case is won, and it may not be this tim, but it is coming boys, wait a little longer.

The King of Song.

This title has been well earned and fairly belongs to Phillip Phillips, who as a bird of passage with gilded Christian plumage and soul ravishing songs, has made his way through all countries, among all nations around the globe, singing Zion's war songs as he has marched along. He has just concluded a season of six evenings in Ames Methodist Episcopal Church, of New Orleans, and will now appear in several of the others. All who heard him (and who has not) either here or elsewhere, can testify that his merits are solid and enduring, it always pays to spend an evening with him in song. For his sake and the sake of those who ought to have the blessed influence of his songs upon their hearts, we urge a full attendance in every church each evening while he remains, and performs in this city, and the same wherever he goes, when he shall leave here.

Some new facts of interest are worthy of mention concerning this the only man who has belted the world with his voice in song.

From 1866 to 1884 he has conducted 3,360 entertainments in aid of Christian objects, paying his own expenses and leaving a profit to different charities of $107,520. This large sum of cash has been distributed into every State in the Union, and also in other countries. The spirit of his services are always refining and elevating in character.

In Great Britain and Ireland, he has visited every town of importance from

Cowes in the Isle of Wight,
Dougass in the isle of man
And Wick in Johnny Groat's land.

It is sometimes a source of wonder to the worldly-minded, that a man singing Christian Songs alone could draw audiences sufficiently remunerative to pay all the expenses.

In an engagement of one hundred nights in Great Britain, there were one hundred and twelve thousand and five hundred tickets sold, leaving a net profit (after paying Mr. Phillips) $4,445 for the purpose of establishing Sunday-schools on the Continent of Europe.

At least three thousand of his Evenings of Song have been of financial benefit to local, Christian objects, as he almost always leaves a per cent. for such purposes. By this means he has been of service to needy charities, helped himself along, and above all, left the sentiment of Sacred Song ringing in the ears of his hearers.

A few years ago Mr. Phillips, accompanied by his family, left his home in New York for San Francisco. From thence he visited the Sandwich Islands, New Zealand, the colonies of Australia, Tasmania, Ceylon, India, Egypt, Palestine, the Continent of Europe, England, and then back to America. They were three years on this tour of the world, and five hundred and seventy-four services were conducted during that time.

In Australia the "Singing Pilgrim" was most heartily received, and for one hundred and forty-one nights, lifted his voice in praise and song, to the evident delight of all who heard.

In India, four months were consumed in visiting all points of interest between Madras, Calcutta, and Bombay. The English speaking population is so numerous in the Empire that large audiences greeted him wherever he went.

In Cairo and Alexandria, his songs were listened to with interest by good-sized gatherings, and especially did they cheer the hard working missionaries on their way—who labor so incessantly for God's glory in those far off fields.

Mr. Phillips regards his visit to Palestine as one of the most delightful memories of his world-wide peregrinations. There, in the old city of David, was he privileged to sing the grand "Old Story," and near the supposed manger where Christ was born, did he break forth with his song—

"I will sing of Jesus,
With his blood he bought me;
And all along my pilgrim way
His loving hand has brought me."

Loth to leave the hallowed surroundings of Jerusalem, they journeyed to Naples, stopping awhile at Sicily, and thence over the Continent of Europe.

Upon his several visits to Europe, he has sung in nearly all the great centres, including Naples, Florence, Rome, Milan, Vienna, Prague, Dresden, Leipzig, Berlin, Paris, Hamburg, Bremen, Copenhagen, Stockholm, Upsala, Orebro, Gottenburg, Brussels, Antwerp, Rotterdam, The Hague, etc. etc. Among his latest travels he has sung in every parish in Jamaica, West Indies, and has completed an engagement of fifty consecutive nights in the same building in Amsterdam, during the great Exposition. At the close of this engagement he was presented with a testimonial in the form of an album, beatifully ornamented with silver and gold, signed by five hundred persons, in appreciation of his services.

The question naturally arises when we think of the foregoing facts, how can people of foreign

languages understand his songs, or does Mr. Phillips speak many languages? The answer is simple enough, for his songs are translated wherever he goes, to suit the tongue of his audience, and distributed so that they can follow every sentiment with nearly as much pleasure or benefit as though they spoke or understood the English. He is the author of several books of Sacred Song, aggregating a sale of over five million copies, many of which have been translated.

He has experienced the novelty of singing his songs in English, while the audience joined in the verses in four different languages without discord. He is the pioneer of sacred solo singing, of whom Mr. Sankey says: "I shall ever look upon Philip Phillips as one of the biggest factors of my life, for it was he that opened up to me the wondrous power there is in singing the blessed Gospel of our Lord and Savior, Jesus Christ."

The remainder of his services in this city will beheld as follows:

Friday, and Saturday Dec. 26-27, at Wesley Methodist Episcopal Church; Monday and Tuesday Dec. 29 30th at Union Methodist Episcopal Church; Wednesday and Thursday, Dec. 31st, and Jan. 1st, Mt. Zion Methodist Episcopal Church; Monday and Tuesday, Jan. 5 6th at Clinton Methodist Episcopal Church; Wednesday and Thursday, Jan. 7 8th at Thomson Methodist Episcopal Church. After the 10th of January he goes into Texas and thence home to New York.

The New Orleans University.

After the holiday recess this grand old institution will be opened with improved facilities for the accommodation of students. The aim will be to attain the highest excellence, and efficiency by thorough work. The St. Charles street entrance will be open from 8 to 8:45, each morning, at other hours pupils and all other persons desiring admittance will gain it by ringing the bell. Pupils are expected to be in their places in time for chapel service at 8:45 each morning. Much earnest and laborious work has been required to put the building and grounds in their present good condition, and the SOUTHWESTERN now calls upon all who claim the least denominational pride or interest in our educational work to assist Pres't Hoyt in making the New Orleans University the first institution under Methodist Episcopal auspices in the Southwest.

Through the agency of Bishop Mallalieu, who has taken this school upon his heart, a plan has been formulated by which one scholarship may be secured by each Methodist Episcopal Sunday-school in the city gratuitously, and this if properly appreciated may be extended to each school in Louisiana Conference. The examinations for such scholarship will be held January 5th at 9 a. m. in the University building. It is a precious New Year's gift, who will step forward and take it? Now brethren what we need, and must have is a little genuine old fashioned Methodist enthusiasm over this school in the Louisiana Conference.

Suffer a Word of Exhortation.

To our dear brothers and sisters of the Methodist Episcopal Church residing elsewhere than in the State of Louisiana: You expect to visit New Orleans, spend the winter and attend the Exposition now in full progress. We bid you welcome and will do the best we can in our line to render your sojourn here a pleasant one if we can get the [illegible]. The daily papers here are not likely to do anything towards enlightening your mind upon the [illegible] of God's church. The SOUTHWESTERN is the only paper devoted to that work in this city. We have [illegible] good churches with white and [illegible] colored congregations [illegible] city. Three of the four [illegible] are German, whose pastors [illegible] to preach in English, [illegible] one is an American [illegible] with Rev. Thomas Stalker, of Michigan, as its pastor. These churches and pastors are such as would have the social place in the best circle of Northern people if located there. It will help them to gain their true place in society here if you will visit their churches and lend them the support of your social influence by a full and bold Christian recognition and fellowship. We, therefore, affectionately exhort you, for Jesus' sake, to do this when you come here. Find our office, get information, go where you please, but hold on to our church and thus help us in our Southern work.

Caught Napping.

The *Christian Advocate*, always wide-awake, well posted and scholarly, like the rest of them, fails in its accuracy when it comes to state matters concerning the colored people. The number for Dec. 18, 1884, speaking of Sunday services in Baltimore for Dec. 21, says, "At Sharp Street African Methodist Episcopal Church, Rev. J. C. Price, A. M., of Salisbury, N. C." Now the point we make is that no such church as that exists in the city named. Sharp Street Methodist Episcopal Church, Rev. J. W. Dansbury, of the Washington Conference, pastor, is, we presume, the one referred to, and it is the strongest, wealthiest, oldest and best known Methodist Church among the colored people in Baltimore. This mistake was not intentional, of course, but it shows the necessity of an official paper such as the SOUTHWESTERN is to look especially after these matters.

The Latest New Books from our Book Concern.

HYMN STUDIES—An illustrated and annotated edition of the Hymnal of the Methodist Episcopal Church. By Chas. Nutter. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. 1884. Price, $2.50.

This work is gratefully dedicated to the ministers and members of the Methodist Episcopal Church by the author. It is really something new and exceedingly useful in its line. Without seeming to intend, possibly without knowing it, the author has placed within easy reach of all, and their name is legion, who love and take the greatest delight in singing our grand old standard hymns. It contains not only the hymns themselves, but also a perfect encyclopediæ of those who wrote them. It is a large, well-bound 12 mo volume, cloth cover, red edges, 475 pages, 1117 hymns, 19 doxologies, with full index of first lines to hymns, of authors, of scripture texts, of subjects, first lines of stanzas, and concludes with the ritual. The type is clear and bold. We have read it with profit and interest for its historic as well as its great poetic value. All our people should have it.

"CENTENNIAL HISTORY OF AMERICAN METHODISM"—Inclusive of its ecclesiastical organization in 1784, and its subsequent development under the superintendency of Francis Asbury, with sketches of the character and history of all the preachers known to have been members of the Christmas Conference; also an appendix, showing the numerical position of the Methodist Episcopal Church as compared with the other leading evangelical denominations in the cities of the United States, and the condition of the educational work of the Church. By John Atkinson, D. D. Price, $2. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe.

This is a most opportune publication. It meets a want felt by every one who has undertaken to prepare a sermon, or an essay, or an article for the public during this Methodist centennial year. It does not sum up, like Bishop Foster, or analyze the development of our Church like Dr. Dupuy, but, in a way wholly original, it furnishes us a complete biography of the remarkable and romantic lives of the individual members of the Christmas Conference of 1784, a careful exposition of our educational work, and our comparative grasp on the cities of the country, with a biography of the Hon. W. C. DePauw, of New Albany, the patron of Methodism, of education, and great benefactor of DePauw University, at Greencastle, and of DePauw College at New Albany, constitutes the appendix His index of authorities quoted makes a Bibliotheca of Methodist authors invaluable to ordinary readers and students of Methodist history. The volume is 12-mo.; it contains 559 pages, and a full index, It is embellished with Barrett's Chapel in Kent county, Delaware, as a frontispiece, and striking life-like portraits of Bishops Asbury, Coke, Whatcoat and McKendree. The mechanical work is in all respects similar to Hymn Studies, except in this work the edges are white. The book cannot fail to greatly facilitate and encourage the study of Methodist History. Not the least valuable of its precious contents are the full, accurate and recent statistics which it contains. The arrangement is so systematic and natural that the study of it requires no unusual effort. It is just the book for the times, and will, we trust, obtain a good and appreciative reception.

Personal.

—Thomas R. W. Jackson, Esq., of Mobile, Alabama, is in New Orleans.

—Rev. I. B. Scott visited New Orleans, and remained a few days en route to Franklin, Tennessee.

—Bishop Taylor sailed for Africa, Dec. 13, at 2 p. m. Now let the Church bear him onward with her prayers.

—The P. O. address of Rev. I. B. Scott will be hereafter at Franklin, Tennessee, post office box 57, until further notice.

—Dr. R. F. Boyd remained a short time in New Orleans after a tour over Arkansas and Texas, and left for Nashville, Saturday, Dec. 20th.

—Father Green, a superannuate in the Louisiana conference, is and has been quite sick for the past three weeks at his home in New Orleans.

—Bishop Willard F. Mallalieu, of Boston, Massachusetts, preached in Ames and Union Methodist Episcopal Churches on Sunday, Dec. 21st, 1884.

—Mr. H. H. Martin, of Charlotte, North Carolina, is in the city, en route to Dallas, Texas, stopping at 27 Vilere street. He is in the interest of the colored race.

—Our old friends D. A. Reed is now editing the Ohio State *Tribune* and A. B. Wilson the *Maryland Director* at Columbus and Baltimore respectively. Welcome to the tripod again.

—Rev. Wm. I. Haven, son of Bishop Gilbert Haven, present pastor at Wilbraham, Massachusetts, and Rev. Wilbur F. Thirkield, dean of Gammon School of theology in Clark University at Atlanta, Georgia, spent their Christmas in New Orleans taking in the Exposition and the city generally. They left for home Christmas night.

—Bishop Harris not only closed the Southern German Conference by the benediction in German, but he ordained the elders in German. The conference was easy, by the Bishop's full permission to them to speak in their own language if preferable. The members remember him in love, the gentle, jolly, kind and brotherly way of his government among them.

—Prof. N. H. Ensley, professor of Rhetoric and Christian evidences Alcorn A. and M. College, Rodney, Mississippi, with T. F. Subett instructor in history, mathematics and penmanship, also S. T. Clanton, missionary agent Louisiana, Publication Society, favored the SOUTHWESTERN with a call on Dec. 24 They seemed to be having a merry Crescent City Christmas.

—Rev. Joseph Cook, of the Boston noonday lecturership, is in New Orleans. He preached in Dr. Palmer's Presbyterian Church on Sabbath, and lectured on "Ultimate America," in Werlien's Hall on Monday evening. The lecture is as are all his productions, scholarly and original as to matter, and his manner natural and free. The lecture has been previously printed, generally read over the country, and therefore is not reproduced here. We are facing the question of a mighty increase in our population and a consequent strain upon our resources, and change in our customs. Whatever is lost in the transition Christianity and the Negro will remain. Amalgamation and liberalism, twins of like parentage, have reached their climax. Christian cultivation is in reach of the Negro, this genders patriotism, and the latter is the implacable foe of license in theology or society. Ultimate America is to be a country contented, industrious, prosperous and happy.

—Rev. I G. Johns, editor of the Texas *Christian Advocate*, has resigned that position after 18 years faithful and efficient service. Rev. G. W. Briggs has been appointed in his stead, and the latter enters as the former retires from this responsible trust, with the best wishes of his church and the general press. Here's our hand Bro. Briggs, long may you flourish, and may the peace of his retirement be no less to your predecessor than the success of your efforts is gratifying to you.

The Colored Race at the World's Exposition.

By our Special Reporter.

It is our special care, before commencing to write upon the grand effort of the colored people at the New Orleans World's Exposition, to call the attention of our representatives to the fact that they cannot be too energetic and far-seeing to establish the credit of our race at home or abroad. The colored people should bear in mind and appreciate the privilege and opportunity extended them at this revolution of events. We have the advantage of unloading ourselves of much opprobrium and nicely winning the admiration of all great nations, by linking together cheer, spirit, industry and gentility. The world knows the many disadvantages under which we have labored, and, if we have been faithful over a few things, we may eventually enjoy many. Again, from displaying our wealth and talent here, a new life will spring up among our young people. It will exert a grand and glorious influence over our institutions of learning, from the common free-school to the house of science. Our agricultural men will be more careful to prepare for future occasions of the kind, and more of a consolidated feeling will spring up among the race. Of course we are not seeking the blessings of Jacob, but those of Esau; and we must hunt up things which will gain them. For instance, there is a young man living near Greenville, who has constructed models of several of the great steamers from corn-stalks—perfect things of the kind. Suppose one of these be brought. In the long-leaf pine country of Mississippi and Alabama, the round-rock country of Middle Tennessee, the Alleghany country of Virginia, and such other places from which representatives are least expected, are much in the way of wealth and curiosity among the colored people.

We sincerely call upon our people of wealth and intelligence to do all they can in forwarding a grand race display among other races, and to visit the Exposition with their children. Through the generous effort of distinguished colored citizens of New Orleans, a restaurant has been established on the Exposition grounds for our people. Rev. Marshall W. Taylor, editor of the SOUTHWESTERN, is using untiring energy to provide a place of comfort, in the heart of the city, where our business men can resort and spend their leisure hours in reading, writing to their friends, interchanging ideas and the like. These actions reflect great credit upon the colored people at the Exposition already, and will be appreciated by the entire race.

In brief we will give a sketch of the grounds and buildings of the Exposition. The Main Building is a structure beyond ordinary conception. In looking at this edifice our fancies are kindled into strains of sublimest song. It covers more ground than anything of its kind in the world. Eastern travelers who love to celebrate the Coliseum of ancient Rome for space, will find enough to give vent to their passions in beholding this tiresome capacity. Looking out from this building we face the grand Mississippi river, marching on to pay his golden tribute to the sea, while ships and steamers ride his mighty breast like huge balloons on the ides of March. At a distance is Horticultural Hall, tenderly caressing the plants and fruits of tropic climes. Mossy oaks are set off in line around this rosy bower, and aerial songsters love to warble there. Back of the grounds is St. Charles street. Entering here we arrive at the Government Building, a rendezvous of curiosities, in which all the states are represented. A Michaelmas of wonder! In this building is the Colored Peoples' Department.

The great fair was opened on the 16th of December, 1884, and that one event carries immortality in itself.

The royal sun did through the glasses blaze,
From overhead and down upon the floor,
A stream of life did roll; and in the maze
Of distance, were the splendid rich, the poor,
The ruler, and ruled, the queer old Moor;
The awkward Turk, the sweet Mulatto fair;
The gay white belle, all pass a common door;
The Chinaman, all press a common chair;
While music rise and drip their soft notes on the air.

Alabama leads the Colored People's Department in variety and natural progress. It is impossible to tell just now what this State will do, but we will go into a more minute discription of her display in the account of States. It will do well to say to our readers here that the colored people are far in advance of any expectance. It would not be thought by transatlantic visitors that the colored people of Alabama—that old State of Ku-klux—would have made so grand a progress since the cessation of those horrid days. This goes to say to the world that we mean to come to life. The dry bones in the wilder have been touched, and they will live and stand up over their graves. The colored people of that old State have a right to be proud for the reason that they have tasted of death and did not die. They have given to our young men a field of unparalleled inspiration. They show that the colored man is destined to turn the swift currents of time and write his name in the everlasting annals of fame. Philip Joseph is commissioner of the exhibits from that State; and is well worthy of the honor. In regard to the progress of the colored people of Alabama he said: "The colored people of my State have done well considering their chances. They have, in spite of fate, shown their perseverance. Our people seem to have turned over from a long sleep, and will hereafter aspire to a great national station in history. The colored people of Alabama get a'ong well. They are cheerful and contented."

EXPOSITION PERSONALS.

Business and eminent colored persons arriving at New Orleans, from the SOUTHWESTERN'S register at Exposition Headquarters, 115 Union street:

Rev. J. J. Spellman, of Jackson, Miss., superintendent of colored peoples exhibits, is stopping at Col. Lewis', on Canal street.

Mrs. Anna Spellman is stopping at Col. Lewis's.

Hon. James Hill, of Jackson, Miss., is in the city.

Mr. Geo. W. Brown, of Louisville, Ky., is in the city.

Rev. Wm. J. Simmons, Kentucky State Commissioner, from Louisville, is in the city at Leland University.

Rev. A. Allensworth, of Bowling Green, alternate commissioner from Kentucky, is stopping at Leland University.

Hon. Henry Demas, of Edgard, La., member of the State Senate, is in the city as State Commissioner.

Mr. Y. G. Barbadoes, of Washington, D. C., alternate Commissioner at the Exposition, is in the city.

Mr. Charles A. Roxborough, of Plaquemines, La., Parish Commissioner to the Exposition, is at 148 Gasquet street.

Mr. T. R. Bridges, of Claiborne, Miss., is in the city.

R. Henry Herbert, Esq., of Trenton, N. J., who represents the colored exhibits of that State, is at 242 Customhouse street.

Mr. Alfred Smith, of Mobile, Ala., is in the city.

P. W. Ray, M. B., honorary commissioner from the State of New York, is in the city.

Mr. Samuel R. Lowry, of Huntsville, Ala., is in the city.

Hon. G. Hawkins, Tallulah, La., representative of Madison parish, is at 312½ Poydras street.

A. P. Albert, Esq., of Washington, D. C., is in the city.

Mr. Philip Joseph, of Mobile, Ala., State Commissioner, is at 162 Clio street.

Mr. Noah Morgan, of New Mexico, is in the city.

Mr. Walter S. Thomas, of Columbus, Ohio, alternate commissioner of that State, is in the city.

Hon John Cayolle, of Bonnet Carre P. O., La., member State Legislature, is in the city.

State Senator Richard Simms, Central, La., is in the city.

Mr. Claiborne Stanly, Luling, La., is in the city.

Prof. R. F. Bond, of Nashville, Tenn., is in the city.

SQUARE Pianos were formerly much more generally used than Upright Pianos, though the latter were undoubtedly the more elegant and convenient as furniture. This was because the square was decidedly the best as a musical instrument. The improvements latterly made in uprights have changed this, and the uprights may now fairly claim to be the best as a musical instrument as well as more desirable as furniture. Especially is this true of the improved Upright Piano now offered by the Mason & Hamlin Company. Their pure musical tones are a delight to every appreciative ear, and in durability they present great advantages. This is the result of adding to all valuable improvements heretofore made, one which is more important than any, being a new method of fastening the strings, by which they are more securely held, making the vibrations more perfect, and the instrument less liable to bad effects of atmospheric changes.—*Boston Traveller.*



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career of this recognized leading Agricultural Journal of the world.

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What, Free???

Every subscriber, whose subscription is **immediately** forwarded us with the price, $1.50 per year, and 15 cents extra for postage on Cyclopædia—making $1.65 in all—will receive the AMERICAN AGRICULTURIST for Dec. 1884 and all of 1885, and will be presented with the **American Agriculturist Family Cyclopædia** [just out] 700 Pages and over 1,000 engravings. Strongly bound in cloth black and gold.

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THE NEW YEAR.

Wisdom ascribe, and might, and praise,
To God, who lengthened out our days;
Who spares us yet another year,
And makes us see his goodness here;
O, may we all the time redeem,
And henceforth live and die for Him.

How often, when His arm was bared,
Hath He our sinful Israel spared!
"Let Me alone," his mercy cried,
And turned the vengeful bolt aside;
Indulged another kind reprieve,
And strangely suffered us to live.

Merciful God, how shall we raise
Our hearts to pay thee all thy praise?
Our hearts shall beat for thee alone;
Our hearts shall make thy goodness known;
Our souls and bodies shall be thine,
A living sacrifice divine.

Domestic Hygiene.

Health Hints.

SUNLIGHT.

Have as much sunlight in the house as possible. "It is a familiar fact that a potato vine growing in a dark cellar is white, puny and without strength. It would be almost precisely the same with a child confined to a dark room." It is an established fact that in some way light is an essential to good health. Often exposure to sunshine will cure disease. "The presence of light, especially of direct sunshine, prevents the development of the microscopic fungi which are associated with putrefaction and decay. When there are germs already present in a liquid it destroys them, and perfectly preserves a putrescible fluid in which they have not yet been developed. While this preservative quality is most powerful in the rays of the sun it also exists in diffused light." Let the sunlight into the house, and drive disease, darkness and sadness out.

Sometimes the sun will shine so hot as to be dangerous. What shall be done then? In extremely hot weather it is wise to avoid sunstroke. This may be easily done with care and attention to habits of life. Sunstroke is not apt to occur on the first day of a heated term, but on the second and third, and even the fourth days. If out of doors, wear a wet cloth on the head under the hat. Do not lose sleep, nor get in a worry, nor become excited. Do not sleep at night in a close room. Refrain from the use of all alcoholic or opium stimulants. Do not check perspiration, but drink what water you need to keep it up, as perspiration prevents the body from being overheated." It is a good plan to walk under a thin light colored umbrella. When much fatigued cease working for a short time. Rest, even for a few minutes, will do much to restore the wearied nature. If there is a sudden whirling or swimming sensation in the head while exposed to the hot sun, lie down immediately in the shade and apply cold cloths to the head and neck. By such precautionary measures sunstroke may be prevented. If a person is overcome by the heat, send immediately for a physician, give the person cool drinks of water, or cold black tea or coffee, if able to swallow. If the skin is hot or dry sponge with, or pour cold water on the body and limbs, and apply to the head pounded ice wrapped in a towel or other cloth. If ice is not at hand, keep a cold cloth on the head, and pour cold water on it as well as the body. "Should the person be pale, very faint, and pulse feeble, let him inhale ammonia for a few seconds at a time, or give him a teaspoonful of aromatic spirits of ammonia in two tablespoonfuls of water with a little sugar." Even the best of care will not always repair the injury done by sunstroke.

AVOID HASTE.

Avoid haste in all things, as far as possible, for "there is nothing like leisure as haste." "Haste makes waste." This is true in money and everything besides. Do everything quickly, but not in haste. "Make the best speed." Haste heats the body, makes ebullitions the blood, excites the nervous system, accelerates the heart beat and respiration, fills with worry, breaks down health and makes one unusually irritable. Many Americans are dying, not inappropriately, "Nervous Exhaustion." Cultivate the habit of being a little ahead of time, and so you will save all worry, fuss and sweat, and live longer and better.

Church Extension.

The recent session of the General Committee of Church Extension asked and authorized the conferences to draw upon its funds for $159,450 as follows:

	Amount asked.	Amount auth'z'd
Alabama	$ 50	$1000
Arizona mission	150	1200
Arkansas	100	1500
Austin	150	2000
Baltimore	8600	1200
Black Hills mission	150	2000
Blue Ridge	50	1000
California	1000	1500
Central Alabama	50	1000
Central German	6000	6000
Central Illinois	3000	1000
Central New York	3500	1000
Central Ohio	2000	1000
Central Pennsylvania	3500	1000
Central Tennessee	50	800
Chicago German	4000	4000
Cincinnati	4000	1000
Colorado	700	1500
Columbia River	250	1500
Dakota mission	500	2500
Delaware	200	2800
DesMoines	1500	2000
Detroit	2500	2000
East German	2000	2000
East Maine	500	800
East Ohio	4000	1000
East Tennessee	100	1200
Erie	3000	1000
Florida	100	2250
Genesee	3500	800
Georgia	100	1000
Holston	500	3000
Idaho	200	2000
Illinois	3000	500
Indiana	2000	500
Iowa	2000	1000
Kansas	1500	1500
Kentucky	1000	1500
Lexington	200	1000
Little Rock	100	800
Louisiana	500	1500
Maine	800	400
Michigan	2400	2000
Minnesota	2500	3000
Mississippi	200	800
Missouri	300	1500
Montana mission	300	1500
Nebraska	1000	2000
Nevada	200	800
Newark	3500	800
New England	3500	1000
New Eng and Southern	2500	500
New Hampshire	1000	800
New Jersey	3000	1000
New Mexico {English	100	500
Mission {Spanish	100	700
New York	7000	1200
New York East	7000	1200
North Carolina	50	750
North Dakota	300	1500
North Indiana	2000	500
Northern New York	2500	1000
North Nebraska	400	1500
North Ohio	2500	500
Northwest German	2500	2500
Northwest Indiana	2000	500
Northwest Iowa	800	2000
Northwest Kansas	400	1500
Northwest Norwegian	400	1500
Northwest Swedish	600	1500
Ohio	3000	500
Oregon	400	1200
Philadelphia	10,000	3 00
Pittsburg	3000	1000
Puget Sound	200	1200
Rock River	4500	1 00
St. Louis	1000	2000
St. Louis German	3000	3000
Savannah	200	1000
South-rn California	400	150
South Carolina	300	1500
Southern German	500	1750
Southern Illinois	1500	1000
Southeast Indiana	1500	500
South Kansas	1000	10 0
Southwest Kansas	600	1500
Tennessee	200	1000
Texas	200	1000
Troy	3300	1000
Upper Iowa	2000	1000
Utah Mission	200	1000
Vermont	750	500
Virginia	200	500
Washington	500	1500
West German	1500	1000
West Nebraska mission	3 0	2000
West Texas	200	1000
West Virginia	800	100
West Wisconsin	8 0	1200
Wilmington	2000	800
Wyoming	2000	800
Contingent fund	2000	1000
Office expenses	....	7800
Redemption of bonds	....	12,000

Mr. Blaine made a brilliant bloody shirt speech to the party that serenaded him on Tuesday evening at his home in Augusta, Me. But it ill suits Mr. Blaine to speak of violence and murder in the South. None was committed during the campaign—the election was fair and free,—and Mr. Blaine in making such assertions is merely giving vent to the feeling of a disappointed candidate. A few years ago, when it was thought necessary by many to put down murder and violence in the South by force of law, it was Mr. Blaine that defeated the "Force Bill." It makes all the difference with "them fellows" whose ox is gored.—*Louisiana Standard.*

Hon. E. P. McCabe, the colored candidate for State Auditor of Kansas, received a majority of 4,036 votes over Col. Martin, the Republican candidate for Governor. Martin received 147,876 votes, while McCabe received 148,802 McCabe's plurality over Covegain, his Democratic competitor, was 53,810.—*Cairo Gazette.*

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Aldon & Bro, Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people. My father's name was Robert Crockett; he used to belong to a Mr. Crockett in Butts county, Georgia. I heard that he is dead. Mother's name was Ann; she used to belong to Billie Strahan, who also lived in Butts county, Georgia. Brothers were Robert Columbus and Dickey Richard; sisters, Hannah, Betsy Matilda and Martha Maria. My name is Chiranda Sarah Jane. Billie Strahan brought us all from Georgia to East Texas. Sam Strahan, a brother of Billie Strahan, took my mother, brothers and sisters back to Georgia, and I was left in Texas with Strahan. I am now in Columbus, Colorado co., Texas. My name is now Amanda Whitfield. Pastors will please read this letter to their congregations and help me find my people. Address Amanda Whitfield, care of John Lacey, Columbus, Texas.

MR. EDITOR—I wish to inquire for my father and mother, who lived in Farmville, Prince Edward county, Virginia. Mother's name was Nance Eder Ellis; father, Zack Ellis. I have been away from them about fifteen years. Mother belonged to James Spencer; father belonged to John Smith. I had a sister named Cline Ellis. My name is R. Ellis. Address me, in care of Rev. D. Shelby, Coushatta, Red River parish, La.

The Mudir of Dongola, who is hostile to the Mahdi, maintains his power in the near neighborhood of his enemy through excessive piety. He is slight and pale, with immense luminous eyes, and a nose like an eagle's beak.

It is figured up that the drink bill of Tennessee is $200,000 more than the value of the entire wheat crop of that state.

A Remarkable Case.

Mrs. Henry Ellis, 500 Scott street, Milwaukee, Wisconsin, writes: "DR. S. B. HARTMAN & CO., COLUMBUS, O.: I am induced by a sense of duty to the suffering to make a brief statement of your remarkable cure of myself. I was a most miserable sufferer from the various annoying and distressing diseases of delicate persons, which caused me to be confined to my bed for a long time, being too weak to even bear my weight upon my feet. I was treated by the most reputable physicians in our city, each and all saying they could do nothing for me. I had given up all hopes of ever being well. In this condition I began to take your MANALIN and PERUNA, and I am most happy to say in three months I was perfectly well—entirely cured, without any appliances or support of any kind."

Mr. G. A. Proehl, New Portage, Summit County, Ohio, writes: "My wife has been sick for about five years. In the first place the doctor called it leucorrhœa, and treated it about one year, and she grew worse, and turned to ulceration of the womb, and was treated for that two years, but she grew worse and the doctor gave her up. Then I employed Dr. Underwood, one of the best doctors of Akron, but under his treatment she grew worse. She was paralyzed; she had lost all of the sense of feeling and her eyesight. She could not walk for nearly two years. About six months ago Underwood gave her up. She tried your PERUNA. She has taken three bottles, and it did more good than any other medicine. The paralysis has about left her; her eyesight is getting better. We will continue the use of PERUNA until she is well."

Mr. Isaac Nicodemus, Schellsburg, Bedford County, Pa., writes: "I am induced, by a sense of duty to the suffering, to make a brief statement of your remarkable help, as a sufferer of catarrh in my head and throat. I doctored with one of the best physicians in our place for that dreaded disease, catarrh, and found no relief. But in 1883 I lost my speech, and was not able to do any kind of work for near three months. I could neither eat nor sleep. PERUNA and MANALIN did wonders for me. I used three bottles of PERUNA and one of MANALIN, and now I am in better health than I have been for ten years, and I can heartily recommend your medicine to all suffering from that dread disease, catarrh."

Mr. I. W. Wood, Mt. Sterling, Ohio, says: "Your medicine gives good satisfaction. My customers speak highly of its curative properties."

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WARREN LELAND, the famous *New York* landlord, testifies, from his own knowledge, that for the cure of **Liver Disorders, Gout, Salt Rheum,** and various results of high living, there is no medicine equal to
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HIRAM PHILLIPS, *Glover, Vt.*, attests the cure of **Hereditary Scrofula,** in three generations of his family, by
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THOS. N. COOK, *West Somerville, Mass.*, was cured of severe **Eczema,** and rescued from a rapid decline, by
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THE SISTERS OF CHARITY, *Dorchester, Mass.*, vouch for the **Alterative** and **Curative** virtues of
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JOHN J. RYAN, *Philadelphia, Pa.*, professional base-ball player, was cured of **Rheumatism** by
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D. B. KERR, *Big Springs, Ohio*, testifies that his son, fifteen years old, was cured of **Catarrh** in its worst form, by
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AMHERST WHITMORE, *Brunswick, Me.*, retired sea-captain, was cured of a **Cancer** by
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Harper's Weekly	5 00
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Ohio & Mississippi R. R

In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME.

STATIONS. Leave	Daily
New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12.20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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Mail No. 4....5:30 p. m.	Express No. 3. 10:45 a. m
Sunday Excur'n 7:30 a. m	Sunday Excu'n 8:20 p. m

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	Leaves.	Arrives.
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Coast Accommodation	3:35 p m	9:10 a m
East Mail	8:29 p m	7:30 p m

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a25-1y

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TO
Kansas and the West.

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nov13-1yr-eow

General News Items.

The trouble between the Philadelphia shoe manufacturers and operators has led to the announcement by the manufacturers of a general shut down. Thirty thousand people will be out of employment.

The anthracite coal companies of Pennsylvania are expected to reduce their prices from twenty-five to forty cents per ton within two months. Under the plea of reduction 18,383 men will be thrown out of employment.

Governor Hamilton, of Illinois, decided on the 2d inst. that the certificate of election in the Leman-Braud contested election case should go to Leman, Republican, on account of fraud in the interest of Braud.

The electors chosen by the thirty-eight states of the Union on the 4th ult. met on Wednesday, December 3d, and elected a president and vice-president of the United States. The result was determined by the choice of electors.

The *Civil-Service Record* says that any one who knows anything of Grover Cleveland is sure he will carry out the Pendleton civil-service act. This will affect, however, but 10,000 out of 100,000 offices of the country.

Mr. Blaine's profits on the first volume of his book, "Twenty Years in Congress," are estimated to from $175,000 to 200,000. His private fortune is said to amount to $500,000, largely invested in manufacturing and coal interests in West Virginia and Ohio.

J. W. Wilson, of St. Louis, has resurrected the Negro World. It has been dead, lo! there many days. How long before the second death will take place we can not tell, but in the near bye and bye.

The Powers are setting out on a Quixotic plan for the great Congo valley. Utopia and Icaria are fine systems of government on paper, but they do not work. Luckily Africa is thickly inhabited, elsewise the problem of dividing it would surely entail the worst war ever heard of.

A telegram form Paris, makes the following statement. Although the cholera bulletins have been stopped, isolated deaths continue to be reported. It is estimated that fully 100,000 persons left Paris during the continuance of the cholera epidemic. People are now returning to their homes in great numbers.

During the past year there were 404 disasters to vessels on our coasts, on which were 4,223 persons, only 15 of whom were lost; the total value of the property imperilled was $10,500,000, of which $9,950,134 was saved; 64 vessels were totally lost. There were 23 more disasters than in the previous year, when there were 71 more than in any year in the history of the Life Saving Service.

The Congo sub-committee have requested General Sanford's services for a voyage from Vivi to Stanley Pool, and have directed that freight rates shall be assessed, their being placed at £40 per ton. The committee proposes three routes—first, along the cataracts of the Lower Congo; second by way of Ashanti and Ogowe; third, by the River Kwora basin.

The Examiner, of California, says that there are wealthy Chinamen in that State worth from $1,000,000 to $2,000,000 each, who have never been naturalized, and who have never been out of China. Mrs. Wasserman, of Sacramento, has been awarded $5,000 damages against Mrs. Campbell, of Marysville, for slander. Mrs. Campbell called Mrs. Wasserman a Jew.

Select Proverbs.

A good companion makes good company.

A gift long waited for is sold, not given.

The best mode of instruction is to practice what we teach.

Time is a file that wears and makes no noise.

Congressman Rainey—"I do not believe those fears are well founded. Were I in a position to speak to the 6,000,000 of colored men in the United States, I would say to them: 'Possess your souls in peace; your liberties are not in danger.'

A lame back is a torment. It is usually ascribed either to a strain or to rheumatism. Nine times out of ten it is kidney disease. Be wise in time, take HUNT'S (Kidney and Liver) REMEDY for your lame back and avoid the dangers of which it is the warning.

A German war vessel cruising in the South Pacific, found Easter island strewn with colossal stone statues and images and sculptured tablets, evidently belonging to a far distant age, of which the present inhabitants have no tradition.



sept-(1-1y

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30 M. C. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sunday, preaching 11 a m, 3 p. m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Hale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 0 p m; General Class and Love Feast monthly; preaching Thursday eve 7:30; Class, Monday eve.

SIXTH STREET CHURCH—between Laurel and Annunciation; Rev. M. J Dyer, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a m, 3 and 7 p. m. Sabbath at 1 p m Class-meetings. Thursday evening

HAVEN CHAPEL—Jefferson street, corner of Prieur, two blocks above the last station Rev M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7 Preaching Thursday evening.

New Orleans University A. F. Hoyt, M. A., acting President 1498 St Charles Street.

First Street—Rev T. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—8 a. m., prayer meeting, 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights

J. E. OGILVIE—Teacher of Vocal and Instrumental Music. Also tunes and repairs pianos and organs at reasonable rates. Residence, 39 South Johnson Street.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m. and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—First street, near Ramparts. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Garden, pastor.

ASBURY M. E. CHURCH—Rev Thomas Walker pastor Preaching at 11 a. m. and 7 p. m Sunday-school at 9:45 a m. Prayer meeting, Thursday evening at 7:30.

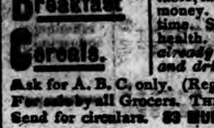
PLEASANT PLAIN CHURCH—Perdido, between Johnson and Gilmore streets Rev W P Forest pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school 1 at 9 a m; early prayer meeting at 5:30 a m class at 5:30 p m; prayer-meeting Wednesday and prayer meeting Friday evenings. Sacrament every second Sabbath Love feast at quarter y

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PRESS NOTICES.

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Ample Accommodations at Reasonable Rates for all Visitors.
During the period of the Exposition, from Dec. 16, 1884, to June 1, 1885 the temperature at New Orleans averages 65 Fahr. The lawn and shrubbery remain green, flowers bloom, fruits ripen, and all kinds of vegetables grow and mature.
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For business, pleasure, wood-turning, furniture, fancy and stove wood. Cuts all kinds of boots, shoes or leather as easily as through butter. Will saw a log 3 feet in diameter. A boy 12 years old can saw logs into stove wood. Saves its cost in a few days. Agents wanted. Address Royal Lightning Saw Co., 120 Michigan St., Chicago, Ill.
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An Independent Newspaper of Democratic Principles, but not Controlled by any Set of Politicians or Manipulators; Devoted to Collecting and Publishing all the News of the Day in the most Interesting Shape and with the greatest possible Promptness, Accuracy and Impartiality; and to the Promotion of Democratic Ideas and Policy in the affairs of Government, Society and Industry.
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NOISELESS—LIGHTEST RUNNING.
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Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
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Sunday-School and Children.

FIRST QUARTER LESSON 1. January 1. Studies in the Acts Paul at Troas. Acts xx, 2-16. Golden Text, Acts xx. 7.

HOME READINGS.

Monday—Paul at Troas; Acts 20, 2-16.

Tuesday—The Vision of Troas; Acts 16, 8-18.

Wednesday—The Departure from Troas; 2 Cor. 2, 1, 17.

Thursday—The Office of Christ; Isa. 61, 1-11.

Friday—The Duty of Disciples; 2 Tim. 4, 1-8.

Saturday—Preaching Commanded; Jonah 3, 1-10.

Sunday—Obedience to God; Psa. 40, 1-17.

QUESTIONS FOR HOME STUDY.

1. *The Christian Company*, v. 2-6.

To what place had Paul come?

What did the Jews propose doing with him?

When?

Who accompanied Paul into Asia?

Where did they Tarry for Paul?

When and from what part did Paul leave Greece?

2. *The Christian Service*, v. 7, 12.

What occurred on the Sunday after Paul's arrival?

Why was his discourse so long?

What happened while he was preaching?

How did Paul comfort the friends of Eutychus?

What miracle did he then perform?

3. *The Christian Pilgrimage*, v. 13-16.

From what point did the company sail?

Why did Paul go there on foot?

What route did they take from Assos?

What was Paul's reason for haste?

PRACTICAL TEACHINGS.

How does this lesson illustrate

1. The protection of Providence?

2. The assistance to afflictions?

3. That afflictions often prove to be blessings?

Doctrinal Suggestions—The Lord's Day.

Questions for Youthful Learners.

1. What garment was hidden in a rock on the banks of a river?

2. How did it look when taken home?

3. Of what was this a type?

4. What garments were the subject of prophecy?

5. How was the prophecy fulfilled?

6. What demonstration was once made by the multitude in honor of the Savior?

7. What garment was sent for by an aged prisoner?

Marriages.

[illegible] Dec. 18, 1884, [illegible] Spencer [illegible] Rev. [illegible] Mr. Charles Henry Harrison [illegible] Miss Annie Wallace. Both are [illegible] of our Church and of high standing. [illegible] Wesley.

[illegible] Dec. 18, 1884, [illegible] the home [illegible] Miss Caroline Henry Harrison [illegible] Miss Annie Wallace. Both are [illegible] of our Church and of high standing. [illegible] Wesley.

Obituary.

In Memory of Sister Louisa Pettis.

In the early morn, when the day had dawned,
Strong voices in the crowded mart were hushed;
And the busy throng, always in the road with the morn,
When they heard the weeping, with excitement were flushed.

For the solemn words to them plainly said
"Some one is dead; some one is dead."
To them the solemn sentence was read,
Our dear, beloved Sister Louisa is dead.

She is dead! and, wiping our tear-stained eyes,
We ask the Lord—our own true God
Who dwells afar above the skies—
To guide her spirit heavenward.

When gazing on her sainted brow
We could see, marked by angel hands above;
She is not dead, but only sleeping, now,
And her soul is in that haven of love.

She has gone where there's no pain nor sorrow,
Where all is joy, and peace and rest;
Where 'tis one long day without a morrow,
And her angel spirit is forever blessed.

She smilingly said, "I am ready to go
To meet my God—our God of love—
I can see, far off on the Golden Shore,
Bright angels to welcome me above."

E. T.

In Memory of Rev. A. K. Davis.

At the last meeting of the Bryant Literary Club the Society adopted the following resolutions:

Whereas Through the inscrutable will of Providence, A. K. Davis, ex-Lieutenant Governor of Mississippi, the father of our beloved secretary, Miss Alexenia Davis, has been called away from his pleasant home at Canton, Miss., to join the ranks of the select majority that must surround the judgment seat of the Great and Divine Being; and,

Whereas, That during her brief stay in our midst we had learned to esteem, love and cherish her; therefore, be it

Resolved, That the Bryant Literary Club of Evanston, Illinois, do join her in this her deep sorrow, and extend, over the many miles of rail that intervene, our heart-felt sympathies, and hope when the clouds and shadows that the Death Angel has cast o'er her bereaved family shall have passed away that she may join us as a student in the Northwestern University where warm hearts and words of comfort await her.

Resolved, That these resolutions be placed on file, and a copy of them be sent to the bereaved family, the SOUTHWESTERN, *Conservator* and *Baptist Herald*.

J. J. GOODE, Chm'n.
W. F. GARNETT,
W. CREW WILLIAMS,
MRS. A. M. TAYLOR,
MISS C. C. JOHNSON,
Committee.

Evanston, Illinois.

At Pass Christian, Miss., last April, Sister Mellie Howzes. She was a faithful member of the M. E. Church. Bro. Oliver Wright died at Pass Christian, May 12, 1884, in the 66th year of his age. He was a member of the M. E. Church, and left a wife, daughter and a host of friends.

N. CANNON.

Sister Anna Steel departed this life in the full triumph of faith. She said, when asked to pray, "I thank the Lord, I don't have to pray. Many years ago I prayed. I am only waiting for the salvation of God." She was a member of Class No. 11, and of Wesley Chapel. We are willing to let her go because she has gone to heaven. Sister Steel leaves a loving husband and a host of friends to mourn her loss. Her husband promised her that he would meet her in heaven, though he has not started yet. Sister Steel died Dec. 11, 1884, aged 28 years; and was a member of the church 19 years.

Rev. M. DALE, pastor.

Sister Fannie Hays died in the full triumph of faith, Dec. 15, 1884, leaving a husband, mother, and child, with numerous friends to mourn her loss. She was an esteemed member of St. Paul's M. E. Church, Palestine, Texas.

Rev. AARON TAYLOR, Pastor.

Sister Margaret Ramsey was born in [illegible] 1791, and died Dec. 16, 1884. She was a member of the church for 50 years, and died in full triumph of faith.

GEO. W. WELLS.

Rosedale, La., Dec. 19, 1884.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Sid. W. Shockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 50
Sapling Clover seed	6 00
Red Top or Herds Grass	65
Timothy seed	2 00
Orchard Grass seed	1 50
Blue Grass seed, clean	1 00
extra clean	1 25
Tennessee German Millet	
Hungarian	
Fall Meadow Oat Grass	3 00
Meadow Fescue	3 00
Lucerne or Alfalfa Clover seed	25
White Clover seed	25
Alsyke Clover seed	25
Italian Rye Grass	15
English Rye Grass	15
Rescue Grass	30

Cotton sacks for packing 10c. each extra.

The Old, Old Story.

Why do we hear so much about [illegible] simply because so [illegible] Why [illegible] so many [illegible] talk about [illegible] simply [illegible] are [illegible] Bitters. That it is [illegible] Taylor, [illegible] burg, [illegible] Co., S. C., who say: "I [illegible] Brown's Iron Bitters for [illegible] favorable re- [illegible] is [illegible] Dyspepsia, and sufferers from neural- [illegible] should try it.

How to Get Rid of Catarrh and Diseases of the Respiratory Organs.

Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the PROLONGED use of the air that cures.

It is a well recognized fact that air poisoned with sewer gas or decaying matter, if breathed for a continuous period will impregnate the body with disease. Hence come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poisoned air for bad.

The Pillow-Inhaler is an invention that makes an atmosphere in your room and in your nose and lungs for eight hours out of the twenty-four (whilst sleeping ordinarily at night) that cures Catarrh, Bronchitis, and Lung troubles.

Its results for good, and its power to cure a diseased condition of the nose and lungs is simply wonderful, and without any parallel in the history of the treatment of this class of diseases. In a pillow are hidden reservoirs filled with medicines that are of a remedial vapor or air. The sufferer goes to bed night after night in the usual way, and sleeps upon it. As he inhales the air from it night after night, gradually, the fires of inflammation in his nose or lungs are soothed, discharges and cough ceases, pain gives place to ease, and in an short time he is a well person.

The Pillow-Inhaler has been in existence over six years, and during that time it has cured persons who were hopeless and expecting death.

Send for explanatory pamphlet and testimonials. You will find it will open up to you the hope of life.

THE PILLOW-INHALER CO.: 1520 Chestnut Street, Philadelphia, Pa.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
Dec. 20, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9-16; Middling 10 3-16; Good Middling, 10 7-16; Middling fair, 10 11-16.

SUGAR, ℔ lb—Yellow clarified, 4¼@4¾; White clarified, 5@5¼; Common 3@3¾; Molasses, in bbls, ℔ gallon—Common, 24@25; fair, 26@27; choice, 44@—; Rice, Louisiana, ℔ lb—Common, 4¼@4½; fair, 4¾@5; choice, 5¼@5¾.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@25.

COFFEE, ℔ lb—Ordinary, 9; prime, 11.

CHEESE, [illegible] factory 9.

CORN, [illegible] bbl. $2.50.

FLOUR, [illegible] $4.35; Choice, [illegible]

LARD, ℔ lb—Choice, 7½.

HAY, ℔ 100 lbs—Common, 85; Fine, $1.02½.

IRISH POTATOES, [illegible] bbl.

ONIONS, [illegible] bbl.

APPLES, [illegible] 1.80; Choice, ℔ bbl. $2.50@3.50.

CABBAGES, $1.25@1.50 per [illegible]

RICE, [illegible] 60@— ℔ barrel.

OILS, ℔ gallon—Coal, in cases, 15@—; [illegible] lb—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 48@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $21.75.

BACON, ℔ lb—Breakfast, 13; shoulders, 6½; sides, short rib, 7½; sides, long clear, 6; hams, sugar-cured, 11½@—.

DRY SALT MEAT, ℔ lb—Clear rib sides, 4½; clear sides, 6; shoulders, 5.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 2.50@2.75; young $3.00@2.50; ducks, $2.00@2.50; geese $4.00@; turkeys $9.00@12.00.

Western Eggs 17@18c per dozen.

Louisiana Eggs 20c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

From One Cured of Consumption

Thornton, Boone Co., Ind.

MESSRS. CRADDOCK & CO.

Please find enclosed $16 for CANNABIS INDICA, Pills and Ointment.

Mr. Findley Barker, who was so low with **Consumption**, and only weighed one hundred and twenty-five pounds when he commenced to take your medicine, now weighs one hundred and eighty-four pounds, and says he feels as well as he ever did in his life.

Yours truly, ROBERT COX.

N. B.—The remedy speaks for itself. A single bottle will satisfy the most skeptical, and it will break up a fresh cold in twenty-four hours.

$2.50 per bottle, or 3 bottles for $6.50. Pills and Ointment, $1.25 each.

CRADDOCK & CO., 1032 Race St., Sole Proprietors, Philadelphia, Pa.



CUTICURA REMEDIES that is positively beautifying, as and curative for the Scalp and Blood the CUTICURA REMEDIES will do. Nothing is needed after the use of these great remedies, whether in the form of Ambrosia of the Graces of Massachusetts, where certificates accompany every package. Prove exacting the Skin and Scalp of Birth-Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula and other inherited skin and blood diseases. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Sold everywhere. Price CUTICURA 50c. SOAP 35c. Resolvent $1. POTTER DRUG & CHEMICAL CO. Boston.

Send for "How to Cure Skin Diseases."

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
North India	Bareilly, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C	" 12	Ninde
South America	Buenos Ayres, Arg	" 13	
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Roanoke, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D. C	" 5	Merrill
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
Central Pennsylvania	Huntingdon, Pa.	" 12	Foss
Kansas	Clay Center	" 12	Fowler
N. W. Kansas	Eldorado, Kan.	" 19	Andrews
New Jersey	N. Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa.	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo.	" 26	Fowler
Lexington	Springfield, Ohio.	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merrill
New York	Poughkeepsie, N. Y	" 2	Warren
Wyoming	Owego	" 9	Foster
North New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Motala, Swedon.	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
German & Switz'd	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 4, 1884.

Macon District—Savannah Annual Conference.

First Round

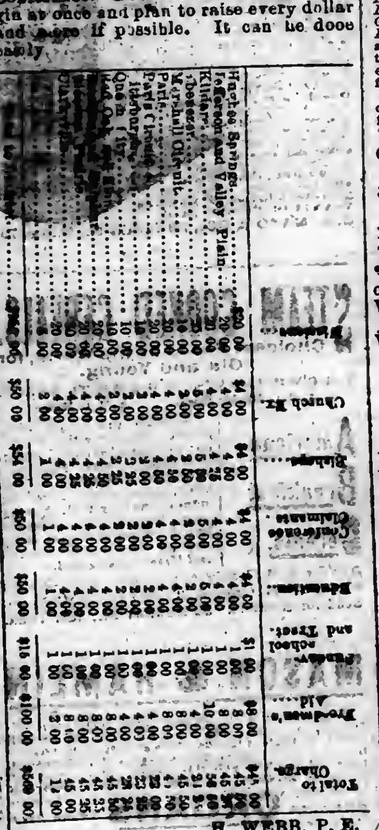
Eastman	Jan.	10-11
Macon	"	11-12
Whitewater	"	17-18
Forsyth	"	24-25
Culloden	"	25-26
Flint River	Jan. 31, Feb.	1
Clayton	"	7-8
Griffin	"	8-9
Liberty Hill	"	14-15
McDonough	"	21-22
Butts	Feb. 28, Mar.	1
Jasper	"	3-4
Zebulon	"	7-8
Greenville	"	14-15
Griffin Circuit	"	21-22
Barnesville	"	28-29

The district stewards of the Macon District will meet in Griffin, at Hick's M. E. Church, Wednesday, Feb. 18th, at 10 o'clock a. m. Each pastor will please notify the district steward of his charge to be present without fail. Business of importance to be transacted. At the regular time and place, there will be a meeting of the preachers in charge of the Macon District to organize a District Preachers Meeting and for the transacting of other business relating to our interests as preachers, and to the up-building of the Macon District. Let every pastor and district steward come.

R. T. ADAMS, P. E.

Benevolent Assessments.

To the Marshall District, Texas Annual Conference. Dear Brethren—Please begin at once and plan to raise every dollar and more if possible. It can be done easily.



H. WEBB, P. E.

Modified Course of Study for Local Preachers.

The West Texas conference, at its session at Waco this month, passed two resolutions which are of importance to all the traveling preachers who have not completed their four years course of study, and all the local preachers within the bounds of the conference:

1. That the local preachers course of study found in paragraph 525 of the new Discipline be adopted as the four years course for the traveling preachers.

2. That the presiding elders be instructed to select a partial course of study for the local preachers below which they shall not be entitled to have their licenses renewed, or be recommended for orders.

In accordance with the instructions in the last resolution the presiding elders have selected the following course of study for local preachers in the West Texas Conference for licenses to preach:

First Year—Outlines of Bible History, by Hurst.

Catechism No. 2.

Discipline of the Methodist Episcopal Church, 1884.

To be read—Hints to Self-educated Ministers. Watson's Life of Wesley.

Second Year—Bible Doctrines. Outline of Bible History, by Hurst.

To be read—Hundred Years of Methodism, by [illegible]; History of the United States, by Redpath.

Third Year—Bible Sacraments. Plain Account of Christian Perfection.

To be read—History of Missions of the M. E. Church, Vol. 1, by J. M. Reid. Wesley's Sermons, Vol. 1.

Fourth Year—Review of the preceding three years' course. History of Missions of the M. E. Church, Vol. 2, by J. M. Reid. Wesley's Sermons, Vol. 2.

By order of the Presiding Elders of the West Texas Annual Conference.

G. W. RICHARDSON.

Austin, Texas, Dec. 15, 1884.

I concur in the above.

W. F. MALLALIEU.

(This course does not apply to any but the West Texas Conference, and local preachers of that conference who prefer to do so can use the books laid down in the regular course for local preachers, as this is not obligatory.)

Ashville District—Central Alabama Conference.

First Round.

Birmingham	Dec.	20-21
Eoon	"	20-21
Village Springs	"	3-4
Blunt Springs	"	10-11
Blountsville	"	17-18
Ashville	"	24-25
Macedonia	"	24-25
Gadsden	"	31
Centre	Feb.	7-8
Howell's Cross Roads	"	7-8
Chocoloco	"	14-15
Wedowee	"	21-22
Ashland	"	28
Talladega	Mar.	7-8

Dear Brethren—I sent on you the Centennial Jubilee Boxes. You will also find books for names of donors. Please rally at once, as the boxes are to be returned Dec. 21st.

O. NELSON, P. E.

Columbus District—West Texas Conference.

To the preachers and quarterly conference members of the Columbus District, West Texas Conference, M. E. Church. Notice is hereby given that I will be in attendance on the following places and time for the purpose of holding the quarterly conference:

LaGrange circuit	Dec.	20-21
LaGrange	"	27-28
Columbus	Jan.	3-4
Alleyton and Taylor	"	10-11
Oakland and Brown's Chapel	"	17-18
Weedpanny circuit	"	24-25
Flatonia & Schnleeburg, Jan	31, Feb.	1
Waelder and Peach Creek	"	7-8
Luling	"	14-15
Lockhart	"	21-22
Weimar circuit	Feb. 28, Mar.	1
Ellenger and Industry	"	7-8
Columbus circuit	"	14-15
Caney and Providence	"	21-22

Brethren will please preserve this notice as it will be all I will give this round; and, brethren, set to work in earnest, build in every place where a church is needed; begin at once to raise benevolent money, pay off all old debts; stand firm for the dear old SOUTHWESTERN; be sure of your work for the Lord will help you.

P. M. CARMICHAEL, P. E.

Hot Springs District—Little Rock Conference.

To the members of said district.—Dear Brethren: Please read the SOUTHWESTERN. Dr. Rust wants to know what we are going for the Centennial Jubilee Boxes. How many names on the books. I can speak for all the preachers I have visited: Brothers S. Johnson, Gill Fulton, Wheeler, Lockman, Babet and R. Duncan. For these I have held their fourth quarterly conference. They are busy at work. I suppose all the brothers are doing the same, but as the Doctor asks for your information, please respond. Remember you will have to give this answer in the SOUTHWESTERN. Yours in Christ,

G. B. DONNELLY, P. E.

Waco District.

First Round

Kosse	Jan.	3-4
Marlin and Big Creek	"	10-11
Marlin circuit	"	17-18
East Waco	"	24-25
Waco Mission	Ja. 31, Feb.	1
Waco, St. James	"	14-15
Grosebeck	"	21-22
Mexia		
Hubbard and Antioch	Fe. 28, Mar.	1
Spring Hill circuit	"	7-8
Milford and Chambers Creek	"	14-15
Majors and Ride Point	"	21-22
Dallas and Fort Worth	"	28-29
Dennison and Sherman	Apr.	4-5

Brethren will please take notice and pray that the Lord may meet us.

W. H. DAVIS, P. E.

THE PILLOW-INHALER!



[The above Picture shows a person using the Pillow-Inhaler.]

ALL-NIGHT INHALATION.

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down the stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no-douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its seration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

CATARRH.
BRONCHITIS.
CONSUMPTION.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

PHILLIP SAAL,

Dealer in Fancy and Staple Groceries. *A Specialty of Butter, Tea, Coffee, and Fine Family Groceries*

503 Dryades Street, (near St. Andrew st.,) New Orleans, La.

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DR. J. H. M'LEAN'S

Homœopathic

Liver & Kidney Balm,

The Most Wonderful

LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

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Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

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For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

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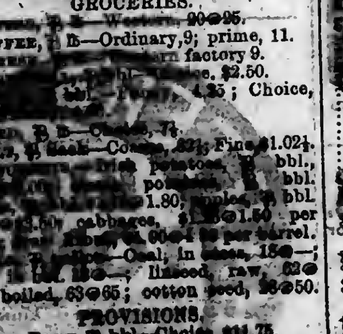
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SOUTHWESTERN Christian Advocate

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Editorial Notes.

"For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow."

"I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there."

Bishop Huntington is writing an article on "Unitarianism in Politics" for the January number of the *North American Review*.

"Your paper has taken the lead of all others in this region. We are growing." Jesse Price, Brenham, Texas.

There is college sense and common sense; the former without the latter makes a dude; the latter without the former makes a plain, practical man; and, taken together, they constitute the most ornamental and useful quality of man.

The Senior Leaf for the First Quarter lies upon our table. It is well illustrated, and in every way adapted to the use intended. Price [illegible] per year. Phillips & Hunt, New York, and Cranston & Stowe, Cincinnati, publishers.

"I hope our Church will raise the [illegible] million dollars this year for Freedmen's Aid Society. [illegible] will be realized, and more than that amount, if the facts could be shown to all our people. Now, in the words of the Lord, Dr. Walsh."

"I am black but comely." A [illegible] argument on color is that given by Solomon, "I am black because the sun has looked upon me," i.e., Whether this is [illegible] of his black wife, [illegible] of the church, or [illegible] remains that he gives [illegible] the sun as the cause of [illegible]

[illegible] to a certain class [illegible] the Church and [illegible] to [illegible] the writer refers to [illegible] possibly [illegible] large attendance [illegible]

[illegible] interested in [illegible]. I like it [illegible] you are improving yourself, and [illegible] a good deal. I enclose my subscription for [illegible] I sent it [illegible] in Christ, R. [illegible]

For the Southwestern.

The Emancipation, Progress and Duties of the Negro in Freedom.

An Oration Delivered upon the Occasion of the 22d Anniversary of President Lincoln's Emancipation Proclamation, in Wesley Chapel M. E. Church, New Orleans, La.

BY JAMES T. NEWMAN, M. D.

PREFACE.

Fellow Citizens—There are times when, and occasions on which, the most gifted intellectual genius has been forced to confess his inability to fill the measure of the general expectation; times when the most consummate orator, the smoothness and elegance of whose diction, and the music of whose well trained voice, had often before been all-sufficient to arouse the populace to revolution, or to restore the public order in a period of excitement and tumult, has found himself bereft of every vestige of the arts by which he had previously controlled Senates, aroused the patriotic enthusiasm of his countrymen, silenced the clamor of ambitious cabals, hushed the voice of noisy factions, and compelled the angry and lawless mob to obey the mandate, "Peace, be still!"

Sometimes, fellow citizens, in the presence of a great national disaster, or a heavy individual bereavement, the most ready debater finds his greatest eloquence in mournful silence. Again, at other times, a due recognition of the gravity of the occasion, a just appreciation of the weight of the responsibility attaching to his utterance, an overpowering conviction of the evil consequences that might spring from a want, on his own part, of intimate acquaintance with the subject he is called upon to treat, or from a lack of fitting words with which to express his ideas with clearness and exactness, or from misgivings of a failure on the part of his auditors to rightly comprehend his meaning, the speaker comes to the performance of his task oppressed by a conscious feeling of doubt and fear. Doubt, as to whether he shall be at all able to intelligently convey to those who hear him the thoughts which burden his heart; fear, lest his failure to rise to the height of the occasion might, instead of meeting with a generous indulgence, render him obnoxious to harsh criticism. He looks here, and lo! before him rises in awful majesty the grim front of Scylla. He looks yonder and there he sees the yawning jaws of dread Charybdis. What Circe shall furnish him the means of safety in his adventurous voyage? Shall he recede or advance? To recede might be to invite censure; to advance might be to meet with disappointment—perhaps with discomfiture. In the midst of his perplexities and doubts he hears the voice of an oracle who has dived deep down into the recesses of human knowledge. It repeats the Italian proverb: "A deed done has an end." It is the voice of Milton, and he at once recalls the sublime magnanimity of that immortal sage who, although warned that if he persisted in writing his famous "Defense of the People" it would doubtless terminate in his blindness, heroically completed the work at the cost of his sight, triumphantly exclaiming: "*Cosa fatta capo ha*"—"A deed done has an end." He no longer hesitates. He feels the glow of the Promethean fire. He goes forward to the performance of his task with faith and courage.

Such, fellow citizens, has been the condition, at some time or other of their lives, of many men of acknowledged transcendent ability, who have figured during various eras of the world's history. Who that is at all acquainted with English history does not remember that pitiable instance of the truth of what I am now saying, so pathetically presented in the life of Sir Edward Coke, the great Lord Chief Justice of the British realm!

CHIEF JUSTICE COKE.

Richly bedecked with the trophies of victories won during a long and brilliant career at the bar, where he may be said to have stood an intellectual gladiator almost without a rival—his proud coronal gemmed with priceless diadem of a nation's grateful appreciation of the distinguished and inestimable services he had rendered on the bench where, for many years, Atlas-like, he had borne upon his shoulders the full weight of judicious responsibility, we behold him with his honors thick upon him, kneeling as an humble defendant before the Council Board of his irate sovereign, Charles I. At the the bar his wonderful eloquence and consummate legal acumen, like a mad torrent, had never failed to sweep down all opposition before him; on the bench, his deep learning in the science of jurisprudence, his masterly knowledge of the constitutional limitations of his country, his intimate acquaintance with the fundamental principles underlying civilized government, had well enabled him, not only to administer justice with even balance between citizen and citizen, but had more than once served to check the advance of arbitrary power, and to limit the royal prerogative within the bonnds of constitutional authority. And yet this man, whose ability and learning had won for him the just title of "Father of the Common Law"—this fair, consummate flower of English civilization—this man who was the pride of his country, and the enemy of his contemporaries—found himself, on the occasion to which I refer, without the ability or courage to properly defend himself against the criminating arguments of his antagonist—that antagonist being a woman, and that woman his own wife.

And here, fellow citizens, I have frankly to confess that the feelings I have described as being those experienced, at some time in their lives, by men the hem of whose raiment I may not even presume to touch as they pass by, are not at all dissimilar to those by which I am animated on this occasion. To stand forth as one of your orators on an occasion like this—to voice the feelings and sentiments of a redeemed people in the celebration of an event so vast in its importance and so full of interest to us all, to venture upon the discussion of the great topics which, on such an occasion, naturally present themselves for consideration—is an honor so far above and beyond my humble deserts that, under the most favorable circumstances, I could not but be deeply sensible of my utter inability to meet the requirements of the distinguished station to which your kind partiality has so generously assigned me.

My friends and countrymen, to honor freedom; to manifest our high appreciation of the blessings that freedom has brought to us; to draw fresh inspiration from the results already gained; to gather new courage to struggle in freedom's cause, we are met to-day.

THE OCCASION.

We are assembled to recognize in a befitting manner the 22nd anniversary of American Emancipation. The event from which this celebration derives its significance was the issuance by Abraham Lincoln of the proclamation of Sept. 22, 1862, and that of Jan. 1, 1863; the former declaring that the prosecution of the war thereafter, as before, would be for the restoration of the constitutional relation between the United States and each of the States and the people thereof, in which States that relation was or might be suspended or disturbed; that the Chief Executive would, upon the next meeting of Congress, renew his recommendation for the tender of pecuniary aid to such slave States, so called, whose people might not then be in rebellion against the United States, and which States might then have voluntarily adopted immediate or gradual abolishment of slavery within their respective limits; that on the first day of January, 1863, all persons held as slaves within any State or designated part of a State, whose people should then be in rebellion, should be then, thenceforward and forever free; and that the Executive Government of the United States, including the military and naval authority thereof, would recognize and maintain the freedom of such persons, and would do no act or acts to repress such persons, or any of them, in any efforts they might make for their actual freedom; and the latter declaring all persons held as slaves in the States and parts of States then in rebellion free, and announcing "that the Executive Government of the United States, including the military and naval authorities thereof, *will* recognize and maintain the freedom of said persons."

Who of us that values liberty, that loves freedom for freedom's sake, can recall the past without blessing the memory of Abraham Lincoln, the preserver of the life of his country, the great American emancipator, the illustrious and immortal martyr of human liberty! Patriot, statesman, lover of human kind! His deeds shall live forever in his country's history; his fame shall be more enduring than monumental marble or brass; and above and beyond all, his name shall be rendered forever imperishable in the hearts of a grateful race who have been redeemed from hopeless bondage by his moral courage in performing the right, and whom, under divine guidance, he lifted beyond the reach and influence of the deadly night shade of slaverp's dominion.

THE PROCLAMATION

of January 1, 1863, decreeing emancipation, was preceded by the Act of Congress of April 16, 1862, abolishing slavery in the District of Columbia; and it was indeed fitting that it should be so. It was eminently proper that the great act of national justice which wrought our deliverance should have been preceded by the abolition of slavery in the District of Columbia. It was indeed fitting that the accursed bar sinister on the national escutcheon should have been first removed therefrom within the shadow of the national capital; that the fetters which bound the arms of the oppressed black man in the nation's capital and threw a deep shadow on the path of the laboring white man should have first been dissolved by the breath of the people's representatives in Congress assembled, before the giant wrong was overthrown throughout its wide Southern domain. It was indeed fitting that the emancipation of the slaves in the District of Columbia should have been proclaimed to "the waiting and oppressed of the earth as the realized gospel of deliverance." It was indeed proper that the capital city of the nation should be rendered worthy of the name of Washington. To note the proceedings of the 37th and 38th Congresses, in relation to the abolition of slavery, would be as instructive as it would be interesting, but to do so would involve too great a tax on your patience. I must, therefore, content myself with a mere passing reference to a few of the many stirring events of that momentous period. As early as July 16, 1861, Senator Pomeroy, of Kansas, at the special session of Congress, called by the President, introduced a bill proposing the abolition of slavery in the seceding States. It was too bold a measure for that period. The time had not yet come under God's own providence. The nation had not yet realized the fullness of its danger. The American people had not yet been fully awakened from their dream of security against the armed aggressions of slavery.

FEDERAL DISASTERS.

The disaster to the national arms at Bull Run had not yet taken place. The military pride of the North had not yet been sorely wounded. The flower of its manhood had not yet languished in the skeleton-clutch of famine. The stockades of Florence and Andersonville had not yet been even dreamed of. The errors of Libby had not yet been enacted. It still needed defeat after defeat, disaster on the top of disaster, to arouse the sleeping conscience of the nation. The American people had not yet learned the philosophy of "plucking the rose of safety from the nettle of danger." God had not yet held them face to face with their duty. Various measures looking toward emancipation and the confiscation of the property of those engaged in rebellion were, from time to time, introduced and debated in both houses of Congress until July, 1862, when an act combining confiscation and emancipation was passed and approved by the President. While Congress had been discussing the great questions of emancipation and confiscation, the President had not been unmindful of these subjects. On the contrary, they were commanding at his hands the most careful and serious consideration. To the student of history it cannot be but interesting to note the gradual advance of opinion on the part of President Lincoln, which finally culminated in the arbitrary conviction of the absolute propriety as well as necessity of decreeing emancipation. This advance of opinion was, in the judgment of the loyal and Union-loving men of the country, painfully slow. But this slow and cautious movement cannot, in the light of the history of those times, be justly attributed either to a lack of sympathy for the slave or a want of loyalty to the cause of human freedom.

LINCOLN.

Born of humble parentage upon slave soil, he had the good fortune to have been reared on free soil. Removed in the spring-time of youth from the baneful and demoralizing influences of slavery, he had early imbibed the spirit of liberty, and had drank long and deeply from the fountain of freedom. There can be no doubt that he assumed the Chief Magistracy an earnest and unfaltering anti-slavery man. He had a lively sense of the irreconciliable antagonism between free labor and slave labor, between the Pharisaical pretension of the Cavalier to superiority over the rest of human kind and the simple, but rational belief of the Puritan in the universal fatherhood of God and the universal brotherhood of man.

He had a deep abhorrence of human bondage. Yet, with all this, he was a reformer of conservative mould. In his message to Congress, on the 16th of March 1862, he recommended the passage of a resolution declaring the willingness of the Government to co-operate with any State that might adopt the gradual abolition of slavery, and give to such States pecuniary aid, to be used to compensate for the inconvenience, public and private, that might arise from such abolition.

In his appeal to the people of the border States to adopt gradual emancipation, he proved fully his views harmonized with those of the anti-slavery men of the country. In an interview with the representatives of Congress from the border States, in July 1862, he earnestly and solemnly appealed to them to accept gradual and compensated emancipation—pointing out the benefits that would come to all by such acceptance; and in speaking of his recent proclamation repudiating General Hunter's order, freeing forever all the slaves within the States of South Carolina, Georgia and Florida, he placed himself squarely and unequivocally on the record as a votary of freedom.

He said: "General Hunter is an honest man. He was and I hope, is still my friend. I valued him none the less for agreeing with me in the general wish that all men everywhere could be freed."

See how intense was his desire that slavery might cease! Hear him. In a conversation with Mr. Owen Lovejoy, the great apostle of Liberty, and Mr. Isaac N. Arnold, another leader in the anti-slavery cause, on the evening of the 13th of July 1862, in relation to his interview a few days before, with the border States' representatives, he exclaimed: "Oh, if the border States would accept my proposition! Then you, Lovejoy, and Arnold, and all us would not have lived in vain! The labor of your life, Lovejoy, would be crowned with success—You would live to see the end of slavery."

In a message to Congress on the the subject of emancipation, Mr. Lincoln betrayed the tendency of his mind toward universal and immediate emancipation. Among other things he said: "In giving freedom to the slave, we assure freedom to the free, honorable alike in what we give and what we preserve.....Other means may succeed; this could not fail. The way is plain, peaceful, generous, just; a way which, if followed, the world will forever applaud, and God must forever bless."

Those who would deprive the edict of emancipation of the true motives underlying it, very often pretend to the claim that it was dictated solely by absolute and imperative "military necessity." If

(Continued on Fourth Page.)

Letters from the Pastors.

Rev. W. H. Evans, pastor, of the Asbury Chapel Methodist Episcopal Church, writes: "Dear Editor— believe that we are doing a grand work in Asburry Chapel. We have good meetings all the time, and God has blessed us so far, and we believe will continue to trust Him, he will do so. I have a good set of people to work with. You said, you sent me to Lexington to build a church for our people," and I am glad to say I have commenced, and by the help of the Lord the good sisters and myself, raised $126 30, last Sunday. May God bless you and us. We had a wonderful pouring out of the Spirit at our Thanksgiving Centennial meeting. Brother G. W. Thomas was with us, at three p. m., with his people. The meeting was opened by Bro. Shotle. Bro. G. W. Thomas preached a very interesting sermon, on the "History of Methodism," incited some very appropriate remarks from the presiding elder. After which Bro. Shotle and C. C. Mason, were each allowed to address the meeting for five minutes. We had love feast the same night, and it will long be remembered. We raised $33.25. We held our third quarterly conference on the 16th ult., and Presiding Elder White preached a most influential sermon. Bro. G. W. Thomas was with us at 3 p. m., and he preached wonderful sermon, and we administered the Lord's supper to 359 persons."

Rev. H. Dunlap, Atoka, Tenn., writes: "My last collection before the Annual Conference met at Pleasant Grove Church was as follows: Pleasant Grove Church, $35; Atoka Church, $22 25; Friendship Church, $6; Ledshire Church, $5; making a total of $34.60."

Rev. S. S. Wright, Campte, La., writes: "Our church is spiritually alive. We commenced a protracted meeting on the 17th of November, and had pleasure of receiving three seekers and eight reclaimed, whose names are as follows: Nancy Moore, Louis Presley, Eliza Francis Robinson, Aaron Sanders, Thomas, P. Chesley, Parker, Leon Mary Willaby, and Mary We are making out a list of subscribers for that grand paper, the SOUTHWESTERN. May God grant its editor a long life. Pray for us."

Rev. Geo. W. Ransom, Pinkens [illegible], Miss., writes: "I wish to let the brethren know what I am working for the SOUTHWESTERN and for Christ. I have sent 16 subscribers, and I speak about it every time I get up to preach. We have [illegible] at Union Chapel every fourth Sabbath. Our church and Sunday-school are doing well. I held a class [illegible] the Sunday-school on [illegible] September. The Misses Carlton want the other [illegible] know they are leading [illegible] to a throne of grace. [illegible] and third Sunday [illegible] Weatherford and [illegible] preach moving [illegible] Pray for us, that [illegible] may be done by the Holy [illegible]."

[illegible], Dayton, Tenn., [illegible] "We held our first quarterly [illegible] November 29 30, [illegible] E. Provine, [illegible] Rev. [illegible] the 11 [illegible] We [illegible] number to 60 persons; [illegible] Took up [illegible] We have had a [illegible] in Dayton, by G. [illegible] assisted [illegible] [illegible] [illegible] [illegible] as possible."

T. Jones, Hays [illegible] "I owe to my last [illegible] brethren [illegible] Duvall, [illegible] I do not [illegible] know I do [illegible] and under-

stand this great Church of ours, to mean that we should fight any church, that we believe to be of God. We believe in the church of God, and the communion of saints, and I think we should defend our Church doctrine and Discipline; but I think the office of the minister is to save souls, and let God [illegible] battles for us."

Rev. W. H. Wilson, pastor, writes: "I am doing all I can for the paper, and think I shall have a good list of subscribers for the New Year. I shall send in the name of all cash subscribers by the last of the month. My wife is running for a watch, and says, she would like for your to send her a few votes, ten cents is a vote. Ask some of the pastors to send her theirs by the 15 or 20 the month."

Rev. J. L. Massey, Mason, Tenn., writes: "This is a great cotton country, but little wealth. This town has about 800 inhabitants, seven dry goods stores, two drug stores, one boarding house, one restaurant, three groceries, two blacksmith shops and three saloons. I must say Mr. Editor there is a work at this place that will soon be accomplished, and the old church is to do it. We are surrounded by a church whose pastor, preaches and teaches the people that if God has pardoned their sins that is all there is to be done, they can drink and get drunk. I have been told since I have been in this place that some of the preachers of the Methodist Episcopal Church, or the preachers who do not go to the bars and tap glasses and drink, will stand in God's sacred altar and tell the people if they have been changed they are all right. God only does His work, and they have failed to read Revelations, 14: "Nevertheless, I have somewhat against thee because thou hast left thy first love." We have this sort of stuff being handed down from the pulpit. They have not only filled their dens with males, but on my way to church, myself and wife saw drunken women on the streets. Walking from my room last Saturday evening I saw not less than 18 people drunk; some good women had hold of their husbands and both drunk. My people in this part of the country are poor, and I do not wonder at it, for a large portion of what they make goes for whiskey. We need a church at this place, and I think it would be a good idea, and pay our cause, to build one here, on high land, as the one we have is in a wet, low place, and bad for winter. We want to make a good start soon, the trustees say they can build it 35x55 for $2,00. It would speak well for the West Tennessee conference."

Rev. J. R. Carnes, Waco, Texas, writes: "These are the names of missionary subscribers: Henrietta Wright, 50cts; Elizabeth Campbell, 50cts; Randle Caldwell, 50cts; J W Danforth 50cts; Fanny Henry, 50 cts; B Thomas, 50cts; Rev Jannary Gordon, 50cts; David Storms, 50 cts; Jane McCune, 50cts; William Henderson, 50cts; J W Mullins, 50 cts; Samantha Lendrum, 50cts; Hixy Jones, 50cts; S Gates $1.50; Lacy Ellerson, $1.50; Minerva Hines, 50cts; B J Henry, 50cts; Topsy Morgan, 50cts; Ida Parker, 50cts; Amanda Taylor, 50cts; J W Jones, 50cts; Martha Shipp, 50cts; Amanda Graves, 50cts; Lizzie Collins, 50cts, G Scales, 50cts; L Scales, 50cts; Fannie Henry, 50cts; Caroline Henry, 50cts; Mary Graves, 50cts; Laura Hinder, 50cts; Melissa Thomas, 50cts; Ellen Ellis, 50cts; Julia Caldwell, 50cts; Fanny Taylor, 50cts; Anna Austin, 50cts; Margaret Dozier, 50cts; Jane Maladey, 50cts; Jane Rumells, 50cts; Alice Richardson, 50cts; Buelah Lee, 50cts; Millie Osborn, 50cts; Emma Jones, 50cts; Lucy Baker, 50cts; Roseann Lutcher, 50cts; David Lutcher, 50cts; Ellen Townsend, 50cts; William Colwell, 50cts; Martha Jones, 50cts; Mahala Abernathe, 50cts; Eliza Harington, 50 cts; Julia Carter, 50cts; Olla Carter, 50cts."



BISHOP ASBURY, 1784.

The Centennial Conference.

On the 15th of Dec., 1884, a number of delegates and visitors will leave for their homes—but the attendance is still large both of delegates and visitors.

Bishop J. W. Hood, of Zion M. E. Church presided during the morning. The first essay had been prepared by Bishop Holsey, of the Colored M. E. Church — Subject "Methodist Means of Grace." The Bishop being sick, the essay was read by another colored man. The paper did not stick very closely to the point, but like many others previously read was of a rather desultory character, but contained some very sensible and pertinent things.

The next essay was by Rev. A. S. Hunt — subject "The Aim and Character of Methodist Preaching." The paper was of a very creditable character—and read well when published. Very strong points were made and well sustained. Following the reading of this essay Dr. Vincent delivered an address on Methodism in relation to youth of the Church. An able address and well received by the Conference.

I was delighted to see Bishop Wilson again in the conference room. He is feeble. May God in His infinite mercy restore him to health, and spare him long to the Church.

In his address Dr. Vincent recommended a sort of Ritual to be used in classes in Sunday-schools and elsewhere—which is almost identical in substance with the Sunday-school Manual, prepared by the present writer some twenty-five years ago and been so extensively used since. I suggest that our manager re-advertise that Manual.

"Our Brother in Black" manifests quite a disposition to let it be known that he is here, and ready for any emergency or any question on almost any subject. His fondness for speaking is clearly shown, and is in wonderful contrast with the reticency of the Indian who says not a word in the way of public speaking.

In the afternoon, Dec. 15th, Bishop Ninde, of the M. E. Church, presided. Dr. Anson West, of the M. E. Church, South, read an elaborate essay, subject, "The doctrinal unity of Methodism."

Next followed an essay by Rev. R. N. Davis, of the M. E. Church, subject, "Guard to the purity of our Doctrinal Teaching." The subjects were handled with ability.

The Conference having accepted an invitation of the ladies of Baltimore to a reception at the Music Hall from 5 to 7 o'clock, adjourned a few minutes before 5 o'clock and most of the members attended the reception where they were welcomed by an appropriate speech by the Mayor which was responded to by Drs. McFerrin and Buckley on behalf of the Conference.

The subject discussed at a number of churches at night was that of Sunday-schools. A number of churches were occupied and two or more addresses delivered at each.

Dec. 16. The present writer was called on to preside during the morning session. The first essay read was by Dr. J. E. Evans, of Georgia, subject, "The four points of Methodism—Heart Conversion, Assurance, Christian Experience and Sanctification." The essay was long and very well written.

The second essay was read by Rev. Dr. King, of New York, subject, "The influence of Methodism on other denominations." The essay was one among the most interesting of those read at the Conference.

In the afternoon Bishop Walden presided.

Dr. Fry, of St. Louis, read an essay, subject, "Value of the Press to Methodism," and Dr. Fitzgerald read another essay, subject, "Value of the Periodical Press to Methodism." Both of which were well received. A good deal of miscellaneous business was transacted during the afternoon.

In the evening, meetings were held at several churches at which were discussed "The Mission of Methodism to the Extreme Societies." It was my fate to be appointed to the Mt. Vernon Church, where after the Rev. Dr. Crooks had read a learned and admirable paper on the subject, I did as well as I could under the circumstances.

The good feeling and pleasantness of the occasion continues and the good feeling increased. So far all whom I have heard express themselves — declare themselves highly delighted. To-morrow will be the last day.

Dec. 17. During the morning session Dr. Hendrix presided and after the morning hour, taken up by some miscellaneous business, the essays on the programme were called for. The first was to have been read by Rev. Dr. H. P. Walker, subject, "Place and Power of the Lay Element in Methodism," but Dr. Walker not being present, the second essay was read by Dr. Buckley, of the *New York Advocate*, subject, "What Methodism owes to Woman?" The reading was listened to with strictest attention and being the last, was almost universally pronounced the best. It certainly was a superior effort of the kind—notwithstanding the fact that some of the views may not be accepted by all, and the further fact that the writer made no mention of such women of the South as Mrs. Russell, Mrs. Keywood, and others who did much for the cause of Methodism in the early period of its history in this country.

The Church in the United States never produced a woman superior in intellect, in devotion to the Church, in liberal works of faith and charity, and consistent piety than Mrs. General Russell.

At the close of the morning session, it was announced that the closing exercise of the Conference would be held, commencing at 3 o'clock and large numbers then in the galleries remained with their lunches for two and a half hours waiting for the afternoon session, fearing that when the time came they would not find seats. And when the time did arrive, there was not a vacant seat in the large house, neither on the floor nor galleries—such a crowd!

Divers resolutions referring to divers subjects were introduced and acted upon by the Conference, all of which will appear hereafter. A committee had been appointed to prepare a letter to the Methodist Episcopal churches in all the United States and Canada. Through Bishop Merrill the committee reported. The Bishop remarked that circumstances prevented a meeting of the committee and that the letter was of his own production. The letter was read and voted as the sense of a majority of this Conference.

The love feast then commenced. Three persons, namely, Folsom, a Choctaw Indian, Bishop Wayman, a blak man, and Dr. McFerrin had been designed to made five minutes speeches—which they all did—with good effect on the audience. After these the venerable Trimble, Merrick, Brown, Lemmon, old men, bore testimony to the power of renewing grace. Many others followed with like testimony. Bishop Foster stated that he was born in 1820, licensed to exhort at the age of thirteen, at seventeen was admitted into the Ohio Conferences and has been engaged in the work of the ministry ever since. The testimonies continued, following each other in quick succession till the time expired. Many of them were of a most touching character, and a deep religious feeling pervaded the large assembly and most of the members were deeply effected.

After this, the hymn commencing, "Blest be the tie that binds our hearts in Christian love," was sung, the venerable Dr. Merrick read a parting address, full of tenderness, and godly admonition, Rev. Dr. Trimble, who presided during the afternoon session, led in prayer, and with living hearts and tearful eyes, the Centennial Conference adjourned *sine die*.—*St. Louis Christian Advocate.*

From the Districts.

Holly Springs District Conference—Nov. 27-29, 1885.

REV. A. M. TROTTER, SECRETARY.

The conference convened in our church at 8:30, on the first day above mentioned. Rev. B. L. Crump, the pastor, extended a kind welcome to the brethren of the district, who at this time had largely gathered from all parts of the district. His address was fittingly responded to by the presiding elder, J. C. Eckles. During both of these addresses all felt "it was good to be here." The conference was then favored by a spirited speech by Rev. N. H. Williams, subject: "African Mission, Its Origin and Growth." He was followed by Rev. A. D. Payne in an able and well prepared paper, subject: "Our Duty to It."

The Conference reassembled, at 8:20, on the morning of the 28th. The first part of the day was spent in appointing the usual committees and hearing reports from the presiding elders and pastors, each showing success in the district, especially when compared with the stringency of the times. Rev. M. H. Foster offered a resolution requiring each candidate, before he received license to preach, to promise to wholly abstain from the use of tobacco. This was ably discussed, pro and con, by several brothers. The yeas and nays were ordered on the final vote, and the secretary was ordered to send the vote to the SOUTHWESTERN for publication. The resolution was lost by the following vote: Yeas—A M Trotter, R Brown, E G Gates, L O Crowder, B L Crump, R B Isom, M H Foster, Beverly Tolbott, Robert Hart, Rufus Johnson Henry York, A Jackson, S A Cowan, N H Williams, R M Pegues, A J Cooper, S D Hatson, Ned Pegues, Mack Williams, Lee Nelson—20. Nays—A C Boon, E Smith, H Rollins, Johnson Terry, Prentice Terry, Mack McEwin, R P Threlkill, Wm Parks, J L Wilson, S Newsom, A Harman, J H Blakely, S Dawson, W H Pegues, R Cooper, S H Hunter, A D Payne, J H Moore, W C Herron, Henry Isom, Burrel Crawford, J E Powell—22.

At 3 o'clock p. m., a memorial service of Bishop I. W. Wiley was held. Rev. S. A. Cowan, chairman of committee appointed to arrange for this service, presented appropriate resolutions and other arrangements for this service, which he doubtless will forward to you for publication. This was a service of deep feeling, for many of us loved Bishop Wiley. But we leave Bro. Cowan to report. During this day I observed rain, snow and sunshine, but notwithstanding this 8 o'clock p. m. found our church crowded with anxious folks desiring to hear something of the wonderful works of the Freedmen's Aid Society. A M Trotter, M H Foster and S A Cowan were the speakers for the occasion. Presiding Elder Eckles followed with a brief address, during which time $5 responses were common. A collection was asked for this Society and $12 was collected. At a late hour at night the meeting was closed, all leaving resolved to be more earnest in their efforts for the Freedmen's Aid Society than ever before.

Saturday, the 29th, the Conference met at 8:30. The usual business of the Conference was finished by 2 p. m., nothing being omitted. Not less thon fifty members attended the Conference, and each one received proper attention. Mr. M. Canada, a devoted member of the M. E. Church South, was introduced; also Rev. G. A. Griffin, of the C. M. E. Church. Each of the following resolutions were adopted, as stated by Rev. A. D. Payne:

Whereas, There is a great want of regularity in the reports of local preachers, exhorters, etc.; and

Whereas, It is time, and high time, we were making advancement in this particular; therefore, be it

Resolved, That we, the members of this District Conference, do hereby order that a committee be appointed by the chair, whose duty it shall be to secure carefully prepared blanks for each of these officers.

By A. M. Trotter: Resolved, That we gladly welcome Profs. Hatfield and Green as representatives of Rust University, and that we extend them a hearty invitation to visit us at some subsequent meeting of our district conference, for our advancement both spiritually and temporally. This was adopted by a unanimous rising vote.

At 3 o'clock a large number of the Sunday-school scholars had gathered, and many others, and Prof. J. T. Hatfield held all present, as it were, spell bound for nearly an hour, telling us about China and India. When he was through we all arose and followed Elder Eckles in thanking him three times. Rev. Wm. M. Parks addressed the children, and the Conference adjourned.

Grenada, Miss., Dec. 5.

Report of Huntsville District, Texas Conference.

REV. EDWARD LEE, P. E.

Huntsville district takes up 14 counties; the chief business is sawing lumber. Owing to the drouth throughout the southwestern part of the State, and, as I learn through the papers, throughout the entire State, it made a poor sale for lumber, hence the people could get but little work, which made money scarce with the people. This, of course, hindered us in building as much as we intended to. But in spite of this we have been successful in erecting four churches on the district, one on the Lovelady circuit, one on Walker circuit, one on Town Bluff circuit and another nearly completed near Town Bluff.

Beaumont, Rev. H. W. Wilson pastor in charge, added 40 to the church, 11 conversions. Anderson Williams, in charge of Orange, has done a grand work; more than 30 have been added to the church, 2 conversions; built a nice church and parsonage, had a good well dug, and collected $30 benevolent money, which averages $1 to each member for benevolent purposes. At Liberty Bro. G. W. Norris failed to go to the work assigned him at the last conference, on account of sickness, so Bro. A. Gillum supplied the work. He has done good work on one portion of the circuit; he has bought an acre of ground to build a church on, and six acres for another site for a church. Wallisville circuit, in charge of Spencer Kelley, has had 25 accessions to the church, 6 converts, and raised $52 benevolent money, nearly 50 cents to each full member. Montgomery circuit, Rev. Aaron Adair has been in charge; he has added a new work to the circuit known as the Beckwith settlement. At this

pott alone Bro. Adair has had 30 additions and 15 converts, and throughout the circuit 50 accessions. Rev. Jeremiah Smith, in charge of Willis circuit, has put new pews in the church costing $6 each; 24 added to the church, 8 conversions, and $25 benevolent money collected. On Danville circuit Bro. A. Britten had a hard time in gathering the people, but has been successful in doing so; he has 15 or more conversions, and many added to the church. At Huntsville Station, Rev. W. W. Brown in charge, there are many oppositions to contend with; notwithstanding this he has held the better class of the people to our church, and taken up $40 benevolent money. Rev. A. C. Galbreath, in charge of Huntsville circuit, has done about the best work this year that ever has been done since it became a circuit. He collected $80 for Sunday-school expenses, bought one acre of land on which to erect a new church at Mount Prairie, and took a good benevolent collection. Richard Williams, in charge of Walker circuit, built a new church at Shady Grove and has been blessed with 8 conversions and attended strictly to collecting the benevolent money. Leadady was left to be supplied by the last annual conference. Bro. Benjamin Fisher supplied the work with credit to himself as a Christian minister and the church; he has finished one neat little church at White Rock, and put in a nice set of pews. Town Bluff is a new work just taken up this year. Rev. Toby Ward attended this work. He has bought and paid for a nice lot and church in Town Bluff, costing about $600, and has started to build a church at Wolf Creek, and has two more preaching places at Belvelort, Bro. A. J. Neley has done nobly. He has gathered a good congregation and has 80 probationers, and a large Sunday-school of intelligent young men and women who take part in the school with the children. At Livingston, Bro. John Guess had a good well dug, and bargained for some more acres of land to add to the two acres we now own, and the money raised to pay for the same. At Somerville now we have a good church house, but a poor membership, so we are getting very bad. At Camilla [illegible] the Cold Springs circuit, Rev. W. M. McKenzie has built up one of the best congregations on the district. He has been blessed during the year and many [illegible] and has great prospects [illegible] the leading [illegible] the district.

[illegible] Nov. 28, 1884.

[illegible] is the leading [illegible] the Methodist [illegible] and expound the Word [illegible] the Holy Ghost [illegible] the Methodist [illegible] the Methodist [illegible] the Methodist

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JAN. 8, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. New subscribers for the next year will receive their papers up to January 1st free.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Please take notice that the $1.50 is a cash rate, and must be paid in advance or within three months.

Mrs. Jennie F. Willing arrived in New Orleans Thursday evening, January 1, from Cincinnati, where she has been in conference with the authorities. She is now domiciled at the New Orleans University, where she may be visited or addressed by those who desire to meet or correspond with her. Her present tour in the South embraces a visit to Atlanta, Chattanooga, Hot Springs, Little Rock, and probably Mobile and Houston. On Wednesday evening, Dec. 7, she will address the women of New Orleans in Union Chapel at 7:30. Mrs. Willing comes to us with the cordial endorsement of our great Church and with the personal recommendation of many very prominent people. She is the sister of a Bishop, and the wife of an eminent minister in the Rock River Conference. Besides and above all, Mrs. Willing commends herself to the favor and help of our people for her own and her work's sake. She represents the Woman's Home Missionary Society.

A letter of interesting correspondence comes to us from the City of Mexico. The Rev. J. W. Butler, [illegible] to his Excellency, Porfirio Diaz, the incoming President of our sister republic, a copy of an invitation [illegible] to a meeting to be held [illegible] following [illegible], for special prayer to the God of nations for peace and prosperity during the new administration. The President returned a courteous and appreciative reply.

[illegible] in the SOUTHWESTERN [illegible] think the reduction in price [illegible] W. Tate. [illegible] Was Methodism ought [illegible] the colored members [illegible] pocket members, just [illegible] just such a price. [illegible] increased list of subscribers [illegible] your [illegible]

[illegible] TENNESSEE.—[illegible] informed [illegible] since its organization have been colored. Well, [illegible] glad to [illegible] [illegible] considering these [illegible] [illegible] with [illegible] [illegible] either [illegible] want to know that [illegible] best thing for all [illegible] advise young [illegible] their parents [illegible] patronize, and we [illegible] to what we

The 22d Anniversary of Freedom.

The twenty-second anniversary of the emancipation of the American Negroes was properly celebrated in Wesley Methodist Episcopal Church, Thursday evening, January 1st. The people of New Orleans were intelligently, though not numerously represented on the occasion. We are sure it was not for want of a just and grateful recognition of the momentus occurrence it was intended to commemorate, and we congratulate those whose good fortune it was to be present, upon the masterly address to which they were treated. We also congratulate the learned speaker for his chastly worded and profoundly sensible address. We can think of no man, and we have never listened to any who was better prepared or more skillfully preformed such a task. We give the address in full in this number. It will amply repay a careful reading, and we congratulate our readers upon the fortunate circumstances which places it within their reach. An original poem which we shall print was also read. Rev. W. O. Forest, Pleasant Plain Methodist Episcopal Church, was called to the chair. Bishop Mallalieu opened the exercises with prayer. A vote of thanks was tendered both to the orator and poet of the hour, a resolution requesting the publication of the paper in the SOUTHWESTERN was passed, and Rev. T. J. Montgomery pronounced the benediction. If the audience was not large, it was no fault of the spendid literary, and instructive character of the proceedings. Among important persons present, were Bishop Mallalieu and son, Dr. Otker, J. B. Gaudet, Esq., Prof. C. T. Simpson Prof. R. R. Green and Miss. Talbott of Rust University; Prof. J. W. Bowman, Miss Cowgill and others.

An Episode.

Minister—Judge, I want to get a divorce from my wife."

Doctor, who happened to be present—"Why, my dear sir, your wife has the consumption and cannot live more than six or seven months at."

Minister—"Well never mind the divorce then, Judge, as I can stand anything six or seven months."

Story from real life by Rev. Emperor Williams.

Our Party—The best men, women and childern we can find.

Our Platform—Slay liquor, the slayer of manhood and all the virtues of womanhood.

Our Work—To divide the vicious, unite the virtuous, lift the fallen, assist the reformed, strengthen the weak, succor the needy, confront the wayward, rally the falter-ing, rescue the yielding, and equip the saved for further conflicts and victories.

Our Candidate—The Lord Jesus Christ.

Our Congress—The general assembly of the saints.

The Holidays are over. We have come to the middle month of winter but we are not out of the woods yet, with our Centennial rally. We must have just $200,000 and the harder the times the more brilliant will be our victory. The South will give new proof of its merit, by contributing at least one fifth of the amount. The colored people will vindicate the or claim to the high consideration the Church has given them by raising $50,000 of this, and if ever the Louisiana Conference get down to earnest work for their New Orleans University, now is the time to do so. If $10,000 is raised it will be applied to this Institution. Let us now go into this work with earnestness and accomplish it.

We are under many obligations to Bro. McKinney, of the Central Alabama Conference, for quick returns from the recent session of his conference, which we sincerely regret our inability to attend. This, with the East Tennessee, adopted the SOUTHWESTERN as their conference organ.



MEHARRY MEDICAL DEPARTMENT.

Meharry Medical Department Central Tennessee College.

GEO. W. HUBBARD, M. D., DEAN.

The Meharry Medical Department of Central Tennessee College, is the only medical school under the care of the Freedmen's Aid Society of the Methodist Episcopal Church; and with one exception, the only one in the United States in which all, or even a majority of the students are colored.

It was organized in 1876, and has been in successful operation since that time.

During these eight years forty-four young men have received the degree of Doctor of Medicine, and nearly all of them are now practicing their chosen profession in the Southern and Southwestern States. They have met with gratifying success, and have won the confidence and respect, not only of their own people, but also that of the white physicians of the localities in which they reside.

The demand for properly qualified colored physicians far exceeds the supply; and we know of no field that presents a more promising outlook for usefulness and success. In many places, especially in large cities of the South, the death rate among the colored people is much greater than among the whites, and this indicates that they need physicians of their own race, not only to minister to their necessities when sick, but also to teach them the laws of health.

Through the liberality of the different members of the family whose name this Institution bears, a beautiful and healthy location was secured, and a handsome four story brick building erected, sufficiently large to accommodate one hundred students.

During the past year Rev. Calvin Pickett visited several of the principal cities of the North, and secured liberal contributions in money for endowment and students aid, and two hundred dollars worth of books from the publishers at New York and Philadelphia for the Medical Library.

This institution is now supplied with a good Medical Library, laboratory, and apparatus.

The professors are experienced and well qualified for their work.

The present class is larger than any that has previously attended at this time in the session, and has one more representative from the following States:

North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Arkansas, Texas, Tennessee, and District of Columbia.

Partial arrangements have been made for establishing departments of dentistry and pharmacy, and which will be opened as soon as there is a sufficient demand for them.

We would be glad to hear from any who desire to pursue a course of study in either dentistry or pharmacy.

Nashville, Tenn.

A Salute from Georgia.

Griffin, Ga., Dec. 19, 1884, Rev. M. W. Taylor, D. D.—Dear Sir: The last session of the Savannah Annual Conference, by a unanimous vote, made the SOUTHWESTERN the official organ of this Conference. Therefore I send herein my appointments of quarterly meetings for first round, to be printed in the SOUTHWESTERN, according to vote of conference. Resdectfully,

R. T. ADAMS.

There is plenty of room here. All honor to the Savannah Conference, and to Presiding Elder Adams. We do not need to make room; the door was open, and room a plenty. Enter freely.

We have one more favorable response to our appeal for aid to the Girls Industrial Department of Central Tennessee College, Nashville. This makes $10 of the $100 we want to place at Mrs. Barnes' disposal for use in her department, and we are sure the Lord has 18 good men who will give $5 each to aid deserving young women to learn the duties of the home life.

Mr. Henry M. Stanley has found his greatest auxiliary to unmolested progress through Africa to be the disunited order of society there, and he argues that any steps toward unity of action on the part of the Congo tribes will be against European domination there. Yes, any slave-driver of ante-bellum days in this country could affirm that the best way to enslave a people is to divide them. But God's in this Congo business, gentlemen.

Baltimore hospitality has fully sustained the reputation of old for its great generousness in entertaining the Centennial Conference.

Personal.

—The address of Rev. E. Roberts, until February 19, will be at Sweet Home, Ark.

—Instead of James as we had it, his name is Rev. Jefferson John Wesley Bowman. We gladly make the correction.

—Rev. Jabez Brooks, D. D., is stopping at 181 Canal Street, city, Prof. of Greek, University of Minnesota, Minneapolis, Minnesota conference.

—Among the last arrivals in the city, is Rev. J. D. Norton, of East Ohio Conference. May be found by inquiring at the parsonage of Amen Church.

—Dr. Hartzell informs us that Mr. John D. Slayback, of New York, has given another $5,000 to aid in seminary work among our white membership in the South.

—We were pleased to meet our brother, G. P. Sullivan, pastor Methodist Episcopal Church Pecatonica, Ill., who is on a visit to this city.

—Prof. R. R. Green, of Rust University, together with Miss Talbot, also a teacher in this Institution, are in the city taking in the Exposition. They gave the SOUTHWESTERN a call.

—The mother and son of Mr. Emerson Bentley, the son has recently been summering in Ohio, where the mother resides, arrived in New Orleans, Dec. 21st, in good health.

—Sister and Rev. W. H. Jackson are about settled down in their new pastorate at Brenham, Texas, and promise to remember us both with news and subscribers. We are pleased to hear of the prosperity of these dear friends, whose letters, and kind words, none are more highly appreciated at this office.

—Pierre Landry, a gentlemanly minister, is doing grand work on his district, as his last report, which will apear in its place in our columns, shows. He has been using the trowel and broad-ax. We do not know if he used also the square, conpass, level, plum, guage, hour-glass, scythe, shovel and pick; nor whether he employed them in an operative or speculative manner, but of one thing we are assured, that so excellent a master must have substantial trestle-board, and the best of design books for drawing his models. We learn that all his buildings are distinguished for their strength and beauty, which proves a wise master builder.

—The following sad information has just reached our office, and calls out our deepest sympathy for one of our dearest friends. Oberlin, Ohio, Dec. 29, 1884, "Mrs. Drs. Dora Brown, is very sick and her Doctor says she cannot live. Death is hovering over her and before this reaches you she may have entered that peaceful abode, that rewards the faithful followers of Christ. She has resigned to the will of God and therefore is not afraid to die. Pray for us, that we may have grace in our day of trials. I am yours in the Gospel."

The Latest New Books from our Book Concern.

SONG: *"Pilgrimage Around the World"*—Illustrated by pen and pencil; including Experiences, Sights, Anecdotes, Impressions of Men and Things, Throughout 20 Different Countries. By Phillip Phillips, with introduction by Rev. J. M. Vincent, D. D.; edited by Alfred H. Miles. Published by Phillips & Hunt, New York. Price, $3.50.

This volume is a royal 8-mo., in cloth and gold bindings; the type is large and clear. It is copiously illustrated, and will force the young people into a love for the study of geography, while it at the same time charms them by the easy, fluent, graceful, and often romantic, and always charming manner in which the author tells the story of his travels and his observations. The older people will find no less delight in a perusal of its pages than the young, and its large type perfectly adapts it to their use. Mr. Phillips is at present singing in New Orleans, and copies of the work can be had at the close of each concert. The illustrations in the book are thrown on canvass with powerful light, magnified to their natural size, and illustrated by his inimitable songs and singing. It will richly reward the student of history to spend an evening with Mr. Phillips, to purchase his book, and to read it thoroughly. In these holiday times it would be difficult to select a more appropriate gift for a friend than this volume contains.

Our attention being called by Elder Booker to misprints in notice of his district conference we are glad to make the following corrections:

The Second District Conference of the Bowling Green District, Lexington Conference, will be held at Leitchfield, Grayson co., Ky., on March 27-30. Ample arrangements will be made with the Chesapeake, Ohio & Southwestern Railroad Company for reduced rates. Members of the district are requested to be present. Pastors, you have had your statistical blanks at least six months. See that they are correctly made out. There can be no lawful excuse for failing to raise your full assessments this year.

A. BOOKER, P. E.

The remainder of this notice was correct as printed. Readers may turn to it for the connection.

The story advances rising in grandeur of imagery, and beauty of conception, pathetic, thrilling, and sublime, leading the reader entrancingly forward to its close. The lord, the lady, the statesman, the lover, the aged, the young, the pious and the gay may read this work with profit and pleasure. It is just the thing to present a freind whose mind is in a formation state. It is loyal to real life, and points a moral to the recklessness of youth. It ranks with the best works in English verse.

(*Conoluded from First Page.*)

proof were at all wanting to show the fallacy of such a claim, the evidence would not be far to seek.—A careful perusal of the Emancipation Proclamation will disclose the fact that, instead of merely performing an act forced upod him by the exigencies of war, Abraham Lincoln rested his action upon the exalted and sublime principle of natural justice; and that, instead of "military necessity," being the cause or motive for his action, it was but the means by which he was enabled to gratify the desire of his heart without doing violence to the Constitution of his country. Hear him!

"And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

There this act must forever stand—upon the proud pedestral of justice—relieved, if you please, by "military necessity" from all legal objections and all technical Constitutional limitations.

CONGRESS.

While the President and Congress were earnestly and anxiously seeking a proper solution of the perplexing problem, the tide of Humanity was sweeping forward; public sentiment in the North was becoming more intense in its demand for immediate and unconditional emancipation. "From the church, cottage and cabin, all through the North," says an historian of the war, "daily prayers were ascending to Heaven, beseeching the Almighty to guide the President to the right conclusion."

At the same time the country was threatened with foreign intervention. France, Italy, Germany, Great Britain and other European powers, began to assume a menacing attitude and the Government was advised by some of its ministers and ambassadors at foreign Courts, that such intervention could only be surely averted by making the distinct issue with slavery through the decree of immediate emancipation. Again, the northern armies had met with repeated defeats. Campaign after campaign had resulted in disaster.

In the midst of all these events, General Robert E. Lee began his first invasion of Maryland and Pennsylvania, during which was fought the battle of Antietam. Victory preched upon the banners of the Union. General Lee was hurled from Northern soil.

The previous successes in the West and Southwest had been counterbalanced by the signal disasters that had attended the campaign of McClellan and Pope. The triumph of Antietam was, therefore, hailed as the turning point in the contest.

For the first time during the struggle, through the dark, portentious clouds of civil war which hung over the Republic, like a pall, was seen the silver lining of ultimate triumph.

It was immediately after that battle that President Lincoln issued his proclamation of the 22d of September, 1862, not only as an act of justice, but in fulfillment of a solemn compact made by him with God, that if General Lee was driven back from Pennsylvania, he would crown the result by the proclamation of freedom to the slaves. General Lee was driven back, and Abraham Lincoln kept his faith pure and true.

VICTORY.

From that time onward to the surrender at Appomatox victory followed fast after victory. Gettysburg paged with Antietam; the hero of the Wilderness snatched victory out of the brazen jaws of defeat; the grand old hero of Donelson and Vicksburg and a hundred other battle fields—the silent man on horseback who had always been an utter stranger to defeat, assaulted the strongholds of the Confederacy with a force that was irresistible, while Sherman went thundering through the gates of Atlanta, on to the sea. On the first day of January, 1863, the final

proclamation of emancipation was issued, and, in the language of an orator, "Abraham Lincoln earned for himself a place in freedom's holy fane, surrounded with the symbols of Freedom and radiant with the light of Liberty. In that place he stands proudly, nobly, gloriously, with shattered fetters and broken chains, and slave whips beneath his feet. The fame which he won was a fame worth living for; aye more, it was a fame worth dying for, though that death led through the blood of Gethsemane and the agony of the accursed tree. It was a fame which had in it glory and honor, and immortality and eternal life." Emancipator, liberator, savior of a race, thy name has not only been indelibly inscribed upon the hearts of a grateful people, but it has been traced on "the living stones of that temple which spans itself amid the thrones and dominions of heaven—whose top stone is to be brought in with shouting of grace, grace unto it." And so the slave became a man, with all the rights and responsibilities and duties of manhood.

ANTECEDENT CAUSES.

But, fellow-citizens, it is not to be concluded that all this was the result of the war, or of the secession which made the war necessary. Other causes long existing—existing before the oldest secessionist was born—before the great West which produced Lincoln knew its first settler—before the Constitution was ordained or the Union dreamed of—other causes, causes independent and long antecedent, conspired to bring about this consummation that was so long devoutly wished for. From the day the first slave was imported in Virginia, powers hostile to his enslavement were working for his redemption—powers unseen and unperceived, but not less certainly existent, and not less effectively working. While the Cavalier was seeking his fortune on James river through the unpaid labor of his slave, the Puritan was seeking a home on the bleak shores of New England for freedom to worship God, and the Quaker was establishing a commonwealth in Pennsylvania, where civil and religious liberty might be enjoyed by all—as well those who settled the land as those of other nations who might come after. [illegible]—the Puritan and the Quaker differing from the Cavalier in this, that they felled the forests and tilled the land by the labor of their [illegible] homes [illegible] managing [illegible] for the good [illegible] ment of [illegible] The independence of habit [illegible] of all, brought [illegible] their nations] [illegible] and that freedom, at all [illegible] [illegible] to-day is little more than [illegible] five years since British West [illegible] is emancipation. Freedom safe [illegible] [illegible] came to be [illegible] as to its being safe as to let [illegible] have his own person, his wife [illegible] his children, instead of [illegible] [illegible] the other man own them all.

Freedom was found to be safe in the British West Indies, and afterwards in the French West Indies, and still afterwards in the Danish West Indies possessions—in all of West India islands, except those of Spain. Even now Spain [illegible] [illegible] realizing the truth of the fact that it will [illegible] [illegible] Freedom was found to be [illegible] among the serfs of Russia, and is was found to be safe in the South American Republics. [illegible] [illegible] [illegible]

CHARLES WESLEY, THE SWEET PSALMIST OF ISRAEL.

BY MARSDEN.

Thou too art gone, sweet leader of the choir,
Thy soul of music with a seraph's lyre.
When royal David made his final will,
Swift fancy caught this last codicil:
"To Solomon I give my crown and throne;
This sacred harp shall Watts and Wesley own."
And thou hast touched the strings with so much skill,
The Hebrew melodist enchants us still.
Thy peerless hymns each nice distinction trace,
Each shade of mind, each lineament of grace,
From the first pious thought of infant ray
Of moral light to God's refulgent day,
Thy muse from every rose on Zion's hill,
From every fountain and from every rill,
Has culled divinest sweets of every kind,
To charm the ear, to purify the mind;
Thy living lines, a moral mirror prove,
They show us all we fear, and hope and love,
And give us back, in fairest beauty drest,
"The image pre-existing in our breast."
When shady grief has o'er my bosom stole,
When fears and doubts have paralyzed my soul,
Some sweetly pleasing strains of thine have charmed;
With light illumed me, and with comfort warmed.
How oft, through thy seraphic hymns have I
With rapt affections mounted to the sky;
Pleased have I read each stanza, till I blest
The tuneful tongue that charmed my fears to rest,
Applied a balm to heal my every woe,
And taught my eye to smile, my heart to glow;
To my enraptured musing Eden showed,
Then bade me fly along the blest road.
But thou hast gone where every note is love,
To live the Laureat of the realms above;
To chant, to warble, in angelic ears,
Strains that delight us in this vale of tears.
O may they charm us, till our spirits rise,
To meet the sweet minstrel in the skies!
Where every Saint shall wave his golden palm,
And David, Watts and Wesley lead the psalm.

Domestic Hygiene.

What Every Girl Should Learn.

To sew.
To cook.
To mend.
To avoid idleness.
To respect old age.
To mind the body.
To darn stockings.
To hold her tongue.
To keep a house tidy.
To be above gossiping.
To make home happy.
To humor a cross man.
To use neither paint nor powder.
To control her temper.
To take care of the sick.
To sweep down cob-webs.
To see a mouse without screaming.
To read some books besides novels.
To be neat and clean about her own person.
To get into a mother-in-law's good graces.
To wear shoes that won't cramp her feet.
To live on more healthful diet than pies and candies.
To be polite to all people at all times and in all places.
To dress in suit of clothes suited to her means.
To be economical in expenditure of time, in appreciation of pleasure, in the gratification of the taste, in the choice of company, in the selection of books, in everything.
To shun the society of people in which she cannot improve herself.

Letters From the Laity.

J. C. Thurman, Esq., Sunday-school Superintendent of Wiley Chapel, Washington charge, Little Rock Conference, Ark., writes: "We have had our Children's Day exercises at Willis Chapel. We were delayed for want of aid as we had last year from the pastor, but we have done the best we could under the circumstances. However I here give the matter desired to be published by the Sunday-school:

Opening address, by Mis E Gamble.

Little Bud of Promise, by Miss A May.

An Essay: "Missionary Duty," by S M Fountain.

God's Goodness to Those that Fear Him, by L S Gamble.

The Young Christian, by C Marshall.

Oration: "With Care for us," by E Sampson.

So I have seen Light all the way, by L May.

If Two Try, by Mary Booker.

The Children's Offering, by E Sampson.

Testimony, by Miss E Fountain.

Essay: "The Use of the Sunday-school; by Miss Mary J Sampson.

Will Thou Care for Us? by Wm. Thurmon.

Faith and Works, by S A Johnson.

Abstenance Boys, by Miss Millie Jones.

Be Careful what you Say, by B Booker.

Childhoode Consecration, by F W Samson.

Essay: "The Churches' Duty, by Miss Sarah Thurmon.

The Shepards of Bethlehem, by Miss T Booker.

Christians Duty, by Miss Ann Clardy.

Victory, by Miss J E Thurmon.

A little Child shall lead them, by Miss E A Byres.

We can Sing for Jesus, by Miss L Marshall.

The Young Christian, by B Sampson.

I am a Little Scholar, by Miss M Marshall.

Assay: "Beginning of the Sunday-school, by Miss J E Thurmon.

Fear Not, by David Sampson.

A Letter to the Children, by Miss M A Johnson.

Sunday-school, by M S Fountain.

An Address, by Miss A Sampson.

The Church's Jubilee, by Mrs. Geo R Byrns.

Essay: "Duty of Children to their Parents, by A Clardy.

Voice of the Flowers, by Miss M J Sampson.

A Beautiful Rose, by T S Sampson.

All Things New, by Thos Sampson.

Closing Address, by Miss E Gamble.

R. F. Hale, Esq., presiding elder New Orleans District, writes: "The Lord visited us Sunday night at his supper. We had a glorious time, and the Lord was with us. On the past week he has visited the hearts of six from off pice of the Enemy of the church, and we had them on at the table with us last night. We also had 250 children at the table with us, and the Lord blessed us."

Geo. O. Moore, of Neptune, Ky., writes: "Neptune is about six and one-half miles from Flemingsburg, and had its origin with the Maysville branch of the Kentucky Central railroad. I am teaching here, and find a very clever set of people both white and colored. The Baptists have a neat little church here, of which Rev. J. H. Lewis is pastor, who, on Sunday, Nov. 23d, closed a three week's series of meetings, which was the means of bringing 25 souls into the fold of Christ, 5 reclaimed and 24 by experience. The writer gave a lecture here Nov. 25 at 3 o'clock p. m., on the general improvements or the needs of our people, and tried to impress on the people the need of more virtue, more endurance, more integrity, and less nonsense and foolishness among our young people.

Now, Mr. Editor, I see that the girls at the Central Tennessee College have a sewing machine, and I will be one to give them $5 to help them in their good work; so just as soon as pay day comes I will send it to you for them."

That Sums it Up.

We could use all sorts of extravagant words about the effect of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

The Church South Press on Bishop Wiley.

The *New Orleans Christian Advocate*, Dr. Charles B. Galloway editor, says:

"We had the pleasure of entertaining Bishop Wiley at our home for a week, last winter, and learned to love him. He left the fragrance of a sweet, blessed Christian influence. Every member of the household bade him a very regretful good-bye. He had a singular faculty for lucid statement. His words were chosen without effort, but with remarkable aptness. Just the exact synonym, and of the purest Anglo-Saxon, always came at his bidding. We heard several of his conference addresses, and each time to profit and admiration. For almost perfect equipoise of character, clear discernment, power of principle without passion, and devotion to one work, his church had no superior. One evening far toward the "high noon of night," we spent with him in discussing the great interests of the church. That experience will linger with his name as a precious memory. Though in all his views we could not sympathize, we rejoiced in claiming the friendship of a man so broadly catholic and of such distinguished ability.

The *Texas Advocate*, Galveston, Dr. I. G. John, says:

Bishop Wiley was a man of superior administrative ability, and as a preacher was clear, forcible and instructive. Though frail in body and often a sufferer, he met all the demands of the office his church called him to fill. He was one of the first missionaries his church had sent to China, and it seemed a fitting close of a useful life for him to die in the mission field, and in the city where he had in his early ministry labored to plant the Gospel of Christ.

The *Nashville Christian Advocate* says:

We sympathize in the bereavement that has fallen upon our sister Church in the death of Bishop I. W. Wiley. He died at Foo Chow, China, whither he had gone in discharge of his duty as a Bishop. He was strong, scholarly and devout. Our last glimpse of him was on the educational platform in Nashville. We shall not forget the scene nor the Bishop who showed such genuine Christian feeling when the proper chord wrs touched.

In the new Mason & Hamlin Upright Pianos the strings are held by screws and secured directly to the cast plate, each string being held by a separate screw. In pianos generally the strings are held by the friction of wrest-pins (tuning pins in wood). The rapidity of the Mason & Hamlin improvements and unmistakable quality of tone (resulting in part from the easy method of tuning the many strings by separate screws, thereby avoiding the possibility of getting out of tune or of being affected by climatic changes. This improvement has been pronounced the greatest made in Uprights during the last half a century.—*Boston Jour.*

Fred. Douglass has said: "The effect in his judgment would be deplorable, as the colored people would regard the change as an indication of reaction in popular sentiment."

Patti, it is said, guards herself carefully against cold. She evidently does not believe in free concerts, but does believe in the free use of Dr. Bull's Cough Syrup, as it has cured her several times.

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—1885—

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It cures all lung and throat diseases that can be reached by human aid.

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It puts a stop to the cankerous decay of Catarrh.

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Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household.
Because it is an active curative agent, that must be taken by drops, as prescribed in the directions accompanying each bottle, and not a mere palliative syrup that may be swallowed by mouthfuls.

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General News Items.

Saturday December [illegible], there was snow and ice, with the thermometer 14 degrees below zero. In New Orleans at the same time the weather was mild and pleasant.

Professor Straker, late Republican candidate for Lieutenant Governor of South Carolina, thinks that "Cleveland's election will be the means of obliterating party distinction in the South, and inaugurate the highest prosperity of both the white and colored races."

Col. Barr of Jasper county, Ga., who shot down and killed the Negro man Nichols for simply taking possession of a bale of cotton which was his own justly earned property, has paid the rope richly. According to our Madison correspondent, Barr acknowledged the right of Nichols to the cotton by asking him for the loan of it to assist in paying for the land on which it had been raised. Nichols refused this, and Barr shot and killed him. Now let the State of Georgia prove that she can do justice alike to all her citizens, regardless of color.—*N. Y. Sun.*

Director General Burke was asked whether in the future machinery would be run during Sundays. He answered that there would be no machinery in motion on the Sabbath during the Exposition. The buildings would be open for visitors, who could inspect the displays, but no exhibitor was compelled to show his goods on Sunday unless he so desired. Each exhibitor had now, or would probably have in a few days, cloth coverings for whatever he might have in the buildings, and if he wished he could cover them up on Saturday night and they would be undisturbed until Monday morning. This leaves the matter entirely with exhibitors.

[illegible] all R. Cross, of Moorestown, Burlington Co., N. J., says:—"Eighteen months ago I had dropsy around the heart. The first bottle of Hunt's [Kidney and Liver] Remedy gave me great relief. I continued its use for three months, and was entirely cured. I refer to Hunt's Remedy and its proprietors."

General Church News.

The late H. B. Spalding, of Cincinnati, left $175,000 to [illegible] Association, $40,000; [illegible], $20,000; [illegible], $10,000; [illegible], $10,000; [illegible], $10



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Cream of Tartar Powder. Free from Ammonia, Lime or Alum. In use more than a quarter of a century. Recommended by the highest authorities as the only pure Cream of Tartar Powder. Sold only in cans. Royal Baking Powder Co. 106 Wall Street, N. Y.

Sunday-School and Children

Home Quarterly. Lesson II. January 11. Conversion of Paul. Acts ix. 1-22. Paul at Miletus, A.D. 58 Acts xx. 17-27 Golden Text, Acts xx. 24.

HOME READINGS.

Monday—Paul at Miletus; Acts 20, 16-27.

Tuesday—Appointed to afflictions; 1 Thess. 3. 1-13.

Wednesday—No separation from Christ; Rom. 8, 28-39.

Thursday—The counsel of God Jude 15, 12-27.

Friday—Qualifications of ministers; Titus 1, 1-9.

Saturday—Repentance toward God; Luke 24, 44-53.

Sunday—The time to repent; Psa. 95. 1-11.

QUESTIONS FOR HOME STUDY.

1. Where is the Apostle's Record v. 17-27.

2. To whom did Paul summon from Ephesus?

3. For what purpose?

4. What does He remind them?

5. How does he say he served God?

6. How had he preached?

7. How was the burden of his ministry?

8. What did he assert his motive?

9. What did he have his ministry?

10. What did he testify?

11. What did he declare his highest purpose?

12. What did he assert his innocence?

13. What did he have his conscience?

14. What did he have his ministry?

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Chuch Polity.

Centennial Methodist Catechism.

CHAPTER III.

Is there more than one true Church of Jesus Christ?

There is but one true Church.

Who belong to it?

All who believe in and love the Lord Jesus Christ. These constitute the Holy Catholic Church.

What does Paul call it?

"The whole family in heaven and earth." Eph. iii., 15.

Has this one true Church more than one outward form?

It has many outward forms, usually called "denominations," such as the Baptist Church, the Congregational Church, the Presbyterian Church, the Protestant Episcopal Church, the Reformed Episcopal Church, and many others.

With which denomination or branch of the one Church of Christ are we connected?

With the Methodist Episcopal.

When was the Methodist Episcopal Church organized?

We believe that its doctrines, usages, and spirit are found in the New Testament as belonging to the Apostolic Church; but as a separate denomination it was organized in 1784.

Where may we learn the peculiar doctrines of Methodism?

In our Church Catechism.

What are some of the peculiar usages of Methodism?

The itinerancy, the class meeting, and the love-feast.

What are its Church officers?

In the ministry: bishops, elders, deacons, and local preachers.

In the laity: exhorters, class-leaders, Sunday-school superintendents, stewards and trustees.

How many bishops has it had since its organization?

Forty, including two missionary bishops for Liberia, and one missionary bishop for Africa.

Who were they?

Thomas Coke, Francis Asbury, Richard Whatcoat, William M'Kendree, Robert R. Roberts, Joshua Soule, Elijah Hedding, James O. Andrew, John Emory, Beverly Waugh, Thomas A. Morris, Leonidas L. Hamline, Edmund S. Janes, Levi Scott, Matthew Simpson, Osmon C. Baker, Edward R. Ames, Davis W. Clark, Edward Thomson, Calvin Kingsley, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Gilbert Haven, Jesse T. Peck, Henry W. Warren, Cyrus D. Foss, John F. Hurst, Erastus O. Haven, William X. Ninde, John M. Walden, Willard F. Mallalieu, Charles H. Fowler.

Who were the missionary bishops for Liberia?

Francis Burns and John W. Roberts.

Who is the missionary bishop for Africa?

William Taylor.

Who were its first bishops?

Dr. Thomas Coke and Francis Asbury.

What bishops have died?

Bishops Coke, Asbury, Whatcoat, M'Kendree, George, Roberts, Hedding, Emory, previous to 1844. Waugh, Morris, Baker, Burns. (Missionary bishops Clark, Thomson, Kingsley, Roberts, missionary bishops) Janes, Ames, Haven, G. Hayes, E. O. Scott, Peck, Simpson, and Wiley since 1844.

What bishops withdrew?

Bishops Soule and Andrew.

What bishop resigned?

Bishop Hamline.

Who are the bishops at present?

Bishops Bowman, Harris, Foster, Merrill, Andrews, Warren, Foss, Haven, Ninde, Walden, Mallalieu and Fowler.

What are the principal organs through which the Church of the Methodist Episcopal Church [illegible]?

The General, Annual, District, Quarterly Conferences, and Official

[illegible] book may we find the [illegible] and usages of Methodism?

[illegible] Discipline, which contains [illegible] Twenty-five Articles of Religion," the "General Rules," and many other valuable matters.

How are candidates for membership and members of the Methodist Episcopal Church classified?

1. Members of its Sunday-schools; 2. Those baptized in infancy; 3. Probationers; 4. Full members.

What are the Benevolent Societies of the Methodist Episcopal Church?

1. "The Missionary Society."
2. "The Sunday-school Union."
3. "The Tract Society."
4. "The Board of Church Extension."
5. "The Freedmen's Aid Society."
6. "The Board of Education."
7. "Woman's Foreign Missionary Society."
8. "Ladies' and Pastors' Christian Union."
9. "Woman's Home Missionary Society."

What promise (among others) are parents or guardians required to make to the Church when presenting their children?

That the child to be baptized "shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health."—*Discipline*, page 240.

Opposed to Strong Drink.

"Parker's Tonic is delicious to the palate; it invigorates, but does not promote a love for strong drink; it cures coughs and colds; it purifies the blood, thus curing kidney, liver and lung troubles and rheumatism. It should be kept in every home." G. H. Sherman, photographer, Elgin, Ill. Place it in yours.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conference.	Place.	Time.	Bishop.
North India	Bareilly, India	Jan. 8	Hurst
Mexico	Mexico City, Mex	" 15	Harris
Florida	[illegible], Fla.	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Libe	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Miss. Ridge	Pigeon Valley, N. C.	" 12	Ninde
South America	Buenos Ayres, Arg.	" 12	[illegible]
Little Rock	Van Buren, Ark.	" 18	Mallalieu
Virginia	Petersburg, Va.	" 19	Doctor
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Merrill
Washington	Washington, D. C.	" 11	Merrill
Wilmington	Snow Hill, Md.	" 12	Andrews
North Kansas	Independence, Kan.	" 12	Andrews
Pittsburgh	Pittsburgh, Pa.	" 12	Fowler
Central Kansas	[illegible], Kan.	" 18	Andrews
New Jersey	[illegible], N. J.	" 19	Warren
Newark	[illegible], N. J.	" 19	Foss
Central New York	[illegible], N. Y.	" 19	Walden
Troy	[illegible], N. Y.	" 19	Fowler
Genesee	[illegible], N. Y.	" 25	Andrews
Central Pennsylvania	[illegible], Pa.	" 26	Walden
Erie	[illegible], Pa.	" 26	Foss
Central Ohio	[illegible], Ohio	" 26	Ninde
Kansas	[illegible], Kan.	" 26	Hurst
Central German	[illegible], Ohio	" 27	Merrill
Central Swedish	[illegible], Ill.	" 27	Merrill
New York East German	[illegible], N. Y.	" 31	Warren
New York	[illegible], N. Y.	" 31	Foss
Wyoming	Owego, N. Y.	" 31	Walden
Black River	[illegible], N. Y.	Apr. 2	Warren
Troy	[illegible], N. Y.	" 2	Foss
Central Illinois	[illegible], Ill.	" 2	Hurst
Rock River	[illegible], Ill.	" 2	Walden
Northern New York	[illegible], N. Y.	" 8	Harris
Northern Indiana	[illegible], Ind.	" 8	Foss
Upper Iowa	[illegible], Iowa	" 8	Bowman
Des Moines	[illegible], Iowa	" 8	Merrill
Northwest Indiana	[illegible], Ind.	" 9	Hurst
Southern Illinois	[illegible], Ill.	May 7	Andrews
Southeast Indiana	[illegible], Ind.	" 7	Andrews
Southwest German	[illegible], Ohio	" 14	[illegible]
Norway	[illegible], Nor.	" 28	Hurst
Denmark	[illegible]	" 11	Hurst
Ger. & Switz.	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 4, 1884.

New Orleans District.

The New Orleans District Conference will convene in Thomson's Chapel, on Thursday, January 29, at 10 o'clock, a. m. A large attendance is expected and earnestly desired. Bishop W. F. Mallalieu D. D., will preside; Rev. A. H. Gillett, D. D., General Sunday-school Agent for the South and West, with other eminent Sunday-school workers, will be present to conduct a Sunday-school Congress. The opening sermon will be preached Wednesday evening at 7 o'clock, by Rev. A. J. Feed. L. P. CUSHMAN, P. E.

Fare to Mississippi Conference.

Mr. A. H. [illegible], General Passenger Agent of the Illinois Central Railroad, writes [illegible] Ministers and delegates to the Mississippi Conference, who pay [illegible] going, will be returned the points on [illegible] in Mississippi [illegible] rates, upon [illegible] list of the [illegible] tickets will at Aberdeen [illegible] stamped by the authorized officer of the Conference as [illegible] property [illegible] Yazoo, Delta & Ohio Railroad [illegible] connects in Memphis between State Line and Corinth, Miss., will be [illegible] to issue to delegates and others [illegible] tickets to Aberdeen and return, at 2½ cents per mile each way, commencing sale Feb. 4th and stopping Feb 9 making [illegible] not good after February 12, 1885. F. S. Davant, E. P. A., General Passenger Agent, Memphis & Charleston Railroad, also says that ministers and delegates attending the Mississippi Conference, to be held at Aberdeen on Feb 5, will be returned at one-third regular fare on surrendering certificates of attendance signed by the presiding officer of the conference to the agent at Corinth. Since the Illinois Central has completed their line to Aberdeen it will be much nearer for many of the brethren in the northwestern part of the State to go via Durant. Yours truly

J. M. SHUMPERT.

Macon District—Savannah Annual Conference.

First Round.

Eastman	Jan.	10-11
Macon	"	11-12
Whitewater	"	17, 18
Forsyth	"	24-25
Carleton	"	25-26
Flint River	Jan. 31, Feb.	1
Cleyton	"	7- 8
Griffin	"	8- 9
Liberty Hill	"	14 15
McDonough	"	21 22
Butts	Feb. 28, Mar.	1
Jasper	"	3 4
Zebulon	"	7- 8
Greenville	"	14-15
Griffin Circuit	"	21 22
Barnesville	"	28-29

The district stewards of the Macon District will meet in Griffin, at Hick's M. E. Church, Wednesday, Feb. 18th, at 10 o'clock a. m. Each pastor will please notify the district steward of his charge to be present without fail. Business of importance to be transacted. At the regular time and place, there will be a meeting of the preachers in charge of the Macon District to organize a District Preachers' Meeting and for the transacting of other business relating to our interests as preachers, and to the up-building of the Macon District. Let every pastor and district steward come.

R. T. ADAMS, P. E.

Modified Course of Study for Local Preachers.

The West Texas conference, at its session at Waco this month, passed two resolutions which are of importance to all the traveling preachers who have not completed their four years' course of study, and all the local preachers within the bounds of the conference:

1. That the local preachers course of study found in paragraph 525 of the new Discipline be adopted as the four years course for the traveling preachers.

2. That the presiding elders be instructed to select a partial course of study for the local preachers below which they shall not be entitled to have their licers s renewed, or be recommended for orders.

In accordance with the instructions in the last resolution the presiding elders have selected the following course of study for local preachers in the West Texas Conference for licenses to preach:

First Year—Outlines of Bible History, by Hurst.

Catechism No. 2.

Discipline of the Methodist Episcopal Church, 1884.

To be read—Hints to Self-educated Ministers. Watson's Life of Wesley.

Second Year—Bible Doctrine. Outline of Bible History, by Hurst.

To be read—Hundred Years of Methodism, by Simpson. History of the United States, by Redpath.

Third Year—Bible Sacraments. Plain Account of Christian Perfection.

To be read—History of Missions of the M. E Church, Vol. 1, by J. N. Reid. Wesley's Sermons, Vol. 1.

Fourth Year—Review of the preceding three years' course. History of Missions of the M. E. Church, Vol. 2, by J. M. Reid. Wesley's Sermons, Vol. 2.

By order of the Presiding Elders of the West Texas Annual Conference

G. W. RICHARDSON.

Austin, Texas, Dec. 15, 1884.

I concur in the above.

W. F. MALLALIEU.

(This course does not apply to any but the West Texas Conference, and local preachers of that conference who prefer to do so can use the books laid down in the regular course for local preachers, as this is not obligatory.)

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP, should always be used when children are cutting teeth. It relieves the little sufferer at once. It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

The centennial of American Methodism is to be observed in Japan. The Canadian Methodist Mission and the Evangelical Association Mission united with our brethren in a meeting on the 18th of Dec. Rev. Charles Bishop writes us of an interesting item which appeared in a Tokio paper, Nov. 26, saying that Japan was about to remit $400,000 of the indemnity exacted from Korea. Let Europe ponder.

The Had Confidence.

Mrs. H. C. Harshbarger, Manor Hill, Huntingdon County, Pa., writes: "Dr. S. B. Hartman & Co., Columbus, O.: I have been afflicted for three years, caused by over-work too soon after confinement. My kidneys became seriously affected; could not retain my urine day nor night. It was high colored, thick and bloody. My monthlies had left altogether for fourteen months, during which time I was confined to my bed with a beating in right ovaries. The discharge from the womb was so offensive no one could stay in the room. The urine continued bloody, with pain in voiding it, and when in bed would pass from me in my sleep. I have had three doctors attending me regularly, one for four months, one of the others one whole summer, and the third all winter. We had two others in consultation with them, and used twenty bottles of different kinds of patent medicines, all to no good. I then got a bottle of PERUNA, and before I had three-fourths of the bottle taken I quit wetting the bed and could retain the urine sufficient to attend church, which I had not done for three years, and my monthlies came back as natural as ever; indeed, I considered myself a well woman again. Since that time I have had pneumonia. My confidence in PERUNA was so great that I did not send for a doctor. I followed the directions in your "Ills of Life" and am over it, as well as can be expected of one so delicate as I have been. Others in my neighborhood had the same disease, and among them were strong men, and had the best physicians, and yet died, while I sailed through in safety on PERUNA and MANALIN. I sincerely believe, and would say to all the afflicted in the wide world, that PERUNA and MANALIN are the only two medicines that any one needs in any disease, if used as directed in your book entitled "The Ills of Life."

K. E. Fleming, publisher of the New Dominion, Morgantown, W. Va., writes: "Some months since, I received some of your medicine in exchange for advertising. My wife has taken five bottles of it, and has derived great benefit from it."

Mr. M. C. Pershing, Bradenville, Pa., writes: "My wife has been using PERUNA for some time for weak lungs and liver and kidney complaint, and thinks it is doing her great good. Has used only one bottle as yet. Please send your book on the 'Ills of Life,' as we can't get any from our druggist."

Mr. John Denny, Mt. Vernon, O., writes: "We have a large sale in PERUNA. It gives satisfaction."



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Nervousness, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcule), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.



DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen or a box. Every one trying this 25-cent size will be convinced of the miraculous benefits they will receive from taking Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, inhaling in the nose, forehead and throat; you have Catarrh; get a box of Dr. J. H. M'Lean's CATARRH REMEDY and use it once a day, besides taking Dr. J. H. M'Lean's TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

"I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - $1 00
Or six Bottles for - - - - - - - - 5 00

After using Dr. J. H. M'Lean's TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.,
Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
St. Louis, Mo.

T. W. Yowell, Dudley, Ill., writes: "Dr. J. H. M'Lean's TAR WINE BALM is the only medicine which gives me relief. I have had Bronchitis for many years."

T. J. Phillips, Reed, Miss., writes: "Dr. J. H. M'Lean's Tar Wine Balm gives the greatest satisfaction here. It has no equal for coughs, colds, etc., and in croup it is certainly a wonderful remedy."

Thousands of letters come to me, all proclaiming the miraculous merits of Dr. J. H. M'Lean's Tar Wine Balm.

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam, Editor "Prairie Farmer" and Dr. A. Baker, V. S. Covers every subject pertaining to stock both in Health and Diseases. Two charts for telling age of Horses and Cattle; 720 Engravings and 14 Colored Plates. Farmers clear $1000 a month. AGT NOW! Montgomery Territory. For Confidential Terms, Testimonials and "Extracts from Agents' Reports," etc., address H. B. Thompson & Co., Pubs., St. Louis, Mo., or New York.

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WANTS.

[Advertisements under this head, not to exceed five lines, will be inserted and kept one month for 50 cents, invariably in advance.]

A KENTUCKY LADY OF COLOR, well educated and successful wants a situation to do copying, card writing, or teaching in Texas. Address, Rachel Alexander, Versailles, Kentucky. j n8

Teachers can be had or situations secured by applying to any of our Freedmen's schools in the South. Only such as are competent, mentally and morally, will be either employed or recommended. All these schools are bureaus of information on educational matters.



TO keep the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, itching humors, blackheads, and all unsightly skin blemishes, to cleanse, whiten and beautify the skin, remove tan, freckles, sunburn and oily matter, to keep the hands soft, white and free from chaps and roughness, prevent contagious skin diseases, and provide an exquisite skin beautifier and toilet, bath and nursery protective, medicated, with delicious flower odors and CUTICURA healing balsams, is the special duty of the CUTICURA SOAP. CUTICURA and CUTICURA SOAP, the great Skin Cures and Beautifiers, and CUTICURA RESOLVENT, the new Blood Purifier cure every form of Skin and Blood Disease, from Pimples to Scrofula. Sold everywhere. Price CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., Boston.



It has been and still is the claim of the manufacturers and [illegible] the public that Ridge's Food is the most reliable food in the world for Infants and Children. It contains all the elements of perfect growth and no other. It is a fact that more children have been raised by Ridge's Food than by all the other foods combined. Sold by Druggists everywhere. 4 size—35c; 65c; $1 25 and $1 75. WOOLRICH & CO., Palmer, Mass., on every label.

500,000 GRAPE VINES,

Over 100 kinds Concord Delaware, Lady Martha, Catawba, Hartford, Ives, Iona, Agawam, Salem, Wilder, Jefferson, Vergennes, Early Victor, Empire State, Niagara, Lady Washington, Peabody, F. B. Hayes, Duchess, Noah, etc. Lucretia, Dewberry, Fay's Prolific Currant, Raspberries, etc. Splendid stock. Low Prices. Catalogue free.

GEO. W. CAMPBELL,
jan8-4t Delaware, Ohio.

WILEY UNIVERSITY.

MARSHALL, TEXAS.

Academic Year opened Sept. 22

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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THE BOOK CONCERN,

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WILBURN W. TAYLOR, D.D., Editor.

Neither by intrigue or for self-interest of designing men can we allow the least division in the ranks of the really representive Negroes. Our stength is in justice, truth and unity.

"This is my first letter to your paper, and I was persuaded this time by my uncle, (Rev. G. H. Washington who is a subscriber to your paper). I am very much pleased with your paper and wish you great success. I am trying to make my mark in this world, that I may leave behind my "foot-prints on the sands of time".—Basil Washington.

The Bethel Anniversary will take place on Thursday, January 15th, at 7:30 p. m., at the Upper Bethel, New Orleans. The address will be delivered by Rev. T. D. Witherspoon, D. D., LL. D., of Louisville, Ky., moderator of the Presbyterian General Assembly. The occasion and speaker should assure a good attendance.

The Negro has come from four to seven millions in the United States since freedom, and they are property holders to the amount of $14 each, for the whole 7,090,000 or $98,000,000 in the aggregate. This growth from nothing when they were freed, and in spite of every hindrance by law, violence, and fraud, is a mathematical demonstration of their industry and responsible frugality.

Mayaville, Ky., common school, after an unsuccessful attempt to employ foreign, now proposes to use home talent, and so far their experiment has proven very satisfactory. The teachers are Charles G. Harris, Esq., principal; Maria J. Powers, first assistant; Carrie J. Smith, second assistant; all of them well known to the editor, as gifted, virtuous young people, they have our very best wishes for success. Help home whenever it will serve as well as any other.

The January number of *The Methodist Episcopal Review*, with other matter of interest, will contain a Democratic Re[view]. Papers will be [by] the Rev. Fred[erick] P. B. S. Pinchback, Peter H. Clark, [Rev.] H. Green, Wm. [and] others of our well-known [citizens]. In a sense, this January may also be called a ladies' containing poems from [Mrs.] E. Lambert and Miss Cor[nelia] papers from Mrs. W. Harper, and Miss Frazelia Miss Josephine J. Turpin and Miss A. E. Geary.

Their church at Shreveport being blown down and destroyed a call was made for aid, and one of our sisters who owns two mules, one buggy, four head of cows, and other property in proportion agreed to give the widows mite. Upon the suggestion brother A. S., the pastor, called on her with ropes and chains to take away the Lord's property, when he found out that she had been reading some revision of the new testament according to Mark. "The widows mite did not [include] her living". She gave [it] and that very grudgingly. We have rarely hear of stingy women. As a general thing they are [liberal] in every generous work. We would say to that sister "Re[member] the Kingdom of Heaven is at hand."

The Congo Conference.

The Congo conference discussed last week the question of admitting spirits into the Congo and Niger countries. Germany, France, and Holland opposed any restriction, but the conference finally agreed to a proposition to restrict the traffic as far as possible. It would be a conspicuous mark of advancing civilization if this terrible business could be prohibited from central Africa.—*Northwestern.*

This means that the liquor traffic is to be opened in Central Africa under an international protocol, then when it shall have done its perfect work, which it will quickly do unless African barbarians prove firmer in their resistence to this criminal business than either European or American civilizations have. When liquor shall have done its perfect work in the center of Africa, then the men who sold it, or the countries that allowed it to be sold, will find an excuse for taking from these natives their land on the plea that they are a class of drunken and worthless wretches, just as charges were made against Indians and Negroes of America, who were first made drunk and then deprived of land and liberty because they were so.

Last Sunday was quite a day for Bishops in this city. Bishops Hargrove and Keener, of the Methodist Episcopal Church, South; Bishop Mallalieu, of the Methodist Episcopal Church; Bishop Wayman, of the African Methodist Episcopal Church, and Bishops Potter and Gallelier, of the Protestant Episcopal Church, all preached to New Orleans congregations.—*New Orleans Christian Advocate.*

The above is the first notice of Bishop Mallalieu's presence in New Orleans which we now remember to have seen in the columns of our neighbor and simultaneously there appears a communication touching the matter on the first page of the paper, and a call at our office requesting the Bishops services in one of their Churches on Sabbath following. We are pleased to note this recognition, which is none the less acceptable because a little tardy. As to Bishop Mallalieu's work in the South it will be the Disciplinary work of a Bishop in the Methodist Episcopal Church, performed in the same manner that it would be in Europe, Asia, Africa, or the Isles of the sea. When it comes to personal matters he will probably follow his own inclinations and preferences here the same as in Boston. We behold with genuine satisfaction the rapidly growing spirit of tolerance if not of the essence of fraternity in all parts of the country. Our Brother in Black stands with an open hand and the compliments of the season for everybody. Only waiting for some one to grasp it.

The following is the Bible Distribution in Texas, in November 1884, by 14 Colporteurs of The American Bible Society: days of service, 291; miles travelled, 3331; families visited by them, 2693; families found without a Bible, 315; families supplied by gift or sale, 245; destitute individuals supplied in addition, 104; number of books sold, 1426; value, $645,05; number of books distributed by gift, 273; value, $60,62; contributions received from churches and individuals, 9,66; returns were received from 3 auxiliary societies. Reports of distribution were received from three Pastors on mission fields.

The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Ass. Treas., Bible House, New York; or W. B. Rankin, Dist. Supt., Austin, Texas.

Sermon Sketches.

The Leadership of the Spirit.

Text—Rom. viii, 14: "For as many as are led by the Spirit of God, they are the sons of God."

Introduction—The Giver of the spiritual life nurtures and directs it. John vi, 57-63; C. viii, 1.

Man's boasted freedom is but a choice of leaders—God or Satan. Eph. iv, 27; v, 1.

A glorious leadership is that of the eternal Spirit, vide all the 8th chapter following the text, 2 Cor. iii, 8, as developing the results of this divine ministration.

There is a divine guidance which is *exterior* to the individual soul, and is included in the conception of God's providence, C. viii, 28. That which is intended in the text is the *interior* leadership of the believing human spirit by the Holy Spirit of God, C. viii, 9.

The exterior providential leading of the Spirit is analogous to generalship in war; this interior leading is analogous to the work of an educator, John xvi, 7 11.

The Spirit of God.

1. *Represses excesses and perversions of Nature.* The works of the flesh, Gal. v, 19-21, are crucified through the Spirit, id. v, 24 25. Some lusts and deeds of the flesh the natural man persuades himself to be consistent with the commandments. The Spirit of God creates in the soul spiritual desires which make the carnal indulgences distasteful. Thus does he crucify avarice, drunkenness, etc.

2. *Encourages and develops the incorrupt nature in us: e. g. natural affection,* of parents for children, etc. The heathen lack natural affection, Rom. i, 13. Christianity intensifies, Eph. vi. The fruit of the Spirit, Gal. v, 22-23, in all its forms is purified and elevated natural feeling.

3. *Draws out and cultivates affection toward God,* Eph. iii, 16 19.

4. *Establishes fellowship with God,* Rom. viii, 26 27.

5. Enlightens the understanding so as to discern between right and wrong, between the moving of God and that of Satan. Eph. i, 17 18.

6. So sanctifies the affections and desires that every one moves harmoniously with himself, Heb. ii, 11; 1 Cor. vi, 17. Application, 2 Cor. xiii, 5.

NORTH CHINA.—The good influence of the closing labors of Bishop Wiley will never cease. Letters are constantly received speaking of the harmonious spirit evident in the annual meeting of the above mission. One says "It was an eloquent lesson to the native preachers and Church as well as to ourselves. The Bishop's coming so far, at his age, in so much weakness and pain, and so patient and and hopeful and full of sympathy for all. The physicians and others advised the Bishop to return home from Shanghai, but he was determined, if possible, to visit Kinkiang and Foochow and finish the work he came to do. The year opened well. The war has so far made no disturbance or interruption in our work. Let the Church pray for the North China Mission."

"Congressman Smalls predicts bloodshed in South Carolina at no distant day if something is not done to protect the colored voter there in the exercise of his rights.—*Cleveland Gazette.*"

Now, if we remember rightly, the trouble in South Carolina has been that there was too much bloodshedding already. What we think they need is to put a stop to it, and proceed to honestly counting the votes cast by the legal voters of that State.

For the SOUTHWESTERN.

A Word of Greeting and Acknowledgment.

BY REV. A. E. P. ALBERT, B. D.

After five weeks loitering under the influences of malarial poison and the shades of death, with a heart full of gratitude to Almighty God, I now greet my brethren with a Merry Christmas and a happy New Year. Since I last addressed them through the medium of the SOUTHWESTERN, I have been within hearing distance of the Stormy river. Its waves have threateningly washed at my feet, and chilled me to the knees; while the dews from its far off shores had well nigh settled on my brow, but thanks be to him, who is the Author of life and the Preserver of souls, I am now both physically and spiritually alive, and renewed like the eagle. It had been sixteen years before since I had been brought so near the time and place of crossing the Jordan. At that time, when friends wept, and physicians despaired of my recovery, full of the Holy Ghost, and with the glory of heaven opening to my sight, I was like Paul, ready to depart and and be with Christ, when a heavenly message came to me that I should not die then, because I had to preach the Gospel of the Kingdom to a lost and perishing world. From that hour I stepped in the highway to perfect health and vigor, and in the course of a few weeks thereafter I was in old Southern Chapel pulpit, in New Orleans, exhorting dying men to repent and accept the parconing grace of our blessed Savior.

During my recent prostration, for nearly four weeks, I continued my solemn march toward the valley of the shadows of death. One physician was called in, then another, but their skill seemed to fail in their efforts to stay my onward march. Sympathizing friends came with cheering words, and offered fervent prayers. Nothing apparently, availed anything.

My dear wife, the constant companion of my youth and riper years, she who had comforted me through all those years, stood at the foot of what was thought to be my dying bed in need of comfort. Her tears, which she sought to hide, melted my heart. In the self-same hour, as if my melted heart had moved a Savior's love, the message of sixteen years before again flashed like sunlight upon me, and I was able to assure my wife, mother and friends, upon heaven's authority, that I was not to die then, as I had not fully accomplished my mission, which God himself had given. From that hour may be dated the change which resulted in my restoration. Taking again, my accustomed place among my brethren, I came out of the furnace of affliction, with a heart full of doxologies; and with a stronger faith in the saving, comforting and all sufficient power of the Divine Gospel which we preach. I have examined this Gospel with all the intellectual, moral and spiritual light I could command, I have experimented with it for eighteen years, in sickness, in sorrow, in prosperity and adversity, in pains, and near the verge of death. I believe in it, and hope to preach it while I live:

"Preach Him to all and cry in death,
Behold, behold, the lamb!"

To Rev. Dr. Taylor, Sister Cowgill, Bros. Cushman, Priestly, Forest, Landry, Duncan, and others, who so affectionately contributed to my comfort, by their visits and favors, I extend many grateful acknowledgements.

I am now closing my fourth quarterly round, condensed account of which I hope to be able to communicate shortly.

Washington, La.

For the SOUTHWESTERN.

A Word to Pastors About the Sunday-school.

REV. A. H. GILLETT.

I. The season of renewed activity in all lines of Church work is rapidly approaching and while you are prayerfully considering how to improve the prayer meeting, reorganizing the class meetings, laying plans to gather larger congregations, and making resolves to do better preaching and pastoral work; allow a suggestion concerning your relation to the Sunday-school. If you regard merely your own success or the temporary success of the church under your pastorate you will likely use all your time and strength in inducing adults to attend Church service, and securing names to add to your probationer's roll. You will court and pet the more wealthy and influential members of the community, attend and become prominent in the management of secret and social, or so called benevolent societies; you will preach sensational sermons; and to make yourself popular with the presiding elder and conference officers, push the claims of benevolent societies in such a way as to secure large amounts during your pastorate and fail to educate the people to the duty and responsibility of giving. If however you love the cause of Christ and the Church, and desire her success for all time to come, you will reach earnestly, visit faithfully, manage with ingenuity, but keep self out of sight; without neglecting any of the well known duties of the pastorate or pulpit, you will devote some time and thought to the school of the Church. If you would secure permanent and lasting fruit to your ministry, you will not undervalue, as some do, the importance of careful and pains-taking instruction. In your pulpit efforts you will seek not only to stir the emotions of your congregation or win their praises for the grace, elegance, fluency, or eloquence of your discourse, but will seek to foster thoughts in the minds of the people, so they will stay, and not only stay but provoke thoughtfulness. You will carry the same spirit and methods into your prayer and class meeting. *Teaching, teaching,* every where and always as the Master did. With such a purpose and such a spirit, the pastor who seeks permanent and enduring growth for the Church will be awake to the opportunities the Sunday-school affords for the work of instruction. Another article will suggest some ways in which the pastor may use the school in his efforts to build up the Church of Christ.

Dr. Reid last week, received $10 for the missionary treasury and $10 for the treasury of the Women's Home Missionary Society, from Mrs. A. Buell, of Greenville, Alabama, now aged 84 years, a neighbor of his while they resided in Lima, New Jersey. She had two sons, one had gone South and entered the Confederate army, the other was a Union soldier. The old lady writes "David (a pupil of years at Lima), died here November 18th, 1884, in certain hope of a glorious immortality, leaving a wife and five children." Many will be glad to know that this mother in Isreal still loves the Master.

Letters from the Pastors.

Rev. J. F. Mason, pastor at Still Pond, Md., writes: "Still Pond has four churches, with an official second to none in the Delaware Conference for zeal and powerful stick. We arrived here July 3d, family and all; found work to do, and we concluded work we must, hence we went at it soul and body, with all on deck. We found our people without a parsonage in a proper place, hence we proposed to the official to build one in Still Pond. The voice of the presiding elder, Rev. L. Y. Cox, put the project into an early effect. We went to work on that line, and the blessings of the Lord came down on our labor, and to-day our parsonage is going up in Still Pond, with lot paid for and property deeded. We stand [illegible] not as the abomination of desolation, but as God's workers. We have collected as follows: On repairs of church, $45; old debts, $17; [illegible] and ground, $507.05; [illegible] conference, $639.05. We expect to have, when completed, a parsonage in this place that will [illegible] passer-by the hand of the Great Head of the Church is [illegible] us. Pray for us. We are pulling for the shore. Your paper must have our support."

Rev. E. Williams writes: "We have laid the foundation of a new [illegible] to be occupied by the Methodist Episcopal colored congregation [illegible], Tenn. Rev. Jas. [illegible], our presiding elder, was with us the first Sunday, and so was the Lord. Collections, $20."

Rev. F. J. Yeargin, pastor at [illegible], Texas., writes: "On the [illegible] of our first quarterly conference our new presiding elder, C. [illegible], was with us. He preached at 11 a. m., Sunday. It was a good sermon and all were much pleased. Collections $5.25. Both [illegible] $21.85. Our African [illegible] in numbers here, but we shall see if we can't gain strength by [illegible] and under the most effectual [illegible] church."

Rev. [illegible], pastor at Cleveland, writes: "Sunday visited [illegible] I believe [illegible] who [illegible] Nov. [illegible] had witness of the presence of the Holy Spirit by the clapping of hands and loud hallelujahs. At 2:30 p. m. we had an old-time class meeting. At night I preached to a large congregation, and received a handsome collection. On Monday morning I had the pleasure of meeting the Knoxville Preachers Meeting at Mabrey Street M. E. Church. I was profitably entertained by its exercises, and I hope to meet it often. Friday, the 12th, I visited Rising Sun (Knoxville circuit) and found a splendid public school, frame building, and a good five-months school in session, with an enrollment of 84 scholars. The Professor is a live young man, and deserves credit for his efficient work. He is not a member but is a friend to our church. It affords me great pleasure to say that a goodly number of the colored people at this place own land and very good houses. On Saturday we succeeded in settling a contest which resulted in the deeding of a quarter of an acre of land and an old church to the M. E. Church that we can hold services in for a while. We anticipate building soon. The inclemency of the weather Sunday prevented very many from turning out, but enough, however, to get one more subscriber for the SOUTHWESTERN; it has had no circulation on this work as I have found yet, but I am resolved to place it in every family if possible. I have only two subscribers as yet, but I am not discouraged; many have said "send in my name," but I said "not so." I am determined to do a cash business this conference year. "Out of debt, out of trouble."

Rev. James Taylor, Cleaves, O., writes: "Our work has been poor but profitable. We have built a church, and parsonage this year, and paid some old debts. We have raised in all $317, with about 30 members on the circuit; 23 at Cleaves and seven at Rising Sun. We have had a protracted meeting for three weeks, but have not made much headway on account of the election. But the outlook is more favorable now, and I think we will have a revival before we quit."

For the Southwestern.

Items from Big Springs, Tenn.

REV. A. J. FLETCHER,

Immediately after conference I returned to my charge, finding matters awaiting my arrival. As we did not have to move, we began at once to arrange for a successful year's work; but as the election was on [illegible] talk very little could be done, but our quiet little place has settled down to the condition of things, and we are all head at our work again, expecting grander results than ever before. I have succeeded, through the earnest help of Bro. Provine, our presiding elder, to get the minutes of our conference [illegible], and I will take this chance to say, that if any of the brethren would like to have more than they ordered for, please increase your [illegible] and I will supply at short notice.

Our district conference was a pleasant occasion indeed. The good people of Dayton acquitted themselves nobly in caring for the conference. Rev. P. P. Brooks, the pastor, deserves commendation for his painstaking in providing for the comfort of the members. Owing to pressure of time Elder Provine was necessitated to ask me to hold the quarterly conference for the Soddy district, Dec. 20-21, so, Friday morning, 7 o'clock, found us at Dayton waiting for passage over the C. S. Railroad. In a little while we are whisked through meadows and around hills and reach our destination at 11 a. m., where we were met by Rev. Geo. W. Cowans, the pastor, and by him conducted five miles in the country, where the meeting was held. We were met by warm friends and good fires. Saturday evening the conference was held and everything passed off lovely. Sunday was a sabbath day and [illegible] could be done, but I [illegible] appear of peace and prosperity [illegible] Soddy circuit and its [illegible], to-day, that Rev. [illegible], pastor at Cleveland, has been suffering from chills of late, but trust there is nothing serious.

For the Southwestern.

Letter From Bishop Taylor.

Steamship City of Berlin, Dec. 20, 1884.

Rev. Marshall W. Taylor:

DEAR BRO.—I wrote Bro. W. H. Nelson accepting him on his own offer for Central Africa, if he and Sister Nelson could stand the conditions to which all others of my party of about 40 cheerfully consent. Many weeks elapsed, and having no response from Bro. Nelson, I wrote him again, proposing to send him to Monrovia. I spoke to Dr. Reid, also, about his going to Monrovia, and asked him if they would pay the passage of Bro. Nelson's wife, as that was in the Societies work. Dr. Reid said he did not know Bro. Nelson. I told him what I learned about him at the General Conference from his presiding elder, and what you had written us, and he seemed to encourage my proposal. Later I received a letter from Bro. Nelson offering to take charge of the school in Monrovia, and saying that he had also written Dr. Reid. I went at once to see Dr. Reid about it, for I wanted Bro. and Sister Nelson to get off in time to go with me from Liverpool, about the 1st of January. I found that the Doctor had gone to Baltimore. I wrote him, urging the desirability of prompt action. On the eve of my departure from New York I received a reply from Dr. Reid saying, "I am powerless to move. If our Committee on Africa would recommend reopening the school in Monrovia, I suppose the Bishop in charge of Bro. Nelson would transfer him. But I do not know Bro. Nelson," etc. I have no complaints to make of any one in the matter, and I do not write you in the hope that you can help it much at your distance, but I want you to know that I have done my best to get Bro. Nelson into our party. I still hope that the said committee and all concerned in the transaction will so co-operate as to secure his appointment. We ought to reopen that school, and it ought to be done now. We have any number of offers for a new field in the interior of Africa, but none besides Bro. Nelson for Liberia. I expect, however, Doctor, to have a good time with the brethren at the conference in Monrovia, to commence January 29. I hope to put in a few days of solid preaching before the opening of conference. Pray for us.

Your Bro.,

WM. TAYLOR.

For the Southwestern.

A Call for Explanation.

BRO. EDITOR—I only ask for protection against a communication I see in the *Conference Standard* signed Wm. G. Tilghman, against one Rev. Horsey, no distinction as to which Horsey is meant and some of the readers of the paper think it is me or M. H. Horsey. Now I hope it is not the disposition of the editor, if it is of the writer, to cover both Horseys with one soiled blanket. If my brother has entered the battle he must expect to meet the sword and I want it understood I am not attempting to fight his battle, I am only trying to defend myself at present. I have interfered in several controversies that I thought were going on too harsh. I did it in order to defend the paper, but since then I have declined having anything to say in any thing of the kind. I think the letter written by Rev. Charles A. Horsey and the reply by Wm. G. Tilghman were both unfit to enter the *Conference Standard*, and if I had been in the editor's place I would have refused to print them. First, for the paper's sake; second, for the conference's good name; third, for the writer's credit; fourth, my own credit as editor of a conference paper; fifth, for the ministry of which I was a member. These are only a few of my reasons. Others may think differently, and I think also the publishing committee should be empowered with the editor to withhold all such communications, because no intelligent gentleman or lady, Christian or unchristian, can cherish reading such abuse and slander as has been in our conference paper for a year or more, nothing less than blackguard the very lowest niggerism, nothing more than a laughing stock for other denominations. Now, brethren, I think it a weak thing for men of inteligence and full of aspirations to do. How can we stoop so low as to grapple with unbounded ignorance?

Now, brethren, I am not satisfied with the paper and have not been for sometime, and unless the paper is improved hereafter I shall dispute its being the paper for every family. Now I am expecting some of the brethren to jump into me like hungry lions or other carnivorous animal and make a hearty supper of my sentiments. Well you can do so, I am not on the war path. I close by saying I hope and pray the paper may be better in future days, and if not I think the sooner it is removed the better. I am the only man that speaks in this way, but some are behind the door talking in a whisper, calling the paper and editor a fraud. I am plain in what I say, it had better all be editorial than have such trash as some have been writing. I hope for the better.

M. H. HORSEY.

Snow Hill, Md.

For the Southwestern.

Dialogue Between the Devil and the Rumseller.

BY REV. J. L. P.

Reply of the Devil to the Rumseller:

My dear brother—I address you by this endearing appellation because of the congeniality of our spirits, and of the great work we are both engaged it.

I most cordially accept your proposals.

For five thousand years I sought in vain for a man so fully after my own heart to do my work among men.

1st, I ransacked the lowest depths of hell for spirits who could do for me the whole work of distraction. But little success attended this efforts.

2d. I sent out the demon, Murder, and he slew a few thousand, most generally the helpless and the innocent. But his mission was a failure.

3d. I bade my servant, Lust, go forth; he led innocent youths and beautiful maidens in chains, destroying virtue, wrecking happiness, blasting character and causing untimely deaths and dishonored graves. But, even then, many of the victims escaped, through the power of God, my enemy.

4th. I sent out Avarice, and in his golden chains some were bound, but men soon learned to hate him for his meanness, and comparatively few fell by him.

5th. I then sent out the twin sons Pestilence and War; they went forth, but they slew indiscriminately the old and the young, men women and children, the good as well as the bad, and heaven gained as many as hell. In sadness my Satanic heart mourned over the probable loss of my crown and kingdom as I contemplated the tremendous strides which the Gospel of Christ was making in saving men from my clutches. But when I received your most welcome letter I shouted till the welkins of hell rang again, Eureka! Eureka! I have found him! My dear friend, I could have embraced you a thousand times. Now I have given orders to reserve for you the next best place in my kingdom, which of course, is the most honorable. You shall be nearest to my person. In you are combined all the qualifications of just such a friend and partner as I have long desired, and in your business are the elements of success. Now shall my throne be established forever. Only carry out your designs and you shall have money even though it be wrung from the broken hearts of helpless women and from the months of innocent, perishing children. Though you fill the jails, work-houses and poor-houses; though you crowd the insane asylums; though you make murder, incest and arson to abound, and erect scaffolds and gallows in every village, town and city, you shall have money. Your heart I will harden so that your conscience will not trouble you. You shall think yourself a gentleman, though the men and women who are your victims shall call you a demon. You shall also be devoid of the fear of God, the horrors of the grave and the solemnities of eternity, and when you come to me your works shall prove to you an everlasting remard, as promised, in my kingdom. Yours to the end,

LUCIFER.

Louisville, Ky.

Ohio Wesleyan University.

This great institution of our Church continues with unabated vigor its career of remarkable and uninterrupted prosperity. It was thought that the financial pressure would seriously affect the number of its students this year, but more than 650 have been in attendance during the Fall term which has just closed. The chapel has been crowded at its daily religious services. The prayer-meetings have been unusually well attended, and have invariably been seasons of great spiritual quickening. At the first meeting there were several seekers arose for the prayers of their fellow students and throughout the term conversions have occurred. At the last Tuesday evening (the 16th inst) meeting President Payne, who makes it a point to lead this meeting himself, as a pastor does the regular prayer-meeting of his Church, called for testimonies from those who had received special religious benefit during the term. Some sixty or seventy responded, several of them young converts. At the close of the meeting a goodly number of others arose for prayers and all covenanted together to pray daily in secret during the vacation for wonderful blessings on the coming Winter term, and to come back resolved to devote themselves still more energetically to the Lord's service. There is a great hope for the Church in this vast number of consecrated young men and women. It is an invaluable part of a liberal education to breathe such a religious spirit as surrounds them, and to enjoy its molding influence on the character. There is a refreshing spirit of harmony between faculty and students. At Monnett Hall, 125 young women, filling the building to its utmost capacity, have enjoyed all the pleasant social life of a delightful Christian home, under the wise supervision of Professor Austin, the genial register, and Miss Martin, the much-loved preceptress. The conservatory of music under the new and popular director, Professor Blakeslee, recently of Oberlin, has had a wonderfully successful term, closing with a musical entertainment on Monday evening, the 22d, which has probably never been equaled in Delaware, both in respect to excellence and popular effect. This university, in its several departments—collegiate, academic, normal, music, art, etc.—furnishes every inducement to every class of students, as well because of its scholastic advantages as its religious influence and refined social life. Whatever new student of either sex may enter the Winter term, beginning January 7th, will not only find classes suited to his or her wants, but will be sure of a cordial welcome by religious students, and hearty invitatation to join them in their delightful services.

In thirty years' successful experience in the manufacture of 150,000 instruments, the Mason & Hamlin Company have accumulated facilities for manufacture without which they could neither produce as good organs as they now make, nor with as great economy. Said an experienced manufacturer in witnessing the operation of a single machine in their factory recently: "One boy with that machine does as much work as ten skilled workmen could could do without it, and does it better at that."

These accumulated facilities, including experienced and skilled workmen, are the secret of their producing organs which are unquestionably the best, yet can be sold at prices which are little more than those of the poorest.—*Boston Traveller.*

The M. E. Church.

William Taylor Missions.

Bishop Taylor's South and Central American Missions have been divided by their founder into four districts, and a superintendent appointed over each of them to "plant and superintend self-supporting churches and schools according to the Discipline of the Methodist Episcopal Church of the United States of America."

1. Panama District. Embracing U. S. Columbia, Ecuador, Venezuela, and British, Dutch, and French Guianas. Superintendent Rev. Richard Copp, with headquarters at Panama.

2. Central American District. Embracing Costa Rica, Nicaragua, San Salvador, Honduras, Guatemala, and Belize, Superintendent, Rev. E. Wright, with headquarters at San Jose, Costa Rica.

3. Chilian District. Embracing Chilia, Bolivia, Peru, and Patagonia. Superintendent, Rev. Ira H. La Fetra, with headquarters at Santiago, Chili.

4. Brazilian District. Embracing the Empire of Brazil, Superintendent, Rev. I. H. Nelson, with headquarters at Para, Brazil.

The Panama Taylor Mission.

There is in Panama (a city of 24,000 people, with no Protestant Church) a splendid opportunity for some benevolent person to present a memorial church, or for some generous-hearted persons to contribute toward the purchase of a lot, and the construction of a church and school building. The necessities are very great. The possibilities for work in and from that center for a distance of thousands of miles, among many millions of people, are grand beyond description. Contributions to be forwarded to Richard Grant, Treasurer of the William Taylor Transit and Building Fund, 181 Hudson Street, New York, stating that it is for Panama. Further particulars can be obtained, if desired, from the Rev. Richard Copp, Superintendent Panama District, care Richard Grant, 181 Hudson Street, New York.

Central China Mission.

APPOINTMENTS FOR 1884 5.

Superintendent—V. C. Hart.

Kiukiang Circuit—Kiukiang City: St. Pauls, John R. Hykes; Hwa Shan Tang, C. F. Kupfer; Suburbs, J. R. Hykes and J. A. Smith; Boys Training School, C. F. Kupfer, Tai Sui Shih; Girls Boarding School, Mrs. C. F. Kupfer.

Hwang Mei Circuit—Kung Lung, Hwang Mei and Hwang Ni Lang, J. R. Hykes and Shih Ieah Yie.

Shin Chang Circuit—Shin Chang and Han Kia Lin, J. R. Hykes.

Nan Chang Circuit—Wuchen and Nan Chang, supplied by Nieh Sien Mei.

Wuhn Circuit—Wuhn, James Jackson and Len Ta Kevei; Tai Ping Fu, Jas. Jackson; Girls School, Mrs. James Jackson.

Nankin Circuit—Nankin, V. C. Hart; Philander Smith Medical Mission, R. C. Beebe, M. D.

Chinkiang Circuit—Chinkiang City: Domestic Chapel and City Chapel, G. W. Woodall; West Gate St. Chapel, W. C. Longdon and Sen Sy Chung.

Woman's Foreign Missionary Society—Chenkiang Medical Work, Miss L. H. Hoag, M. D. Girl's Boarding School, Miss M. C. Robinson.

M. L. Taft transferred to North China Mission and assigned to Tientsin.

J. H. Worley transferred to Foo Chow Conference.

The next meeting will be held in Kiukiang.

The Congregational Year Book for 1885 will show the following totals;

Churches, whole number of	4,892
" " with pastors	3,237
" " not supplied	1,012
New churches	177
Ministers, whole number	3,889
Church members, whole number	401,549
" net increase	5,310
" added on profession	17,023
Baptisms, adult	8,290
" infant	8,201
Sabbath-school members	478,357
" " increase	11,220
Benevolent contributions, as reported by 3,000 churches	$1,538,624 22
Home expenditures, as reported by 3,000 churches	3,884,105 91

For the SOUTHWESTERN.

Death of John Baldwin, Sr., the Christian Philanthropist.

REV. W. S. FITCH.

The whole Church will be interested in the mournful announcement that Father Baldwin, the founder of Baldwin University in Ohio, Baldwin Seminary in Louisiana, and the Baldwin Schools in India, is dead. He passed away peacefully from the field of toil, to the "blessed rest that remaineth for the people of God," Sunday, Dec. 28th, about 10 o'clock a. m., at his cottage in Baldwin, Louisiana. The whole community was profoundly stirred by the event, and on Monday, before the hour appointed for the funeral service had struck the people, both white and colored began to assemble in the yard near the venerable patriarch's residence to pay the last honors to his sleeping dust.

At the appointed hour the solemn procession, headed by Dr. W. D. Godman, the writer (who was Father Baldwin's pastor), the pall-bearers, and the aged widow and children of the deceased, moved slowly to the Chapel of the Seminary where the funeral services were held. The chapel was soon filled to its utmost capacity with the large audience. The pulpit, organ and platform were decorated with the emblems of mourning under the direction of Mrs. Anna M. Fitch, the preceptress of the Seminary; and the words "We mourn the loss" displayed in large letters on the wall in the rear of the pulpit. The services were introduced by the choir singing the hymn "Asleep in Jesus." Rev. E. Lyons pastor of the Methodist Episcopal Church, (colored) offered prayer; Rev. W. D. Godman, D. D., president of Gilbert Seminary, read the Scriptures, the choir sang "Happy soul, thy days are ended." The writer then preached from Revelations 14, 13, "Blessed are the dead who die in the Lord;" after which Dr. Godman read the following sketch which he had prepared at the request of the family:

"John Baldwin was born in North Branford, Connecticut, Oct. 13, 1799, being 85 years of age last Oct. He departed this life Sunday Dec. 28, 1884, about ten o'clock in the morning, at the ringing of the bell that summoned worshippers to the chapel erected by him. He had been an invalid for more than a year and had several times thought his end to be very near, but he had a firm purpose to live as long as God would permit, and heroically kept his face toward the east, and in Eastern harbor returned alone and unattended, and buried himself much as would a younger man. When we looked on him, then, and saw how much better he appeared, we thought he would [illegible] for several years [illegible] but his disease took a new [illegible] he became [illegible] He was [illegible] paroxysms of [illegible] found very weak, and continued so until the time of his death. Many long weeks he was confined to his bed, and much of the time was unable to move himself. It is evident to his friends that his end was drawing nigh. He saw it also himself. Last Wednesday we had an interview with him and a sacred season of prayer; he said he had for some time thought that his body would be consumed by the disease and that he should go up again." His putting this thought in the past tense showed that he no longer entertained it, but on the contrary, was expecting his end. He rejoiced greatly and heartily to [illegible] He expressed in the [illegible] as he had often done before, his confident expectation that the foundations here laid for [illegible] education would be permanently successful through the [illegible] of God. This had been a favorite thought with Father [illegible] for many years—Christian [illegible]

A remarkable man has gone from [illegible] We shall do well to consider the lessons derivable from his noble life and character. When about the age of ten years, his family removed from Branford to Litchfield. His environments at that period were those of poverty. He grew up to his majority without much education and had to endure persecution from boys in more favored circumstances. The jeers and taunts of such folks did not make him a hater of education; but they did engender in his mind a resolve to do what he could to save other young men from like persecution. His long, active career proves how well the resolve was kept. Let the young men who are here to-day remind themselves hereby that persecution may do them no harm if it come; and that the real evil attaches to the persecutors themselves, not to their victims. John Baldwin was not the man to be discouraged. He found the way to get to school in Harrington, Connecticut, also at Bethlehem. He did not disdain to pay his way in part by chopping fire wood as so many great and good men have done, in Northern countries, while getting their education. He qualified himself at length to teach school, which he did in Dutchess county, New Jersey, and in the State of Maryland.

In the year 1818, when about 19 years of age he was clearly converted to Christ and became thenceforth an active Christian. In the early part of his Christian life he received license to exhort, which, I believe, he has renewed from year to year. At all events he has been an active exhorters and has often conducted religious services and addressed the people. His labors of this kind were often very fruitful.

In the year 1828, in Dutchess county, New Jersey, he was married to Miss Mary D. Chappell, who survives him, at the age of 83, and has been the faithful partner of his toils, and a sharer in his good deeds. In the spring of 1828, he, with his wife, removed to Berea, Ohio, with which place the larger part of his life course has been identified.

He had in earlier years formed a purpose to consecrate property to God; he was now the owner of a farm; he utilized water power to run a mill; he discovered a fine sandstone on his place and opened it to market; he gave the Missionary Society of the Methodist Episcopal Church an interest in a quarry, which was retained by the Society for many years, until they could profitably sell it. About the year 1845 he founded Baldwin Institute in Berea, which became a very successful school of grade intermediate between academy and college. To this institution he gave buildings and a partial endowment in land. Baldwin Institute in 1857 became Baldwin University, and Mr. Baldwin contributed liberally to its endowment fund [illegible] In the Centenary year of American Methodism, 1866, he donated to Baldwin University 20 acres of quarry land, which were then valued at $100,000. Some years previous he had established Baldwin City in the State of Kansas, and by his liberality founded the location of Baker University, an institution under the patronage of Kansas Annual Conference of the Methodist Episcopal Church and named after Bishop Baker.

In 1867 Father Baldwin came to Louisiana and purchased the Darby Plantation, the land which lies round about us to-day, and which is this day to be consecrated afresh to the cause he loved, by the deposit of his remains on the ridge over yonder nigh the precincts of this Baldwin Seminary, and overlooking the peaceful waters of the Teche. Here in Louisiana, the same spirit, keeping watch over humanity's weal, has donated to the the Freedmen's Aid Society *thirty acres of beautiful land with various buildings and improvements*, for the uses of a seminary which the Freedmen's Aid Society agree to maintain. Already for two years, the beneficent, humanizing, elevating influences of education, under Christian inspiration and guidance, have been distilling upon the hearts of our youth and have done much to purify the moral atmosphere about us. Brother and Sister Fitch have been faithfully sowing excellent seed and the harvest has already begun. Thanks be unto God.

Last year, 1883, Father Baldwin gave about six thousand dollars to purchase a property for a mission school at Bangalore, India, within the limits of the South India Annual Conference. This school is reported to be vigorous and useful and is named Baldwin School. Nothing that has come to Father Baldwin of late years has made him happier than the privilege of giving to this mission school. Thus has his benevolence reached out to all points of the compass and started the agencies that shall bless the generations yet to come. We should not omit to state that during the year just past Father Baldwin donated to Baldwin University at Berea, Ohio, some 40 acres of land in this vicinity being part of the Fusilear plantation purchased by him some years since. It will thus be seen that he has crowded the years with his benefactions, and now the record is closed; he can toil no more here; he will give no more here; he has gone to a better country, perhaps to begin a new order of activities for the glory of the same good Lord.

Bro. Baldwin's character is an interesting study. Through a web of contrarieties runs a golden thread of consistency and unity. Close calculation and parsimony find their outcome in enlarged benevolence. Contempt for display and conventionalities harmonizes with a charitable interpretation of the peculiarities of other men and of the ways of the world. A respect for social institutions and a love of humanity dwell without a challenge alongside a persistent defiance of common sentiments and usages. He manifested great strength of character in pursuing an end—and that a good one—through any amount of obloquy and opposition. Without much profession he had a deep religious experience and always felt at home with profoundly religious men. It is not ours to judge the sum total of character; this belongs to God. It is our part to contemplate reverentially the character of a strong, good man, and to treasure up its suggestions for the improvement of our own lives.

The writer of this paper modestly refers to the fact, known to some of you, that he and Father Baldwin had at one time some passages of controversy, but two men, both loving the Lord Jesus with sincerity, cannot remain long and widely apart. Years have elapsed since we buried all the asperities of controversy, and we have lived and worked together for our common Lord. I desire to record my declaration, that throughout the controversy we preserved our faith in each other, and nothing ever passed that was inconsistent with either the Christian or the gentleman.

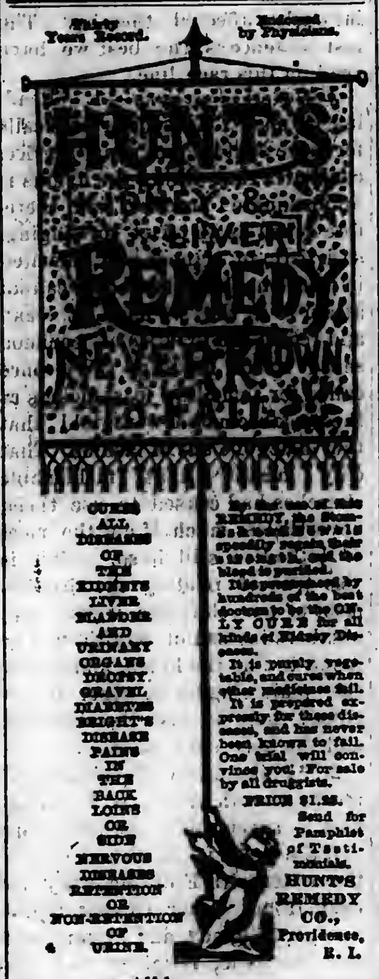
We must, before closing, advert to the fact that Father Baldwin came South with the cherished purpose to do something for the education of *the colored race*. Providential arrangements seemed not to conspire with his plans and the foundation which he first laid did not endure. Thomson University did not become an established fact. I know that while he has rejoiced in the establishment of Baldwin Seminary, he has been *grieved that he could not do more for the colored race*. But he has found great satisfaction in the fact that he opened the way for so many of them to get comfortable homes. This thought was prominent in his mind at the time of our last conversation.

Our friend and father has gone from us and we are here, of various hues and races, to pay a last affectionate tribute to his memory. We are glad he went to heaven from this place; we are glad that his ashes will rest in our soil. He 'being dead yet speaketh.' His voice is to-day that we 'love one another,' and that we 'work while it is day.'"

After the reading of the above the choir sang "Heavenly Home" in a very tender manner The procession then formed again and reverently followed his remains to their last resting place in the grove just North of the Seminary grounds on a ridge overlooking the Teche. The people of this community will long cherish the memory of one who has done so much for them. Here as elsewhere he has sown the seed that will bring forth a harvest of blessing to generations following.

IN INDIA ONCE MORE.—Rev. E. W. Parker, writes: "Rejoice with us that we are back safe and sound in our old home at Moradabad. We arrived at Cawnpore Nov. 3. The Cawnpore church is all that you could desire, or will be when ready. Other work in Cawnpore is doing well. Since our arrival we have visited Oudh and Rohilkhund district conferences, and now we are on our way to Bro. Zahur-ul Haqq's district conference. At the conferences the native brethren show no signs whatever of the dissatisfaction that Bro. Bose talked of. When I referred to it the brethren gave very decided signs of dissent. All the meetings were as harmonious as the conferences you attended, and no man could receive a heartier welcome than the native brethren here gave Johnson and myself. All the work of the mission seems moving. Bishop Hurst is in the country. We are as happy as children, and are just going into camp on the old ground until conference. Miss DeVine and Miss Hyde are going with us. When we got to Moradabad the school boys and girls, teachers and preachers, missionaries and all were at the station, and made more of us than we were ever worth. It is very nice to be kindly treated when it seems to come from the heart. May the good Father help us at both ends of the line.

Rev. Edward White, of London, in a lecture on the English Peasantry, expresses his opinion that if the workingmen of England would abandon their drinking habits, in five years they would carry all the great reforms they desire.



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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following courses of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study.

For Traveling Preachers.

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Common English Branches.
History of the U. S.—Eldridge $3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net 60
Catechism of the Methodist Episcopal Church. (No. 3.) Net 5
History of Methodism.—Stevens. (Abridged edition.) 3 0
Discipline of the Methodist Episcopal Church. Edition of 1884. ..... 1 50
Compendium of Methodism.—Porter 1 50
To be read:
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Books of reference:
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FIRST YEAR.

To be studied:
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Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett 7 50
Plain Account of Christian Perfection.—Wesley 30
Ancient History.—Thalheimer. Net 1 60
Rhetoric.—Hill, Net 1 00
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To be read:
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Christian Purity—Foster 1 50
Introduction to the Gospel Records—Nast 1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris 3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid 3 00

SECOND YEAR.

To be studied:
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Systematic Theology—Compendium of Christian Theology. Vol, II.—Pope 1 75
Mediæval and Modern History.—Thalheimer. 1 60
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Defense of our Fathers—Emory 25
History of Missions of the Methodist Episcopal hurch Vol. II.—Reid 3 00

THIRD YEAR.

To be studied:
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For Local Preachers.

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Christian Theology. Introduction and Book I.—Wakefield 2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884) 25
Philosophy of the Plan of Salvation.—Walker 1 25
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JAN. 15, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list. Let us have 2000 new subscribers within the next sixty days.

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Please take notice that the $1.50 is a cash rate, and must be paid in advance or within three months.

The Holly Springs District, Mississippi Conference, at its session Nov. 27-29, 1884, passed the following resolution touching the SOUTHWESTERN:

Resolved, That the SOUTHWESTERN CHRISTIAN ADVOCATE is in the right hands, and that the General Conference made no mistake in electing Marshall W. Taylor, D. D., Editor of the organ of Methodism in this part of our work; that his very boldness is the need of the hour, and that we heartily appreciate the reduction made in the price of subscription; and farther Resolved, That each pastor and member of this conference go down from here with a firm determination to do more for the SOUTHWESTERN in 1885 than in any previous year, and that it is the sense of this conference that each brother should settle all he owes it at once.

Bishop Taylor Pressing his Voyage to Africa.

Bishop Taylor has gone down to the sea in the great ship City of Berlin, from which he writes, us via Queenstown, Dec. 20, 1884, that he is well, and prosecuting a prosperous voyage. He will hold the Liberia Conference Jan. 29, 1885, and preach at large among the churches pending the maturing of his plans for entering the interior. Let incessant prayers be made all over the Church, and especially among the Negroes of our Church, for the prosperity both of Bishop Taylor and his work, which is, in the best of the best sense, our work.

Death of Father Baldwin.

Father John Baldwin died at his home in Baldwin, La., Sunday, Dec. 28, [illegible] o'clock a. m. He was buried Monday afternoon, Dec. 29. The funeral services were held in the Chapel of Baldwin Seminary, and were characterized by deep solemnity and interest. A large concourse of friends, both white and colored, were present to pay their last tribute of respect to this devout and benevolent man. Rev. W. F. Tibbs, Principal of Baldwin Seminary, conducted the services, assisted by Dr. W. D. Godman and Rev. [illegible] Bijoux. We are able to present a more extensive notice of this sad event, with a sketch of the life and Christian labors of Father Baldwin, in another place in this issue.

Bishop Wayman was standing on the floor of the Senate and [illegible] Haven (Bishop), was in the [illegible] him standing, Dr. [illegible] a card to Senator [illegible] requested a page to [illegible] seat near Bishop Ames, [illegible] Episcopal Church. This is characteristic of the man. We are [illegible] caused to wonder that [illegible] things are not more related by those who [illegible] by them; than an [illegible] deal of actions which are [illegible] not more frequent than [illegible]

The Methodist Review.

Vol. 1, No. 1, of this bi-monthly publication, successor of the hoary old *Methodist Quarterly Review*, is upon our table. Daniel Curry, D. D., L.L. D., Editor. Price, $2 50 per year; 50 cents single numbers. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe, publishers.

With its name this publication has also laid aside its rich covering of green, by which it reminded us of the charity of the Church it represented, and was distinguished from all the other quarterlies we have seen. The present color is of autumn leaves nearly and may indicate the maturity of both the magazine and its learned alumnus. It is certainly a compliment to our genial friends at 631 Pine street, Philadelphia, that the two magazines, theirs and ours, can scarcely be distinguished in mechanical make-up, with only 61 pages more of matter in ours than theirs. We have followed them in the choice of a color, so for once the daughter may honestly claim that she led the mother. The volume opens with a frontispiece likeness of Bishop Simpson, as he looked last May. Then follows "The Historical Position of Bishop Simpson;" by Henry Bascom Rigaway, D. D. We have not given the exact title of this article because the exact title is not sufficiently descriptive of it. It is, as the writer says, an attempt to find the historical place of Bishop Simpson. This place he, with characteristic modesty and some little diffidence, claims to be the chief point in the American Church. Of American Methodism he claims that in Asbury was the root and in Simpson the full bloomed flower and fruitage. In Bishop Simpson, he thinks, we have an illustration of the power of the ministry to retain, influence and guide the masses of the period if preaching is conscientiously done, and preparation for it as life's chief work carefully made by the preacher.

"Constitutional Law in the Methodist Episcopal Church;" by Joseph Pullman, D. D. This paper alone is worth more than the subscription price of the *Review* for a year. It is a well digested, fairly exhaustive and authoritative document. Much that it contains will claim consideration of thoughtful Methodists in the years 1887-8. The writer evinces ability as a clear thinker. The article has high merit for clearness of statement and consecutiveness of thought. There is such proofs of research as establish his familiarity with ancient land-marks of Methodistic jurisprudence.

"Christian Education;" by Rev. E. McCheseney, Ph. D., covers several important points, but chiefly these two: 1st. The necessity of reaching the students of secular institutions with religious teaching, and the feasibility of so doing by the establishment of halls of residence. 2d. The necessity of a higher and better grade of religious instruction than is now provided in the religious educational institutions of the country. This want he would meet by the creation of a chair of Christian science; and he thinks, with Mons. Jules Simon, it is not Godly but Nihilistic education that we are to fear. The weakest point in the paper is the one that hints at a dangerous class in our society, which he fails to point out. It is a weakness in any writing to hint when a class of people are to be affected by the application of the hint. It is better to speak out, or be silent when it is not fit to speak. After all, the discussion of this topic is, at present, a timely one. It looks to saving our young men and women from the baneful effects of purely secular or an education which is at least neutral, as to both Christian truth and Pagan error; classing each as a superstition, and reason alone as worthy of confidence, with logic as a god.

"Christ Preaching to the Spirits in Prison;" by Dr. Daniel Curry, is an article that doesn't seem to have any real meaning. The author confesses that he has ended as he began it, and that seems to us to be in confusion. There is a right smart Greek and Latin used, and these would help to deepen the mist somewhat but for the fact that in our days even many of the common schools require that, and very many of our young people fairly riot in their familiarity with these tongues. However, in this article translations follow or precede every quotation. We do not see the purpose of the article except it is to state the position of several scholars on the subject of which the paper treats, and with whom the writer disagrees. It seems to us that a very simple interpretation of 1 Peter iii, 19, "He went and preached unto the spirits in prison," would be. That after his crucifixion Christ went and preached or proclaimed redemption to all those who, without prophesy or Gospel had died from Adam to Noah, and had thus submitted to them the very same terms he has to us, "salvation by faith." It could not be that he went to denounce a woe upon them, for that would at once destroy two things, namely, the intermediate state and the final judgment, both of which the Doctor admits and believes in.

"Ethnography of Northern and Central Africa," by Richard Wheatley, D. D., is a strong paper. It gives evidence of a good deal of reading on the subject which it treats, but there is evidence of that carelessness in writing about the Negroes which is so widely prevalent. For instance, in speaking of Dr. Edward Wilmot Blyden, 94th page of the *Review*, this learned and well-known Negro is called "Dr. Blyden Williams." The object of the writer seems to be to prove that the higher and lower types of Africans are of a common stock, and therefore ultimately that they are of common origin with all the races of man everywhere. The discussion of modern events in the Soudan is highly creditable to the writer, and must be helpful to the reader. A great deal of faith is placed in English intervention as a sure means of destroying the slave trade. We have not so much faith at that point. England has discovered a wonderful capacity for letting barbarism take its own course in her colonnial dominions when her trade has not been injuriously affected thereby. The last sentence is the best we have read on this race line.

Editorial Miscellany.—1. "Reading Hymns." The editor here calls for more soul in our song service; concludes that lining the hymns is an antiquated practice, and therefore asked as an offset for singing, so artistic in manner and elevated in position that the people cannot attain to it, that we have at least, and retain the practice of common sense hymn reading. We once called for some love feast tickets at the book room and were told that they had gone out of fashion. That only meant that fashionable churches had ceased to use them, nevertheless much, if not the most of Methodism still do so. This is also true of reading the hymns, most of our churches, if you count numbers instead of wealth, will be found to line the hymn, and where the plain singing is, other things equal, there is also the shouting, and the holy enthusiasm.

2. "Philosophico-Theologizing," is a twirl with Mr. O. B. Frothingham's speculative ratiocinations and the point is much in favor of the writer, with Frothingham yet to hear from. Other current topics, foreign, religious and literary matters, domestic, religious and missionary intelligence, and a review of the magazines finishes the work. It cannot fail to be of interest and benefit to every class of readers. It touches the living questions of the hour. It is an epitome or a brief resume of the history of passing times, scientific, religious, social, political and philosophical economics.

The colored people of the country have sent out a call for a great industrial convention in New Orleans, February 12th, which they hope to hold in the Exposition building. Our citizens should prepare to give them such a reception as the distinguished occasion and visitors merit.

Useful Information.

We wish to inform our young friends who may visit this city in charge of exhibits or to see the Exposition, that we have both churches and gambling houses here. We have the Home and the brothel also, but there is a great gulf between them. Our interested eyes are peering after the prominent colored people who come here, because we hope to be able to help the moral men of this race on to higher prominence and the immoral to penitence and reform. Go to church on Sundays while you are here, and keep away from every man who plays cards, and from every house where they are played. It is only a question of time until the man who plays cards for fun will play them for money. He, who plays cards for money will soon learn to cheat in order to prevent losing his own money. Then he is near the end. Wine, women and blood are in the back ground, with the shade of a felon's cell or the gallows in the dim distance. If New Orleans society is bad put the impress of your superior opportunities upon it. Prove that your own home places are better than this wicked city, by the superiority of your deportment amongst us. Let your company be decent women, there are plenty such here; and then you can find others who are not so, don't find the others. Don't be offended at this exhortation, it certainly will not hurt you to do as we say, and you will be hurt if you do otherwise. When you leave home get a note of membership from your pastor where you live and hand it to some of the pastors here. The Christian people of this city would be glad to form your acquaintance and to know more both of you and the communities, and interests you represent. But they can not find or know of your presence here unless you are in some way brought in contact with them. We are not concerned as to which church you attend, only we would have you attend some one or all of them. We have also many schools here, visit them, encourage our educational efforts, our leaders ought to be interested in this. Show them by your gallant attention to good colored women that you love and honor them.

The Women at Work.

A fair audience greeted Mrs. Jennie F. Willing in her meeting for women, in Union Chapel Methodist Episcopal Church, New Orleans, Wednesday evening, Jan. 11. A number of interested sisters sat around and in front of her. The attention was marked, evincing the fact that the colored woman is sensible of her wants, and is deeply anxious to supply them. The following ministers were present, viz: Revs. E. Williams, S. Priestley, J. W. Hudson, T. G. Montgomery.

MRS. WILLING

Is an earnest, pleasing and impressive speaker, whose heart goes out with her words when she talks about the elevation and enlargement of the sphere of woman's usefulness. She is, in the very best sense, a preacher albeit she has no human call or church authority to exercise her high calling. We have listened to and been moved to our heart's depths by the eloquence of Bishop Fowler as when swayed and influenced by his concern for the evangelization of this earth he has poured forth his soul in burning utterances. Then we have listened to Mrs. Willing, and our query is which of them has been tutor and pupil to the other? It is not certain how far the Church can with safety permit this class of impassioned orators to go free of all ecclesiastical restraints, save as laymen are restrained, and as their own fancy may direct. The time must yet and soon come when there will be some further and more definite action than any yet taken by the church upon this subject.

THE MEETING

Was mainly for the purpose of outlining the modes of working in this country for the immediate and possibly the ultimate future.

OBJECT.

The first purpose of the Woman's Home Missionary Society is the salvation of the soul. And as a means to this end they aim to elevate and purify the homes of the people. Women and girls will be advised, instructed and assisted in the culture of children and the general duties of the home. If this requires the establishment of a school in any place as an auxiliary to their main work it will be done, but theirs is not a work of education in books.

LOCAL WORK.

As to their work in New Orleans it will be chiefly under the direction of Miss Cowgill. For the present one hour each day will be devoted to the training of women, missionaries and girls for home and Christian duties. Then there will be also a private hour weekly in which each individual woman may privately meet Miss Cowgill at the appointed times and places for consultation. They will insist upon these helping women being ensamples to the flock in housekeeping, cooking, talking and morals, with a strong impression that they must aid in saving souls.

THE IMPORTANCE.

No work now undertaken by the church is of superior importance to this. Two thirds of our members are women, black and white, many of these are wives and mothers, many more are soon to assume these responsible relations. As touching the Negroes they can only hope for solid moral growth and worth in proportion as the women are purified and elevated.

There is a tendency just visible in some quarters to leave the Negro women behind and advance by the line of atheogamus relations. The cure for this lies in making Negro women in all things the peer of the Negro man. The work of this society becomes of vital importance especially as it militates in favor of the abatement of this tendency by improving the women.

WHITE WORK.

This society will carry its work into destitute localities among the white people just as among the colored people. In all cases aiming at the ultimate salvation of souls, and the elevation of the home with reference to it.

WHAT THEY NEED.

These ladies in their movement require sympathy, prayers and money to aid them in their efforts to save the homes and thereby save the nation and the church.

The meeting then adjourned to meet at 1 p. m., in Wesley Chapel, on Thursday, January 10.

The adjourned meeting of the Woman's Home Missionary Society met in Wesley Chapel at 1 o'clock p. m., Thursday, January 11. The editor of the SOUTHWESTERN, in a brief address, introduced Mrs. Jennie F. Willing to the following ministers who were present; Rev. J. Qualls being in the chair, and the SOUTHWESTERN reporter acting as Secretary, viz: Rev. Stephen Duncan, P. E., of Shreveport district, Louisiana Conference; Rev. Emperor Williams, P. E., Lafourche district, Louisiana Conference; Rev. M. L. Dale, P. C., Wesley Chapel, New Orleans; Rev. A. J. Ford, P. C., Clinton Street Church, New Orleans; Rev. M. J. Dyer, P. C., Sixth Street Church, New Orleans; Rev. M. D. Fairfax, P. C. Gretna Church; Rev. R. C. Barrow, P. C., Algiers Church; Rev. John Qualls, P. C., LaHarpe Street Church, New Orleans; Rev. Joseph Gould, supernumerary Louisiana Conference; Rev. Z. T. Gayden, P. C., Thomson Chapel, New Orleans; Rev. E. E. Ronssean, local preacher, St. John Baptist circuit; Miss Josephine Cowgill and Rev. J. W. Hughey, Second Baptist Church, St. Louis, Mo. Mrs. Willing then explained the plan of an organization for the New Orleans work, which was read seriatim and adopted, on motion of M. J. Dyer and S. Duncan, without dissent. A vote of thanks was then tendered Mrs. Willing, after which a meeting for 10 a. m., Monday, January 15th, was announced, to which all pastors and others interested were invited, and the meeting adjourned.

Mrs. Willing, Miss Cowgill and others then visited Mr. Dale's Wesley Chapel Mission School, where Mrs. Willing carefully advised the pupils in the better way of living. Her visit will doubtless prove a blessing and result in great good to our work here.

Take a Hand.

The great Southern Exposition is upon us. We were not called upon for advice in planning it or we should have urged a different way of doing some things. But it is upon us now, and the credit of New Orleans is involved to make it a success. It will not serve any good purpose to say that the management has been inconsistent or to the end of personal agrandizement. The onus of defeat will lay upon the community, and the impeachment will settle at last upon its business capacity. Is Major Burke ambitious? be it so; what American, white or black man with good sense, is not? Ambition for popular preference and favor is a strong incentive to fairness and square dealing. More laudable, well founded and well bounded ambition to do great things and arise to great estates would be a blessing to all classes of American young men and women also. If more money is needed to help on let Congress appropriate it. Why not? The occasion is a great one, and the money is spent with all classes of people, making work for the laborer, and thus supplying bread to the eater.

Personal.

—Bishop Payne left Wilberforce for his Southern field on the 6th inst.

—Rev. T. M. Woods, late of Alliance, Ohio, is a visitor to the Exposition.

—A telegram from Rev. C. W. Drees, dated January 2, announces the safe arrival of Bishop Harris and J. M. Phillips, Esq., in Mexico.

—Mrs. Dr. Newman is now there, and will remain some time, with her husband, visiting different places in California.

—Rev. W. S. Lankford and family has arrived safely in Little Rock, and he has entered upon the duties of his new pastorate in that city with his usual vigor.

—Rev. J. F. Page, of Elizabeth City, N. C., was in the city this week. He was located in this State several years and has many friends who were glad to see him.

—Rev. Theo. J. Carver, of the New Orleans *Christian Advocate*, and E. P. Mackie, Esq., were pleased to, and pleased us, by looking in upon us at the SOUTHWESTERN'S office.

—Rev. David Shelby, who was recently married in Mansfield, with his wife and brother has been paying a most agreable holiday visit to Bro. Solomon Shelby, at Columbus, La.

—Mr. Lynch's wedding seems to have created a genuine sensation in Washington society. It would have saved some people a deal of trouble to have been born either black or white.

—Hon. Fred Douglass, for his services in the cause of emancipation, will receive the interest of $10,000 during his life time, left him by Miss Assing, a noted abolitionist of France.

—Rev. William Dean, a veteran missionary of the Baptist Missionary Union among the Chinese of Bangkok, Siam, where he has labored fifty years, has returned for a visit to this country at the age of 78 years.

—Mr. S. B. Bowman, who, is son to Bishop Bowman, was married in Cincinnati, Nov. 20, to Miss Mary, daughter to Bishop Walden. The home of the young happy couple will be 3029 Washington Avenue, St. Louis.

—We were gratified and pleased at a visit of President R. C. Hitchcock, of Straight University, a few days since. Visitors can find him at 490 Canal street. He is a veteran educator, and doing good work here.

—Mr. Bruce, of Washington, D.

C., has taken charge of the dining room of the St. Charles Hotel, New Orleans. This ought to increase the patronage of the house, as Mr. Bruce has much experience and wide reputation for efficiency in his line.

—Bishop Taylor will in a few weeks start for Liberia, *via* England. He will preside over Liberia Conference, at Monrovia, January 29th. He will then proceed Southward, intent on finding for his missionaries a practicable route to the interior.

—We extend our congratulations to our good brother, Rev. E. W. Green, who has taken unto himself a helpmate, Miss M. J. Mason. The ceremony was performed at Maysville, Thursday evening, Nov. 27th. We wish them long life and happiness.—*America Baptist.*

—Rev. C. Herbert Richardson, pastor of the Broadway Methodist Episcopal Church, and Richard M. Smith, Esq., all of Baltimore, Md., and the former of the Baltimore Methodist Episcopal Conference, are doing the Crescent City, and for one week will be domiciled at Mrs. Tarrants, 212 Camp street.

—Calvin F. Ladd, of New Orleans, La., Grand Master of Eureka Grand Lodge of Louisiana F. and A. Masons, with the following staff, are at work at the Court House, at Natchitoches, La., organizing a Lodge: Peter Joseph, J. E. Trosclair, New Orleans; P. H. Osborn, J. H. Dennis, of Alexandria, La.; John G. Lewis, A. B. Blount, H. J. Wright and Andy Bosley, Natchitoches, La.

—Miss Josephine Robinson, of Maysville, Ky., and Mr. F. G. Brady, of New Richmond, Ohio, were united in the holy bonds of matrimony, Thursday evening, November 6th, at the Bethel Baptist Church. The matrimonial services were performed by Rev. J. W. Moreland.

—Eminent colored persons visiting the city, gleaned from our Exposition Register at 115 Union street: J. J. Spellman, of Jackson, Miss., improperly called Reverend two weeks ago. Miss Anna Coleman, teacher, St. Louis, Mo., domiciled at 2054 St. Mary street. Mr. A. J. Curtis, Marion, Ala., at 331 St. Louis street.

—Rev. W. R. Davis, B. D., recently pastor of the Metropolitan Baptist Church, Paris, Ky., has accepted a call to the pastoral care of the Second Baptist Church, Terre Haute, Ind., and has entered upon his work.—*Baptist American.*

—Bishop Turner said in his speech before the West Tennessee Annual Conference of the A. M. E. Church, "It is no matter who is President. In the near future the colored people will have to fill the purpose of providence—that is, return to Africa and redeem the land and give it to God and civilization."

—Hon. J. R. [illegible], of Mississippi, [illegible] Thursday morning in the parlors of the Southern Hotel, Maysville, formerly of Mobile, Ala., The ceremony was performed by Rev. F. J. Grimke. Then followed a wedding breakfast and a brilliant reception at night. They left the same night on a tour North.—*People's Advocate.*

—Dr. S. M. Angell, 184 Julia street, New Orleans, represents the local temperance work in this city, and it would be well for visiting pastors, minister and other temperance [illegible] with counsel and sympathy by calling upon him and making his acquaintance. We do not know his personally, but we say this much for his work's sake.

[illegible] a tribute to the memory of his brother William with the following touching words: "Playmate of my childhood, chum of my college days, companion of my early ministry, brother greatly beloved, [illegible] wandering, and [illegible] gentle hopes by-and-by, [illegible] survivor of that dear old household, to meet them at [illegible] home, to meet them at [illegible] and sit down [illegible] at Jesus' feet!"—*Methodist Advocate.*

—Mrs. W. S. Lankford has been tendered, and accepted, a position in the faculty of Philander Smith College, Little Rock, Ark. There is no longer any question as to the willingness of the Freedmen's Aid Society to employ colored teachers. It is using all it can, and increasing the number as rapidly as it can. One by one the disturbing questions are being settled, and always in favor of the efforts of our grand old Church to elevate the human race.

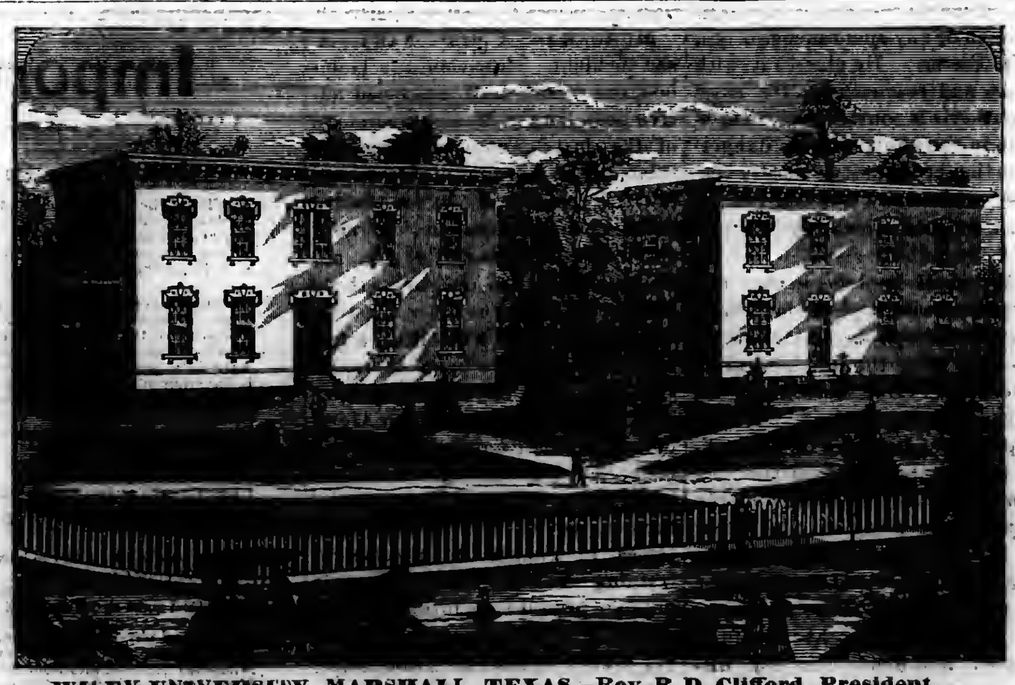
—The following well known educators are visiting New Orleans, stopping at Straight University, guests of President R. C. Hitchcock, viz: Prof. Gordon, acting President of Tillottson Collegiate and Normal Institute, Austin, Texas. Prof. Hogan, Principal Lewis Normal School, Macon, Ga. Prof. Sessions, Superintendent of Agricultural Department, Atlanta University, Ga. Prof. Burger, Superintendent Industrial Department Lewis Normal School, Macon, Ga. Misses Shattuck and Edwards, for many years prominent teachers at Mt. Holyoke Seminary, So. Hadley, Mass. Mrs. Lucy Green, Principal Model School, Fisk University, Nashville, Tenn. Miss Edwards, Fisk University; Misses Beard, Goldsmith, Longlove, Sessions, Greene, and others. A party of about 20 teachers from Iowa visited the University this week, also Prof. Terrell, a graduate, now Supt. of Schools at Fort Worth, Texas, and Prof. Ensley, of Alcorn University, Rodney, Miss.

—Henry E. Baker, Esq., of the U. S. Patent Office, Washington, D. C., was in New Orleans the past week, called upon the SOUTHWESTERN and dined with the editor. Mr. Baker is a model for the young colored men of our country. He is industrious, sober, skilful, faithful and perfectly honorable in all his dealings. He loves, and shares his income with his parents and sisters who to some extent depend upon him. Mr. Cleveland ought not only to see that he is retained but promoted. He is of the class who have merits.

—Rev. John Motte Arnold, D.D. We were made sad by the news of the sudden death of this much-esteemed brother, editor of the *Michigan Christian Advocate.* We made the personal acquaintance of Dr. Arnold at the National Camp meeting, Lansing, Mich., last June. He was deeply interested in the subject of holiness, and was praying for Jesus for present purity of heart. We became unusually interested in the man. Dr. Arnold was sixty years of age at his death. His death, resulting from heart disease, was sudden. He went to work in the morning in his usual health, and in the afternoon returned to his home, as he entered, laying his hand upon his heart, he said to his wife, "I feel quite ill," sank down, and almost instantly expired. This was a sudden call to a glorious coronation. Dr. Arnold was ready for the change.

—Rev. Allen Allensworth will shortly publish a work called the "Lights and Shadows of Slave Life," with an appendix containing 40 years experience, or 20 years a slave and 20 years a man. Few men to-day alive are better calculated by experience and culture to perform this valuable service for the Negro race, and for mankind in general than the author. He was sold in the New Orleans slave market, was incarcerated in Poindexter & Little's Slave Pen, which was situated on Baronne street near Gravier, in 1860. Mr. Allensworth is a distinguished minister and writer of ability of the Baptist denomination. He has recently been called to the pastorate of Mound Street Baptist Church of Colored People, Cincinnati, O., which is one of the wealthiest and most aristocratic colored congregations in the country. The former pastor immediately preceding Mr. Allensworth was Rev. Joseph Emery, a white Baptist clergyman well known as the Cincinnati missionary, and a most just and estimable gentleman.

Now is the time to push the canvass for the SOUTHWESTERN.



WILEY UNIVERSITY, MARSHALL, TEXAS.—Rev. R. D. Clifford, President.

Schools and Colleges.

Wiley University M. E. Church—Marshall, Texas.

A. WEBB.

As President of the Board of Trustees and acting agent of the this school, I attended the examination at the close of the fall term, as far as my time would permit, and desire to make this report through your paper. The examinations were thorough, partly oral, partly written, and showed that no pains had been spared by the teachers, to give a thorough knowledge of the branches taught. Prof. Coleman had some bright pupils in mental analysis; Miss Greenman, in practical arithmetic and grammar; President Clifford in Greek. There is no sham work here, all was solid and after the most approved methods. The school is on a solid foundation, with pleasant recitation rooms, a beautiful chapel, and charming location, water excellent and plentiful; with good board and at the lowest figures. The new president has shown himself equal to the position. We have two organs, and a fine new piano, presided over by Sister Clifford, an accomplished and thorough teacher of music, offering as good an opportunity to study music as will be found in any place. But with all this outlay, and with such teachers, there seems to be a great lack of interest on the part of the great masses of people for whom this school is maintained. There are hundreds of young men and women that could be in school if they had the interest. What can be done? My brethren in the ministry, cease not to cry aloud, and warn the people of the danger of ignorance, and their duty. Wake up the sleeping intellect, and arouse the stupid. These schools must be filled with our best young men and women or we remain in darkness. Brethren, talk, sing, and pray and give for Wiley University and kindred schools.

Breaking Ground for the New Hall of Gilbert Seminary at LaTeche.

W. D. GODMAN, D. D.

MR. EDITOR—Some weeks ago Mr. G. Q. Adams, of the firm of Adams Brothers, Chattanooga, Tennessee, arrived here and began collecting material for our new seminary building. Very soon after his arrival, came Mr. T. R. Colston, the builder. The work was delayed for a time by Mr. Colston's illness, but his recovery thank God, has made it practicable to go forward. Last Monday, November 17th, the ground was broken. A small number of friends, a good number for the busy season of sugar making, assembled in the campus at 5 o'clock p. m., and stood within the chord that showed the outline of the building. The exercises were as follows:

1. Singing "Tolling on," led by Mrs. Lyon and Miss Godman.
2. Reading Scripture, Kings 1, Chapt. VI part, by Rev. E. Lyon.
3. Prayer, by Rev. E. Lyon.
4. Dr. Godman said: "The answer to prayer has come, and the fulfillment of long deferred hope. We are profoundly thankful to Almighty God for His remembrance of this cause. The building now about to be commenced is the gift of W. L. Gilbert, Esq., of West Winsted, Connecticut, who contributed the munificent sum of $5,000. The needs of this cause were first very impressively brought to Mr. Gilbert's notice by our agent, the Rev. W. R. Webster, of the New York Conference. The added and potent influence of the Freedmen's Aid Society through Bishop Wiley and Dr. Hartzell, secured the consummation of the gift. It is a part of the arrangement that the institution shall hereafter be known as Gilbert Seminary, and the village shall be called Winsted. These are the designations in which hence forward we shall rejoice."

Then began the excavation of the ground for the brick pier at the southwest corner, in front: The spade was thrust in and the ground upturned in behalf of the Louisiana Annual Conference, by Rev. E. Lyon; in behalf of the Messrs. Adams, by Mr. T. R. Colston; in behalf of the Freedmen's Aid Society, and the Orphans' Home Board, by W. D. Godman.

It was noticed that among the people present were many of the Seminary scholars. The entire company joined heartily in singing the doxology, and after the benediction, we retired with a glad persuasion that a new era had opened for our place.

Dear Dr. Taylor—I thought you and your many readers might be interested in a word from Philander Smith College, hence this card. We are now in the midst of the closing exercises of the fall term. We have had a good degree of success. A greater number of students have been enrolled than for same period in any previous year. Rev. Prof. H. R. Pinkney, our newly appointed assistant has adjusted himself to his new relation and we are moving on pleasantly. Our winter term opens January 7th, 1885. We expect to let you hear from us and our work more frequently in the future. We appreciate the weekly visits of the SOUTHWESTERN to our reading room. THOMAS MASON.
President.

There are 362 colleges and universities in the United States, of which 271 are directly controlled by religious denominations, and 91 are secular.

Within the past ten years private individuals, mostly Christians, have given the aggregate amount of $61,475,000 for educational purposes in the United States.

Books and Current Literature

The American Reformer has just closed its second year of publication. It enters upon its third year with an established reputation as the leading Reform Journal of the country and with gratifying evidences of hearty popular appreciation. Its editorials are strong and convincing, its list of contributors includes the leading Reformers of the country; its news is carefully collated and covers the world at large, while its Home Department is liberal in extent and variety of unsurpassed quality. *The Reformer* is a 16 page bi-weekly, printed on tinted paper, and is among the very handsomest specimens of the typographic art of the age. Publication Office, No. 59 Tribune Building, N. Y. City. Send a postal for sample copy.

Missionary Exercises. Eugene R. Smith, publishes a convenient pamphlet containing Dialogues, Concert Exercises etc., which we can recommend to all desiring such a Manual. Address Eugene R. Smith Baltimore, Md. Price 25cts.

A genuinely delicious revival of a positive genius in Negro dialect, by Samuel W. Small ("Old Si"), in his most brilliant efforts, "Old Si's Christmas Reminiscences," will be found in the Christmas number of the *Current.* James B. Cable, also tells of "Christmas in the Southland," which will touch the tender chords in many Southern hearts.

Mr. E. P. Roe's new story, "Driven Back to Eden," will begin in the February *St. Nicholas.*

The January number of the *Popular Science Monthly* teems with thoughtful articles, first comes "A Glance at the Jury System," by C. H. Stephens, who makes the defects of the system very evident, and shows by a sketch of its history that it was not established as a bulwark of popular liberty. In "Agnosticic Metaphysics," by Frederic Harrison, and "Last Words about Agnosticism," by Herbert Spencer, the religions discussion by these able thinkers may be said to be closed, for Mr. Spencer states that he shall say no more. "Influences determining Sex" is an interesting statement by Professor W. K. Brooks of the results of a curious scientific research. The story of Tyndall's student-life, told by himself, under the title "My School and Schoolmasters," will be early read. F. A. Fernald contributes an illustrated article on the "Gladiators of the Sea," in which he describes the sword-fish, the saw-fish, and the narwhal. "Studying in Germany," by Horace M. Kennedy, contains valuable information for American students. Sir Auberon Herbert's article on "State Usurpation of Parental Functions" is profitable reading for those who put their trust in reform by act of Legislature. J. H. Pooley, M. D., describes that curious affection, "Bloody Sweat;" W. Mattieu Williams writes on "Condiments" and "The Cookery of Wine;" and "Protective Mimicry in Marine Life," by Dr. W. Creitenbach; "The Advantages of Limited Museums," by O. W. Collet; "The Architecture of Town-House," by R. W. Edis, F. S. A.; and "Mountain Observatories," are all valuable articles. The subject of the portrait and sketch is that eminent chemist, Sir Henry Roscoe. The editor writes on "Harrison and Spencer on Religion," "A Healthy Materialism," and "Politics and Science." The "Miscellany" and "Notes" contain the usual pleasing variety. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

The November *Century* is on the press for the fourth time. The first edition of the February number, containing Gen. Grant's "Shiloh," will be 175,000.

"The Trouble with the Stage" will be discussed in the January *Century* by a writer who claims that the managers first need reforming. Dr. Gladden writes of "Christianity and Popular Amusements" in the same number.

Another of Huckleberry Finn's adventures, by Mark Twain, entitled "Jim's Investments, and King Sollermun," will appear in the January *Century.*

Pulpit Treasury, one of the most valuable of the Homelitic periodicals, has given all their moneys worth to subscribers for 1884, and gives thereby a pledge of its usefulness in 1885. It is a very useful helpful work for Preachers and Teachers. Price $2,50 per year. Preachers $2; single number, 25c. E. B. Treat, Publisher, 757 Broadway, New York.

Belated Pamphlets on our Table.

Messers Prang & Co. continue to supply the market with goods in their line of unexceptionable merit as the sample cards sent out from their establishment amply testify. Any one trying them will try again.

Haus & Herd for January 1885, fresh and unusually vigorous is at hand. Its claim to popular support rests upon enduring basis. It is printed in German and deserves, as it receives, a wide patronage.

Original Humorous & Dramatic Recitations, in 4 vols., 10cts. each by Eugene J. Hall, 11 Michigan Ave. Chicago, Ills., illustrated, is a lively and useful work.

Stephen Peet's *Antiquarian* has peculiarly high claims to popular favor. It only needs inspection to secure favor and patronage. Chicago, F. H. Revell, 150 Madison st. Bi-monthly.

The Chatauquan makes its first visit for the New Year with the same old feast of reason and flow of soul as of yore.

St. Nicholas for January is fairly bubbling over with things curious and useful, but always just what is wanted and indispensable.

Minutes of the eighteenth session of the Georgia Conference, held at Mt. Zion, Carroll Co., Ga., Oct. 9-13, 1884, Bishop Walden, President; Rev. James Mitchell, Secretary.

Electra, a monthly magazine of pure literature especially adapted to the ladies, and edited by ladies; numbers for December and January are very fine.

The Siderial Messenger for December, 1884, a scientific publication of high merits; Carleton College Observatory, Northfield, Minnessota, is at hand.

The Illustrator of the International Sunday School Lessons; Tibballs & Sons, 124 Nassau st., New York, A. C. Monro, editor, for 1885, is ready.

Guide to Holiness, for December, 1884, good as ever.

Times of Refreshing, is refreshing to read, has its usual quantity of living testimony.

Premium lists and rules of the Live Stock Divisions of the Department of Agriculture of the World's Exposition, New Orleans, La., makes a good show.

The Farmers Guide, an illustrated quarterly for farm and market gardeners, price 25cts per year, for March, 1884, by C. C. Rowley, Springfield, O., a very good thing.

A Catalogue of Musical Merchandise, by John F. Stratton, No. 49 Maiden Lane New, York, with a price list of fine music boxes, will be useful for reference.

Minutes of the 49th session of the Erie Conference 1884, well bound, systematically arranged with compliments of the Secretary, Rev. F. H. Beck.

Minutes of the Roanoke District Conference, 2d session, Bishop Walden presiding, this is a new departure and ought to become general, held in Wesley Chapel near Eagle Rock, Bottetort Co., Va. Compliments of Rev. G. R. Watson, Sec'y.

Minutes of Presbyterian Synod of Kentucky, held in Hopkinsville, Oct. 8, 1884. Compliments of S. O. Spencer, clerk, of Paducah, Ky.

Fiftieth Annual Report of the Young Men's Bible Society of Cincinnati, Ohio; N. J. Chapin, Cor. Sec'y, 230 Walnut st.

A Centennary Manual, containing reasons for a centennary memorial in honor of Bishop Asbury full of particular and useful information, concluding with a centennial catechism for Sunday schools, by L. R. Fiske, D. D. L.L. D. Published by the Asbury Centennary Association 1884. Address J. S. Smart, Albion, Michigan.

Minutes of the Rock River Conference. Compliments of Sec. W. H. Haight, Munro Center, Ill., is a fine piece of workmanship reflecting credit on all concerned in its preparation.

American Missionary for December and January, full to repletion of all that concerns the world wide Parish of the Master. New York, 56 Read st.

The Methodist Element in the affairs of the world. A centennial sermon preached before the Central Ohio Conference, in Defiance Ohio, Sept. 21, 1884, by Rev. Isaac Newton, D. D. Published by request of the Conference, Cranston & Stowe Cincinnati. Few of the Centennial publications contain so many good things in so little space, it is truly multum in parvo.

For the SOUTHWESTERN.

LAMENT FOR WILLIAM WELLS BROWN.

BY W. C. CONWAY, ESQ.

Lament to-day my countrymen,
In every city and town,
For to-day the great Wm. Wells Brown
His manly frame laid down.

Let every man with honest heart,
Let children, great and small,
In this day's solemnity take part,
On bended knees in honor fall.

To-day he laid his garments by—
Clean and spotless are they—
To take his flight to that other world
Where there is ne'er a cloudy day.

Well may we lament for this noble man
Whose country he never wronged;
With pen and tongue he always spoke
In behalf of the weak against the strong.

Ne'er contented could he be
To see his fellow-man in fetters;
But always strove for their liberty
By deeds and argumentative letters.

He offered prayers to the country above
To hasten Israel's redemption;
And glad he was, with many millions,
To meet Liberty's proclamation.

So let us erect a monument,
Not of gold or marble white;
But in our memory we must build,
To rest it day and night.

Written January 5, 1885.

Domestic Hygiene.

For the SOUTHWESTERN.

Diphtheria.

REV. GEO. L. CURTIS.

This is the season of year when this disease most prevails, though it may be found at any season. It is a disease whose ravages are sure and whose control is difficult. It is not a new disease, as some suppose, but it was recognized at Cappadocia about A. D. 80. It was thought to have come from Egypt or Syria, and was hence called Egyptian or Syrian Ulceration. It appeared in Holland and raged severely in 1557. Since then its occurrences have been frequent, and its study has engaged some of the world's best minds. It has prevailed in some localities as a loathsome scourge, and when carefully studied has been found connected with filth and some poison developed in each individual case, and communicating the disease to others. The following are facts:

1. Diphtheria is a disease attacking the membrane of the throat, and soon becomes constitutional.

2. "It is contagious in some sense."

3. "Its infectious particles are somehow conveyed in the air." They are capable of so infecting milk, water and food upon which they fall as to make them unwholesome and dangerous.

"Its miasm may find its way from cesspools and from the surface of the earth where foul slops are thrown, into the wells that are near, and thence be taken into the system with the water." Hence all discharges and ejections from a diphtheritic patient should be destroyed by fire, and not thrown at least upon the ground, or into the sewer or even into the vault.

4. The greatest prevalence of the disease is in localities where the [illegible] are generally [illegible] imperfect, and the air is loaded with foul odors. The disease is really "filth disease."

Some hold that the cause of most diphtheritic cases is "contagion from individuals sick with the disease." There are instances where it undoubtedly spread into [illegible] spontaneously. There can be little doubt that the existing condition of the disease united with all manner of filth and vile compounds is the usual cause of an outbreak of the disease. It ought to be remembered that there is a latency in this disease wherein the poison may remain dormant for some time and then break out suddenly with great violence. A person may be exposed to the evil influences of this disease and go to another locality where diphtheria does not exist, and for a few days, possibly weeks, remain in apparently perfect health, and then be stricken down and recover with great difficulty, or perish. Dr. [illegible] thinks many of the mild and really most prolific [illegible] are to others. He would have the most perfect disinfection of [illegible] and washing of persons with mouth wash before they [illegible] be pleaded free from the disease, especially where there are children.

The writer does not believe there can be any spontaneous origin of diphtheria. He classes it with cholera and scarletina. He says: "Diphtheria is contagious." "Diphtheria in the adult proves dangerous to the community, mostly because it does not restrain the patient from communicating the disease."

What shall be done in case one is attacked with diphtheria? Send for a good physician, and follow his directions as to the administration of medicines. But there are some things beside to be done. Isolate the patient. Let none but the direct attendants come into the sick room. Especially keep the children away. Clear away all filth about and in the house. Thoroughly cleanse the bedding used by the sick one. On recovery the room and all within it ought to be fully cleansed and disinfected for disease germs may linger around waiting to infect some innocent one. This disease is to be dreaded, but when taken in its earliest stages may be easily controlled.

Great things have ever hinged on trifles. The first family difficulty on record was caused by an apple core; the last we heard of was the negligence of a father to keep up the supply of Dr. Bull's Cough Syrup, when all hands had a cold.

RICE PUDDING.—Two tablespoonfuls of rice, one quart of milk. Put the rice in cold milk, which place on the stove, and allow to simmer until the rice is burst, season to taste with sugar and a little nutmeg, and then bake.

COOKING ONIONS.—An important question is, "May onions be cooked in such a way that the consequences may not be disagreeable?" Different methods are recommended. Boiling in two waters well salted, or letting them lie in cold water is thought to be effective. Boiling in milk used to be thought the best way to remove the rank flavor, but the onions we are able to purchase now, even in the country, are not so strong in odor or taste as was the onion of our fathers. The Bermuda, the ideal onion of the Spanish, needs nothing beyond boiling in two waters.

Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas, writes: "Dr. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried every thing and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and dumbness overpowered me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, so [illegible] water, as I arrived [illegible] the last bottle. I found one [illegible] a pretty bad condition. [illegible] were waiting her for skills, [illegible] I did not know what her [illegible] was, though. I prescribed her [illegible] and Manalin. She did so and the [illegible] relieved in wonderful manner. She [illegible] it will [illegible] and [illegible] [illegible] [illegible]

General Church News.

Rev. C. H. Spurgeon recently issued his 1,800th printed sermon in regular succession.

The Presbyterians of Philadelphia numbered 8,000 communicants in 1810. There are now 28,000.

The Southern Baptists support fifty missionaries in foreign lands. Their food, raiment, lodging and places for public worship will require this year $100,000.

A Methodist church costing $40,000, a Congregational church costing $20,000 and a Presbyterian church costing $25,000 are approaching completion at Lincoln, Neb.

Roman Catholics can hereafter participate in our national Thanksgiving day, the Plenary Council having graciously included it among holidays that they are permitted to observe.

The American Baptists have taken hold of the large mission work on the Congo. There are twenty-three missionaries distributed through seven stations, heretofore known as the Livingstone Inland Mission.

The Chinese are so angry at the French that they have begun to destroy Christian churches, both Catholic and Protestant. Personal outrages have driven away the missionaries. Let us pray for the safety of our brethren there!

The Brith drink bill for 1884 foots up $628,386,375. The quantity aggregates 1,032,142,158 gallons. This would make a lake a mile long and a mile wide, with a depth of tairty-five feet, or sufficient to float men of war.

The fact that the town of Greeley, Colorado, with 2,500 inhabitants, has six churches and a $30,000 school-house, but no paupers, no jail, no police and no liquor-selling saloons, has a suggestion for the rulers of the land.

The Methodist Episcopal Woman's Foreign Missionary Society has, the past year, raised for its work $443,199.14. The general missionary society of the same church, is now the parent of ten well organized conferences in foreign lands.

The Protestant Episcopal Church has 12 colleges, with $8,700,000 endowment; Congregationalists, 28 colleges, with $9,000,000; Presbyterians, 41 colleges, with $7,000,000; Baptist, 46 colleges, with $10,300,000; Methodists, 32 colleges, with $11,800,000 endowment.

By the manufacture of intoxicating liquors, 40,000,000 bushels of nutritious grain are destroyed annually. This wholesale destruction of food is equal to 600,000,000 five pound loaves of bread, or annually more than seventy-nine loaves for each family in the United States.

The Centenmary conference of the Methodist Episcopal Church, held in Baltimore last month, represented nearly four millions of [illegible] as follows:

South	[illegible]
[illegible]	[illegible]
West	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Total	3,712,289

"Bright's Disease" is regarded by many as incurable and it is well nigh so, except when opposed with Hunt's [Kidney and Liver] REMEDY. This old and reliable medicine has special power in this and all diseases of the kidneys and bladder. It is purely vegetable and is highly endorsed by physicians.

Shanghai, China, Oct., 15th, Rev. V. C. Hart, writes, "of the arrival in good health of Drs. Beebe, Dickey and Rev. J. A. Smith with their families. The open port of [illegible] (on the coast midway to Foochow) has been destroyed by a mob, no lives were lost, but the missionaries there lost everything they possessed. In our missions all is reported as well, and 'all is quiet on the Yangtse river,' from Ichang down. Five days earlier we hear from Hankow of prosperity. The [illegible] are very friendly, Buddhists and Americans. There are [illegible] disturbances in the interior, nothing to cause appre-

For the SOUTHWESTERN.

Christmas Echoes.

REV. AARON JONES.

A word to all, and what I say to one I say to all. After a brief life's experience, having passed the marks of 13 and 31, and now being near 39, I have found that the world is guilty of one great sin in regard to the 25th day of December. As the birth day of our Savior Jesus Christ it should be kept holy; and every grog-shop should be closed, every church door opened, and the heavens be made to ring with his praise. Brethren and sisters, we should remember that on the 25th day of December, it is said in the 2nd chapter of Matthew that his birth was announced, and that the very heavens shouted for joy. But now, instead of it being a day of worship, it is one of drunkenness; and some of the very people that were at church in the morning go home and get drunk in the evening. I think that, after serving God the whole year, it is a pity to undo all we have done by abusing him in this manner at the end of every year. I wish I could get at the bottom, and top and breadth of this subject, but as it is I will leave it for you yourselves to do it

A Clear Head and a Strong Heart.

If you muddle your brains with any of the whiskey compounds which are sold under the name of "bitters," and which topers delight in for stimulants, you do your system irreproachable mischief. Brown's Iron Bitters is not one of these. It promotes healthy action of the heart, liver and stomach. It cleanses and enriches the blood, and fits the brain for the best mental work. The best physicians prescribe it, and it is well worthy of a trial by all.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

BELLS.



The following prices include the fixtures.

CHURCH BELLS.

Diameter.	Weight.	Bell & Mounting.	Price
[illegible] inches	775 lbs.	525 lbs.	$[illegible]
[illegible]	[illegible]	575 lbs.	[illegible]
[illegible]	[illegible]	650 lbs.	[illegible]
[illegible]	650 lbs.	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	1200 lbs.	[illegible]
[illegible]	[illegible]	1500 lbs.	[illegible]
[illegible]	[illegible]	2000 lbs.	[illegible]

SCHOOL BELLS.

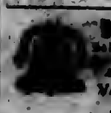
12 inches	100 lbs.	$13 00
13 inches	120 lbs.	15 00
14 inches	180 lbs.	20 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

PHILLIPS & HUNT,
tf 29 Natchez st., New Orleans, La.



BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.
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MENEELEY BELL COMPANY.
The Finest Grade of Church Bells
Greatest Experience. Largest Trade.
Illustrated Catalogue mailed free.
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TROY, N. Y.
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McShane Bell Foundry
Manufacture those celebrated Bells and Chimes for Churches, Town Clocks, &c., &c. Price-list and circulars sent free. Address
HENRY McSHANE & CO.
oct23-1y Baltimore, Md.

Baltimore Church Bells
[illegible] for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin.) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, E. [illegible] & SONS, Baltimore, Md.
feb1-26t-eow



CINCINNATI BELL FOUNDRY
MANUFACTURING CO.
CINCINNATI BELL FOUNDRY CO
[illegible] & Mac.
july3 26teow

THE PILLOW-INHALER!



TRADE MARK.
[The above Picture shows a person using the Pillow-Inhaler.]

ALL-NIGHT INHALATION.

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down this stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

CATARRH.
BRONCHITIS.
CONSUMPTION.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

ja01 tf



DR. J. H. M'LEAN'S
Homœopathic
Liver & Kidney Balm,
The Most Wonderful
LIVER AND KIDNEY CURE
In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S
Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
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Send For My Free Catalogue of
DR. J. H. M'LEAN'S OWN SELECTED
Field, Farm, Garden & Flower Seeds.

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DR. J. H. M'LEAN'S
TAR WINE BALM,
A sure cure for all
THROAT AND LUNG
DISEASES.

LUNGS.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - - - $1 00
Or six Bottles for - - - - - - - - - - - - 5 00

After using Dr. J. H. M'LEAN'S TAR WINE BALM, let me hear from you. Prepared by

DR. J. H. M'LEAN,
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Proprietor of DR. J. H. M'LEAN'S

WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

"I would not take $100 for the benefit one bottle has given me. I. COREY,
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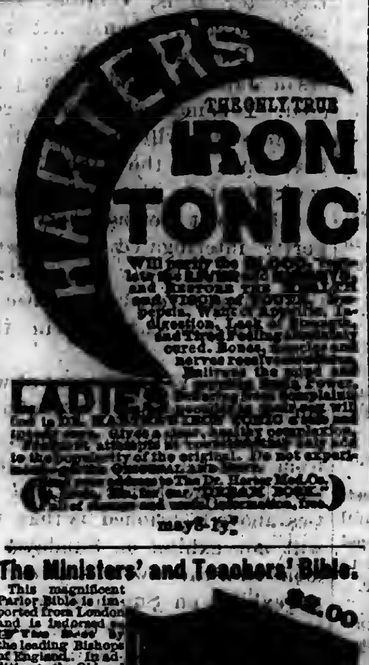
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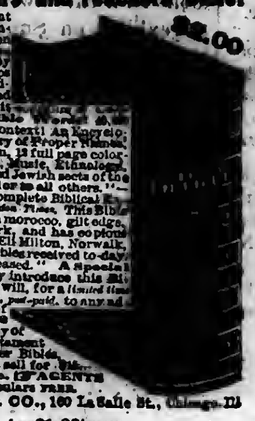
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PRESS NOTICES.

A model of what a family periodical should be.—*Daily Evening Traveller*, Boston.

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Its serial and short stories have all the dramatic interest that juvenile fiction can possess, are of superior literary quality, and wholly free from all that is pernicious or vulgarly sensational. Pastors and teachers have united in commending it warmly to parents and guardians, as an invaluable means of informing the minds and elevating the tastes of the young people under their care. The humorous stories, articles, and pictures are full of innocent fun, without a trace of coarseness.

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PRESS NOTICES.

In purity of tone, beauty of illustration, and in variety of attractive, entertaining, and instructive contents of the highest literary merit, it is unexcelled, and deserves a place in every home blessed with children, whose lives it will make better and brighter with its weekly visits.—*Zion's Herald*, Boston.

This charming little paper is a weekly feast of good things to the boys and girls in every family which it visits.—*Brooklyn Union.*

HARPER'S YOUNG PEOPLE is the best weekly for children in America.—*South-western Christian Advocate.*

One of the most popular children's periodicals in the country.—*San Francisco Argonaut.*

It overflows with stories, poems, anecdotes, instructive articles, pictures, and everything else in its line that can be thought of to make children happy, merry, and wise; and it will bear reading over again many times without losing its freshness, vivacity, or power to charm.—*Providence Journal.*

HARPER'S YOUNG PEOPLE continues to lead the weekly publications for youth throughout the country, and probably throughout the world.—*The Living Church*, Chicago.

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Sunday-School and Children

FIRST QUARTER. STUDIES IN ACTS. A. D. 58. LESSON III. Paul's Farewell. January 18, Acts 28 38. Golden Text, Acts xx, 28.

HOME READINGS.

M.—Paul's farewelll, Acts xx, 28 38.
Tu.—The duty of members, 1 Cor xii, 14 31.
W.—Watchfulness enjoined, Matt. vii, 15 29.
Th.—The word of his grace, Heb. xiii, 1-15.
F.—The duty of Elders, 1 Peter v, 1-14.
Sat.—Correct living, 2 Thess. iii, 1 18.
Sun.—Watchful at all times, Prov. viii, 22 36.

QUESTIONS FOR HOME STUDY.

1. *The Counsel, v.* 28 31.
What charge did the Apostles give?
Who would enter the flock?
What is said about internal enemies?
How did Paul incite to watchfulness?
2. *The Commendation, v* 32.
To what did Paul commend the brethren?
What was the word able to do?
3. *The Appeal, v.* 33 35.
What did Paul say of himself?
How had he been supported?
By this what lesson had he taught?
What word of Jesus did he quote?
4. *The Parting, v.* 36 38.
With what did the conference close?
What was the special reason for grief?

PRACTICAL TEACHINGS.

How does this lesson teach—
1. The dangers thatbe set the church?
2. The d.sinterestedness of Paul?
3. The duty of benevolence?

Doctrinal Suggestion—The visible church.

Children's Work—Bible Trees.

1. What is the custom respecting the olive tree even to this day?
2. In what [illegible] did David use this tree as an illustration of domestic happiness?
3. What makes this illustration very appropriate?
4. What prophet speaks of treading the olive with the feet?
5. Is this ever done now?
6. How does Moses describe the fruitfulness of the land of promise?
7. With what did he threaten the people if they sinned against God?

Our Christmas Tree.

James T. Moore, Handley, Tex., writes: "We have a Sunday-school of 25 pupils here. Four weeks ago we offered them the following rewards: $1 to the one committing the highest number of Scripture verses to memory; a Bible to the next, and to the last a French harp. It was a very cold day, few attended. Here are the names of the successful ones: John Burton, 26 verses; Mary Mickle, 24; Susie Mickle, 20. Every one enjoyed our Christmas Tree exercises. Mr. Thos. Bonner, a white gentleman, put $3 on the tree to pay for books to be presented to the school.

Mr. Editor—Will you please tell me, through the SOUTHWESTERN, which is the longest verse in the Bible? SUNDAY-SCHOOL BOY.

Certainly. The longest verse in the Bible is the 9th verse of the [illegible] chapter of the Book of Esther. [illegible] 90 words, taking compound words as but one word. It also contains the word Ethiopia, which was at one time the common name for Africa. The two next longest verses are Esther iii, 12, and Jer. xxi, 7.

An erraud boy in a Philadelphia fancy store has just been left $500,000 but it is thought he will die early of consumption. There is nothing better for young children that are daily exposed than a spoonful or two of Dr. Bull's Cough Syrup.

Marriages.

At the residence of the bride, in Macon, Tenn., Dec. 25, 1884, Rev. J. L. Moseby officiating, Mr. Burrell Green to Miss Eliza Tyler.

At the residence of the bride, in Lawrenceburg, Tenn., Dec. 29, 1884, Rev. G. C. Harden officiating, Mr Andrew Granberry to Miss Mollie McBride.

At the Methodist Episcopal Church, in Murfreesboro, Tenn., by the Rev. C. Seward, Dr. W. J. Whitfield to Miss Ida Anderson.

At the Methodist Episcopal Church in Murfreesboro, Tenn., by the Rev. C. Seward, Mr. Josephus Jennens to Miss Luler Miller.

At the Methodist Episcopal Church, by the Rev. C. Seward, Rev. John Ford to Miss Mary McGill, Dec. 29, 1884.

At Forrest, Miss., Dec. 25, 1884, by the Rev. J. J. Garrett, Mr. Wm. Moore, and Miss Mary Odler. Also, Dec. 25, by Rev. J. J. Garrett, Mr. Martin Whitington to Miss Florence Gresham.

At Nashville, Tenn., Dec. 30, 1884, by the Rev. A. Phllips, Mr. George Grubbs to Miss Mattie Moore.

At Nashville, Tenn., Dec. 30, 2884, by the Rev. A. Phillips, Mr. Zechariah White to Miss Louisa Journey.

At the residence of Mr. Horace Brown, Dec. 4, 1884, at 7 o'clock p. m., Mr. C. C. Millian to Miss Mattie Hollin. Rev. S. R. Hason officiating.

Obituary.

Sister Fanny Frazier died at Allen, La, Dec. 5, 1885. She had been a probationer in our church for seven years or more, but a few days before death she professed a hope in Christ. She passed away in peace after taking an affectionate leave of her children, who stood weeping around her bed. S. R. HASON, Pastor.

Sister Mary Ann Cooper died at Allen, La., Dec. 26, 1884, after more than three months suffering. She was a faithful member of the Methodist Episcopal Church. Her mother, two brothers and three sisters are left to weep, while she rests from her labors. S. R. HASON, Pastor.

Sister Betsey Sain died at Allen, La., Dec. 2, 1884. She professed religion under my ministry five months ago. She was in her 13th year, and the idol of her family. She was borne to the grave from Hason Chapel. She was a member of our Sunday-school, and was a faithful worker. S R HASON, Pastor.

Bro. Reese Duckett, a faithful member of the Methodist Episcopal Church at Floresville, Texas, died Dec. 15, 1884. He was both a class leader and a trustee in the church at the time of his death, and we shall greatly miss him. J. T. GIBBONS, Pastor.

Minnie Tillery, the five year old daughter of Rev. John A. Tillery, died Dec. 10, 1884. Her mother and father are sadly bereaved at the loss. Bro. Tillery is pastor at Courtney, Texas. W. H. JACKSON, Pastor.

Sister Sallie Madison died in Forrest, Miss., Dec. 28, 1884. She was a faithful member of the Methodist Episcopal church. She leaves three children to mourn her loss. REV. J. J. GARRETT.

Miss Annie, daughter of Sister Maggie and Bro. Milton Wynn, after a protracted illness and a blessed Christian experience, died Dec. 14, 1884, at White Hall, La. REV. A HILTON, Pastor.

Sister Sarah Jones professed religion under Rev. H. Prim, united with the Methonist Episcopal Church in Murfreesboro, Tenn., was a member of Class No. 1, Henry Sharp, leader. She died in that village in great peace, Dec. 27, 1884. The bereaved husband, children and many friends attended the last services. REV. C. L. SEWARD, Pastor.

At Pearlington, Miss., Nov. 22, 1884, Miss Margaret Burton, daughter of Geo. and Farvine Burton. She was a faithful member of the Sunday-school, and died trusting in the Lord. N. CANNON.

Bro. Thomas Lindsey departed this life Nov. 18, 1884. He was a faithful member of the church, and died believing in the Lord. N. CANNON.

In Macon, Miss, Rev. L Clayton, pastor of Shuqualack circuit, died at 11 o'clock, a. m., Monday, Dec. 8, 1884. Bro. Clayton came to the Methodist Episcopal Church from the Baptist, in 1877, at Lauderdale Springs, in this State. He left that church because he could not believe in close communion. He regarded as a right of all Christians to communetogether at the Lord's table. It was for this cause he came to our church. He was in good standing otherwise. He was received into the Church at Lauderdale, under the pastoral care of Rev. H. Heslup, in 1877, received into the conference by Bishop Haven, at Oxford, Miss., in 1878, sent to Paulding circuit, of which he served as pastor for three years. His next and last appointment was where he fell a victim to death. Bro. Clayton was successful at all of his appointments. He was a church builder, and he always built one or two churches, as his appointment mark. The last church he built was at Shuqualak, out of which his remains were carried. His funeral was preached by Rev. W. H. H. Gallion, pastor at Macon. He was a member of the Masonic Fraternity. Bro. J. W. Longstreet, Most Worshipful Master of King Solomon Lodge No. 6, of Macon, Miss., led the procession when the remains were carried to their last resting place. He leaves a wife, two brothers and a sister. He took leave of his relatives as one trusting in the Lord.

At her home in Shelbyville, Tenn, December 4, at 7:30 o'clock, Mrs. Coldwell, wife of Judge T. H. Coldwell, released her feeble hold on life and quietly passed away. She had for several months been a patient sufferer, and welcomed the pale messenger when he come to bid her rest. Mrs Coldwell was a native of Cincinnati, Ohio, and was a daughter of the late Rev. J. W. Hopkins, a prominent minister of the Methodist Episcopal church. She first came to Shelbyville as a teacher in what was then known as Bedford Seminary, and as such is fondly remembered by many of her old pupils in Bedford county. She left Shelbyville in '72, but returned a few years later a bride, and became a permanent resident amongst us. In all the relations of life, as teacher, wife, mother, friend, she was ever the same loving character laboring always for the greatest good and happiness of those she loved. In her daily life were mirrored the Christian graces for which she was so justly noted, and it will be long ere their influence will cease to sway those with whom she was closely associated. To the bereaved husband and children, and to the brothers and sisters of the deceased, the warmest sympathies are tendered.

Sunday at the Exposition.

The following are the States and individuals who cover their exhibits on Sunday: Government Building—Oregon, covered; Dakota, doors closed; Colored People's Department, open but no one on duty. Main Building—Chess-Carley Company, Louisville, Ky.; American Machine Company, Philadelphia, Pa.; H. Haller, agent for Buck's Brilliant and Favorite stove works, New Orleans; Charter Oak Stove, St. Louis, Mo.; B. F. Avery & Son, Louisville, Ky.; Bridgeford & Co., Louisville stoves, covered; Wrought Iron Range Co., St. Louis, covered; Lancaster Mills, Clinton, Mass., partly covered; Hohenstein & Lange Berlin, Paris and New York, dealers in Japanese goods, partly covered. It is impossible to ascertain just now who will or who will not keep open on the Sabbath. The work went on Sunday almost as usual, except the machinery. Reporter interrogated a policeman upon the subject who said: "I think those covered are so because they are not complete in their work."

The above is a statement of what our special reporter was able to glean about Sunday exhibits, but from what we learn, the fair inference from the standing of the parties above mentioned is that they will not exhibit on Sundays. It looks as if there will be a very partial exhibit on Sundays, although the managers have concluded to open the gates and reduce the entrance fee to 25 cents on Sunday instead of 50 cents the price of admission for other days.

Really Progressive Negroes.

J. L. Wimby & Co. General Commission Merchants and Cotton Factors, New Orleans, La., whose card will be found in our advertising columns. Are enterprising young colored men, good for all they have undertaken, and are making earnest and commendable efforts to win public favor upon the basis of solid merit.

REPORTS FROM INDIA—The progress made in Rohilkund District, Rev. D. W. Thomas, P. E., during the past year is very encouraging. There has been 334 conversions, 119 more than the previous year; 318 adults baptized the membership has increased 351, making now on this district 1505 full members, and 1161 Probationers. The number of Sunday Schools is 233, with 8520 scholars, an increase of schools 13, and of scholars 380 during the year.

The reader will find the houses of Saal, Albert, Landry, Sullivan, Heath, and Crescent Insurance Company, all of whom are advertised in our columns, number straight forward reliable dealers in their respective lines. We commend them to the trading public.

Church Polity.

Mr. Editor—Please answer the following questions, and oblige a subscriber:

Has the M. E. Church South, or the C. M. E. Church any appointments north of the Mason & Dixon's line; if so, in what States are they?

It is improper to use the initials instead of the name of a Church, but we presume that you have reference, 1. To the Methodist Episcopal Church South; 2. To the Colored Methodist Episcopal Church in America. And so presuming to both questions we answer, yes, both of these denominations have, here and there, a feeble appointment north of the Mason & Dixon's supposed line. These appointments of the Church South which are north of the Mason & Dixon's line are in the States of Illinois, Indiana and Kansas, and District of Columbia, with missionary efforts in California and the far west. The Colored Methodist Episcopal Church has its Northern charges in Ohio and Pennsylvania, but they are of little or no significance numerically. Indeed we are not sure that they have already died out in Ohio.

The Cincinnati Bell Foundry Co.

The advertisement "Blymer Manufacturing Company Bells," familiar to our readers for so many years, in this issue of our paper gives way to that of "The Cincinnati Bell Foundry Co." The growing importance of the Bell business of the Blymer Manufactoring Co., has led to its separation from their other business; and to the formation of "The Cincinnati Bell Foundry Co," with Mr. D W. Blymer as President, and Mr. S W. Skinner as Treasurer. This new company succeeds to the Blymer Manufacturing Co., in all that pertains to its Bell business, and will continue the manufacture of Bells for Churches, Schools, Fire Alarms, &c. As the Cincinnati Bell Foundry Co., has ample capital, and will be under the management of Mr. D. W. Blymyer, who since 1873, has had charge of the Bell business of the Blymer Manufactoring Co., it may be safely assumed that the reputation of these celebrated Bells will be fully maintained. The Cincinnati Bell Foundry has now in press its Catalogue for 1885, containing full description, prices, &c., of the bells, and over 1500 testimoniales, which will be sent free on application.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N. C.	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	.....
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Roanoke, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D. C.	" 5	Merrin
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
Pennsylvania	Huntingdon, Pa.	" 12	Foss
Kansas	Clay Center	" 12	Fowler
N. W. Kansas	Aldorado Kan.	" 19	Andrews
New Jersey	New Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa.	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo.	" 26	Fowler
Lexington	Springfield, Ohio.	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merril
New York	Poughkeepsie, N. Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy.	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Motala, Sweden.	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
Ger. & Switz'd	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
New York, Nov. 4, 1884.

Louisiana Conference Notice.

Rates for Louisiana M. E. Conference on the Louisville, New Orleans & Texas Railway Company, New Orleans division. Rev. A. E P. Abert: Dear Sir:—To yours of the 24 h, it is with pleasure I announce that I am advised by our General Passenger agents to name rate of $1.45 for round trip from New Orleans to Baton Rouge and return; tickets to be sold January 26 and 27, good to return through Feb. 7 Yours truly
R. F. REYNOLDS, Gen. Ag't.

Notice.

Houston, Texas Jan. 1, 1885. To the preachers of the Waco district, by Rev. W. A Davis, P. E: A happy and a prosperous New Year to you all. Try to do more this year than ever for the Master. I am now on my way to meet you and to do all I can for God, the Church and to pray for the prosperity of West Texas Conference at large.

Notice.

The Arganta District Conference, of the Little Rock Annual Conference, will meet at Fort Smith, on Monday, at 10 o'clock, a. m Feb. 16th, 1885 All of the members are requested to be present, and especially the Pastors. Yours Respectfully, G. W. SAMS, P. E

Notice.

The members and friends attending the Little Rock Annual Conference, which meets at Van Buren, Ark., Feb. 19th, and paying full fare going, will be returned for one cent a mile by the following roads: Little Rock and Fort Smith. Little Rock and Memphis, and Little Rock, Mississippi and Texas Roads. G. W SAMS.
Little Rock, Ark., Jan. 5, 1885.

New Orleans District.

The New Orleans District Conference will convene in Thomson's Chapel, on Thursday, January 22, at 10 o'clock, a. m. A large attendance is expected and earnestly desired. Bishop W. F. Mallalieu D. D., will preside: Rev. A. H. Gillett, D. D., General Sunday-school Agent for the South and West, with other eminent Sunday-school workers, will be present to conduct a Sunday-school Congress. The opening sermon will be preached Wednesday evening at 7 o'clock, by Rev. A. J. Ford. L. P. CUSHMAN, P. E.

Fare to Mississippi Conference.

Mr. A. H. Hanson, General Passenger Agent of the Illinois Central Railroad, writes me, Dec. 22d, that ministers and delegates attending the Mississippi Conference, who pay full fare going, will be returned to points on their line in Mississippi at one-third of the regular rates, upon presenting at the ticket office at Aberdeen certificates issued by the authorized officer of the Conference, properly accrediting them. Mr. John J. Waller, General Passenger Agent, Mobile & Ohio Railroad, says that agents on his line between State Line and Corinth, Miss., will be instructed to issue to delegates and others desiring to attend excursion tickets to Aberdeen and return, at 2½ cents per mile each way, commencing sale Feb. 4th and closing Feb 6. making return coupons not good after February 12, 1885. F. S. Davant, Esq., General Passenger Agent, Memphis & Charleston Railroad, also says that ministers and delegates attending the Mississippi Conference to be held at Aberdeen on Feb 5, will be returned at one-third regular fare on surrendering certificates of attendance signed by the presiding officer of the conference to the agent at Corinth. Since the Illinois Central has completed their line to Aberdeen it will be much nearer for many of the brethren in the northwestern part of the State to go via Durant. Yours truly
J. M. SHUMPERT.

MARMION. By Sir Walter Scott Bart. Cloth, Illustrated. Gilt, 8mo., James R. Osgood & Co., Publishers, Boston, 1885.

This work is a mechanical beauty, nothing is desired to increase its attractiveness on that score. *Marmion*, the hero of the poem is an English knight valiant and wise, but profligate and unscrupulous, who meets with many adventures in Scotland and at last is slain upon the battle field of Flodden. The opening scene is laid at Norham Castle on the Tweed, with the Cheviot mountains in the back ground.

"Day set on Norham's Castle steeps
And Tweed's fair river, broad and deep,
And Cheviot's mountains lone."

The story advances rising in grandeur of imagery, and beauty of conception, pathetic, thrilling, and sublime, leading the reader entrancingly forward to its close. The lord, the lady, the statesman, the lover, the aged, the young, the pious and the gay may read this work with profit and pleasure. It is just the thing to present a friend whose mind is in a formation state. It is loyal to real life, and points a moral to the recklessness of youth. It ranks with the best works in English verse.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. July 17-1y

Nashville Tenn., Seed Market.

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	per bushel
Red Clover seed	$5 50
Sapling Clover seed	6 00
Red Top or Herds Grass	65
Timothy seed	2 00
Orchard Grass seed	1 50
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee German Millet	.....
Hungarian	.....
Fall Meadow Oat Grass	3 00
Medow Fescue	3 00
Lucerne or Alfalfa Clover seed	25
White Clover seed	25
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Italian Rye Grass	15
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Cotton bags for packing 20c. each extra.

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Commission Merchants
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jan8-4t Delaware, Ohio.

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Hams, Bacon, &c., &c.,
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GROCERY,
Corner of
Washington and Hampson Streets
CARROLLTON, LA.
nov29-1y

"Itching Piles."—Symptoms: Moisture. Like perspiration, intense itching worse by scratching, most at night, seem if pin-worms were crawling. "Swayne's Ointment" is a pleasant, sure cure.
nov13-1yr-eow

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—The Direct and Fast Line to—
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Washington,
Baltimore,
New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:20 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
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" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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General Passenger Agent.
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Cove Dale, Lewis Co. Ky.
jan15-6t

SOUTHWESTERN Christian Advocate

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Editorial Notes.

Lord my soul is burdened
By a weight of care,
And my foot is taken
In the fowler's snare;
Darkness gathers o'er me,
I shall fall or flee;
Helper of the helpless,
Rise and succor me.
—*Shipton.*

Jealousy is born of slighted love."

The Catholic Examiner, for Jan. 16, appears in new paper manufactured expressly for its use. It is a lively paper.

"Love is strong as death, jealousy is cruel as the grave, the coals thereof are coals of fire which hath a most vehement flame."

Rev. P. Martin, Nashville, Tenn., sends a list of twelve new subscribers to the SOUTHWESTERN. Earnest work always counts.

Our figures showing the number of Methodists represented at the centennial in Baltimore, printed in our 15th of January issue, were correct.

If we would continually remember the *sacrifice* of Christ's death we must not fail of attendance upon the Lord's Supper for thereto was it ordained.

"Oh that thou wert as my brother, that sucked the breast of my mother; when I should find thee without, I would kiss thee; yea, I should not be despised."

There is a new list of subscribers. The SOUTHWESTERN is cheering us each week. Be of good cheer, Sister Price and children send love to you."—Jessie Price.

Our subscription list is running up rapidly. Never was it so large at this season of the year as now. On the second week in January we had a very large number of new subscriptions, and 50 per cent. of them were from the North.

We hear that Gov. St. John, would have sold out the Prohibitionists if he could have got money enough. We dont know anything about that, but we know that he did not sell out, and that is all we care to know on the subject.

Rev. A. Mason, is pleasantly located in his new work at Dublin, [illegible] and promptly renews his subscription with best wishes to the SOUTHWESTERN for 1885. We endorse the wishes, and will forward the renewal, still there is room. Next.

There seems to be trouble in high [illegible] between the United Brothers [illegible] and E. W. Marshall, [illegible] to release [illegible] Master Lawson, of [illegible] the person in the [illegible], who are not his [illegible] Shocking.

The Foochow Conference.

An inscrutable providence brought our beloved Bishop Wiley once more to the scene of his former and earliest labors, but did not permit him to preside at the conference. The attitude and feelings of all during the entire session were like those that prevailed at the late General Conference when the sainted Simpson was daily expected on the platform. Not a service was held, hardly a prayer was offered without the tenderest allusions to our suffering Bishop. The whole congregation was frequently bathed in tears, while imploring health and comfort from Him who alone is able to bestow. Daily a few of the native brethren would seek admission to the sick room, and after a few words of greeting and sympathy, tearfully withdraw to resume their supplications for the recovery of Hevai, La Kang-tok.

While we were thus sorrowing on account of our sick Bishop we rejoiced greatly in behalf of the brethren from the interior who had passed through fears and dangers during the conference year and came up to the conference with messages of peace and prosperity.

Thousands of poor Chinamen fell before the French cannon. Many were put to a cruel death by their own countrymen because suspected of treachery or incendiarism, while the ostracised Christians came off without so much as a hair of their heads being touched.

The conference sermon was preached by Ting Ka Sing, one of our promising young men from the Hokchiang district, in the absence of the brother who had been appointed by the conference. His remarks on the theme: "*Through self-denial on to Victory*, evinced considerable thought and careful preparation. Thursday morning, Nov. 13th, the conference was organized by the election of a president, and one English and two Chinese secretaries. One new committee was added to the usual standing committees; composed of the missionaries and presiding elders, namely: a committee on Church property and architecture. In some parts of our work we are in need of plans and appliances similar to those now so successfully worked in America by the Church Extension Society. In our larger districts more system and regularity in this line of work is desirable, and steps were taken by the conference which we trust will lead to something that will meet the demands of our growing Church.

The missionary sermon was preached by Rev. G. B. Smith, in the absence of the brother who had been regularly appointed. It consisted of an instructive outline of the history of the Church and quite a comprehensive survey of the missionary field now open to the Church. The discussion of the Sabbath-school work took an unexpected turn, pictorial works, cards, maps, flags, etc., were recommended as helpful in building up live schools; but the majority of the speakers, especially our elder brethren, such as Hii Yang Mi, and Li Teo Mi, urgently recommended the singing of Christian hymns to Chinese tunes. Hii Yang Mi said: "My organ has become an old institution among the heathen neighbors except when I begin to play native airs, when suddenly every window is full of heads, with here and there one or two humming the tune I play. Many of our tunes are associated with vileness and obscenity, let us rescue them out of the hands of Satan as other nations have done before, and are doing with their popular music, and not only will the children come to our Sabbath-schools to learn to sing, but even the respectable heathen will thank us for our efforts." It might seem hazardous to launch out upon this turbid sea, but we only wait for a distinct; Put out into the deep and let down your nets for a draught. Maybe at our next conference, the singing, fairly like "jasmine flowers" will be heard in the devotional exercises. Why should it be more difficult to Christianize the popular airs of civilized China, then those of barbarous tribes and savages. Conference Sunday was a day long to be remembered. The love feast speeches were unusually good. Hii Yang Mi's sermon was earnest and timely.

In the afternoon a memorial service was held in connection with the celebration of the Lord's supper. Two of our young and highly promising preachers on trial had passed to their reward. Touching allusions were made to their life in our Biblical Institute and the few years they spent in God's work some of the remarks seemed to sink so deep into the hearts of the hearers that the only sentiment one could think of was, better work, more work, holier work for the Master. The sacrament service was an occasion of deep solemnity. In the evening Rev. M. C. Wilcox preached from the words: "But far be it from me that I should glory save in the cross of our Lord Jesus Christ. The sermon was listened to with unbroken attention, notwithstanding the weariness one cannot help discovering after attending three services on one day. Monday morning, our beloved Bishop Wiley was reported "much worse," and the conference occupied the greater part of the forenoon in getting ready for the ordinations which he hoped to perform at his bedside late in the afternoon. At noon the word was Bishop Wiley cannot attend to the ordinations.

Sia Sek Ong said: "This is the remnant of work he must needs leave undone to keep up the connection between this conference, and the mother Church."

On Tuesday morning the conference assembled for prayer and roll call, after which it adjourned to meet at the call of the president. Everyone was anxious to hear a last word from the dying Bishop. He shook hands with a few of the native brethren, and mentioned them by name. Once after medicine had been given him he seemed to dwell intentionally on the word *give*, repeating it several times without being able to say more. We asked: "Do you want us to to give you something?" He repled: "No." "Do you want to give us something?" He answered with all his remaining strength: "I do not want to give you anything, I only give you God's blessing. God bless you! God bless you! God bless you forevermore, forevermore, *for ever-more*! A-men! A-men! A-men!" We sang a verse of the hymn: "Forever with the Lord, amen, so let it be." During which he sank into a sweet slumber. When he awoke he said: "Well, we are still here." After giving him a little nourishment he said: "You had better let me go." We asked, "Where do you want to go?" He replied, "I want to go to heaven." Again, "Do yon remember Bishop Simpson?" He answered with joyful emphasis: "Yes, I do." He was aware that he spoke incoherently at times, and it seemed to give him great satisfaction whenever his remarks were understood. To one expression he added, "I said that all right, didn't I." On Wednesday afternoon he spoke quite at length and said: "My wish is to go home and do ten years more service, but if it be simply a question of life and death, that does not weigh heavily on my mind. Thirty-three years ago I came here and now I think I may as well remain here and finish my work. I think it might be a good thing to have the same one who for some reason has been called the missionary Bishop of China to die here. I have had some pleasurable thoughts about dying here where my work began. Well, if I die, I will die in the same faith in which I have lived. I have been a licensed preacher in the Methodist Church for forty years, and have always tried to do my duty. I have not been a joyous creature or a joyous preacher, but I have been a peaceful, happy, hopeful Christian. I am at peace with God and man. I have never been an enemy to any man, and I do not know that any one has ever been an enemy to me. I have never intended to harm anyone, and have no knowledge of any one ever having done me any harm. With a little modification I can say what Paul said at his end: 'I have fought a *hard* fight.' I wont go so far as Paul, I have fought a *hard* fight, I have kept the faith, I have finished my work, henceforth, my faith is not so strong as Paul's, Paul saw more than I have. My faith is in the same Christ for whom I have lived and worked, and the same Christ, through whom I hope to attain eternal life. I believe in the Lord Jesus Christ as the Savior of the world; I believe in the Apostle's creed, I believe there is no redemption for the world except in the Lord Jesus Christ, I have lived a Christian for forty years, and when I die, I will die a Christian."

The next day an old associate in the work said to him: "I hope the Savior is precious to you." He replied, "Yes, indeed he is." Again: "The Savior says, 'I will come and receive unto myself.'" He responded; "Yes, he will come in due time to all of us." Once, he said: "I cannot talk much, I ought not to talk I suppose; *you have my record.*" Refering to his remarks on Wednesday, "I want to go home to heaven, let me go." The day before he died he said, "If I die here, *it will be true*, that Bishop Wiley is the first missionary Bishop you've got there, that's beyond question." The last sentence he uttered was, "Let me go."

Some beautiful traits of characters could be observed everytime one entered his sick room. He was ever the polished Christian gentleman. No degree of suffering could make him forget the nice points of etiquette. He was exceedingly tender with the feelings of others, and repeated assurances were required now and then before he could believe that so and so did not "feel hurt." His solicitude for the Church was always very evident. One of his last expressions was, "Do the Church *allright*, do the Church *allright*, I am more concerned about the Church than anything else."

The closing session of the conference was called on Friday evening, Nov. 21st, when appropriate resolutions were passed and a committee appointed to write a letter to Mrs. Wiley. During the night and on Saturday (the 22d of Nov.) he did not speak much and seemed to be suffering but little. He remained in one position and breathed like one in a sweet sleep often for nearly an hour at a time. It was evident that he was gradually sinking, and at 4 p. m. he quietly passed away. Death has hit a shining mark. The whole conference had remained to show him the last token of reverence and love; the leading men of the body, especially those who had been or ordained by him seven years ago, begged to be allowed to act as pall-bearers, and all wished to do something to express their high esteem of the departed. They cheerfully availed themselves of the opportunity to buy a pillow and lining of beautiful white silk for the coffin, saying: "Yes, that is very appropriate; on the pillow his precious head will rest, and the lining will be very near him." The funeral services, in English and Chinese, were such as might be expected, and were participated in by all the members of the mission, by Elders Hu Yung Mi and Sia Sek Ong, by Revs. G. C. Baldwin, D. D., and C. Hartwell, of the American Board, and by Bishop Burdon, of the Church Mission. The words of these silver-haired colleagues of Bishop Wiley will never be forgotten by the large audience that filled Tieng Ang Tong to overflowing that memorable Sunday afternoon. While we were taking a last look at the dead form a messenger pushed his way through the crowd and delivered the following cablegram: "Do all that is necessary. Reid." It was a reply to ours sent 24 hours before: "Wiley is dead." Thank God for the telegraph; our friends can talk to us when we are in distress out here. The few words were not sent in vain; they did lighten our burden, and we proceed to lay our Bishop by the side of several loved ones under the olive trees. He was satisfied, we will not murmur.

Such a conference we have never had before. Every one goes to his work with a silent determination to make the best of his opportunities. Bishop Wiley's last visit to China will not fall short of that of Bishop Kingsley in its far-reaching and blessed results. His example was just the sermon we needed. I enclose a few items from the statistics: Members, 1787, increase 107; probationers, 950, increase, 83; pupils in Sunday-schools, 1387, increase, 3; contributions for support of pastors, $708, increase, $76; contributions for church building, etc., $995, increase, $604; missionary collections, $171, increase, $7.

F. OHLINGER.

Foochow, Nov. 26, 1884.

APPOINTMENTS FOR 1884 5—FOOCHOW CONFERENCE.

Foochow District.

M. C. Wilcox, missionary in charge; Hu Sing Mi, presiding elder.
Biblical Institute—F. Ohlinger, principal; N. J. Plum and Mrs. Ohlinger, instructors.
Printing office and Fuhkien *Church Gazette*—N. J. Plum.
Anglo-Chinese College—G. B. Smyth, president; M. C. Wilcox and Mrs. A Smyth, instructors.
Boys High School—G. B. Smyth.
Medical Work of the W. F. M. S.—Miss S. Trask, M. D., Miss C. A. Corey, M. D.
Womans and Girls School—Miss C. I. Jewell, Miss L. M. Fisher.
English Service—M. C. Wilcox, N. Sites absent on leave.
Tieng Ang Tong—Hu Yung Mi, Wong Kong Chang.
Ching Sing Tong—Li Yu Mi.
Hok Ing Tou—Hu Chaik Hang
Yek Yong—Wong Hok Ku, one to be supplied.
Hong Mui—Wong Eng Chiong.
Ming Chiang, ne-tu—Lau Kweng Hung. Lek-tu and Sek-ek-tu, Pang Sing Hio, Wong Tai Wong. Ta Kun and Ngo-hwui-chu-te, Wong Sing Hok and Ngu Sing Ong.

Hok Chiang District.

F. Ohlinger, missionary in charge; Tek Ing Kwang, presiding elder.
Hok Chiang City—Ngoi Ki Lang, Sioh Lin Kwang.
Ngu-ka and Song-liang—Sin Sing Chang Hu Ngung Tang.
Kou-ing (island)—Sie Hwo Mi.
Keng Kiong—Ting Neng Chiu.
Ngu-cheng—Ting Ka Sing.
Ha-u—Sick Chong Tieng.
Sick Kiug—U Sien E.
Hie-in—Hwong Taok Chon.
Sing-tong and Yong-pieng—Sia Heng To, Ho Kai In.
Hai-tan (island)—Yong Taik Chen, Ung Kwong Koi, Ting Ching Ngnong.
Hai Kau—Ling Ming Sang.
Teng-ang—Ling Chinng Ling.

Kucheng District.

F. Ohlinger, missionary in charge; Chiog Taik Liong, presiding elder.
Kucheng City—Li Cha Mi, one to be supplied.
Lo Kang—Sing Jok Ngwong, one to be supplied.
Sek-chek-in—Sing Twing Hie.
Tung-hwang—Ting Sin Kung.
Teng-wing and Liang-nang—Li Siong Chai Ci Sieng Eng.
Ku-te—Kong Sing Chae.
Seng-inng—Ling Siu Ing.
Seng-leng—Ving Teng Ngok.
Sing-nang—Ne-ngo-tu: Chin Hing Teng, one to be supplied. Ewang-long and Chung San: Sing Ung Sin.

Hing-hwa District.

N. J. Plumb, missionary in charge; Hu Pu Mi, presiding elder.
Hing-hwa City and Pah-sei—Ting Soi Ling, one to be supplied.
Hing-hwa City Woman's School—Ting Ching Kwung.
Siong-tai—Chai Hi Seng.
Hang Keng—Ngu Ing Siong.
Kia Sioh and Pack Ko leng—Ling Minh Chiong, one to be supplied.
Ping-hai—Sing Sieng Ling.
Nang-nik (island)—Ling Chiog Chieng.
Sieng-in—Twig Ung Chu, one to be supplied.
Kie-tieng-li—Sia Lieng Li.
Lieng-cha I—Ngu Iug Hwak.
Kwang-in and King Kang—Ngu Sai Chen.

Yong Ping District.

J. F. Worley, missionary in charge; Sia Sek Ong, Presiding Elder.
Yong Ping City—Tieng Sauk Pwo, one to be supplied.
Chiong-ku-pwang—Tang Seng Ling
In Ka—Tsing Kieng Ing, Tiong In Nga.
Kan-tu and Sek-paik-td—Tieng Ung Chin.
Sek-se-ngo-tu—Li Ngo Hung.
Sing Kue and Sek-k-tu—Ling Tang Kie, Hu Ing Ing.
Long Chiang City—Taing Kwang Ing, one to be supplied.
Sa Keing City—Tang King Tong, one to be supplied.
A-to and Hu-lu-sang—Tiong Ming Lung.
Ing Ang City—To be supplied.

Ing Chung District.

N. J. Plumb, missionary in charge; Hwong Pan Seng, presiding elder.
Ing Chung City—Ling Laug Lai
Taik-hwa City—Song Kwong Hwo.
Chaik-cheng—Nga Kwok Kwo.
Bai-cheng—Ting Ke Hwi.
Fo-ngnong—Cheng Cheng Ming.
Tong-tau—Ngnang Kwok Bing, one to be supplied.

For the SOUTHWESTERN.

Bishop Wiley Memorial Service at Wiley University.

At a called meeting of the trustees of Wiley University, recently held, action was taken with regard to holding memorial services to Bishop I. W. Wiley. It was voted that the time of these services be deferred until the visit of Bishop Mallalieu, which it is expected will occur in March or early in April. It is hoped that Drs. Rust and Hartzell and Dr. Taylor of the SOUTHWESTERN will also be present to participate, together with other prominent brethren of the church. These services to the memory of our lamented bishop, held here at the University which bears his name, are of interest to the entire church, and should be attended by pastors and people throughout our own and the neighboring conferences. Due notice of the time of the meeting and the programme will be published in the SOUTHWESTERN. Personal notification will also be given to the pastor. Let all the preachers, and especially those of our own conference, keep these services in mind and plan to be present. Entertainment will be provided for all visitors.

N. D. CLIFFORD,
for the Committee.

Wiley University, Marsh ll, Texas.

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From the Districts.

Letter From G. W. Richardson.

To the preachers on San Antonio District, West Texas Conference.—DEAR BRETHREN—There are a few things that I would like to say to you at the beginning of the conference year, that I will ask the editor of the SOUTHWESTERN to publish; and if anybody else listens while we are holding a "council of war," and can get any good out of our talk they are welcome to it. But my talk is especially with you because San Antonio district is my special field. I am responsible for the building up of the Church and salvation of sinners in my own district, but I share that responsibility with each of you. I am none too strong when I have the cordial support of every pastor in the district and the support of him who sent me and said at the same time "all power is given unto me in heaven and earth," and you are none too strong individually when you have the sympathy and support of all the other preachers in the district, including the presiding elder, and the same Omnipotent Jesus who said: "Ye shall receive power after that the Holy Ghost is come upon you."

The first thing I want to suggest is that we should *work together* for the advancement of the Church. The Church is organized by the blessed Savior for the express purpose of saving the world. Every institution of the Church is intended to help accomplish this end. Now I desire to have a spirit of emulation among the preachers of this district, a desire to have our district excel in every department of Church work. While we desire to excel, we have no wish to keep the other three districts in this conference back so we may come out ahead.

We are willing Bro. Madison, should stir up his preachers to look carefully after all the interests of the cause of Christ, and if his district is richer than ours, and can bring up the apportionments for the various benevolent collections, a little closer than we can, we will bid him God speed in his good work. But we will not show the white feather till we have tried our strength. There is one department of Church work where I know we can excel, that is in the Sunday-school work. Nearly all the preachers in this district have taken lessons in at least one Sunday-school convention, and some of them in three conventions, and if there is any failure in the Sunday-school work on this district the failure will not be on account of the inability of the preachers to do that kind of work, but it will be on account of indifference.

Brethren let us see to it that the Sunday-school work this year shall be done so intelligently, so religiously, so earnestly, that hundreds of our Sunday-school children shall be converted and become members of the Church before you report your work at the next conference. Study especially to make the Sunday-school so interesting that the adult portion of the congregation will gladly attend.

One of the best means of making your people intelligent and religious, one of the greatest helps to your pulpit and pastoral efforts, is to get them to take the SOUTHWESTERN and read it. Ignorance and superstition are the hardest demons to cast out. If you get a man converted and leave him without intellectual food, he craves only that which ministers to his emotions, and cannot be in sympathy with the worldwide interests of the Church to which he belongs. The SOUTHWESTERN is your paper, edited by a man of your own blood, competent to watch over, and defend the interests of our own Church. He is giving us a paper brim full of interesting accounts of our work at home and abroad, of glorious revivals, of triumphant deaths, of sparkling editorials especially defending the interests of our people. I know of no way that $1.50 can be used to bring so much help to the pastor and his people as to pay it for the SOUTHWESTERN. Now brethren here is another field of usefulness where we can excel. We can get more subscribers for the SOUTHWESTERN than any other district in the conference. Shall we do it?

Another place where the preachers of this district can equal, if they do not excel, the preachers of any other district, and that is in intelligence. Please to look at the names of the preachers in our district, and you will see that seven of them are elders, beside the presiding elder. Six are deacons, five of whom are entitled to be ordained elders at the next conference if they bring up their studies. Now these seven that have gone through the four years course of studies, and have passed their examinations, and these five that have gone through the three years course, all of whom have said before the Bishop, conference and before God, "I am resolved to devote myself wholly to God and his work," all these ought to be skillful in saving souls. They ought to be wise in the things of God; if God has called them to the work of the ministry, they ought to show it by their work, by building up the Church in holiness, and by bring sinners to Christ.

This brings me to the last point I will mention where I desire to have our district excel, and that is in the number of genuine conversions. As near as I can ascertain there were 400 conversions on this district last year. More than half of this number were converted on two circuits. I hate to be obliged to put all the rest of my preachers in a bunch to match Bro. Harvey and Bro. Jones in the work of saving souls. I know some of you had more difficulties in the work than they had; but I do not see why, with the same earnest devotion to God, and the same directness and diligence in the work, the results would not have been similar. Wesley said to his preachers, "you have nothing to do but to save souls." Every thing a preacher has to do conducting public worship, prayer meetings, class meetings, Sunday-schools, all these are means of saving souls, and we ought to expect conversions at all these gatherings. Corvosso expected that somebody would be converted at every class meeting. Mary C. Ninde, of Minnesota, had an average of one conversion every two weeks, in her class meetings. We get together at prayer meetings to pray, but it ought not to be for ourselves entirely; we ought to do that before we get there; we ought to meet to pray for sinners, and with the sinners who come, we ought to make every gathering a soul saving time. Then when the harvest is ripe, have camp meetings if you choose or protracted meetings, and direct all the energies of the Church to that special work for a time. But don't put off soul saving till these great occasions.

Now, brethren let me exhort you to have every department of your work in your own hands as much as possible. The Discipline makes it your duty to change improper leaders. I suppose that means if you can find better ones. A good way to have better leaders is to help those you have to be better. Advise such leaders to study some help for his work, a book the called "Class Leader, His Work and How to Do It," will help any man that has ability enough to lead a class. The class leader is your best assistant if he learns how to do his work skillfully.

Be careful to recognize your local preachers and exhorters, and assist them in their study of the Bible and such books as help them to understand the Bible. Attend the Sunday-school teacher's meeting as often as you can, and enlist the best men and women in the Church to work in the Sunday-school. If you and all your members work together to keep up every interest of the Church, and all of you work together with God, your success this year will surpass anything ever known in your charge before.

Jackson District.

REV. J. M. SHUMPERT.

The first District Conference of the Jackson District, Mississippi Conference, was held at Edwards, Miss., Nov. 18, 1884, Rev. J. A. Shumpert in the chair. The conference was opened by reading the 1st and 23d psalms, which was followed by singing and prayers by Revs. A. Davis and P. Dennis, after which the conference proceeded with the business on hand.

On motion J. I. Garret was elected Secretary and E. Graves Assistant Secretary; the appointment of all committees was left to the chair.

The following committees were appointed: To examine candidates to preach, C. P. Head, J. W. Parks, and S. Jossell. To examine local preachers in their four years course of study, A. Davis, P. H. Davis and H. W. Wallis. To examine candidates for admission into the traveling connection, A. Handy, E Graves and G. Steward. To examine for orders, R. McAlpin, J. Simmons, R. Anderson. On Home Mission, J. I. Garrett, J. W. Parks and C. Steward. Each pastor was authorized to appoint the local preacher and exhorters to their work. Committee on programme for the literary exercise for the next conference, A. Davis, J. I. Garrett and J. W. Parks.

On motion it was decided that 9 o'clock a. m. should be the hour of opening and 1 p. m. for adjourning; the evening exercises to be left to a committee; that visitors should be seated to the left of the enterance, and that the pastors and presiding elders be the committee on public worship. The Chair was requested to appoint the conference stewards, and appointed the following: J. W. Parks, A. Handy and P. H. Davis; after which the conence adjourned.

SECOND DAY.

The conference was opened the second day with singing, reading of the Bible and prayer by Rev. R. McAlpin. After these preliminaries were through with the conference at once proceeded with the business on hand. A committee on resolutions was appointed, and the following reports were heard: Jackson District, Rev. J. M. Shumpert, P. E; Brandon circuit, by A. Handy, P. C.; Bolton circuit, by P. H. Davis, P. C.; Clinton circuit, by Rev. R. McAlpin, P. C; Edwards circuit, by R. A. McBeth, P. C.; Hickory circuit, by Rev. B. Steward, P. C.; Forest circuit, by Rev. J. I. Garrett, P. C; Madison circuit, by C. P. Head; Mt. Salem circuit, by R. Anderson; Pelehatchie circuit, by E. Graves.

On motion the Chair was empowered to hold the brethren to report according to rule; after which a few more reports were received from the pastors and local preachers.

On motion of J. I. Garrett, the examination regarding the character of the local preachers and the renewal of their licenses to preach. The following is a list of the brethren who passed: S. S. Taylor, E. Collins, J. P. Starkey, J. Holly, C. W. Williams and A. McCullain. This closed the business of the second day.

THIRD DAY.

Memorial services were conducted by Rev. R. J. Parks, after singing some appropriate hyms. The minutes of the two preceding days were read and approved. The local preachers reports were then read, after which the conference adjourned to meet at 12.30 p. m.

Asbury Centennary Association.

This Association, designed to build a Memorial University, in honor of Bishop Asbury, on the foundation of Albion College, in Albion, Michagan, has now been in existence about one year. It has secured certificates and medals for churches and Sunday schools, and done a vast amount of other preliminary work, and is now pushing forward its enterprise with great vigor. The Presiding Elders in Michigan are an able and earnest set of men, and both in Michigan and Detroit Conferences they are taking hold of this work with a will. Centenary conventions in the interest of this Association are about to be held in every Presiding Elder's District in the State. It has an elaborate report of its form of organization and work of the Minutes of both the above Conferences, and their unanimous endorsement. It is about to send out a manual to every Methodist Episcopal minister in the world, giving a full account of its organization, and describing its character and methods of work, and appealing to the whole Church to contribute towards this Asbury memorial. Without any desire to antagonize or crowd out any other object, or to in anyway interfere with any local interest, it hopes to find Methodists in all parts of the world, who will delight to participate in this effort to honor this great name.

It would be absurd, indeed, almost a crime, to pass through this centennial year without some personal recognition of Francis Asbury, the organizer of our itinerant system, the man first to be ordained Bishop on this continent, who, with his own hands ordained 4,000 of our first ministers, among whom was the first minister in the valley of the Mississippi.

He is to be honored above all our other Bishops, as he stands at the head of the Episcopacy of America, both as to the time of his ordination, and as to the work he performed. He came to this country in 1771, and found but nine preachers and six hundred members of the society. In 1784, when the Church was organized, there were eigty three traveling preachers and 14,988 members. In 1816, when he died, there were 695 traveling preachers, 2,000 local preachers, and 214,235 members.

Now, including all the branches of the Methodist family in the United States and Canada, there are in round numbers 27,500 traveling preachers, 36,700 local preachers, and 4,000,000 members.

It may be said in a higher and truer sense than of any other man, that Francis Asbury, under God, is the father of this family. To build a magnificent monument to his memory at the end of a hundred years after his unanimous election as the head of this great Church, is a beautiful act of filial devotion, which can hardly fail to find a response in the heart of any true Methodist.

His work was marvelous, and has no parallel in the history of the nation. During his forty-five years of ministerial labor in this country he preached 16,500 sermons, an average of one a day; he traveled 270,000 miles, an average of sixteen miles a day, more than ten times around the world, and held 224 Annual Conferences.

Dr. Abel Stevans, the great historian of Methodism, well says: "We will venture the remark in all deliberation, that if ever an impartial ecclesiastical history of this nation is written, he, as well for his personal character as for being the chief founder of its largest religious denomination, will occupy a position in it above the competition of any other names whatsoever."

As he was the most conspicious character in the organization of the Methodist Episcopal Church, so should his name be most honored in this centenary celebration.

If the design of this Association were simply to build a monument to his memory, and nothing more, it would be but natural that every Methodist should be pleased to contribute to its erection. But in this memorial it not only erects a monument but devotes its offerings to the noblest and best uses by laying them upon the altars of Christian education, where they will do good forever.

We take pleasure in commending this enterprise to the generous consideration of our people. The officers of the Association are President, Bishop William L. Harris, D. D., LL. D., of New York. Vice presidents, Rev. L. R. Fiske, D. D., L.L. D., of Albion, Mich.; Gen. Clinton B. Fiske, of New York; Hon. Thomas W. Palmer, of Detroit; and Julius Berkey, Esq., of Grand Rapids, Mich. Secretary, Prof. Samuel Dickie; corresponding secretary, Rev. J. S. Smart, D. D.; Treasurer J. W. Sheldon, Esq., all of Albion, Mich.

A Centennial Appeal.

To the Ministers, Members and Friends of the Methodist Episcopal Church:—At the close of a century of unparalleled religious prosperity, our widespread communion pauses for a moment on every continent to give God thanks. Each one of us is revolving in a glad heart the common question, "What shall I render unto the Lord for all His benefits?" A grand world-wide centennial thank-offering is about to be laid on God's alter, and we are determine to what sacred purposes it shall be consecrated. What shall these purposes be?

Two successive General Conferences and the Board of Bishops have given careful attention to this question, and their unanimous recommendation is that whatever else may be remembered by generous givers, "the cause of education should have the first place." That this is a wise counsel, no truly intelligent and impartial judge can for a moment doubt. And that the greater portion of the approaching thank-offering will be consecrated to the strengthening of the educational appliances of the church, is as good as certain.

Under these circumstances the trustees of the oldest of all our schools for the ministry esteem it their duty to lay before the whole church the following facts and appeals:—

1. Our School of Theology in Boston deserves the liberal remembrance of centennial donors the world over, *in view of its achievement as the first, and for a long time the only, champion of theological training in the Methodist Episcopal Church.* It is was the school which fought the battle for all our later theological seminaries, and made their founding possible. Its founders and first conductors were men of heroic will, as well as of far-sighted comprehension of the needs of new generations. Hampered by poverty, misrepresented by opponents, neglected by the indifferent, their success in creating the present public sentiment of the church is one of the most brilliant chapters in the history of our closing century. How much this victory cost— how much of labor, how much of prayer, how much of heart-ache and brain-ache, how much of sacrifice on the part of the few devoted ministers and laymen who fought the battle —eternity alone can reveal. In our centennial felicitations and centennial thank-offering it surely should be shown that all this heroic pioneer labor and sacrifice is gratefully remembered.

2. Though located in the East, our School of Theology has blessed and strengthened our church *in every part of its wide domain.* At times the students in attendence have come from nearly thirty of our States and territories, and from nine or ten foreign countries or provinces. Of late from seventy to eighty per cent. of all young men are from States outside the bounds of New England. There is hardly an important Conference of our church which has not directly and repeatedly shared in the benefits of this School. It cannot be too much, once in a hundred years, to ask all those Conferences to be mindful of their indebtedness. Do not the ministers who in past years have been favored with instruction, and rooms, and furniture, and library-privileges at the expense of the supporters of the School, owe it to themselves to obtain this year some handsome gift as an expression of their gratitude?

3. Our School of Theology has rendered the church an inestimable service *in her foreign mission work.* In the year 1880, we were able to report to the General Conference that one-sixth of the entire missionary staff of the church consisted of former members of this School. This was irrespective of William Taylor's work in South America, in which we had more representatives than any other school. In the mission in Mexico the superintendent and almost every missionary are from this institution. From the beginning our faculty and students have been full of an aggressive missionary fervor, from which the church has reaped untold advantage.

4. Our School has rendered the whole church another inestimable service, and that is *in its effect upon the cause of the higher education generally.* Its friends and supporters organized the first complete University ever organized under the auspices of Methodism. And they organized it in a location and on a scale and according to standards which chalenged the attention and the confidence of the civilized world. No one thing has probably done so much to enhance the respect entertained for our church by other churches, and by the world at large, as the work of this School and the University which has grown out of it. Such a service should have some recognition, particularly in this year of greateful review and of wise forecast.

5. *The needs of our School are as great as it deserts.* It has no building of its own. By reason of its poverty it has to dwell in hired apartments. Its own endowment fund is wholly inadequate to its support. Its friends and local supporters desire to give it a permanent building both for greater convenience and to save several thousands of dollars annually in rent. For the purpose we need, in our city location, not less than $100,000. Would that some one man could make it his own centennial monument of gratitude and joy! This, however, we can hardly expect. Our appeal must be to the many. It should be remembered that the pecuniary ability of New England Methodism, cannot be compared with that of the Methodism of the Middle and Western States. Shall we not have assistance, then, in erecting this home for our future ministers in training, especially when eight-tenths of its rooms are likely to be occupied by young men coming from the Middle and Western States, and returning thither at the close of their studies? From the beginning, the gifts of New England to the West and South have been great and constant; ought not at last a little reciprocity to be shown, particularly as the enterprise in question is more largely for the benefit of the church as a whole than for the Conferences in New England? We directly appeal to every minister, member and friend of the church, asking that the past services and pressing present needs of the mother of all our ministerial training schools may be remembered in the thank-offering just before us. Especially do we lay this appeal upon the hearts of all those, the country over, who, through the generosity of New England givers, have here spent happy years in the acquisition of the trainning which has made them what they are.

Signed in behalf of the trustees of Boston University School of Theology.

WILLIAM CLAFLIN, President.
BRADFORD K. PEIRCE, Secretary.

Boston, November, 1884.

ONE HUNDRED AND THIRTEEN MILES OF ORGANS.—In numbering the organs of their manufacture, Mason & Hamlin have reached No. 150,000. Arranged in a line these would reach one hundred and thirteen miles, or would fence the railroad on one side from the Grand Central Station in New York, to within twenty miles of Springfield, Mass. Not only does this show the great popularity of American organs, but it illustrates what was declared by James Parton to be a general fact, that he who makes the best article in his line always has the greatest success.

We understand that the Mason & Hamlin Company's new Upright Piano is now commanding a large sale, and is, in every way, up to the standard of their unrivalled organs. We predict a large success for this piano, which is constructed on a new system, said to be a decided advance over the prevailing wrest-pin system.—*Boston Journal.*

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

Eulogium.

To Sirs William G. Brown and J. Henri Burch, of New Orleans.

Pronounced by Sir J. T. Newman M.D., Before the Grand Lodge F. M. A., of Louisiana, in a Lodge of Sorrow.

What means this sombre drapery? What means these dark habiliments of mourning? They impress my senses like clods of earth falling upon some funeral pile!—And they remind me of the fact that the remorseless hand of Death has been in our midst during the past year! And, Most Worshipful Master, I might well ask: could not some one more fit have been chosen to have pronounced the virtues of these illustrious dead?

Brethren, there are times in the history of men's lives, when they stand so near the veil that separates mortal from immortal, Time from Eternity, and men from their God, that they can almost hear the rustling wings of angels and feel the pulsations of the very heart of the Infinite.

When its parting folds admitted our beloved Brothers William G. Brown, J. Henri Burch, Joseph Oscar, Joseph Follin, and A. S. Degruise, our beloved Order stood so near the veil that the whispers of God were heard by the children of men.

Is not this such a time? And may we not lean forward and place our ears near the opening and catch the whispers of God to us?

Me thinks, brethren, they come to us with the mournful cadance often made, but not often heard. Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh.

This is a solemn admonition announced to us from the cradle to the grave, by the mighty and the lowly, as they successively fall before the great destroyer.

Brethren, only a little while since, these loving Brothers whom we mourn to-night, were strong and vigorous.

Life seemed to them one broad extended plain, filled with usefulness and pleasure, and for aught we know, they bid fair to fill the measure of three score years and ten.

Brethren, the tidings of the mournful events which this Lodge of Sorrow is intended to commemorate, have months ago been heralded to every Lodge, in our wide spread Union, with which we have fraternal relations, with our own, and they lament with us, that these wise, virtuous and distinguished masons, have been stricken down and that they are no more numbered with the children of Earth.

Tears have ceased to flow, and hearts, the most deeply wounded and penetrated by the afflicting visitations of Providence, have learned to contemplate it with that spirit of resignation which time ever supplies as a healing medicine for all the sorrows of earth with which poor humanity is afflicted.

Most Worshipful Master, I feel confident that there is not a brother in this jurisdiction, nor in sister jurisdictions, to whom the life and virtues of William G. Brown are known, who would not be ready with some offering either of public respect or personal affection to be strewn upon his tomb.

There have been but few men who have made more friends; and [illegible] I am sure, ever left fewer enemies. Nor was his one of those cold and impassive characters which shed their light without heat, whose kindly influences fell with [illegible] friendly warmth within [illegible] he might move.

[illegible] thing for the fair [illegible] lives of its members thrown freely open to [illegible] and challenge its closest [illegible] with a consciousness of [illegible] the friendly critic should [illegible] able to be concealed, [illegible] fault which a love [illegible] him to deny, and [illegible] right scarcely al[illegible] [illegible] Note is [illegible] life there can be [illegible] instance of a mean or [illegible] action, none of a de-parture from the self-imposed restraints of a refined and lofty sense of honor; and none in which either the fear of men or the seductions of ambition tempted him to deeds which could destroy either his own self-respect or the respect of others for him.

He trod the difficult and devious paths to political preferment successfully, and yet he kept his robes unsoiled by the vile mire which so often pollutes those ways.

It is said that the story of every human life, if rightly told may convey a useful lesson to those who survive.

Of all public men whom I have known, there are none whose lives teach more impressively the great moral strength which public virtue gives, than that of our beloved brother, W. G. Brown. His was an instance in which greatness was achieved without the aid of those brilliant qualities whose rare assemblage the world calls diplomacy; but by what is better far—a sound judgment, a resolute purpose to pursue right, and a capacity to gather wisdom from experience.

He had none of that presumptuous self-confidence which so often misleads ourselves and others, and which, though a dangerous, is still a commanding quality; but he knew how to inspire a people with a just confidence in the soundness of his judgment and the integrity of his purpose, so as to be looked to as a safe depository of trust and power.

Although gentle and kind in his intercourse with others, he could be stern enough when his personal honor required it.

He was a man whose whole soul would have sickened under a sense of personal dishonor.

I will describe him to you as I last saw him in health.

Mark well that short figure, with restless gait and swaying motion and speaking gesture. He, with uplifted face and firm set lips and eyes like living diamonds—see how men cluster round him. Observe the spell-bound gaze—hark to the ringing laughter! that is Brown, the unique, wondrous, the inimitable Brown, who spake as poets in their most divine inspirations wrote, and who squandered with a reckless prodigality, the most brilliant wit.

William G. Brown, whose words, merry or mournful, like the music of our race, commanded tears or laughter at his bidding.

William G. Brown, always stood erect amid the groveling; pure amid the tainted. Masonically, he was the most consistent of Masons; in private life, the most social, exquisite and enchanting of companions.

His voice was not naturally powerful, but he managed it so skillfully, that he gave full expression to every feeling and passion which it had to convey. Its unrivalled excellency lay in communicating solemn and pathetic sentiments.

In private and serious conversations, it was remarkable for a certain plaintive sincerity of tone, which incessantly reminded those who knew him of the melancholy that predominated in his constitution.

His delivery, both in public and private, was slow, and his articulation uncommonly distinct.

He was scrupulous in the choice of words, and often paused to search for the most expressive.

His powers of language and delivery were the result of assiduous industry and and observation.

There was nothing, however minute, connected with the subject, which he deemed beneath his attention.

He was a friend to humanity. He ever wielded his intellectual sword in defense of destitute widows, helpless orphans, and the Christian religion.

He was deeply learned in secrets and arts of our Mystic Institutions, a devout soldier of the royal and distinguished Order of Knights Templar, and the perfect embodiment of Masonic Knighthood.

"Brother! Friend forever loved, forever dear;
What fiend less than his have bathed thy honored bier!
What sights are echo to thy parting breath,
Whilst thou was struggling in the pangs of death!
Could tears retard the tyrant in his course?
Could sighs avert his darts relentless force?
Could prayer and love claim a short delay?
Or friendship charm the spectre from his prey?
Thou still hadst lived to bless our sight—
Thy Frater honor and thy friends delight.
If yet thy gentle spirit hover nigh
The spot where now thy mouldering ashes lie,
Here wilt thou read recorded hearts,
A grief too deep to trust the sculptor's art.
No costly mansoleum marks thy lowly conch of sleep,
But living statues here are seen to weep."

Most Worshipful Grand Master, you are aware that God in his inscrutable but supreme will, has removed from our midst one of the brightest luminaries that long shone resplendent in the constellation of our Masonic Galaxy.

Sir, when the voice of some future panegyrist shall have occasion to speak in this Grand Lodge of the life and virtues of the Masonic dead, as he recounts the names borne on that glorious roll of immortality, he cannot fail to pause with unalloyed satisfaction at the name of J. Henri Burch.

Providence from time to time raises up men to lead armies on to victory through the clash of the battlefield, or by rare gifts of written or spoken thoughts to wield, at will, the fiercest impulses of nations. Such men, if they have a superlatively splendid career, yet have an agitated one. They create events and they partake of the vicissitudes of events.

They may, they often do, have shaded sides of the mental foundation, without which the bright would be too dazzingly brilliant. They come to be praised or dispraised alternately, according to the light in which their actions are viewed, and the fing or refing of the tides of popular emotion.

If J. Henri Burch be not these, yet he has an appropriate and, perhaps, more enviable place in the temple of fame and in the hearts of the fraternity. From him it is with plainest truth to be said, that with the lofty elements in his character to merit and receive commendation, there is nothing in it open to censure.

He stands to the memory, in sharpe outline, as it were, against the sky, like some chiselled column of antique art, or some consular statue of the imperial republic wrapped in its marble robes, grandly beautiful in the simple dignity and unity of a faultless proportion.

The last time that I saw him in perfect health, his commandry was out on parade.

Mark well that nervous figure. That man of medium height, with his sword folded upon his breast. His eyes sparkling like some mountain eagle flying straight into the very face of the sun. Listen at that voice like the shrill notes of some clarionet which issues forth from lungs of iron and a throat of brass.

Look at that plume which proudly waves like some feudal chieftain when he surveys the plains beneath him.

He was ambitious, haughty, which sometimes was displeasing to his opponents. But the correctness of his views, the integrity of his purposes, the broadness of his soul, always served as a healing balm for wounded sensibilities.

Those who differ with him knew by the purity of their own motives, how to do justice to the sincerity of those by which he was influenced; and this, the more readily, because the courteous bearing of this distinguished man deprived his opposition of all appearance of bitterness, drew from the defeat of his opponents, when their defeat ensued, the sting of mortified self-esteem, or imparted to his own discomfiture the ease of gentlemanly submission.

Masonically, he was one of the most gifted and famous men of the age. He was at home in jurisprudence, philosophy and the governmental policy which rule this Great Order. In fact he was a perfect walking encyclopedia in all that pertained to the sublime mysteries which we practice.

He was honored by the fraternity, both at home and abroad, and arose to the third office in the gift of the Grand Commandry of Ohio, and its jurisdiction, which extends over the United States and the provinces of British North America.

He attained that position in the midst of all his grand Commandry's greatness; in the midst of all her amplitude of extent, and in the midst of all her profusion of means. More than that, in the midst of all her munificence of Masonic talents.

We think of him almost as an historical monument of Masonic Knighthood, rather than as a man.

Like that gallant soldier who receive the baton of marshal in the very scene of his achievements, and fell struck by a cannon-shot, in the act of grasping the ensigns of his command, so J. Henri Burch did but reach the pinnacle of his Masonic ambition, to die.

Had it pleased the Great Architect of the Universe to have permitted him to have completed his intended pilgramage to Cincinnati, on the 6th of last August, I believe, from the bottom of my heart, his earthly desires would have been complete.

"When the last sunshine of expiring day
In summer's twilight fades away,
Who hath not felt the softness of the hour
Sink on the heart, as dew along the flower?
With a pure feeling which absorbs and awes,
While nature makes the melancholy pause,
Of light, and darkness forms an hour sublime
Who hath not shared that calm so still and deep
The voiceless thought which would not speak but weep
A holy concord—and a bright regret,
A glorious sympathy with an hour set?
'Tis not harsh sorrow—but a tender woe,
Nameless, but dear to gentle hearts below,
Felt without bitterness, but full and clear,
A sweet dejection—a transparent tear,
Unmixed with worldly grief or selfish stain,
Shed without shame—and sent without pain.
Even as the tenderness that hour instils
When summer's day declines along the hills,
So feels the fullness of our heart and eyes,
When all of genius which can perish dies.
A mighty spirit is eclipsed—a power
Hath passed from day to darkness
He was your brother—bear his ashes hence
With Powers of mind almost of boundless range
Complete in Kind as various in their change,
While Eloquence, Wit, Poesy, and Mirth
That humbler Harmonist of care on Earth
Survives within our souls—while lives our sense
Of pride in Merit's proud pre-eminence.
Long shall we seek his like, nor seek in vain,
And turn to all of him which may remain,
Wondrous Nature formed him for the Church
And she broke the die—in moulding Burch.

Most Worshipful Grand Master, last, though not least, I come to the names of Joseph Oscar, Joseph Follin and A. S. Degruise, our Worthy Brothers, who have gone the way of all the earth.

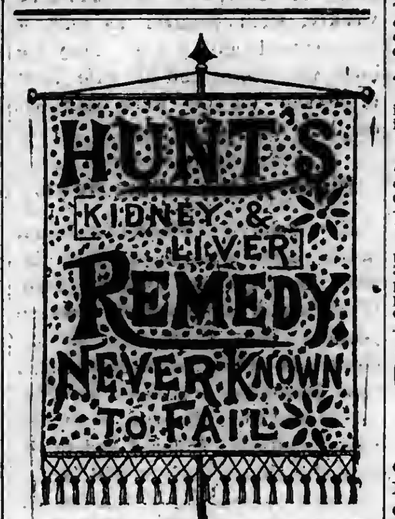
I am glad it is my high privilege to know these distinguished craftsmen, and have felt that mysterious power of the mystic tie which binds our soul's affections together with theirs.

The fraternal relations existing between all mankind as Masons is more enduring than marble and more imperishable than brass.

We will gather their ashes in the urn of affection and plant the amaranth of acacia and the myrtle by their tombs, and water them ever with our heartfelt tears.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Aloeo & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf



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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev. J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Vercet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. E. C. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m, 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Peydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a m, 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening

HAVEN CHAPEL—Jefferson street, corner of Pine, two blocks above the last station Rev M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7 Preaching Thursday evening.

New Orleans University A. F. Hoyt, M. A., Acting President 1428 St Charles Street.

First Street—Rev. T. G. Montgomery, Pastor. Church corner First and Dryades Streets Services: Sabbath—5 a. m, prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

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MOUNT ZION M. E. CHURCH—James W. Hodson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer-meeting 6 in morning. Class meeting 3:30 Z. T. Gardner, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, between Johnson and Prieur streets, Rev. W. P. Forrest pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

OUR CLUBBING LIST, —1885—

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JAN. 22, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Foochow Conference Resolutions on Bishop Wiley.

Resolutions presented by the Foochow Annual Conference to Bishop I. W. Wiley, Nov. 19, 1884, on the occasion of his third visit to Foochow:

Whereas, We look forward with joy to the coming to Foochow of our beloved Superintendent, Bishop Wiley; and,

Whereas, Bishop Wiley has long been connected with our work by peculiar ties, having, more than thirty years ago, taken part in it as a missionary, and later organized it as a conference when Bishop; and,

Whereas, When now here for the third time he is prevented by serious illness from presiding over our deliberations; therefore,

Resolved, That we express our gratitude at being permitted to see him again, and that, though we have been deprived of his presence in our conference sessions, we devoutly render thanks to God that for so many years his wise counsels have been given for the advancement of the cause of Christ in China; and,

Resolved, That we express our heartfelt sympathy with him in his affliction, and pray that if it be the Lord's will he may be restored in full vigor to the Church, but if it be ordered otherwise, that an abundant entrance be given him to the Kingdom our of God; and,

Resolved, That a copy of these resolutions be presented to Bishop Wiley.

On motion of M. C. Wilcox the following were adopted by a rising vote:

Whereas, At the time of final adjournment our beloved Bishop Wiley is gradually sinking away and will probably be with us but a few hours longer; therefore,

Resolved, That we, as a conference; hereby express our sorrow at our great loss, and our sympathy with Mrs. Wiley and all the members of the family; and,

Resolved, That copies of these resolutions and of those in reference to the Bishop, adopted a few days ago, be sent to Mrs. Wiley and to our Mission Rooms.

The Louisville, Ky., Nat. Turner Club gave a new year's dinner and had some fine speaking but nothing has yet reached us equal to the magnificent address delivered by Dr. Jas. T. Newman, at Wesley Chapel. There has been such a demand for it that we have provided a large supply of extra copies.

"As subscribers and constant readers of your valuable paper, we find it a great delight, not only to preachers but to church members as well. It is full of instruction and valuable information. We are glad the General Conference acted so wisely in choosing Rev. M. W. Taylor, D. D., for its Editor," W. H. Spears, J. H. Jackson.

The Negroes are in the Methodist Episcopal Church of choice, not of necessity. Take away its money, but leave love, its Holy fellowship, saving doctrines, wholesome discipline, and glorious principles of Human Brother and divine Fatherhood, and we will still be here. They ask not money but Christian development.

The Church Review.

The African Methodist Episcopal Church Quarterly Review for January, Rev. Benjamin T. Tanner, D. D., managing editor, volume 1. No. 3., published at the Denominational Book House, 831 Pine Street Philadelphia, Penn., is at hand. From beginning to end this is a good number. The contributions as well as the editorials, all run along lines of current thought. Glancing into the volume you first encounter these gifted writers, two gentlemen at the extremes with a lady in the centre. Passing these you fall into a symposium of prominent, scholarly Negroes discussing the return of the Democratic party to power from divergent points of view. It is pleasant to note how closely these writers follow in the path we marked out for them in the SOUTHWESTERN before it was officially announced or generally conceded that the Democratic party was now to return once more to power. These are followed by other good papers and some original verses in poetry by well known amateur writers.

"Our Duties, Responsibilities, and Negro Literature" by Rev. H. Edward Bryant, presiding elder, Selma district, is pretty a clever paper. Its doctrines on the subject of "Raceology and Amalgamation" are the only ones which a man of Black African descent can hold without an explanation. Why he omits our worthy confrere Rev. B. F. Lee and ourself from the list of Negro editors is hard to tell, as we represent in point of age, solidness, and wideness of circulation, the two greatest literary enterprises in the world controlled by Negroes. What he says of the colored members of the Methodist Episcopal Church and of that church itself may explain what he did not say of its schools, of its great and successful efforts to help the colored people in every way, and of its present declared position on color questions. There are local difficulties in all churches not less in ours than others. If the reason for what he did not say, but could and should in fairness have said of our Church is clear, it is not so clear why he leaves the editor of the *Christian Recorder* out of his list of editors or assigns colored members to the Methodist Episcopal Church, South, when that Church has had no organized colored membership since 1870. He certainly did these things unintenally. He must have forgotten them. He ought not to forget the official editor of his Church, the ex-president of their greatest school and a very scholarly gentlemen. The paper, any paper is weakened by departing from facts to indulge in prejudices or gratify selfish ambitions. Even though we have now passed the place for a criticism of Bishop Turner's paper, we must return just to say that it is a characteristic one, and no one can accuse him of being either strategic or in any way compromising, in this he differs from others. Bishop Turner and Robert Toombs, both of Georgia, both Methodists might be called political iconoclasts. We admire both of them and hope they may never realize their wishes touching our country. The logic of their position compared to their Christian station need not now be discussed. We honor the *black* and stand for all there is in its elevation alongside not inside or separate from the *white*. The volume closes with its usual quantum or sprightly editorials, and a "Review of Current Publications." In reply to Prof. Gilliam's repetition of the "Old, Old Story," that this is "a white man's country," the editor cooly answers, "Very well. If it is his, let him take it." The usual friendly reference is made to the SOUTHWESTERN, with a call for the use of higher forms of ceremony as a higher rank in society is attained. The occasion served to give a timely hint on this line, "Familiarity Breeds Contempt," but in the two cases under the editorial microscope it was not contempt, but ebullitions of genuine joy, by one who in many ways had proved a father to this writer, and an other who was authorized by the church ties of fellowship to use as they did the titles of our boyhood. Organizations as well as individuals are entitled to the use of their unabbreviated names, and we trust we shall hereafter not as here tofore have the African Methodist Episcopal, instead of the *A. M. E. Church Review*. The outside cover of the *Quarterly* states the grounds of its origin, and claims for it the high character of being the "only outlet" for "Negro Scholarship." A claim which is hardly warranted by the facts in the case. It must be borne in mind that what is called "Negro scholarship" is a very elastic thing, just as the term itself is a very indefinite one. By Negro scholars is sometimes meant a class of persons who can barely clear the ordinary forms of common English. Then there is another class whose attainments are varied broad and steadily growing, but whose reputation is not yet made as thorough scholars. Lastly there is the reputed and tested Negro scholar, conversant with universal literature, he has or can force an outlet where ever he wishes to. The middle class we have named must have an "outlet" such as the *Review* and the Alumni magazine offers. But our latter class of scholars embracing such names as Douglass, Greener, Langston, Harper, Tanner, Payne, Blyden, Crogman, Crummell, Dr. Newman, P. H. Clark and others can find an outlet for their scholarship in any one of the great magazines of the country if they choose to enter them.

Dr. Theodore S. Bell.

Louisville, Kentucky, has recently lost by death two of her distinguished sons—Dr. Bell, and Professor Chase. The former was a man of great learning, and both were held in high esteem by the public—*Central Methodist.*

It was our good fortune to be well acquainted with both of those eminent Kentuckians, and to Dr. Bell, we are under everlasting obligations for saving our life when we were prostrated by the most fatal form of small pox. It was during the war; we lived in a neighborhood of wealthy people. We are colored and was then as now, poor and worse than all we belonged to that miserable class in Anti-Bellum days the free Negroes. The neighbors were determined we should go to the Pest House. Our people were powerless to withstand them, but Dr. Bell stood up against them and said we should not go. He had our brother bring us to his office, where he kept us and treated our disease until it was healed. We remember also Miss Mary, as we used to call Mrs. Bell, and if ever woman deserved to be a mistress it was she, although she never was. When we went to the army this dear, dear lady wrote us weekly, such counsel as only a mother could give a son. They are both, the Doctor and his wife now in heaven for they were both exemplary Christians here.

Digest of the Latest News.

Hon. Schuyler Colfax, of Indiana, dead. Gen. Mahone, of Virginia, sick, but getting better. Gen. Grant is not suffering from nicotine poison. Gov. Cleveland has resigned as Governor of New York. Gen. Grant has declined a pension, and is said to be devoted largely to literary affairs. Colored Independents and Conservatives will hold a national convention in Cincinnatti January 21 inst. The Industrial Conference at New Orleans is changed from Jan. 15th to Feb. 12, Peter H. Clark, has become suddenly popular; a weekly paper publishes his picture and biography. Gen. Mahone predicts another civil war. There are a great number of callers at the White House. Alfred Froman, Esq. has defined his position as a colored Democrat. The New Orleans *Christian Advocate* goes for Bishop H. M. Turner. Mrs. Maria Clark Gaines is dead. Mr. W. H. Vanderbilt has tendered Mrs. Grant a donation of $150,000 loaned the General, and she has declined to accept it. The *illustrated Methodist Monthly* is the latest Baltimore invention. The wife of Senator Lamar, of Mississippi, is dead. Bishop Sharp, of the Mormon Church, is on a tour to the East. Gen. Wolsely did not take his Christmas dinner in Khartoum, as he said the Negro General El Madhia was too much for him. The Sunday observing people have not yet united on any plan of opposition to Sunday exhibitions at the Exposition in New Orleans. Congress will soon consider the means of preventing the spread of contagious diseases.

Many inquiries come to us asking for places to stop during a visit to this city for the Exposition. We take a pleasure, therefore, in advising our friends that a number of them can find first-class accommodation in furnished rooms, with required meals, near the Exposition Grounds, at a reasonable and popular price, by calling on E. J. Souby, 113 Canal street, New Orleans.

The *St. Paul Chronicle*, organ of the St. Paul M. E. Church, Cincinnati, Ohio, gives us a very kindly notice in the January number. The SOUTHWESTERN returns a hearty God bless you; Our field is hard, but our trust is in God. We shall be glad to invest any money that friends may send in the manner you suggest. There are many who need the paper but are unable to subscribe.

General Grant, in his article on "The Battle of Shiloh," in the forthcoming number of *The Century* relates how sentiments regarding General Buell were attributed to him which were never expressed, and how he tried to correct the misunderstanding which grew up between him and Buell after the battle.

Personal.

—The address of Rev. L. P. Cushman is 1428 St. Charles street, New Orleans, La.

—General Grant is suffering from nicotine poisoning. Another evidence of the injurious effect of tobacco.

—Bishop Mallalieu has gone to Lake De Funiak upon an invitation to preach the opening sermon and remain there about one week. His address will be as heretofore 32 Natchez street.

—Dr. Daniel Curry spent his holidays in Chicago, and there is a good many of the Doctor's friends in New Orleans who will envy Chicago none the less therefore.

—Rev. Moses Baker, colored Baptist minister, and member of the Executive Board of the State Convention, and efficient preacher, pastor and worker, died recently at his home, in St. Joseph, Louisiana.

—Rev. Thomas Jones, colored, of Kentucky, will exhibit at the Exposition the only complete Hemp break and cleaner combined in the world. It is his own invention. He is an uneducated man, and a former slave.

—Rev. Charles Schuler, the new pastor of the Second German Church is making his home with Bro. Kienle. He has take hold of his new charge with zeal and a purpose that is sure of success. We cordially welcomes these brethren to the city and to our office.

—"Allow me, through your paper, to congratulate our Presiding Elder, Pierre Landry, upon the success of his duties during this his fourth year in the responsible position which he occupies. Judging from his great success in arousing the people and holding them to their duty, he has undoubtedly shown himself a master of his position, and worthy not only of it, but of a higher place." Rev. Addison Moore.

—J. J. Kienle, pastor, of First German Methodist Episcopal Church, corner of Franklin and St. Andrew streets, has arrived in the city and will hereafter be found at 470 Franklin street. Bro. Kienle is well known in New Orleans, having served in this pastorate in former years. He was nearly six years a member of the Louisiana now of the Southern German Conference.

—Prof. F. D. Shaver, of Bishop College, Marshall, Texas; Prof. A. C. Priestly and wife, of Beaumont, Texas; Prof. J. W. Downs, of Waco, Texas; Miss Sarah Butler, of Franklin, Ohio, guests of Miss K. D. Sherewood, 88 Valence street. Miss J. P. Moore, vice-president for Louisiana, of the Woman's Baptist Home Missionary Society, and Miss Bell C. Harris, Morgan City, missionary of the Baptist Home Missionary Society, of Chicago are, or have been in the city since the opening, visiting friends and the Exposition.

Church Polity.

MR. EDITOR—Please answer the following questions through the SOUTHWESTERN and oblige a subscriber:

1. What are the names of all the Methodist Bishops who have died since 1844?

2. Where are they buried?

3. What were their last words?

1. Thomas A. Morris, died at Springfield, Ohio, September 2d, 1874; Leonidas Lent Hamline died in Iowa, March 22d, 1865; Edmun Storer Janes died in New York City, September 18th, 1876; Levi Scott died in Odessa, Delaware, July 13th, 1882; Matthew Simpson died in Philadelphia, Pennsylvania, July, 1884; Osmon Cleander Baker died in Concord, New Hampshire, December 20, 1871; Edward Raymond Ames died in Baltimore, Maryland, April 25th, 1879; Francis Burns, died in Baltimore, Maryland, April 18th, 1863; Davis Wasgatt Clark died in Cincinnati, Ohio, May 22d, 1871; Edward Thomson died in Wheeling, West Virginia, March 22d, 1870; Calvin Kingsley died in Beyront, Syria, April, 6th, 1870; John W. Roberts died in Liberia, West Africa, January 30, 1875; Isaac W. Wiley died in Foochow, China, November 22d, 1884; Gilbert Haven died in Malden, Mass., January 3d, 1880; Jessie T. Peck died in Syracuse, New York, May 17th, 1883; Erastus O. Haven died in Salem, Oregon, August 2d, 1881.

2. They are buried at the following places: Morris, Fern Cliff Cemetery, Springfield, Ohio; Hamline, Rose Hill Cemetery, between Chicago and Evanston, Illinois; Bishop Janes, near New York City; Bishop Scott, Odessa, Delaware; Bishop Simpson, Philadelphia, Penn.; Bishop Baker, Concord, New Hampshire; Bishop Ames, Baltimore Maryland; Bishop Burns, Monrovia Cemetery, Liberia, West Africa; Bishop Clark, Wesleyan Cemetery, Cincinnati, Ohio; Bishop Thomson, Delaware, Ohio; Bishop Kingsley, Beyrout, Syria; Bishop J. W. Roberts, Monrovia Cemetery, Liberia, West Africa; Bishop Gilbert Haven, Malden, Mass.; Bishop Peck, Syracuse, New York; Bishop Erastus O. Haven, Salem, Oregon; Bishop Wiley, Foochow, China.

3. Their last words were these: Bishop Morris said: "All is well." "All is right." "All is right." "All is right." "The future looks bright."

Bishop Hamline said: "I do not want one thought that is not fit for heaven. I have of late thought much of that, and when any wrong thought comes into my mind I say, that it is not fit for heaven, till I get rid of it. Jesus is able to give us victory over our hearts. O, wonderful! Wonderful! He came to seek and save that which was lost. He goes out and seeks them, hunts them up and saves them. Just think of it, out seeking those that are wandering and bringing them back. I know this to be true."

Bishop Janes, "I have not been disappointed." Bishop Scott, unknown. Bishop Simpson, "Heaven." Bishop Baker: "Give my love to Dr. Barrows and tell him to meet me in heaven." Bishop Ames, "All right." Burns, no last words recorded; Bishop Clark, last words reported only in substance.

Bishop Thomson's last words were: "O Yes, and that is the best, that is the best." When asked by Dr. Homer J. Clark, if he found support in this hour. Bishop Kingsley's last words to Dr. Bannister, his traveling companion, were: "I shall soon get over this, and we shall go on board this afternoon." Bishop J. W. Roberts died peacefully, no last words reported.

Bishop Gilbert Haven said: "There is no death!" "There is no river!" "I am surrounded by angels." "I am floating away, *away*." "Glory!" "Victory through the blood of the Lamb!" Bishop E. O. Haven's last words not recorded.

Sermon Sketches.

The Fruit of the Spirit—No. 2.

Text—Gal. 5, 22-23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Meekness, temperance; against such there is no law."

5. Gentleness, or kindness, manifest in a forgiving spirit, a disposition to put the best construction on our neighbors' acts. 1 Cor. 13, 5, in counselling, reproving, or opposing with a fraternal spirit; Prov. 27, 9; James 3, 17; Gal. 2, 14; in bearing burdens, Gal. 6, 2.

6. Goodness—As the previous fruit is goodness in the sense of kindness to others; this is goodness in the sense of excellence of character. A "good man" is not only a benevolent man, as in the former paragraph, but one in whom the qualities of true manhood are excellent. Rom. 15, 14.

7. Faith—Faith, as a trust, binds man in filial relation to God, producing fellowship; Rom. 15, 13, 1 Peter, 1, 8; and works out unity of the brotherhood; Gal. 5, 6; Eph. 4, 13.

8. Meekness—This is the opposite of what we call "ill-temper" or "high temper." It is a capital Christian virtue; but is despised by the world. It does not "vaunt itself;" 1 Cor. 13, 4; it is not easily provoked; 1 Cor. 13, 5; when smitten turns the other cheek; Matt. 5, 39.

9. Temperance, i. e. Self control. —The Lord requires of his disciple first of all to "deny himself," i. e. to renounce himself. Then when self renunciation has led on to his being possessed by the Spirit he is graciously to control himself. He must have grace enough (and enough is promised) to keep every thought, appetite, desire, passion in subjection to Christ. 2 Cor. 10, 5; 1 Cor. 9, 27; 1 Thes. 5, 23.

Application—Let us note that these are the fruit of the Spirit—wrought in us by the Sanctifier. They may be like traits among men bearing the same name. But they have a vitality that does not belong to the natural man—a communicative, gracious power that comes from above. To keep these fruits and grow in them we must continually keep fellowship with the Spirit.

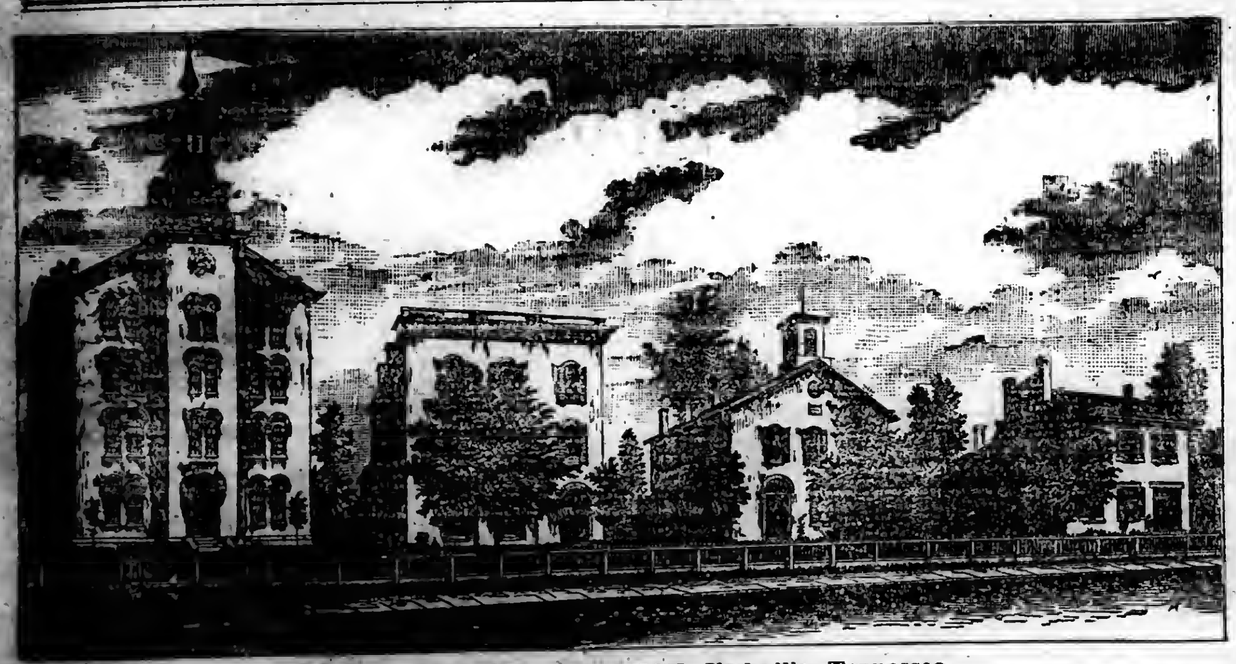
The New Orleans Preacher's Meeting.

The New Orleans Preachers Meeting adjourned on Jan. 15th, until after the meeting of the Annual Conference. Rev. John Qualls offered the following:

Resolved, That we, the preachers of the New Orleans district, tender our thanks to Rev. Stephen Priestley, president; Thos. G. Montgomery, vice-president, and James W. Hudson, secretary, for the faithful manner in which they have, as officers, performed their duties.

The issue of a volume by Bishop R. S. Foster on any subject is hailed with pleasure by his numerous friends in our own and other Christian communities. His latest book, "*Centennary Thoughts*," which we have already noticed, is timely in its appearance, and is just what we need in awakening a deeper interest in our centennial work. It is written in the bishop's most impressive style, and his fiery logic and eloquent appeals will move the heart and quicken the liberality of the reader. The time for downright earnest centennial work is short, and what we do in this matter must be done quickly. Every member of our Church, and every friend to Methodism should make a thank-offering to God for benefits received from and through the Methodist Episcopal Church. That this may be done the more intelligently and worthily, we commend to our readers the prayerful perusal of this excellent work, assuring them that a rich treat awaits them for their effort.—*Western Advocate.*

John F. Hume's articles "Are We a Nation of Rascals?" from the August and December numbers *North American Review*, are out in pamphlet form.



CENTRAL TENNESSEE COLLEGE—Nashville, Tennessee.

Schools and Colleges.

Central Tennessee Methodist Episcopal College—Theological Department.

REV. R. W. KEELER, D. D., DEAN.

MR. EDITOR—I was much interested in your remarks in regard to "The Theological Course of Study," in your issue of Dec. 18th. I think all can appreciate the difficulty in attempting to pass a rigid examination in our present course of study without having had some previous training. Even with a fair education to start with the pastor will find it a great task to master this course fully while prosecuting his circuit and pastoral work. Those who have been forced into the work without previous training, can not feel discouraged as he faces this task. Many have been thrust into the work in this condition.

Such is the demand for preachers, especially among our colored people, that it is difficult for our young men, thirsting for the work, and seeing the need of "laborers in the harvest" to delay long enough to make that preparation necessary for the most successful prosecution of the work of the ministry. Many, therefore, have entered the pastoral work and are doing all they can, while they are painfully conscious that they lack preparation to make the most out of themselves—most for God, most for the Church, most for sinners.

But what is now to be done? Many of these cannot, for various reasons, leave the work to attend college, nor would it be wise to ask it of them. The Central Tennessee College seeing this condition of things has undertaken to provide for it. This institution has arranged a "pastors course" to be pursued by our brethren in connection with their pastoral work. It will render all possible assistance to the conscientious and studious pastor who determines to do all in his power to improve himself and acquire a greater preparation for his work. We ask attention to the following circular which is now being sent to all our young preachers of the various conferences in the South, both of our own Church and other churches, where their post-office can be ascertained.

Dear Brother:—Allow us to call your attention to the "Pastors Course of Study" of the Central Tennessee College. This Course has been arranged with special reference to the wants of our Ministers, who are compelled to enter the active work of the Ministry without such preparation as will render their work most successful. Many would gladly avail themselves of the advantages of an attendance upon school if they could do so. But not having this opportunity, they feel the need of help in securing a better preparation for their work.

The "Pastor's Course" will furnish help. If it shall be entered upon with determination and [illegible] vigor, it will do much [illegible] this lack in early [illegible] before entering the [illegible]. Most ministers while in the active work, read only [illegible] than will be required to [illegible] this "Pastors Course." But they read whatever [illegible] without reference to any system. Hence their [illegible] books read is extensive. It is believed that [illegible] and study, [illegible] will enable every minister who fully masters it, to do much better work for the Master, than would be possible for him to do without it.

By putting yourself in the "Course" and entering heartily upon it all possible aid will be rendered you by correspondence and otherwise. At stated times written examinations will be had to note the progress made, and when the entire course is completed, and a satisfactory examination in Common English passed, a certificate of graduation will be given.

Young ministers who are in their conference studies are especially invited to pursue this "Pastors Course" as it is designed to embrace all the studies required for conference. Examination, together with such other aid as will be immediately helpful in their work, will be given.

Such additions and alterations in the "Course" will be made from time to time as may seem to be required.

We invite correspondence.

J. BRADEN, D.D., Pres.
R. W. KEELER, D.D.,
Dean of the Theological Department.

PASTOR'S COURSE OF STUDY.

First Year.—First Term—Bible Study, Doctrine, History, Geography and Chronology of Gen. and Ex.; Catechism of the Methodist Episcopal Church. Discipline, Parts I-III.

Second Term—Bible Study, Lev., Num., Deut.; Discipline, Parts IV-VI, and Appendix; Binney's Theological Compend.

Third Term—Bible Study, The Gospels, Smith's History abridged, 1 vol., Compend of Methodism, Porter; Whitney's Bible Geog. and Freeman's Bible Manners and Customs, to be used as books of reference in Bible study; Written Sermon.

Second Year.—First Term—Bible Study, Joshua, Judges, Ruth; Baker on Dicipline, Wesley's Plain Account of Christian Perfection.

Second Term—Bible Study, 1 Sam. to Ezra; Ancient, Mediæval, and Modern History, Thalheimer or Anderson; Rhetoric.

Third Term—Bible Study, Acts and Romans; Harmon's, Introduction, chapters 1-30, Pope's Theology, vol. 1; Written Sermon.

Third Year.—First Term—Bible Study, Ezra, Neh, Esth., Job; Christian Baptism, Merrill.

Second Term—Bible Study, Psalms to Isaiah; Logic, Jevon; Moral Science.

Third Term—Bible Study, 1st. and 2nd. Cor., Gal., Eph; Harmon's Introduction, 31 32; Pope's Theology, vol. 2; Written Sermon.

Fourth Year.—First Term—Bible Study, Isaiah, Jeremiah, Ezekiel; History of the Christian Church, Blackburn.

Second Term—Bible Study, Daniel, Mal.; Homiletics, Kidder.

Third Term—Bible Study, Philippians, Revelation; Harmon's Introduction, New Testament, chapters 1-18, Pope's Theology, vol. 3; Written Sermon.

Fifth Year.—First Term—Intellectual Science, Porter; Pastoral Theology, Shedd, Vinet.

Second Term—God's Written Word, Harbett; History of Reformation; Fischer.

Third Term—History of Rationalism, Shedd; History of Doctrine, Shedd Written Sermon.

By entering upon this course, and putting yourself in correspondence with the college, much needed help will be obtained. I will gladly answer any inquiries addressed to me, and would be specially pleased to enroll a good list of our brethren from all parts of the South as pursuing the "pastors course of Central Tennessee College." As the connection with the college and the instruction given are by correspondence, distance from Nashville should be no hindrance to any who desire the advantages afforded by the above course of study. Brethren, let me hear from you. Send me your post-office address that I may forward you the above circular. All our local preachers, Sunday-school superintendents and teachers would be be greatly benefitted by pursuing the above course of study. Address me at Central Tennessee College, Nashville, Tenn.

The Centennial Exposition and the Freedmen's Aid Society.

BY A. F. HOYT.

Quite a number of our schools have not yet sent on their exhibits. There is plenty of time. Put things in the best shape you can and express or mail them to me at 1428 St. Charles avenue, New Orleans, La. Essays, orations, examination papers, maps, drawings and especially any articles of fancy work, may be forwarded to me before Feb. 1, 1885. We are anxious to make a creditable exhibition of the work of all the schools connected with the Freedman's Aid Society. Plenty of space has been set apart for our use, and we wish to fill it up. The wall space especially should be covered with rugs, mats, and other articles of handiwork.

Missions.

COBLEIGH SEMINARY, NAGASAKI, JAPAN.

Through the courtesy of Rev. W. C. Kitchen, principal, we have received the first catalogue of Cobleigh Seminary for the years 1884 5. Hitherto there has been no established curriculum or rules of government for this school. This year a four year's course has been laid out, with a preparatory of one year. The English language and literature is the classic of the school. The study of its grammar, history and literature constitutes all the required studies of the course, which is otherwise elective. It is thought that this plan will work well, as the Japanese love independence in everything. The attendance is small as yet, 26 names being on the roll. The religious interest is encouraging. Since the term opened in September two pupils have professed conversion and joined the church; another confesses his belief in Christianity; and a third that he is carefully considering the question. The catalogue is a good sized pamphlet, well gotten up, in Japanese. The pages are headed with the subjects in English.

The catalogue and report of the Bareily Theological Seminary and Christian High School, for 1884, is at hand. During the ten years of its existence this school has sent out after whole or partial courses, 111 gradnates. It presents a thorough course of study, besides annual series of lectures upon special subjects. Two literary societies and several religious services are kept up by the students. In December last a class of 12 graduated, and have been secured, generally, as workers within the bounds of our mission. An earnest appeal is made for the following objects: 1st, Donations for the endowment of a native professorship, $12,000; 2nd, Donations for the endowment of a principalship, $20,000; 3rd, Contributions of any amount toward forming an endowment fund for other teachers and current expenses. Rev. T.J. Scott, is at present in America acting as agent of this institution. Let him be encouraged, the work established and generous hearts blessed by a hearty response to this appeal.

SOUTH INDIA.

A note from the Rev. D. W. Fox, dated Hyderabad, Nov. 26, says the conference adjourned Nov. 25th, after an excellent session pervaded by a good spirit. The presence of Bishop Hurst was a profit and pleasure to all. Bro. Fox, who went to India in 1872, is to come to America expecting to leave with Bishop Hurst about the 10th of February. He is commissioned to collect funds for school work in South India and is especial agent for the school in Poona. We bid him a hearty welcome after his long absence from his native land, and bespeak for him a hearing among our people.

Marriages.

At the residence of the bride, in Algiers' La., Nov. 24, 1884, Mr. Chanice Tumma and Miss Rose Smith, by Rev. R. C. Barrow.

In Algiers, La., Dec. 10, 1884, Mr. J. Cooner to Miss Ellen Johnson, by Rev. R. C. Barrow.

In Mansfield, Tenn., Rev. J. W. Summerbill officiating, Mr. John Easly, jr., to Miss Edith Thasp, Jan. 5, 1885.

In Waynesboro, Tenn., Rev. D. Collier officiating, Mr. E. M. Wigfall to Mis Amanda Ricketts, Jan. 5, 1885.

In Waynesboro, Tenn., Rev. D. Collier officiating, Mr. F. M. Coonce to Miss Margaret Wilso, Jan. 5, 1885.

In Palestine, Texas, Dec. 25, 1884, by Rev. Anson Taylor, Mr. Dan Adams to Laura Smith.

In Washington, La., Jan. 8, 1885, by Rev. S. Morant, Mr. J. D. Lee to Miss Mary Bowie.

In Dulac, La., Dec. 30, 1884, by Rev. C. H. Claiborne, Warren Marshall to Miss Maria Taylor.

In Dulac, La., Jan. 5, 1885, by Rev. C. H. Claiborne, Mr. John Davis to Miss Mary Smith.

Obituary.

Mrs. H. Williams, mother of Mrs. Rev. Marcus Dale, died peacefully at her home in Pass Christian, Saturday, January 10, 1885. Sister Williams had reached a blessed maturity in both life and grace. Our most hearty sympathies go out on this occasion to our most deeply bereaved Brother and Sister. Sister Williams was the widow of Rev. I. M. Williams.

Sister Plique Hason, wife of Rev. Jos. Hason, died Dec 16, 1884.

Sister Lucinda Love died at Mount Pleasant, Nov. 11, 1884.

Sister Harriet Brooks died at Crawford, Miss., Oct. 25, 1884, aged 85 years.

Sister Angelino Brooks died at Mount Pleasant, Jan. 15, 1884. She was 50 years of age, and leaves two daughters.

Died—In Rosedale, La., Dec. 21, 1884, Sister Millie Jackson, also her son, Oliver Jackson. Both were members of the Methodist Episcopal Church.

Sister Jane Coffee died in Mount Pleasant, June 17, 1884, in the 25th year of her age.

Sister Isabel Coleman died in Durant, Miss., July 25, 1884, aged 69 years.

Sister Ann Sallie died in Durant, Miss., Aug. 12, 1884. She left a daughter, son and husband.

Rev. June Shosier, a local preacher of the Methodist Episcopal Church. He was 65 years of age, and has been a preacher for 35 years. He departed this life Oct. 21, 1884, leaving a wife and three sons.

Sister Reina Edmonds died at Crawford, Miss., Oct. 27, 1884, in the 24th year of her age. She leaves a husband and three children.

At Kosciusko, Miss., July 31, 1884, Maggie Green, infant daughter of Mattie E. and W. L. Green, aged one year.

Thomas Jefferson died in the fifteenth year of his age; the only son of John and Nancy Jefferson.

Died, at Mansfield, La, Dec. 24, 1884, the grandmother of Rev. S. L. Johnson, of Camp Parapet Methodist Episcopal Church, aged 111 years.

"The Don't Forget it Calender Daily Record and Blotter." It is a handy and ingenious arrangement. A cluster of six cards to hang on the wall, with space for each day for memorandum. E. B. Treat, publisher, 757 Broadway, N. Y.

Borrowed garments seldom fit well, nor do *bogus* remedies cure successfully. The *real* cure for coughs and colds is Dr. Bull's Cough Syrup.

[FAC-SIMILE OF TYPE-WRITER LETTER.]

TO THE PUBLIC, GREETING:

Boards of Health are now everywhere correcting the faults of sewerage and advising the people how to prevent future epidemics.

But other precautions are necessary, without which no amount of Sanitation can avail. Dr. Koch says that cholera has but little chance among those who keep the digestive organs and the liver, skin and kidneys (the sewers of the body) in healthful operation.

Warner's SAFE Remedies are the best scientific Curatives and Preventives, and we cannot too much emphasize the importance of using them now, as a safeguard against any future scourge

Much of the common ailments are caused, not primarily by bad blood, but by IMPAIRED LIVER AND KIDNEYS. This results in blood corruption and injury to the entire system. Remove this impaired action, and most ordinary ailments will disappear. Other practitioners have held that extreme liver and kidney disorders are incurable. We, however, by the severest tests, have unanswerably proved the contrary. Please note:

FIRST.--WE DO NOT CURE EVERY KNOWN DISEASE FROM ONE BOTTLE. Warner's Safe Remedies are specifics, which have been successively put upon the market ONLY IN OBEDIENCE TO STRONG PUBLIC DEMAND. These remedies are: Warner's SAFE Cure, for kidney, liver, bladder and blood disorders, General debility, Impotency, gravel, female irregularities; Warner's Safe Diabetes Cure, for Diabetes—the only known specific; Warner's Safe Rheumatic Cure for Rheumatism, Neuralgia; Warner's Safe Pills for constipation, diarrhoea, biliousness; Warner's Safe Nervine for nervous disorders; Warner's Safe Throatine for Asthma, catarrh; Warner's Tippecanoe for all stomach derangements.

SECOND.--Warner's Safe Remedies, spite of all opposition, have won the victory and are everywhere recognized as leading STANDARDS.

THIRD.-After six years of unequalled experience, we give these unqualified guarantees:

GUARANTEE I.--That Warner's Safe Remedies are pure, harmless, effective.

GUARANTEE II.--That the Testimonials used by us, so far as we know, are bona fide, with a forfeit of $5,000 for proof to the contrary.

GUARANTEE III.--That Warner's Safe Remedies are NOT MERELY TEMPORARY, BUT PERMANENT, IN THEIR CURATIVE EFFECTS AND WILL SUSTAIN EVERY CLAIM, IF USED SUFFICIENTLY AND PRECISELY AS DIRECTED.

FOURTH.--Special inquiry among hundreds of our oldest patients results in unequivocal testimony that the cures wrought six, five, four and three years ago, were PERMANENT. And most of these Patients were pronounced INCURABLE when they began Warner's Safe Remedies. Read a few of Thousands of examples:

N. P. CHEDESTER, Asheville, N. C., four years ago sprained his back and was lame for over three months; several physicians failed to do him any good. Warner's SAFE Cure, he writes, Nov. 26th, 1884, "cured me then and I have since been sound and well. It cured my wife also." — N. P. Chedester

THE REV. J. P. ARNOLD, Baptist, Camden. Tenn., in 1873 was taken with Bright's disease, which produced two large abscesses. In 1878 another abscess formed, which discharged for eighteen months. In 1881 two abscesses formed. He then began Warner's SAFE Cure, "which restored me to perfect health." June 1884 he wrote "my health is as good as ever." — J. P. Arnold

B. J. WORRELL, of Ellaville, Fla., in 1879, was prostrated with Bright's disease of the kidneys and under the best treatment, grew worse. "On the advice of Governor Drew's sister, I began Warner's SAFE Cure, sixty bottles of which restored me to full measure of health. I have now been cured about four years and my case is regarded as miraculous." Governor Drew of Jacksonville, Florida, April 20th, 1884, says "Mr. Worrell's case and cure gives me great confidence in Warner's SAFE Cure and I unhesitatingly indorse it." — B. J. Worrell

MRS. J. B. DESMOULIN, 2411 Morgan street, St. Louis, Mo., in 1882 wrote "I have been in delicate health for many years but Warner's SAFE Cure made me the picture of health." June 23rd, 1884, she wrote "My health has been good these two years." — Mrs. J. B. Desmoulin

DAVID TOOKE, Esq., Columbus, Texas, in 1877 was attacked with black Jaundice followed by a hemorrhage of the kidneys, and was pronounced incurable. Seven bottles of Warner's SAFE Cure restored him to health in 1880, and July 1st, 1884, he writes, "My health has been excellent." — David Tooke

EX-GOV. R. T. JACOB, Westport, Ky. In 1882, during a political canvas, health gave way and was prostrated with severe kidney trouble. Lost 40 lbs. of flesh. Used Warner's SAFE Cure in 1882, and June 23, 1884, writes: "I have never enjoyed better health,—all owing to Warner's SAFE Cure." — Richard T. Jacob

CHAS. E. STEPHENS, 1223 3rd street, Louisville, Ky., in 1882 used Warner's SAFE Cure for his daughter, who was afflicted with dropsy, nausea, chills, vomiting, difficulty in breathing, and Bright's disease of the kidneys. A celebrated New York specialist said recovery was impossible. In Nov., 1884, he reported that his daughter was in excellent health and gave the credit wholly to Warner's SAFE Cure. — Chas. E. Stephens

FIFTH.-It is no small satisfaction to us to know that very many thousands of people owe their life and health to Warner's Safe Remedies.

Rochester, N.Y., Jan. 1, 1885 — H. H. Warner Co

[EDITORIAL NOTE: The above is, we believe, the first fac-simile type-writer letter which has been used in public print, and it is certainly very striking.]

For the SOUTHWESTERN.

The Future of the Negro.

BY J. T. B.

Our twentieth weight on Liberation's scale,
Ye cheerful faces gather round this ever,
To see and hear it counted; oh, the gale
Of dark oppression, yonder did we leave.
The mighty billows did our vessel heave,
On board our children cried aloud for bread.
Our mothers sat them down to weep and grieve,
While fathers struggled 'gainst the awful dread
Of things around, but, yet our incense flames we'll spread.
But we have hope some nobler things to do
Than we have done, and pitty wars with pain;
Are these too much? they cannot be; why so?
There is a deep fertility of brain
That richer grows, and make us feel the strain
Around our heads; the pensive horizon
Of our weak minds do widen as the main
Of Freedom we do sail, and moving on,
Thought multiplies, and Fear is like a phantom gone.
Nor are these all; there is some dormant hope
For better things than ever we have seen;
And as we through this mortal darkness grope
We see our image on the distant screen
Of blossomed Fate; Desire now is keen
To cut new figures; Pride doth whisper "go,"
But lazy Caution laggers on the green
Of looked-for Ease; well, let them all be so,
We'll not digress for them, and lose our sight. O, no.
The first great thing a child must learn to think,
And after thinking, he can execute;
And 'tis more trouble to stoop down to drink
Than 'tis to rise, and so we may compute
Our future by a glimpse across the chute
Of our dark days; we'll ply the golden oar
To Poetry's stream; we'll strike the silver lute
Of science; and we'll put on wings and soar
To Art's pinnacle; Hist'ry soon we will make hoar.
Yes, tell the feats in poetry's softest strains,
And hand the things from sires down to son,
And celebrate our Boyd's boiling brains,
Our Phillis Wheatley's; tell the all they've done;
Yes, all our poets; for our name they've won
From stygian caves; we love to tell the thing;
And if our future Poetry rests upon
We are immortal; back our eyes we'll fling
To our old Mediterranian shores and hear them ring.
We've dragged pure virtues from religion's founts,
And drowning honors drawn up by the locks;
We've soared from Superstition to the mounts
Of jurisprudence; Grecians left their flocks
For poetry; and Orpheus moved the rocks
Of Hatred from a nation's front; the streams
Which followed him was Science; Hist'ry mocks
At what is said, but Reason even beams
In these nice shades of thought and fine poetic dreams.
Yes, we will help to steer the ship of State
And we will send a Franklin, too, to France.
We do not mind a land of scorn and hate,
We are determined; and we will enhance
A nation's pride; so let our children dance
At Freedom's jubilee, and strew around
The tropic flowers; let us all advance,
As heroes struggling for the battle ground
With fervent heart, inspired at one marshal sound.
The weeping statue and the caving mound,
The merry anthem, and the toiler's song,
The sleeping oak now kneeling on the ground,
To them their portion of the rains belong.
The white, the black, the lazy red, the throng
Of human life must have their rain and tome
Have had it; while the others thought 'twas wrong.
But no!; the others' kingdom had not come;
For when some nations feast the others may be dumb.

Lucknow Centennial School.

REV. B. H. BRADLEY.

If a business man of large wealth could possibly secure the contract of making converts of India's millions, upon visiting the land, seeing its people sunk in idolatry and superstition, his first movement would be to establish thousands of primary schools all over the country, in city, town, and hamlet. Bishop Thomson said to the India Conference at Lucknow, in 1864: "Your converts are not in your Churches, the members of these will soon be dead—but in your heathen schools!" As a matter of course, after the primary schools we must have those of higher grade; highest of all, the college.

There are several special reasons why investments in a growing mission college, like the Centennial School, at Lucknow, are bound to yield large dividends:

1. The school is established, and in good working order. So long ago as 1866, our missionaries in India decided that the conference must have a first class educational institution, and that Lucknow, with its large population, its central location, and manifold facilities, should be the place. Since its opening in 1877, the school has had an encouraging history, and much of [illegible]. It is not a "paper" institution, but a thorough going, wide-awake school, where 300 Asiatics, brown, browner, brownest, are mastering the English language, learning mathematics, literature, and the sciences, and reading the Bible day by day.

2. The British Government not only favors our school, but has given and contiues to give largely to its support. For the new building it gave upwards of $4,000, the largest sum ever received by our North India missionaries for this purpose. It gives a monthly grant in aid of nearly $100, and will increase this amount as rapidly as we increase our appropriations and donations. Were the school inefficient this would not be done. The government approval gives the school a high standing in the city, among natives of all classes. Our students are having marked success in the annual examinations prescribed by the government, and two promising classes have already matriculated.

3. It is a training school, preparing our young Methodists for great usefulness. The students not only read the Bible as one of their daily studies, passing examinations in it, but also attend lectures on Biblical and religious subjects, and are otherwise helped spiritually. The older Christian students render valuable services, and are themselves profited by serving as teachers in our heathen Sunday-schools in the city. Two or three years of this experience serve as excellent preparation for religious work when they leave the school. The older boys also accompany us to the street-preaching and religious fairs and help us in our work there, singing and speaking to the heathen people. Some of them are fine singers. We look upon these young men as our future preachers, teachers, colporteurs—helpers of various grades; all are needed. Many of them are longing for the time when they shall finish their studies and enter the Lord's vineyard. We must have native preachers; and while we are constantly seeing men converted and going out, just as they are, as preachers among their countrymen, we are realizing more and more that to reach and influence the educated heathen about us we must have educated preachers.

4. Large results are secured from comparatively small donations. The sum of $30 educates a native youth for a year. The sum of $500 establishes a perpetual scholarship, by means of which one student after another will be educated. The money is carefully invested and economically expended. Each dollar counts.

And now a new proposal. The proposition made in a recent *Western* to endow a scholarship in honor of Bishop Taylor was quickly accepted. A good brother in Plymouth, Ohio—the State of Presidents, bishops and missionaries—gives the $500. A Methodist preacher in Kansas and his noble wife give $500 to endow the "Dr. William Butler scholarship." The Des Moines Conference, with the help of Bishop Andrews, has given $500 for a "Des Moines Conference Scholarship," to perpetuate the names of its pioneer preachers. Other donations are coming in. Bishop Warren has just secured a telescope for the school. "It is a fine instrument and will be sent ont complete"—the gift of the maker of fine telescopes, Rev. J. Peate. A thousand thanks for this!

It is now proposed that each of our beloved bishops be honored with memorial scholarships in this school. We want a picture of each to hang in our chapel, so that our young Hindo Methodists—our Ram Chandra Boses—may see the faces of these noble men. It is thought that readers of the SOUTHWESTERN would enjoy helping this far-off school by endowing a scholarship in honor of Bishop Mallalieu, now in New Orleans, and Bishop Walden, who goes to Atlanta. These honored men would be glad to be remembered, and the writer (appointed by Bishop Foster as Financial Agent of the school) would greatly enjoy carrying back to India the proposed sum. Who will give the $500? Here is a splendid opportunity for a centennial thank-offering. Who will help Christ's "little ones in India? My address is 805 Broadway, New York.

Letters from the Pastors.

Rev. J. F. R. W. Summerhill, Springville, Tenn., writes: "Rev. J. P. Price, presiding elder, held our first quarter accompanied by Rev. R. Plamer. The presiding elder stired up the work very much. We are going to build two new churches on this circuit; we pray for a great harvest for the Lord this conference year and are working for the same. Elder Price is a man full of energy and work for the Lord."

Rev. J. W. Hudson, Mount Zion Methodist Episcopal Church, New Orleans, La., writes: "Our fourth quarter was held Friday, Dec. 26th, 1884, Rev. L. P. Cushman, presiding. On motion A. Cloud was appointed secretary. Reports being the first order of business, those from pastor showed the Sunday-school in a prosperous condition with an average attendance of 95, the financial condition of the Church very good, and the spiritual standing never better; 50 persons joined the Church this year. Class reports as follows: No. 1, 22 members, $12.65; No. 2, 37 members, $12.65; No. 3, 38 members, $15; No. 4, 17 members, $5; No. 5, 30 members, $6; No. 6, 34 members, $12; No. 7, 24 members, $7; membership 200, total collections $70.30. All of the officers were re-elected, and the preachers recommended to the district conference to be held Jan. 22, 1885, to have their license renewed. The following resolutions passed:

1. *Resolved*, Whereas, Rev. L. P. Cushman, has been our presiding elder four years, and not knowing whether he will be continued or not, we the officers of Mt. Zion Church, voicing the members and friends of this congregation, take this opportunity of expressing our thanks to Bro. Cushman for his efforts put forth in our behalf. When our financial troubles here were like a dark cloud, he caused them to break in a blessing upon our heads.

Resolved, That wherever Bro. Cushman may be the prayers of the members of this church, are that the blessings of God follow him and family.

Resolved, That, if in the judgment of the Bishop Bro. Cushman be continued another four years, we will again receive him as our elder, brother and a true friend. Signed Van Blackman, Edward Hunter, Wiley Hunter, P. Smith, A. Wallace, Noah Dennis, F. Groom, John Felix, Louis C. Madison, M. Ross, Edward Burk, Berry Hubard, J. H. Reid, Robert Hall, Robert Coleman, and Arthur Cloud, recording stewards.

A Mother's Love—A Practical Illustration of Its Power.

A mother's love! What a potent thing it is! It will melt the heart of the most hardened criminal, when no other influence would be effectual. No one but a mother knows its full meaning, but every one can appreciate it if they will. It is known, though, that it means sleepless nights, care, inconvenience, and, if necessary, want, hardship and death. But the subject has been too eloquently treated by the sweetest poets and the ablest writers to furnish an essay for these columns. Too many practical illustrations occur in every day life for it to be dwelt upon, so that it is unnecessary to speak of the subject further in order to make the reader understand the full meaning of what is to follow.

Mrs. Henry Schualen, of Ashland, Ky., writes that her daughter has been cured of deafness which resulted from chronic catarrh. She tells how she had lost all hope of her daughter (her ideal) being cured, and how overjoyed she is at the result. After trying many remedies, she says PERUNA brought a cure, and that the daughter's hearing is restored. She concludes, by speaking in the most flattering terms of PERUNA, and then describes in the most lovely manner the happiness it has brought her, and reviews the distress she experienced while her daughter was afflicted.

Dr. A. R. Ong, Martins Ferry, O., writes: "I have a large trade on your PERUNA. Think it is a grand remedy."

Mr. Robert C. Hannah, Tolesborough, Lewis county, Ky., writes: "I write to inform you of the great benefit I received by the use of your medicines, PERUNA and MANALIN. I had been low spirited and very sick for about six months with a bad cough, and my friends thought I had consumption; tried a number of patent medicines, and most of the doctors in the vicinity (and we have some as good as you can find in the country), but they did me no good whatever. Our merchant, Mr. Gillespie, insisted upon me trying your remedies. I did so, but must say, I had little faith in them at first; before I had consumed my first bottle, I noticed a change for the better, and to-day I am entirely well, and as sound a man as there is in the vicinity. I credit my cure to your valuable remedies, PERUNA and MANALIN, and recommend them to all of my friends."

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HON. FRANCIS JEWETT, *Lowell, Mass.:* "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of **Blood Impurities.**]

MRS. E. B. TOMPKINS, *Brooklyn, N. Y.:* "AYER'S SARSAPARILLA has done me untold good. Nothing else has been so efficacious." [Cured by it of **Feminine Ailments.**]

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The M. E. Church.

Annual Meeting of the Freedmen's Aid Society.

The annual meeting of the Freedmen's Aid Society was held in Cincinnati, Dec. 29th.

A sadness of feeling pervaded the session because of the death of Bishop Wiley, who had been identified with the work of the society from the first, and who had for several years been its president. His presidency had been signalized by personal and laborious attention to every phase of our educational work in the South. He believed that the Church had no more important work than this, and any service he could give it was freely and heartily rendered.

Bishop Walden was elected to fill the vacancy caused by the death of Bishop Wiley. The Bishop, like his lamented predecessor, has been officially connected with its work from the first, and has aided in the establishment and developmet of our educational work in the South. His residence there will closely identify him with the interests of the society.

Amos Shinkle, first vice-president, presided during the greater part of the meeting. Among those present, and participating in the business and discussions, were: Bishop Walden, Drs. Rust, Hartzell, Hypes, Hight, Starr, Liebhart, Lane, Krehbiel, Cranston; Messrs. Dale, Shinkle and others.

TREASURER'S REPORT.

The financial report closed July 1, 1885. The following summaries are from the treasurer's report:

Amount received this year from collections	$133,458 05
Amount received last year from collections	118 153 72
Increase	$15,299 33

This increase in the current receipts is from the following sources:

Conference collections	$2,786 67
Easter fund	4,000 00
Episcopal fund	500 00
Individual donations	6 943 83
Tuition and room rent from students	1,068 83
	$15,299 33
It has expended this year	$147,652 79
Expended last year	147,337 14
An increased expenditure of	$315 65
Total receipts this year	$127,458 05
Total receipts last year	154,258 72
Total decrease in receipts this year	$16,800 67
Grand total this year	$166,195 26

The most encouraging fact in this showing is the increase in regular collections. The total decrease in receipts results from large endowment gifts the year previous.

REPORT OF THE CORRESPONDING SECRETARY.

An encouraging *resume* of the year's work was given in the report of the corresponding secretary. The excellent character of the schools supported in the South has been maintained. The teachers had been faithful to their duties, and a goodly number of students had graduated and gone forth to useful and honorable effort, to bless the church and nation. The enlargement of the work so as to include the educational work among the whites had not brought into the treasury as much money as was needed. It takes time to inaugurate a new movement or to widen the sphere of one already inaugurated. The wisdom of the Church in placing the entire educational work in the South under one agency, has been demonstrated, and many not heretofore interested in the work have become enlisted, and the outlook for a large increase in financial income is good. Twenty-one institutions of learning are maintained among the Freedmen, in which are 100 teachers, and 4,623 students. Aid has been extended to the work among the whites as it could be done without interfering with the work among the Freedmen. Our white people, with great heroism and sacrifice, have laid the foundations of an educational system in the South. Already there are [illegible] institutions with 86 teachers and [illegible] 2,000 students. The society has been compelled during the year to refuse many urgent and very meritorious appeals to aid this work for lack of funds.

AUDITOR'S REPORT.

The auditing committee consisting of Bishop Hendrix and Dr. Hight, reported that they had personally examined and canceled every voucher for money paid out during the year. They had found the books of the treasurer and secretary properly kept, and every voucher was on file in the office.

OUTLINE OF THE WORK.

Although the year's work showed an increase in receipts and in the amonnt of work done, still the managers look with anxiety upon the future. Among the freedmen alone the increasing demands of the work have been such as to require a much larger amount of money than have been received. The enlargement of responsibility so as to extend aid to educational work among our white people in the South opens an equally important and needy field for which the society ought to have at least an additional hundred thousand dollars a year. A third and very serious item is the financial depression which is now affecting the country, leading the society to fear that no large increase in income can be expected very soon. The growing demands of the work are far outstripping the financial resources of the society. The officers were directed to issue an appeal to the Church setting forth the claims of this work upon the benevolent sympathies and gifts of the people.

Like all the benevolent causes of the Church, this one too must depend upon the pastors mainly for its success. The General Conference directed that this year the society should ask the Church for half a million dollars as a centennial gift for Christian education in the South. This amounts to about 33⅓ cents per member. It is hoped that no pastor will fail to let the people know of this appeal, and to inform them of the imperative demands of the great cause, upon which the appeal rests. It is confidently believed that if every pastor in the Church would give a service and special collection to this work, that the income of the society would be doubled.

Happy Thoughts in the Night.

For years Mr. Jas. Ackley, of 163 West Fayette street, Baltimore, had suffered with neuralgia so that he could hardly sleep. But he writes, "One night I was suffering very much, and the thought struck me that Brown's Iron Bitters would do me some good, and perhaps cure me. It was a happy thought, and to my great joy it has entirely cured me after using two bottles. After three months I have had no return of the symptoms. I cheerfully recommend it as the best tonic I have ever used." Neuralgia sufferers, take the hint!

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26 "	500 lbs	800 lbs	125 00
40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1500 lbs	1800 lbs	260 00
54 "	2100 lbs	2300 lbs	400 00

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18 inches	100 lbs	$12 00
20 inches	130 lbs	18 00
24 inches	190 lbs	25 00

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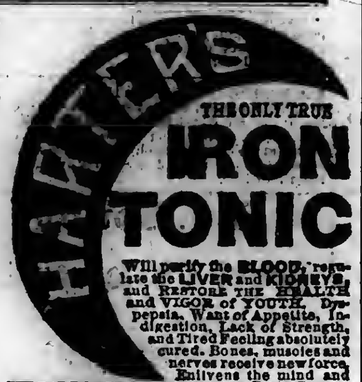
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HOME READINGS.

Monday—Paul going to Jerusalem, Acts 21, 1-14.
Tuesday—The praising multitude, Matt. 21, 1-11.
Wednesday—Philip chosen, Acts 6, 1-8.
Thursday—God's will be done, Acts 8, 26-40.
Friday—Prophecy foretold, Joel 2, 28-32.
Saturday—Giving all things for Christ, Phil. 1, 1-13.
Sunday—Bodily death not to be feared, Luke 12, 1-12.

QUESTIONS FOR HOME STUDY.

1. *Voyage to Cæsarea*, v. 1-7.
Trace the voyage from Miletus to Cæsarea.
Why did Paul land at Tyre?
Whom did he find there?
How long did he remain there?
Of what was he warned?
2. *Philip the Evangelist*, v. 8-9.
What city did Paul next enter?
Who intertained him at Cæsarea?
With what gift were Philip's daughters endowed?
3. *Agabus the prophet*, v. 8-9.
Who came from Judea to welcome Paul?
What did Agabus do with Paul's girdle?
What prophecy did he utter?
4. *Paul the hero*, v. 12-14.
What counsel was offered Paul?
What was Paul's heroic reply?
What effect did it have on the disciples?

PRACTICAL TEACHINGS.

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2. Christian heroism?
3. Christian resignation?

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The illustrations of General Grant's paper on Shiloh, which is to appear in the Midwinter (February) *Century*, will be more profuse than those of the other War Papers already published. Articles in the same number by Colonel Jordan, the son of the Confederate general, Albert Sidney Johnston, and by Colonel Jordan, of General Beauregard's staff, will tell the story of the Confederate side of Shiloh. A letter will be printed from General Fitz John Porter describing the circumstances of the offer of a high Federal command to General A. S. Johnston, who, at the breaking out of the war, was in charge of the department of the Pacific. General Porter declares that General Johnston intended to turn over to the secessionists the defenses of California, or any part of the regular army, is false and absurd.

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It is to be hoped that you will find it to be to your pleasure, as well as to your advantage, to buy yourself and to co operate with us in giving six and a half millions the opportunity of beholding the picture gallery of "Our Eminent Colored Men," Trusting to hear from you, Truly Yours,

J. W. CROMWELL & Co.
Address, Washington, D. C., P. O. Box 263.
Nov. 30, 1884.

The *Guide to Holiness* contains, not only its usual amount of excellent reading matter, but a fine steel engraving of "Bella Cooke" and a reference to her published journal, etc. The *Guide* is a 32 page monthly, $1 per year, Palmer & Hughes, 62 and 64 Bible House, New York City.

The Thrid Annual Report, for the year 1884, of the Hebrew Christian work in New York City, is received. Send for copies to Rev. Jacob Freshman, No. 25 Seventh Street, New York City.

The *Sideral Messenger* is an Astronomical magazine, ten numbers each year, 32 pages, $2 per year. Address Wm. W. Payne, Northfield, Minnesota.

Burpee's *Farm Manual* sent free on application to W. Atlee Burpee & Co. Lock Box 1626, Philadelphia, Pennsylvania.

The Plant Seed Company's Catalogue sent free on application to Plant Seed Company, 812 and 814 N. Fourth street, St. Louis, Mo.

It is said of an old physician in Philadelphia, when called upon to prescribe for a cough or cold, that he invariably refuses to do so, but recommends his patients to take Dr. Bull's Cough Syrup

The *Theology of Christ*, from his own words, by Joseph P. Thompson, D.D., LL.D., with an introduction by Wm. M. Taylor, D.D., LL.D., published by E. B. Treat, 757 Broadway, New York. One volume, crown, 8vo., 310 pages, price $1.50. This book does not attempt to delineate the life of Christ, but to evolve, directly and exclusively from His own words the doctrine that He taught. It has been the author's object to present a system of theology perfectly free from all sectarian or denominational bias, and free from all preconceived notions or ideas of the past. It has the commendation of eminent divines in various denominations, and is calculated to be a valuable help to Bible students generally.

The January number of *Times of Refreshing*, Charles Curtis editor, is on our table. It is brimfull of wholesome reading, 239 4th Avenue, New York.

No. 1. Vol. 61 of the *African Repository* comes to hand, full of information and matter in the interest of the American Colonization Society, Colonization Rooms, Washington, D. C. Quarterly, $1 per annum.

The Current issued every week at Chicago, Illinois, by Edgar L. Wakeman, is full of the current thought of the time. Sparkling and fresh. Weekly, $4 per year.

The *Scholar's Quarterly*, 25 cents a year. Howard Gannett, publisher, Boston, Mass.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidently made a preparation which cured his only child of **Consumption**. His child is now in this country, and enjoying the best of health. He has proved to the world that **Consumption** can be positively and permanently cured. The Doctor now gives this receipe free, only asking two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address **Craddock & Co.**, 1032 Race St., Philadelphia, naming this paper.

The firm of D. M. Ferry & Co., Detroit, Mich., leading seedsman of this country from small beginnings, thirty years ago, have built up their mamoth business by strict adherence to their initial principle of furnishing only the best seeds obtainable. They offer to send their valuable "Annual" free to all who expect to buy seeds or bulbs.

Attractive and Useful.

The Brown Chemical Co., Baltimore, Md., the owners of the celebrated Brown's Iron Bitters, have just issued a beautiful *Hand Book* and *Almanac* for ladies, and a complete and useful *Memorandum Book* for men. These publications are attractive, containing a great many valuable and interesting things. They are furnished free of charge by druggists and country store keepers, but should they not have them the Brown Chemical Co., will send either book on receipt of a two cent stamp to pay postage.



Ridge's Food makes a delicious dish, whether in the form of Custards, Puddings, Blanc Mange or as a Gruel. It can be used with or without milk. Full directions accompany each can. No family should be without a can. If the stomach is out of order, make a meal or two of Ridge's Food. Put up in four sizes—35c., 65c., $1.35 and $1.75. Druggists sell it. More children have been successfully reared upon Ridge's Food than upon all the other foods combined. WOOLRICH & CO., 66 last 1.

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Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Ninde
South Carolina	Cheraw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
Blue Ridge	Pigeon Valley, N C	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Roanoke, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foss
Washington	Washington, D. C	" 5	Merrill
Wilmington	Snow Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
Central Pennsylvania	Huntingdon, Pa.	" 12	Foss
Kansas	Clay Center	" 12	Fowler
S. W. Kansas	Eldorado, Kan.	" 19	Andrews
New Jersey	N. Brunswick, N J	" 19	Warren
Philadelphia	Chester, Pa.	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 26	Andrews
Newark		" 26	Walden
Saint Louis	Lebanon, Mo	" 26	Fowler
Lexington	Springfield, Ohio.	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merril
New York	Ponghkeepsie, N Y	" 2	Warren
Wyoming	Owego	" 9	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Motala, Sweden	" 14	Hurst
Norway	Trondhjem, Nor.	" 28	Hurst
Denmark		June 11	Hurst
Ger. & Switz'ld	Stuttgart, Ger.	" 18	Hurst

By order of the Board of Bishops.
WILLIAM L. HARRIS, Secretary.
New York, Nov. 4, 1884.

Notice.

Rev. A. E. P. Albert, 1956 St. Charles street, New Orleans, La.—Dear Sir: I am in receipt of your favor of Dec. 14th, addressed to General Passenger Agent, Texas & Pacific R. R., Marshall, Texas. We will take pleasure in making the usual rate from stations between New Orleans and Shreveport to Baton Rouge and return, for the Louisiana Conference on Jan. 29th. The tickets will be on sale Jan. 27th and 28th, good until February 7th for return. Yours truly,
P. W. MCCULLOUGH, G. P. & T. A.

We are informed that the usual rate to ministers over this road has been one-half the highest rate.—ED.

Louisiana Conference Notice.

Rates for Louisiana M. E. Conference on the Louisville, New Orleans & Texas Railway Company, New Orleans division. Rev. A. E. P. Albert: Dear Sir—To yours of the 24th, it is with pleasure I announce that I am advised by our General Passenger agent to name rate of $4.45 for round trip from New Orleans to Baton Rouge and return; tickets to be sold January 26 and 27, good to return through Feb. 7. Yours truly,
R. F. REYNOLDS, Gen. Agt.

New Orleans District.

The New Orleans District Conference will convene in Thomson's Chapel, on Tuesday, January 22, at 10 o'clock, a. m. A large attendance is expected and earnestly desired. Bishop W. F. Mallalieu D. D., will preside. The opening sermon will be preached Wednesday evening at 7 o'clock, by Rev. M. C. B. Mason.
L. P. CUSHMAN, P. E.

Murfreesboro District—Tennessee Conference.

Second Round.

Lebanon	Jan. 31, Feb.	1
North Lebanon circuit	" 31 "	1
Alexandria ct	"	7-8
Caney Fork	"	14-15
Martins Creek	"	21-22
Liberty	Feb. 28, Mar.	1
Cooksville ct	"	7-8
Sparta ct	"	14-15
Van Buren	"	17-18
McMinnville station	"	21 22
McMinnville ct	"	21 22
Tullahoma ct	"	28-29
Manchester and Hillsboro	"	28-29
Shelbyville station	Apr.	4-5
Petersburg ct	"	11 12
Spencer ct	"	18-19
Murfreesboro ct	"	18-19
Murfreesboro sta	"	25-26
Stone River ct	"	25-26
Woodbery ct	"	25-26

Dear Brethren—Push things ahead and let us bring up all of our benevolent causes this year. Do all you can, brethren; live among and work with your people, go from house to house, singing and praying with them, and they will pay you if you live right among them and let them feel that you care for them. Brethren, you must live on our works or you can not do the work you have to do. The people want you and the time. Now, dear brethren, do all you can to bring our district up. Write to me at McMinnville, Tenn.
C. H. BULLINGTON, P. E.

West Tennessee District—Tennessee Conference.

Second Round.

Memphis sta	Jan. 24-25	
Memphis ct	Jan. 31, Feb.	1
Pleasant Grove ct	"	7-8
Friendship	"	14-15
Dyer	"	17-18
Martin	"	21-22
Paris	"	25 26
Mansfield	Feb 28, Mar.	1
Henderson	"	4-5
Clarksburg	"	7-8
Linden	"	7-8
Lawrenceburg	"	21 22
Waynesboro	"	14-15
Clifton	"	25 26
Purdy	"	28-29
Middleton mission	"	31
Brownsville ct	April	3-4

Whereas, The observance of the present year as the centennial of American Methodism, we each pastor commence and prepare an outline history of the church, date of its origin, names of founders, and of succeeding leading members, etc. New Discipline, page 343, paragraph 560, section 3. Yours in the Lord,
JESSE P. PRICE, P. E.

Notice.

Houston, Texas, Jan. 1, 1885. To the preachers of the Waco district, by Rev. W. H. Davis, P. E.: A happy and a prosperous New Year to you all. Try to do more this year than ever for the Master. I am now on my way to meet you and to do all I can for God, the Church and to pray for the prosperity of West Texas Conference at large.

Notice.

The Arkansa District Conference, of the Little Rock Annual Conference, will meet at Fort Smith, on Monday, at 10 o'clock, a. m. Feb. 16th, 1885. All of the members are requested to be present, and especially the Pastors. Yours Respectfully,
G. W. SAMS, P. E.

Notice.

The members and friends attending the Little Rock Annual Conference, which meets at Van Buren, Ark., Feb. 19th, and paying full fare going, will be returned for one cent a mile by the following roads: Little Rock and Fort Smith, Little Rock and Memphis, and Little Rock, Mississippi and Texas Roads. G. W. SAMS.
Little Rock, Ark., Jan. 5, 1885.

That Sums it Up.

We could use all sorts of extravagant words about the effect of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

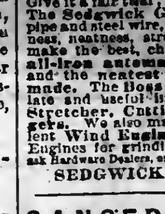
Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 50
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Red Top or Herds Grass	70
Timothy seed	2 00
Orchard Grass seed	1 50
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 00
Hungarian	
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
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Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

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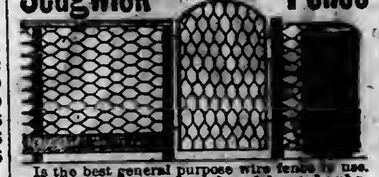
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jan22-6teow

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SOUTHWESTERN Christian Advocate

VOL. 20---NO 5. NEW ORLEANS, LOUISIANA, JANUARY 29, 1885. WHOLE NUMBER 797.

THE SOUTHWESTERN

PUBLISHED BY

THE METHODIST BOOK CONCERN,

Natchez Street, New Orleans, Louisiana

PHILLIPS & HUNT, Agents.

MARSHALL W. TAYLOR, D.D., Editor.

$2.50 per Year, Cash in Advance; Six Months, $1.25; to Pastors, $1.

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All matter not of a business nature must be addressed to the editor.

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Editorial Notes.

When at the voice the lute of Wesley woke
In sweetest notes of tenderness and grace,
As once to Whitefield, long estranged, it spoke,
And cheered him heavenward in the weary race;
How rose to vision in the magic labors
The scenes which battle cloud had covered o'er;
How dawned glad hope in prospect of the Savior!
When Zion's chieftains on th'elysian shore should meet, with triumph crowned and separate no more!

Do you pray?

"Prayer is the offering up of our desires unto God in the name of Christ."

If the live coal off God's altar touch your lips, then will iniquity be taken away and sin be purged.

Bishop Taylor is now in Monrovia, holding the Liberia Conference, which meets to day. Pray for both him and it.

Bread and wine must not only be received, but it must be in accordance to Christ's command to constitute a valid Eucharist.

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

Before unconsecrated men approach to burn incense upon the altar of the Lord, let them remember the pride of impious Uzziah, and his fate.

Ex-Secretary Boutwell, of Massachusetts, is reported as expressing the opinion that the question of prohibition is soon to become the great political issue in this country.

"God loves a cheerful giver." If we give cheerfully, he will accept the gift; but if we withhold that, he will come and take nine tenths and leave us only one tenth.

The Plant Seed Co., of St. Louis, is an extensive concern and are making legitimate and commendable efforts to secure the trade of the Southwest.

Major Burke has been presented with [illegible], and it is reported that he was pleased with the presentors. The Major is a [illegible]. That was fine [illegible].

[illegible] are meeting. [illegible] will go for us! Let the [illegible] the veteran [illegible] aiming for an [illegible] they [illegible] to [illegible] have not been found fully competent. The [illegible] and [illegible] others [illegible] inquirers. This work deserves success and needs aid."

Do you know the Lord's prayer exactly as it is written in the Bible?

We regard Bishop William L. Harris as the greatest expositor of Methodist law living or dead. Few, if any, of his decisions have ever been questioned.

Mrs. Anna Young, a colored lady who died recently in Washington, D. C., was at the time of her death, 113 years of age, and her mother, it is said, was 128 years old when she died.

Hon. George T. Downing, has written an address to the colored men of the country, and also to the Democratic party calling for new poltical affiliations, and uriging proper recognition for the race by this now dominant party.

"I communed with mine own heart, saying, so, I am come to great estate, and have gotten more wisdom than all they that have been before me at Jerusalem. Yea, my heart had great experience of of wisdom and knowledge."

Prayer should be made publicly in the house of God, and privately in our families, and in our closets personally; men, women and children are entitled to pray or lead in prayer in each of these places. They should do, and be encouraged to do it.

We are pleased to learn that Bishop Harris and Mr. J. M. Phillips, the latter of the Methodist Book Concern, 800 Broadway, New York, contemplate a visit to New Orleans, on their return from Mexico, where they are at present looking after the affairs of our mission there.

Rust University, Holly Springs, Mississippi, December 19, 1884. Dear Editor—"Please send my paper to me at Ebenezer, Mississippi. My time is about out, but I shall renew my subscription when I go home. I like the SOUTHWESTERN, and the tone of its editor. Go on to perfection. A. J. Howard.

One of the neatest, highest, and best of the college papers that comes to our office is the *Elevator*, published by and in the interest of Clark University at Atlanta, Georgia. Its mechanical and literary work is done by the students under the eyes of those veteran, unselfish, clear headed directors Messrs. Thayer, Thirkield, Crogman and associates. Viva la *Elevator*, viva la University.

"I can but congratulate you on your paper, and express the earnest hope that your largest wishes in respect to it may be fulfilled. I shall be glad to be of service to you in any way that I can. Yours very truly."—J. C. W. Coxe.

We are to be favored with a series of letters on the progress of our brother in Black by this gentleman. He was one of the first to give us his name as a subscriber at Philadelphia, and has hastened to renew with the above sentiments.

The third annual report of the Hebrew Christian work in New York City lies before us. Rev. Mr. Freshman is the energetic leader in this department of missionary labor, and reports continued preaching, prayer meetings, Sunday-schools, and private visitations. During the year (1884) there have been eleven baptisms, though many more have applied and have not been found fully competent. The [illegible] and [illegible] others [illegible] inquirers. This work deserves success and needs aid."

For the SOUTHWESTERN.

Thoughts on the Presiding Elderate.

REV. D. W. HAYS.

The thought has frequently occurred to me that the churches might be more largely benefited by the presiding elder's quarterly visitations, if the meetings were so arranged as to give him an opportunity to set forth, in a series of practical talks, discussions bearing upon the various departments of service in which the membership, old and young, are called to engage. It is a common mistake to expect nothing further of him than to hold the conference, preach and raise his assessment. These constitute but a part of the duties which he owes to the people. His function is peculiar. Next in authority to a bishop, it devolves upon him to look after every interest, great and small, connected with the welfare of the churches and Sunday schools within the bounds of his district. He is to have, as far as practicable, a thorough knowledge of the people and their surroundings and be able, whenever the occasion will allow, to touch the springs of activity and arouse all to earnest effort in carrying forward the work.

Besides presiding in the conference and preaching on the Sabbath, he is to instruct the people concerning our benevolent agencies; their nature, importance and the best methods of promoting their success. He is also, to formulate and assist the execution of plans for local church improvement; stimulating where there is lethargy, improving where there is ignorance, encouraging where there is despondency, regulating where disorder prevails, and curbing where zeal, without knowledge, clamors for control. Now, in order that he may thus influence and help on the work, one or more meetings ought to be set apart during each visitation for the purpose. Let something freely, timely and inspiring be expected from the presiding elder, and the people will more eagerly watch for his visits. Mere routine work, however valuable in its place, takes from the office much of its savor, and deprives its incumbent of much of the confidence and respect which he would otherwise secure by faithfully endeavoring to meet all the demands of the hour. The churches need ideas, counsel and intelligent guidance, as well as stirring sermons from the presiding elder, and supplying these he appears, not as a pendulum, swinging from place to place, but, as a living, active, sympathizing, helpful brother, to be regarded with reverence and supported with cheerfulness.

Knoxville, Tenn.

For the SOUTHWESTERN.

African Methodist Episcopal Zion Church.

The Louisiana African Methodist Episcopal Zion Church Annual Conference, was held at Pontchatoula, La., commencing Jan. 15th, 1885; Bit., Rev., Bishop T. H. Lomax presiding, L. W. Oldfield secretary. Twenty-six members were present during the session of conference. The opening sermon was preached Wednesday evening, by Rev. L. W. Oldfield. The business sessions were pleasant. The character of the following members was passed: James Allen, A. Tarker, L. W. Oldfield, A. Washington, William Freeman, Isom Nichols, A. Scott, H. W. Barnett, W. D. Lee, R. Wilson, J. P. Wesley, C. Donahoo, B. Washington, Henry Glass, Joseph Seals, William Snowden, Henry Holmes, A. James, A. Vincent, C. F, Gnwtro, J. H. Ange, J. T. Pool, H. C. McNeal, J. Pitts, F. P. Loney.

A. Vincent was elected to deacon's orders, and A. James to elder's orders. C. F. Guwtro, was continued in his studies another year; Solomon Johnston, Henry Jennings, H. Y. Jones, Ezekiel Leonard, B. Pitts and Henry Johnson, were located. Sandy Thomas, J. W. Brooks, C. J. Murphy, B. Ewing were suspended. J. N. Davis withdrew from the connection. J. Cummings died during the year. On Saturday, Judge Akers, of Pontchatoula, was introduced to the conference and made a short address.

On Monday, Rev. G. P. Sullivan, representing the SOUTHWESTERN CHRISTIAN ADVOCATE of New Orleans, was present and presented the claims of that paper, also making a short address on education.

The Sabbath services were interesting, Bishop Lomax preaching in the afternoon. The Bishop is a fine speaker and preached an earnest sermon, full of the Gospel and power. This conference is weak but a spirit of perseverance was manifest and a determination to press on the work. We enjoyed the hospitality of Judge William Akers and were most pleasantly entertained. G. P. S.

For the SOUTHWESTERN

Sermon Sketches.

Subject: Praise and Thanksgiving.

REV. H. M. MANSON.

Text—Psalm 69, 30: "I will praise the name of God with a song and will magnify him with thanksgiving, 28-2.

1. "The Lord is my strength and my shield, my heart trusteth in him, and I am helped, therefore my heart greatly rejoices and with a song will I praise him; XC Psalm. It is a good thing to give thanks unto the Lord, and to sing praise unto thy name."

2. We are exhorted to praise God for making us, in the 139th Psalm, 140: "I will praise *thee* for I am fearfully and wonderfully made."

3. Praise him for his works, 147; Marvelous are thy works. Then "sing unto the Lord with thanksgiving."

4. For his judgment, Isiah xxv, 1, O Lord, thou art my God. I will exhalt thee, I will praise thy name, for thou hath done wonderful things.

5. We should thank him for our Christian government, and pray for the continuance of it.

6. And the last but not the least, 1 Cor. ix, 15.

Thanks be unto God for the unspeakable gift of his Son.

1. It was a good gift.
2. A perfect gift.
3. An unspeakable gift; Col. 3, 17; And whatsoever you do in deed or word, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Rev. Marshall W. Taylor, D. D, Editor of the SOUTHWESTERN pays us a handsome compliment in a recent issue, and also states that that he was offered a place on the programme of exercises at the Centennial Conference, but could not attend. The explanation comes in good time, for we did think hard of the apparent slight, and we are very proud of our colored Editor in the Methodist Episcopal Church, *Delaware Conference Standard.* That is correct.

Louisiana Conference.

DEAR DR. TAYLOR—Please announce through the columns of your valuable paper the following assignments for the members, of the conference:

Bishop W. F. Mallalieu and son, with Mr. J. B. Holms.
E. Williams and S. Duncan, at Miss M. Turnbull.
A. E. P. Albert, J. F. Marshall and M. Dale, at Miss M. Murphy.
J. W. Hudson and J. Qualls, at Daniel Thomas.
W. P. Forest and N. Burton, at Hester Williams.
S. Priestly and M. J. Dyer, at Anna Douglass.
S. Davage and T. P. Jackson, at Maria Andrews.
Wm. Davis and R. C. Barrows, at Jackson and Brent.
A. J. Ford and M. C. B. Masson, at Miss Henrietta Johnson.
Z. T. Gayden and George Lacy, at Sister Vinna Porter.
S. E. H. Morant and J. W. Hilton, at Emma Neal.
Hampton James, at Margaret Andrews.
R. J. Thomas and A. Moore, at Ellen Henderson.
Wm. Smith and M. Fairfax, at Ephraim Gee.
Dr. Godman and W. S. Fitch, at Mrs. M. Curry.
Charles Monroe and Alex Spears, at Vinna Spears.
Charles Shallowhorne and R. Anderson, at Amanda Murry.
E. Lyons and V. Chapman, at Anna Smith.
A. Rose and Wm. Murell, at Louisa Kinchen.
J. G. Rodgers, at Patsy Hayes.
Cortez Thompson, at Stephen Brazile.
E. Clark and C. D. C. Bryant, at Warren Given.
T. J. Johnson and Washington Brooks, at Ann James.
Rev Joseph C. Hartzell, with Mr. L. Kretz.
Wm. Hard, at Edie Hardy.
John Sparks, at Elizabeth Trimm.
C. Taylor and C. Kershaw, at Green Woodard.
John Lee and Joseph Johnson, at Ellen Robinson.
Allen Luster and Simon Evens, at Rosa Jones.
C. H. Claiborne and H. C. Armston, at Ann Sterling.
Thomas McCary and J. W. Lewis, at Robert Kennedy.
Willis Carr, G. A. Payne and F. Walker, at Malinda Johnson.
Prince King and H. T. B. Abott, at Bidy Moore.
T. G. Montgomery, at his sister.
George W. Wells and Geo. Washington, at Randall Winfield.
Sanders Carroll and S. R. Hason, at Rosine Houston.
Robert Butler and S. S. Wright, at Alex Varise.
Joseph Pattison, David Shelby and J. Fopp, at Rachel Johnson.
Frank Harvey and Horace Wallace Mannel Tapler.
Simms Williams and Moses Franklin at home.
S. Strode, Ed. Fields and C. Duplessis, at Agnes Phillip.
J. Franklin, H. J. Wright and R Thompson, at Mr. F. Delany, W. Baton Rouge.
Jules Auguste, Braxton Bolden and A. Branch, at Sims Jones.
Henry Johnson and N. Randolph, Mrs. Rutledge.
Abraham Hilton and J. H. Rylander, at Malvina Francis.
Stephen Green, at St. Luke Cook.
J. H. Pierre and Austin Jones, at Phoebe Wade.
Charles Barnes and A. E. Harrison, at Francis Forrest.
T. Larkin and M. Nelson, at Katy Watson.
P. F. Robinson and Frank Bowers, Mrs. Ricar, west B. R.
Charles Crockett, at M. Harris.
Rev. P. B. McDonald and Henry Richardson, at Missouri Fendler.
Richard Coleman, at Olly Johnson.
L. P. Cushman, at E. Burrow.
Dr. Marshall W. Taylor, guest of Presiding Elder P. Landry.
F. T. Chinn, pastor in charge Wesley Chapel, Baton Rouge, La.
Peirre Landry, presiding elder, Baton Rouge district.

Committee on arrangements: Stelien Brazile, Green Woodward, Alex Varise, Warren Grimen, Manuel Tapler, Richard Williams, Solomon W. Kinchen, Robert Kennedy, Albert Martin, Mike Winfield and David Patton.

F. T. CHINN, Chairman.
WM. DUPLESSIS, Sec'y.

Calendar of Dates in Methodist History.—January.

1. Meetings with the blacks forbidden by the city authorities in Charleston, South Carolina, 1805.
2. Richard Boardman embarked for America, 1774.
3. Bishop Gilbert Haven died, 1880.
4. Rev. Alfred Cookman born, 1828. Bishop Warren born, 1831.
5. Memorial services for Bishop Gilbert Haven, by New York Preacher's Meeting, 1880.
6. Dr. Charles Elliott died, 1869.
7. Bishop Hedding born, 1780.
8. Richard Watson died, 1833.
9. Dr. Noah Levings died, 1849. J. H. Messmore elected president North India Conference, 1878.
10. Dr. Silas Comfort died, 1869, aged 59.
11. Rev. Jonathan Crowther died, 1856.
12. National Association of Local Preachers incorporated, 1883.
13. C. W. Drees, missionary, arrived in Puebla, Mexico, 1875.
14. Bishop Kavanaugh born, 1802. C. W. Judd elected president of North India Conference, 1869.
15. Annual meeting of New York City Church Extension and Missionary Society, 1882.
16. Dr. J. H. Rigg born, 1821.
17. Bishop Foss born, 1834.
18. Methodist Episcopal School opened at Khairabad, India, 1862.
19. Dr. Abel Stevens born, 1815.
20. Susana Wesley born, 1669. Bishop Kingsley presided at India, Conference, (last official work), 1870.
21. First love feast in Brazil, sixty persons present, 1883.
22. John Wesley Bond, Bishop Asbury's traveling companion, died, 1819.
23. Grace Murray born, 1715.
24. Rev. Samuel Dunn died, 1782.
25. Dr. Benson, author of Commentary, born, 1784.
26. Cokesbury College incorporated, 1714.
27. Bishop Harris brought William Taylor's South India work into union with the Methodist Episcopal Church, 1873.
28. Northwestern University chartered 1851.
29. Bishop Richardson born, 1791. Bishop Capers died, 155.
30. Bishop Roberts, of Liberia died, 1875.
31. Rev. John Summerfield born, 1798. J. S. Payne ex-president of Liberia died, 1882.

MISSIONS AND THE WAR—The effects of the war on mission work in China are different in different places. It has not effected Foochow unfavorably, but in the other parts of the Empire it has wrought disaster. In both the Southern part of the province in which Foochow is situated and in that still farther South the Christians have been persecuted severely. About Canton several chapels have been destroyed and a very bitter feeling exists against the Christians. They are called by their heathen neighbors the "hands and feet" of the French, and are subjected to the most painful trials. The Mandarins do nothing to protect them: In Foochow, the colporteur of the American Bible Society, who daily sold Scriptures by the score before the war began, now sells them by the hundred. A growing desire is being felt to know the contents of this foreign Bible.

From the Districts.

Columbus District—West Texas Conference.

P. M. Carmicheal, presiding elder, writes: "It has been sometime since I have written to your paper concerning my district, and I thought a few words about it just before going to conference would not be out of place. I finished up the third round on the district Sept. 13-14 at Bro. P. Gate's work, on the Columbus circuit, and began the fourth at Columbus on the 17th, which was in connection with the district conference. The quarter passed off nicely, with nearly all the brethren present. Next morning (the 18th) the district conference convened with a full attendance of the district conference members. There were two things about the district conference that I enjoyed much, and that was the model Sunday-school conducted by Dr. N. H. Middleton, and his lecture on the condition of the Negro and the pulpit, notwithstanding the brethren all had their essays and sermons well prepared. Sept. 27th and 28th I was with Bro. E. Cogswell, on the Alleyton work. Here we found Bro. Cogswell and his people striving through the hard times, trying to pay off the debt that hung over the parsonage. Bro. Cogswell, I think, felt better after we left than he did when we came. From here went to Oakland, where, on the 4th and 5th of October, we held Bro. E. E. Cooper's quarter. Bro. Cooper and his people were in fine spirits, and seemed confident of raising all the benevolent money, as did Bros. Davis and Cogswell. The following Tuesday and Wednesday nights we were on the Boxville work. Bro. R. H. Ponton was sick, and did not meet us; however, we held the quarter. On this circuit there will be two new church houses built this year. On the 11th and 12th we were at Flatonia, where we found Bro. Jas. Browley and one or two of the brethren preparing for a supper, the proceeds of which were to pay off the pastor's salary. Times looked a little dry and dull, but, after all, we had a nice time. On the 18th and 19th we were at Peach Creek, with Bro. L. Carper. We found Bro. Carper some what ill, but he was able to attend the quarter. Bro. Carper and the brethren had done a little better than Bro. Jas. Browely at Flatonia. He had raised some of his benevolent money. There was some dissatisfaction but everything passed off nicely, and the next Saturday and Sunday we were at Luling, where we found Bro. Reed, who, though suffering with his throat, was standing firm at his post, trying to raise all the money he could for the new church house. We held the quarter, and on Sunday I tried to preach as best I could. The collection of the forenoon was given to the writer, and that of the afternoon to the new house. The day's collection resulted in the sum of $130.25—$114 for the new edifice, and $16.25 for the writer. I think that in a few months these struggling people will have a $2000 church to meet in. The trustees let the contract for $1,885 before I left. I found, also, that Bro. Reed had raised nearly all his benevolent money, though he was very poorly paid himself. We had an old hull of a house at Luling that we held service in, but we had the misfortune to have it burned down and had it not been that the Congregationalists were good enough to let us have the use of theirs we would have had no place to meet; but the Lord will bless us with a church soon. Nov. 1st and 2nd found me at Lockhart, where I held a real business-like quarterly conference; everything was not done to suit the feelings of all, but, I think, was done for the best. Anyhow, we left every one feeling better, as their actions expressed. Bro. Harris had all his money raised; God bless Bro. Harris and his people for their faithfulness. The next place was Weimar. Here we found a new house of worship nearly finished but so we could hold services in it. It is a nice house, and, though small, it will do our people here for some time. Bro. Banks and the brethren deserve great credit for the work done here. They had, with the aid of $100, built a house according to plan No. 1, and raited all their benevolent money, though Bro. Banks has got very little himself. The Lord is certainly with these Methodist preachers who live almost on nothing all the year. But I need not stop here to speak of that, time has long since proven the same. God bless the Weimar circuit. We will complete two more houses on this circuit this year. We went from there to the Ellinger and Toland work, where, on the 15th and 16th, we met Bro. Chase and a few of the brethren. Some of the brethren are very slow on this work. However, they had raised within $11 of the benevolent money, and promised to get it before conference. I will not be able this round to reach Caney, but I hear they are moving on nicely. Bro. Hall has got another church lot, and intends building, and he will bring all his benevolent money to the conference. I got Bro. E. Cogswell to go to Wharton for me. After the death of Bro. Jack Ceasar I appointed a local preacher to that work, and Bro. Cogswell tells me they are doing finely down there and will raise all the benevolent money. I did not hold Bro. Jarmon's quarter at Industry, but Bro. P. Gates held it for me. They had not raised all their money, but were in hopes. I now leave for Columbus circuit, where I expect to meet Bro. P. Gates and his people. I learned from Bro. Gates that he raised all his benevolent money. I think that we will come to conference with all our assessments, and that our district will be the banner district this year of the West Texas Conference. We are now preparing to meet Bishop Mallalieu and Dr. A. H. Gillett, in a centennial congress for our district, in which we expect a grand time. Pray for us."

Columbus, Texas.

Columbus West Texas Conference.

Rev. P. M. Carmichael, presiding elder, writes: "I expect you will be surprised to hear from the Columbus district, so long as it is after conference, but the continued illness of a part of family has caused the delay of this writing. I cannot say much more for my district than I have already said. According to the minutes of the year 1882, there was 1924 full members; and in 1883, the minutes showed about the same; in 1884, instead of there being 1924 members, there was only 1564 full members. The mistakes occur from chance in appointments on the districts, and the secretaries take the minutes of the previous year, and draw the appointments from it and therefore fill up and make up the minutes of the present, instead of using the preacher's blanks; and if there are not reports from a certain appointment they should fill up that appointment with figures of last. This is the way so many mistakes occur in our annual minutes.

The Columbus district for 1884, show 15 appointments, with 21 Sunday-schools, with 1375 scholars of all ages and has an average of five officers, making 105 officers and teachers. There has been an increase in Sunday-schools of four; of scholars 122; in officers five; in membership, 219; there being 1564 on the district at the beginning of the year, and 1783 at the end. There is an increase in probationers of 140, there being 124 at the beginning of the year, and 264 at the end. There has been a wonderful increase in the benevolent collections. I was asked to raise $443 for all purposes. There was reported at conference $356.75, but there was $17.35 that I have the receipt for, that was raised for education which was not reported at conference that will make an aggregate of $374.80 for the Columbus district. Hurrah for Columbus district! She is the banner district of West Texas Conference for raising money, to say nothing of the distance she is ahead in building churches. Elder Madison may tell his preachers to follow but not to lead as they are already behind. I am glad to have Bros. E. Henderson and W. H. Moesby on the Columbus district, but I could have kept the same men and lead this year. Brethren let this report inspire you to do more. Don't be idle, "let him that thinks he stand take heed, lest he fall," Set to work, be faithful and we'll come out at Austin next-year bearing the flag. *We are $465 ahead.*

Letters from the Pastors.

W. Hopewell, Boyds, Harrison county, Kentucky, writes: "I am in the field of the Lord and I find in His Word, the 25th chapter of Matthew and 20th verse 'Go, I am with you always, even unto the end of the world.' I have been here at Mt. Pleasant Methodist Episcopal Church three years, and when I was appointed to this charge by Bishop R. S. Foster, I found an old log church almost decayed, and unsafe to hold service in, so I went to work with my brothers and sisters putting our wits to gether until we raised enough money with what the Church Extension board donated to us. March 25th, 1884, the old church was blown down by a cyclone, also the parsonage and destroyed all I possessed, with a great many of our members houses; but we put our trust in the Lord and went to work, and now we have a splendid church up and finished all but plastering and painting the seats. The times are hard with me and our financial condition on this work is low, but the church is spiritually alive. The Lord blessed us when we had our protracted meeting with twenty four conversions. Our Sunday-school at present is in a good condition, fifteen of the conversions were in the Sunday-school. There has been fifteen received into full membership this conference year, excluded four, eight have died, also fourteen children have died, and five remain on probation; received by letter two, dismissed by letter two. Full members males, 17; females, 30. Financial report for the year $577.52. We solicit the prayers of the conference."

Rev. George W. Baber, pastor of the Methodist Episcopal Church Ozan, Arkansas, writes: "I wish to make a few statements through the SOUTHWESTERN. Our fourth quarterly conference convened at Wiley Chapel, Rev. G. B. Donnelley in the chair. We had a glorious love feast on Sunday and the elder preached one of his best sermons, and we paid him $7.70 of his claim. The weather was bad and the people could not get out. Our people here want the Annual Conference here at Wiley Chapel. If we are in the woods we are able to take care of the conference. The church is about a mile from the depot. We wish the conference here that our people may see our beloved Bishop. I hope dear Doctor you will help me in this matter, and every brother of the Annual Conference, that we may have the conference here. Now Mr. Editor, I hope you will not throw this letter in the waste basket but give it space in your columns."

Rev. H. W. Tate, Springfield, Ohio, writes: "My charge is still in a prosperous condition temporally and spiritually. We began our protracted meeting November 23d, and continued four weeks with unabated religions interest, sinners were converted, backsliders reclaimed and the church much revived. Our meetings were well attended, and the spiritual interest increased daily. Eight were converted, eleven were at the altar, thirteen united with the Church, four were baptized. These are the ministers and local preachers who rendered acceptable service, Revs. A. B. Leonard, D. D., of the Central Methodist Episcopal Church; J. W. McAdoo, supernumerary of our conference; W. H. Brown, of 12th street Methodist Episcopal Church, Portsmouth, Ohio. Each preached one or more sermons. Local preachers, S. T. Jackson, Eben Jackson, James Justice and O. S. Hoffman, of Wittenburg College. This was a profitable season to all of us, and our faith in God was greatly strengthened. The meeting closed with the fourth quarterly meeting at which Rev. J. Courtney, presiding elder, was present and preached interestingly and acceptably morning and night to full congregations. Eighty-seven commnnded, and the love-feast was held Monday night following. A general good time prevailed. The quarterly collections amonnted to $38.29. On Tuesday December 23d, we held our Centennial service, and Presiding Elder Courtney delivered an animated address on "Centennial Thourghts on Methodism." The pastor read a condensed history of "Wiley Chapel Methodist Episcopal Church," and Rev. W. C. Echols added some appropriate remarks. A collection for the educational work in the South was taken after the addresses. We were pleased to learn that our beloved Bishop I. W. Wiley was to have held the ensuing session of our Annual Conference, and had already secnred a comfortable home for him when the painful intelligence of his unexpected death came to our ears. This news created general sadness to us all. The memorial service of him was largely attended and was a solemn occasion. Bishop Wiley had a warm place in the hearts of our colored Methodism here. Through the SOUTHWESTERN we have learned that Bishop Thomas Bowman will now hold our conference. The prospect to entertain the next conference looks quite encouraging and it will be a welcomed body to our city by Wiley Chapel's congregation. The SOUTHWESTERN is loved more and more up here and is doing good among our people. I am urging all to subscribe. Some of my subscribers are members of other denominations. Enclosed fined a list of 13 subscribers for this year. my charge has raised the following sums up to date, this year. Trustees income, $459.07; Sunday-school income, $33.77; paid on parsonage furniture, $12; raised and paid on benevolence, $24.66; Bishops, $5; conference claims, $2; donated to ministers, $6.64; stewards receipts for pastor, $313.10; paid presiding elder, 72; total $933.24. Last year our financial income for all purposes was $1,600. The "dull times" here this year has greatly retarded the church in financial success, but under the pressing hard times we think we have done well. There have been 27 accessions during the year."

Rev. Felix Ross, North Middleton, Ky., writes: "I have had a good time this far in my meetings. At Greenrick, there were 38 conversions, and at this point 48. The Church is in a good condition. Pray for me that I may grow in grace."

Rev. J. Snell, Pastor of Mount Vernon Church, Houston, Texas, writes. "I entered upon my work on the 6th of Dec., I preached on the 7th, and we had a good time. The Sunday-school was one of the greatest I have ever found before. Bro. Lewis Nicholson is our superintendent, Sisters Polk, and Simpson are the teachers. We have raised $17.20 as our Centennial jubilee collection. The sisters in this charge are determined workers. The Lord give me grace in the sight of these people this year."

Letters From the Laity.

M. A. Hobson, Esq., Sunday-school superintendent, writes: "Doubtless your paper will contain something concerning the Centennial Jubilee at other places and we wish to be known as having observed the same on the day set apart by our church. At our morning session we used in a general rehearsal of our prepared Centennial programme, preparatory to evening session, 3, p. m., at which time was assembled the Church and Sunday-school. At the close of our services addresses were made by Rev. J. Campbell and Prof. J. H. Brooks, touching the purpose of the Centennial contributions. Better times never prevailed and will not soon be passed from notice. The amount raised will be furnished for publication by our beloved pastor, which sum we feel safe in saying will not be less than $40."

Miss Addie H. Williams, Houston Seminary, writes: "We have been reading the SOUTHWESTERN to day; as our teacher is very anxious to get the scholars in the habit of reading, we thought it would be good to adapt such a paper as the SOUTHWESTERN, which is suitable to our wants. It teaches us to obey the laws of our God, and the laws of health. We read to-day "Greeting and Retrospects," on page four the issue of January 1st. I think the advice given to our young men concerning professions and trades is just the thing needed among our people, for it is all that. I hope you will bring them up where they ought to be. I hope you will continue to impress these important facts on the minds of our young people for it is through them that we expect to be represented. With our best wishes for your success in all good efforts."

For the SOUTHWESTERN.

Methodism in Troy, Ohio

BY REV. W. W. HESTON.

There are three colored Churches here, Methodist Episcopal, African Methodist Episcopal and Baptist. The first is, and the others are not paid for. The African Methodist Episcopal Church is in a situation every way inferior to the locality of our church, its loss in eligibility of position is made up in impudence. Pastor and people manage to keep up the old cry of slave church, under the white people, white Bishop, and so on. Even if slaves, our people have the advantage of theirs in this, that we change masters annually, while the same task-master come yearly to them. The old colored people used to prefer a white master with power to a black driver with limited orders. So do we. Do the white Bishops of the Methodist Episcopal Church prevent the three colored Methodist denominations from uniting? It is pride, desire for office and love of money in the leaders which prevents union among them, not color. Their talk is only the cry of the flying thief to divert attention from himself. Why do these independent colored churches keep their members constantly seeking donations from these same white people whom they censure us for living in church-fellowship with? Where does Wilberforce get its means of support, and whence originally came the institution itself but from our white people? Ask Dr. Rust or Bishop Wayman about it. Take out the contributions of the white people, and very little of the property of the African Methodist Episcopal Church will remain, and that little will be more than covered with liabilities to these much-abused white people. The members of the Methodist Episcopal Church are free, but loyal. Now and then one of the members of these other churches comes to us in sheep's clothing, but in a little while we find the claws of the wolf sticking out, as in the case of H. W. Chase, in 1880. We prefer such leaders as Dr. Taylor, under whom we look for nothing but success and better relations with our members of all colors. It is a hard case when a church must hold its membership by distributing falsehood against a sister church. What will they do when the stock of falsehood is exhausted or the people can no longer be duped? The Methodist Episcopal Church can exist without either such methods or people as need to be retained by the use of them. The revival of the worn-out fabrication about the churches belonging to the Bishops of the Methodist Episcopal Church gains credence in the mind of some very young converts to the African Methodist Episcopal faith, but they will learn the truth when it will answer their purpose as well as an untruth. A Mr. Henderson was proposed to debate these questions with me but I was too busy to accommodate him. It has been shown that white and colored people worship together in many of our churches in the North. There is no independence where there is constant begging. "Behold how good it is for brethren to dwell together in unity."

Day of Prayer for Colleges.

Encouragements to prayer for students by the inter-collegiate, athletic activity of students, we often hear and read much. It is pleasant to know that there is a corresponding activity on the part of Christian students for the spiritual benefit of one another and of their comrades. Through the college department of the International (Y. M. C. A.) Committee, we learn that there are now one hundred and eighty one Young Men's Christian Associations in as many colleges. There are thirty-seven thousand students in these colleges, one third of whom are professing Christians; the majority of the latter being members of the Young Men's Christian Association. During the past year at the various State and college conventions some two thousand students have met in groups of from fifty to a hundred or more, have taken counsel about the Christian work they were doing for their fellows in college, have received stimulus from each other, and in answer to united prayers, and have gone back to be a blessing to their fellow students, specially to the twenty-five thousand who in these colleges were unconverted at the beginning of the year. In response to their prayers and efforts, seventeen hundred of the students professed conversion before the end of last year. Very many of them are now at work with their older Christian fellow students to make this year the most fruitful one spiritually, ever known in the history of American colleges. It is interesting to know that all these associations conduct meetings for prayer, and more than half of them have meetings or classes for in Bible study. Eighty-six maintain meetings for the promotion of interest in foreign mission work. One hundred and seven observed the day of prayer for colleges, and we hope a much greater number will do so the present year. We believe this whole volunteer inter-collegiate Christian movement is in direct answer to the prayers that have been offered on this day of prayer. Two thousand one hundred and nineteen of these Christian students are candidates for the ministry and of these candidates, eighty-three have been converted since entering college, and twenty-five during the last college year. Eighty-one report that they were influenced in their decision by the work of college associations. One hundred and eighty-two intended to be foreign missionaries, seven of these having been converted since entering college, and twenty six report that they were led to decide upon the foreign field by the missionary interest awakened in the meetings of the association. We are glad to add that if any pastor or any other of our readers interested in holding meetings for prayer on this day would like more information on this subject it will be cheerfully sent them from the office of the International Committee of Young Men's Christian Associations, Y. M. C. A. Building, corner 23d street and 4th avenue, New York City.

"The truth in masquerade" is Byron's term for a lie. But it is the truth, and no masquerade, that Dr. Bull's Cough Syrup cures coughs and colds, and so prevents worse evils, that may end in death. No cure so speedy.

Canada is working vigorously for Dominion prohibition; the Scott act being the stepping-stone to that end.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

For the SOUTHWESTERN.

Central Alabama Conference.

BY REV. W. H. NELSON.

The Central Alabama Conference, contains within its bounds the Marion, Huntsville, Ashville and Dadeville Districts, bounded as per the Discipline, being one of our lately organized Southern conferences, deserves, as one of the members of that great body of over one hundred annual conferences of the M. E. Church, some notice and words of commendation and praise. We do not claim that it deserves all the praise any other deserves, even in proportional consideration, or all that we may think; yet it fully merits a consideration. It is not one of those conferences that has had much real attention given it by the Church, as some others. Seldom does it have General Conference officers visit it, and very seldom our Sunday school workers. It has not a Clark University nor a Central Tennessee College over which to boast and feel proud, located within its bounds; and but very little attention has ever been given it in the way of educating its ministers and the laity at large. This we do not feel to be, at all right, when in some States, besides the universities, there are several grammar schools. We could make out very well in this State without a university, as we are doing, being so centrally located, but taking into consideration the thousands of ignorant people who cannot possibly get to our central universities but must be educated or always prove dangerous citizens, the Church ought—yes, thrice I repeat the Church ought—to give us one or two more grammar schools or seminaries in Alabama. It is true it has one normal school, carried on by the Freedmen's Aid Society, situated at Huntsville, Ala., and this school is at present doing excellent work under the accomplished Mrs. M. Baines and other associate teachers. Notwithstanding, this school might have all the while done much more for the Central Alabama Conference at large than what it has, (for it has done the conference, strictly speaking, very little good) but it was, in our judgment, unwisely located which consequently has rendered it inaccessible very largely. Aside from this school and place, the Church has done scarcely nothing in this State to better the intellectual condition of the people. But returning more directly to the conference, as a whole, we would first speak of its organization, second, of its progress and work during eight years; third the present condition of the conference; fourth, the future outlook.

II—

It is to be remembered, however, that the Central Alabama Conference, once formed a part of what was called and still is known as the Alabama Conference. But with the other [illegible] the colored and white [illegible] were in huddles to [illegible] And in the fall of 1870, on early Oct. 23rd, after the General Conference, the colored members found themselves, under Bishop Scott, organized into what was known as the Central Alabama Conference. This title, however, the brethren assumed manfully and have worn gracefully ever since. This separation, though, did do good in one particular if in no other. For when this conference was organized on Thursday morning under that sainted man, Bishop [illegible] there could not be seen what [illegible] be seen—a number of [illegible] mostly young men, rather than was to [illegible] of very old men [illegible] taken [illegible] and [illegible] know- [illegible] this state, [illegible] the pale faces and those of the [illegible] Church [illegible] However, there [illegible] assisted the [illegible] gentlemen, [illegible] this limited weakness [illegible] tly when the Bishop had to [illegible] peatedly "Brethren you are [illegible] a conference of your own and to yourselves; therefore, you must get up and act when the work of the conference lies before you. It may on a moment's reflection, be seen why these good brethren were so slow to act; for first, they mostly were untrained and secondly, they had the white men to do the greater portion of the talk before while now it all is upon them. Though this state of affairs was seen then it is to my mind now great and marvelous, that these things no longer exist. Very soon this conference ran up to manhood over all backwardness in speech. It was astonishing even in that first conference to see the latent power of speech brought out although it was not very logical, grammatical, nor pointed. Yet, it was speech. One could not help feeling tickled to hear some brother address the chair, "Mr. Bookkup" or rising and addressing no one say "I move if I can obtain a second" or even make a motion sitting down. But so much for organization and first session. *Second*, during these eight or nine years this conference has been met with and presided over by Bishops Scott, Harris, Wiley, Simpson, Bowman, Andrews, Foster, Walden, and Foss. Of course some have been here more than once making out the eight or nine sessions. Bishops Andrews, Harris, and Dr. Walden, (now bishop) all spoke on their return the second and third times, of marked improvements in all the conference workings. The last session was repeatedly praised by Bishop Walden. Since organized Revs. Lakin, Lonis, Franklin, Nelson and McCauley, have presided. This conference has never been reinforced much by transferes from other conferences, but the doors through the pastors and elders have always been open to worthy and intelligent young men. We have all the old men, and uneducated (such as we have), that we need, and I was about to say some to spare. At no conference meeting has there been seen a decrease in the laity. Every year the statistics show an increase which has run from three thousand at first up to seven thousand in spite of all the emigration, and losses by death, withdrawals etc. The conference roll has grown from twenty-five up to nearly sixty. Steadily the work grows on, and has settled itself in nearly every prominent town, and through the country generally.

Third, Just now is to be seen a body of men in that conference who, for looks, (and looks has much to do with a Methodist preacher) for moral ideas, for intelligence and discipline in Methodistic economy, taking all things into consideration, are not to be surpassed by a single Southern conference. While the Church has not done much for education in this State, yet, this conference has drawn on such institutions as Clark University, the Central Tennessee College and from these got intelligent aid in numbers a half dozan young, sprightly, and consecrated men who, are enthusiastic, and willing to spend, and be spent in the service of the Master. Some of these young men have done more than taken a course in theology; they, on the other hand have taken the classics, and they, all, report good revivals and church work. This last session in November brings to us four young active, and vigorous men, viz.: Rev. J. J. Holland, A. M., B. D., Rev. A. N. Jackson, Rev. M. McKinney and Rev. A. W. White, respectively of the Lexington, Louisiana and two of the South Kansas conferences; these are now stationed with us, all except one, and since two have been tried one year, we have knowledge of them and the others are highly recommended.

Brethren, welcome among us for our God is your God, and your faith is ours. This conference stands in proportion to its membership [illegible] on a level with others in our [illegible] financial schemes. The business like manner of the conference at the last session in disposing of and proposing questions, received the good words of that highly cultured parliamentarian, Bishop Walden. This conference has always stood very firmly and at present stands firmly on moral questions. A very few cases have come up before it, but whenever they do, they generally come ont the little end of the horn. From time to time, this conference has opposed in every form the use of tobacco, wines, whiskies, the desecration of the Sabbath in excursion rides and have passed very strong resolntions against their patronage any way or at any time. The bar of admission has been raised from time to time, so that candidates coming for entrance are required to be free from all the above named four habits, and to be mentally strong. Already this conference has away in Clark University or soon will have in all, four of its members who are preparing themselves for the work of preaching the Gospel whereunto they are called.

Fourth, this outlook, judging from the present and past, we can but say is flattering and encouraging to all. It is really encouraging to see the coming forth class of young men, whose works are destined by God's grace to be heroic in the saving cause of Christ, and in the alleviating suffering humanity. It is encouraging to have had a bright class of young men enter on probation, the conference at its last session. It is enconraging to see what grounds this conference takes on issnes of right and wrong. Very soon with the present class of men now on deck, and the incoming regiment, this, the Central Alabama Conference will be worthy of its collocation at the alphabetical head of the entire course of annual conferences of the Methodist Episcopal Church. Amen!

Marion, Alabama.

For the SOUTHWESTER

What We Saw By the Way.

BY REV. WILLIS H. JACKSON.

Leaving Brenham on the 8th, on the 2:05 p. m. train, en route for the Second District Conference, Navasota district, we were soon landed at Hempstead, where we spent many of our boyhood days. At 9:40 we boarded the H. T. C. R. R. which soon landed us at Bryan, a distance of 48 miles. I spent one happy day and night with my father, Rev. B. Taylor is pastor. I preached for him. Leaving here we arrived at Hearne at 12 30 p. m. on the night of the 9th. Rev. W. H. Hamilton is pastor, and ever ready to accommodate every member of the conference. This is a new work but speaks well for its pastor. Rev. W. B. Pullam, presiding elder in the chair. Conference proceeded to business, which was transacted with creditability. Adjurned Sunday night. We boarded the 8:10 train on the I. & G. N. R. R. in company with Elder S. Gates, presiding elder of Waco district, and Jesse Dawson, of Brenham. We were soon at Malno Junction, and called on Rev. Samuel L. Klaxston, an old superannuated minister of the Texas conference. He talked of many of his past labors which were fresh in his mind, but he has lost much of his Methodist faith and treatment of a brother, especially of a colored brother. At 11:20 we boarded a train on the G. C. & Santa Fe R. R. The many things we saw by the way, which seemed so horrible was 100 State convicts at work on this road, part of them were white and part colored. A Mexican broke ranks just then, and the guards guns failing to discharge their contents, he escaped. After a somewhat weary ride we arrived home safely. Pray for me."

America's Pride.

True American men and women by reason of their strong constitution, beautiful forgal rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

The Voice has an open letter to Mr. Chaffee, of the Republican National Committee, pointed questions to that gentleman concerning the alleged corruption of Mr. St. John. Will be reply.

The M. E. Church.

Action of the Centennial Conference on the Oxford League.

A committe was raised by the Conference, on the Oxford League, consisting of Dr. J. H. Vincent, (chairman,) Dr. M. C. Briggs, Lieutenant Governor G. D. Shands, Rev. H. A. Monroe, Judge J. W. F. White, Rev. Dr. C. B. Galloway, Rev. C. S. Smith, Rev. J. H. Anderson, and Rev. F. M. Hamilton.

This committee's report was adopted, as follows, with a slight amendment as noted below:

The Oxford League has for its objects:

I. The commemoration of the meetings of certain students at Oxford, England, between 1729 and 1737, principally under the leadership of John and Charles Wesley, from which meetings were developed the great religious awakenings and revivals of the last century by which the doctrines and spirit of the apostolic Church were again given in their fullness to the world, and the power of the primitive Church once more established.

II. The furtherance of the fourfold objects of the original Oxford Club.

1. The more careful and devout study of the Holy Scriptnres.

2. The cultivation of a nobler and purer personal Christian character.

3. The study of the ancient* classics for literary culture.

4. The devising of methods for doing good to others.

The Oxford League will, in the fuller development of this scheme, encourage Methodist youth,

1.) To study the Holy Scriptures with a view to the promotion of personal piety.

2.) To become familiar with the biblical origin of the doctrines, spirit, and methods which characterize their own Church.

3.) To trace the presence and development of the Methodistic force in the Holy Catholic Church from the days of the apostles to the present time.

4.) To trace the origin of the modern evangelical and apostolic revival, known as Methodism—"Christianity in earnest"—in the rectory of Epworth, the halls of Oxford, and in the consecrated homes of the best English society; and to promote a just appreciation of the strength, scholarship, and dignity of the Methodistic movement.

5.) To promote personal consecration to practical work, carrying the Gospel in personal service to the most needy, and to the most degraded, to the godless poor and to the godless rich, reading to the bedridden and the blind, visiting the sick room, the hospital, and the prison, looking after new families comming into the community, and inviting children and adults to the Sunday-school and the public service, studying the various benevolences of the Church, and thus cultivating intelligent enthusiasm in the entire work of the Church.

6.) To promote intellectual training under the auspices of the Church among those who no longer attend school, and thus to develop a rational and refined Christian social life in which accomplished people may find inspiration, and people of limited opportunities be brought into gentle, ennobling, and sanctifying fellowships.

7.) To further these various ends by publication and circulation of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism.

1. The Oxford League may be adopted by the several branches of Methodism, each Church providing general plans and literature, through its own publishing houses and under its own authority.

2. The Oxford League may be organized in any individual church.

3. The pastor should be, ex officio, president, with an assistant who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

4. There may be three classes of members.

1.) Voluntary Readers, who need not belong to the Church, but who promise to do the required reading of the Initial Grade. These readers may attend the regular meetings of the League, but shall have no voice in its control.

2.) Registered Members, who shall be members or probationers of the Church, and who promise to do the required reading of the Initial Grade, and to attend the four regular meetings of the League each year. These members shall have a vote in the approval of the leader.

3.) Active Members, who, being full members of the Church, pledge themselves to do the required reading of the Initial and Second Grades, and to attend at least four regular and four special meetings of the League each year. All the busines of the Local League shall be in the hands of the active members.

5. Each branch of the great Methodist family, adopting the Oxford League, may appoint such courses of reading as the authorities of such Churches may approve, in Church history, general and denominational; in religious literature, biblical, devotional, and biographical; in benevolent work, missionary, temperance, etc.; in general literature, science, and art; and shall adopt such regulations concerning terms of membership, local control, reports, etc., as they may deem best.

*The conference directed that this word *ancient* to be changed to *Christian*. It is historically true, never heless, that the original Oxford Club did study the ancient classics.

About twenty-five years since Mason & Hamlin announced important improvements in reed instruments, then known as melodeons. So considerably were the changes and improvements that they claimed for their new instrument another and better name,—organ or cabinet organ,—by which it has since become universally known, and obtained wonderful usefulness and success; about 80,000 organs being now made in this country yearly, while American organs are largely exported to every civilized country.

The same company now offer to the public an improved Upright Piano, which they have been experimenting upon and testing for a number of years, and confidently claim present improvements of the greatest practical value. A distinguishing characteristic is that they entirely dispense with wood in holding the strings, which are secured by metal fastenings directly to the iron plate, so securing perfect vibration and more pure musical tones, with much greater durability. The changing conditions of wood, so objectionable in such a matter, are entirely avoided. The improvement certainly seems to be one of the greatest importance.—*Boston Traveller.*

Paquet, the agnostic, is dead. He was paralyzed while denying the doctrine of eternal punishment.

Miss Nellie Kent,

Wellington, Lorain county, O., writes. "Dr. S. B. HARTMAN & Co., Columbus, O.; Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuralgia of the face. I have been taking your PERUNA for one month. The neuralgia and catarrh is almost well, and the cough is much better. I like your PERUNA very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with a chronic catarrh which he first discovered six years ago. In succession he lost his smell, taste and hearing. The disease was so malignant that it not only attacked the softer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He suffered intense pain in the nose, from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman several months ago. He can now hear a watch eight inches from his right and six inches from his left ear. His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than Mr. Dupler. He said, "Why in the world was PERUNA not prescribed for me long ago?"

Cramps of the Stomach.

We have the privilege of reporting the following case. Those similarly affected can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time,) this lady had cramps, the most fearful, of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his PERUNA, the cramps and all bad feeling left her, and now for over a month has been entirely free from every symptom. A more thankful patient no doctor ever had.

Mr. Beetz, druggist, Charlestown, Kanawha Co., W. Va., writes: "PERUNA sells well here and gives good satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your PERUNA sells well and gives good satisfaction. I consider it a splendid medicine."

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This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not blacken the teeth, cause headache, or produce constipation—*other Iron medicines do.*

It enriches and purifies the blood, strengthens the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

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WANTS.

[Advertisements under this head, not to exceed five lines, will be inserted and kept one month for 50 cents, invariably in advance.]

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

LA HARPE STREET CHURCH—Rev. John Quaile, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 8 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 2; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. E. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sunday, preaching 11 a m., 3 p. m. 7 p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Hale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Lausel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class, first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings, Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Penn, two blocks above the last station. Rev M. C. B. Mason, Pastor. Services—Public worship at 11 a. m. 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

NEW ORLEANS UNIVERSITY A. F. Hoyt, M. A., Acting President 1428 St. Charles Street.

FIRST STREET—Rev. J. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—9 a m, prayer meeting, 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hadden, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday evening 8 p m. Thursday night class meeting. Preaching Wednesday evening 7 p m, and communion the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Racepark. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer-meeting, Thursday evening at 7:30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Miro streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a.m., 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m class at 5:30 p m; preaching Wednesday, and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

OUR CLUBBING LIST,

—1885—

Persons sending us *cash with their orders* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JAN. 29, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscriptions for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

Since our debut as editor it has been our duty to point out mistakes in quite a number of our exchanges We have been careful to look for corrections and have generally failed to find them. The *Methodist Advocate*, Chatannooga, *Christian Recorder* and *Delaware Conference Standard* are noble and notable exceptions to this rule, and the latter is especially commendable and praiseworthy for its prompt unquivocal, and brotherly actions in all things touching the SOUTHWESTERN. Bro. Munro is a jewel, and he would do honor in a much larger sphere than any he has yet occupied.

We regard Bishop Taylor's plans as in no sense chimerical. Whoever undertakes great things in Africa for Africa's sake may expect opposition. That disease has become chronic on two continents, and cannot be cured all at once. We are on the threshhold of great Methodist achievements in Africa. Liberia is to be chained to interior, and Central Africa by denominational bonds, and good results to both it and to our own country are to follow. Bishop Taylor thinks Christianity can go forth into Africa, trusting in Christ alone, and that so it can succeed there. It is well to try this plan. A great deal of money has been spent there and we have very little to show for it. *Pray for him.*

The New Orleans *Times Democrat*, of Jan. 22d, undertakes but signally fails in the attempt to answer Mr. George W. Cable's article in the January *Century*. Mr. Cable discussed the Negroes' case in equity, our confrere, discusses the Negroes' case in sociology, and there is no relevancy between the two cases. One rests upon the law of option or choice, the other upon statutory enactments. Whether purchasing a ticket for $1 should receive as much, use of the same kind from the seller as any purchaser of like amount, that is the case in equity. We now see, feel, and have too much of the sociology already. What does our neighbor say as to a little more of the equity between the blacks and whites of the South and the North?

The Methodist Year Book, edited by W. H. DePuy, D. D., LL.D., Phillips & Hunt, New York; Crauston & Stowe, Cincinnati. Price 25cts. Contains much valuable information, and general statistics of the Methodist Episcopal Church, which will be of interest, not only to Methodists, but to the reading public generally. Dr. DePuy has had the courage to refer to our colored work at page 57, of the Year Book, if he had only cut [illegible] table showing all [illegible] in the [illegible] would have [illegible] number [illegible] a gain of [illegible] the [illegible], [illegible] this Year [illegible] in the [illegible] and the Year [illegible].

Negro Literature.

It is astonishing how rapidly this class of literature is increasing, and what a volume of it has already accumulated in the book market since freedom. Besides what is in type we know that many a pigeon hole is now crammed with manuscripts only awaiting the time when brain and pocket shall be able to back each other. It must be expected that much of what has been written and printed by colored men whose acquaintance with books has been formed chiefly since 1863, will have its greatest merit in the estimate the writers themselves place upon it. We have no doubt that much of it was the fruit of a desire on the part of the writers to see their own names printed on the author's page in a book. All this is perfectly in harmony with the natural process of mental development. It forms one of the most hopeful chapters in the progress of the Negro race to Freemanhood. When any race tends to mental it also tends to moral growth and worth. The surest indication of a downward movement by any people is their devotion to mirth, frivolity, and dissipating pleasure rather than the steady mental effort required in book-making and mind building. One only needs to consider what he will see by looking from Berlin to Paris for a verification of this postulation. France is vivacious, frivolous and airy. Germany is studious, loquacious, voluminous and laborious. The latter naturally conquered the former, if our characterization is correct. France is mighty in society. Germany is mighty in battle. But the last fact is consequent upon the first. We repeat it, therefore, that it is a hopeful outlook for the future of the Negro that he, though deprived of a reasonable opportunity to learn mechanics has turned to literary work for a business. As from the grub-worm comes the gilded butterfly, so from the book-maker ultimately comes forth the warrior, teacher and ruler of men.

As to the Negro's productions, for the present curiosity will make them sell, and by the time this is satisfied the Negro's growth and mastery of the subjects upon which he treats will furnish an ample and a normal stimulant to the sale of his works. This will carry the author up a pace, and if he is not afraid of his *black* or *mingled* color, and does not try to blot it out by amalgamation with his whiter brother, and spoil the plans of Almighty God in creating him to be not of the fairer color; he will then take his race up with him when he goes to the higher circles of both physical and spiritual life. The Negro author's patrons, for the present, must not be the curious alone. On the contrary the best of his works must be selected and bought and placed upon the centre table in every Negro's parlor and in the library case of every Negro student. They must be read by Negro men at leisure hours, by Negro ladies at odd and select times, by Negro girls and boys under the direction and inspiration of the older people. Their contents should form the topic of an evening's social and family conversation each week, and pictures of worthy Negroes should decorate our walls. Thus should we fan to a flame the fires of Negro patriotism, and kindle race love once more to a burning heat on the sacred alters of the Negro's heart. Thus inspired he will instinctively rise and look toward Africa, his Fatherland. The white people have, for many centuries, been both looking and going not towards but to Africa. That doesn't matter, they cannot retain their whiteness and prosper there. They always find that Africa is the short route to the grave or to the Negro's complexion. God has reserved Africa mainly for the Negro. There are two things that we would advise Negro housekeepers and young people to begin to do at once. 1st. Fire out the first and last book peddler who comes around. They sometimes have a good book, and they offer them on small payments and long time, but they are dear in the end, and besides, the fellow that sells the book hardly ever collects the money and trouble often ensues. The man that sells pictures is in the same case with the book man. Let them both alone. What then? Consult your pastor or teacher; look into our book department, read our editorial matter, if you find a book write to us about it, if it is not one of the books prescribed for preachers we will tell you all about it; if it is one of these you can be sure it is all right, or it wouldn't be there. If you want a book we will tell you just where to get it and what it will cost you, and we know we can help you greatly by aiding you both to save money and get better books at the same time.

We want now to call your attention to a few publications by Negro authors, which we think every family ought to buy, keep and use. They are:

First; "The History of the Negro Race from 1620 to 1880," two large 8mo. volumes, cloth and gold gilt binding, with a fine steel engraving of the Hon. George W. Williams, the author, as a frontispiece to the first volume. The first volume contains 481 pages, and the second 611, or 1092 pages in the two volumes. The type is clear and bold, old people can read it easily. It is by odds the greatest work ever published in its line by any Negro in this country. The author happened to be a personal friend of ours, and we know him to be not only capable but also an impartial writer, who has written not for a church but a race. Price, $7.50.

Second, "The Undergrounnd Railroad," by William Still, Esq. This is also an 8mo. work in one volume, 780 pages, several styles of binding, the finest in morocco and gold gilt, with stained edges. It is full of pictures beginning with a fine life-like steel engraving of the author. As in the case of Mr. Williams so in the case of Mr. Still, we have the good fortune to know him personally, and to know his motive for writing, and the matter and manner will speak for itself. It is a complete encyclopediæ of the efforts made by Negro men, women and children to gain their freedom, and of the great people, white and black, who aided them. Neither Mr. Still nor Mr. Williams have made it a point to sneer at religion or lecture the colored people for their emotions. They had mighty subjects outside of themselves about which to write; and in performing this they have both tried to glorify God and elevate by honoring their race. Mr. Still's work is sold according to style of finish; and we will furnish any information that is desired as to prices. We are not agents, and speak of these works without personal interest.

The third work is "Plantation Melodies and Revival Songs," by Marshall W. Taylor, 16mo. 242 pages, cloth and gold gilt, with two engravings, one of the author, and sold for 60 cents. Its recommendation is that it has been before the public more than two years and has gone through several editions, still having a good sale. These works are entirely distinct the one from the other; their authors have no business connection, but by a coincidence of the most agreeable kind, each has written up that particular phase of Negro history that was most forcibly borne down upon him, and the result is:

1. A history of the Negro in Africa free, and in America slave and free, by *Williams*.

2. A history of the Negro in his efforts to obtain freedom, what he did and suffered, and who aided him, by *Still*.

3. A history of the Negro's sufferings as told by himself in his songs, by *Taylor*.

When hindered in his worship the Negro used to sing:

"You may hender me here,
But you can't up there;
God sets in heaven
And He answers prayer."

Or sometimes when the white folks pressed them close they would sing:

"Sinner, better mind how you walk on the green,
Your foot might slip and your soul be lost."

Or if a mean overseer or master died:

"Oh didn't old Pharoah get lost, get lost."

Or when troubles overwhelmed them:

"Swing low, sweet chariot, come to carry me home."

These are the songs we have saved. They tell the story of the Negro's wrongs as none but he could tell them. The Negro's ought to have these books. They ought to be in every home. We will send the SOUTHWESTERN and either of the first two for the price of the book, but this offer is strictly cash. These works are not political campaign documents, or tracts from infidel publishing houses to draw away and weaken the Negro's religious faith. They are histories of permanent value, and free from every objectionable feature. They will become more and more valuable as the facts they contain become more and more unattainable and remote. Every library in the country, and especially of every Negro school and college in the land, should have and preserve a copy of these works. We shall call your attention to this class of literature as other works are produced and sent to us. Read our book news closely, especially that which you find in our editorial columns.

For church uses there is the "Stewards Plan and Record Book," by Rev. Isaac H. White, Presiding Elder of the Philadelphia district of the Delaware Conference. For sale at the Methodist Episcopal Publishing House, 1018 Arch street Philadelphia, Pa. Price, cloth, 30c. and morocco finish, 40c. per copy. The mechanical work is superb. The size of the work has been suited to the purpose, so that it can easily be carried in the coat pocket like a pocket or memorandum book. The title page furnishes space for an indorsement by each presiding elder so that it will appear at a glance that the author aims to help them and expects their indorsement. The next feature is a calendar of the year by days, weeks and months, then a preface by the author wherein a brief explanation of his intention is stated. Then comes a double page ruled into nine principal columns, and the last two of the first six of these columns sub-ruled for dollars and cents. The first four columns are headed Date, Sexton, Fuel, Miscellaneous. Under date the day of the week is written, then follows the amount needed for either sexton, fuel or miscellaneous purposes; next, under received, is a place to set down what has been collected for these purposes; after that, under paid, which is the last column of the six on the first half of the double page, he sets down the money as it was paid out. The other half sheet of the double page is widely ruled for recapitulation purposes. By reading across the page you reach the result in detail for any week or day as the case may be, while by reading from the bottom of the page you get the total for a number of weeks or months as may be desired. It will last 60 weeks, so that the author evidently intended that one volume should serve a year. The second division of the work has a plan for subscription and collections, with a credit for all payments. This section is a complete thing, enabling the steward to sum up the financial standing any given member in a month. This section contains room for 189 names of subscribers. The third division contains the form of report to the quarterly conference; there are eight of these forms, so that the steward can make them out in duplicate, giving one to the conference and retaining the other for his own use. There ought to be a few blank leaves in the back part of the book for reference, and it ought to be paged; besides this we can point to no useful improvement on the work. It shows that a very systematic head is on the Philadelphia District of the Delaware Conference. It is encouraging, because it shows that the old church may soon expect her colored children to ask less in the way of nurses and money appropriations, while they shall, at every possible point, increase their efforts for self-help and for the help of others. We rejoice in our connection with a race whose future is so fraught with every pleasing prospect. Because it is a useful book everybody should buy Bro. White's plans. Because he is a member of our Church, our people should buy it. Because he is a Negro every Negro should feel a measure of pride over and above the ordinary in his efforts and rally to his help. Nearly all colored book men get in debt and fail. Let us make this one succeed, not only for his sake, but as an inspiration to others. The Plans is a very useful work.

HOME ORNAMENTS.

J. W. Cromwell & Co., of Washington, D. C., are executing a series of fine steel engravings of colored men. The series will begin with Hon. Frederick Douglass, and if they are sustained by a paying patronage, continue until 15 or 20 fine pictures shall be in the homes of the people. They should be encouraged. We have not enough of the right kind of pictures for our homes, and too many of those which are of a misleading, immoral tendency, or of men who would not think it fit to hang one of a colored man in their home. Send in orders at once. Let us make and keep our homes bright, cheerful and happy, and our lives, hearts and consciences like them.

President Cleveland.

We have no engloy to pronounce upon President Cleveland or vice-President Hendricks; but it is due them both to say that since the election their utterances concerning the colored people have been in excellent taste, and eminently satisfactory to us as far as they go. We believe the active partizans of Mr. Blaine will belittle themselves if they ask anything or show a desire even to have favor at the hands of the incoming administration. But there is a class of clerical employes who should not be removed for political reasons. It was a good move to consult George W. Williams, he knows a great deal about colored politicians. He knows where the breakers are and knows how to steer around them. But a Democratic administration that does not provide for Peter H. Clark and J. Allen Ross is not very politic in its methods. We do not see what honorable claims such politicians as Mr. C. C. Astwood can have upon this incoming administration. He held an office and did his best for Blaine and Kellogg in the Louisiana campaign of 1884, if we are correctly informed, and ought justly to go down with the party wreck.

A Great Day in Denver.

Ten years ago we were invited by the Rev. D. H. Moore, of Trinity Methodist Episcopal Church, Cincinnati, Ohio, to preach for him in his church at 11 o'clock, and after to meet him and his family at their residence for dinner. There has been no time since then that we have been able to discover any change in the deep feeling of interest he manifested toward us, nor any cessation of our love and veneration for him. We have marked the steps of his progress to the recent climax in Denver, where in a single day himself with the aid of ex-Governor John Evans, Bishop and Mrs. Warren, $20,000 was raised for the endowment of Denver University. $50,000 was needed to complete a qualification for a donation of $100,000 from Mrs. Bishop Warren. Such men as Drs. Moore, Crauston, Buckley, Bayliss, and other ministers whose names occur but need not be mentioned now must be brought more fully, and prominently before the Church. Their progressive catholic spirit is the demand of the times.

The Weekly Times-Democrat.

The weekly New Orleans *Times-Democrat* is hereafter to be published at the low rate of $1.50 per year, or it and the weekly edition of the New York *World* for $2.20, both and a Waterbury, nickle plated watch for $4.20 per year. This edition of the *Democrat* will contain condensed news of the week from all parts of the world, and much religious and moral reading matter. It is proposed to make it a clean healthy sheet, suitable for the home, and family. It will also pay especial attention to gathering such secular news as will be of interest to the colored people in the city and country. This is a step toward the right kind of recognition for our people who are here in large numbers, and have many business interests to be considered. Our advice to them is to meet every step toward business recognition by another toward the enterprise from whence it comes, and to begin with this one. The only hope for the colored people is to take hold of every sort of business enterprise, and thus utilize their vast possibilities in this community.

Bishop Merrill.

One of the strongest men in our Church to-day about whom as little is said as of any ordinary member thereof, is Bishop Stephen M. Merrill. Some years ago when we came to be admitted into full membership of the conference, he was presiding and a brother whose calling seemed to be understood to be to give young men as much trouble as he could, if they were trying to do any good, preferred a charge of maladministration against us. Bishop Merrill looked steadily first at the accused and then at the accuser and said: "Well maybe you understand the law one way and Bro. Taylor another. His maladministration is probably not so much against the law as your idea of law." "As many as will admit him raise your hands." We have had an eye on him, that is the Bishop, ever since.

Personal.

—The address of Rev. G. C. Harden, until further notice, will be Nashville, Tenn.

—The address of Rev. J. T. B. W. Summerhill, will be hereafter at Springhill, Henry county, Tenn.

—Bishop Nind being unable, Bishop Walden held for him, the Florida Conference.

—Bishops Walden, Mallalieu, and Foster, are to hold Conferences in the South this month and next.

—The Post-office address of Rev. J. J. Collins, is Cedar Creek, Bastrop county, Texas.

—The Post-office address of Rev. H. W. Wilson, heretofore Beaumont, will hereafter be at Huntsville, Texas.

—Rev. D. D. Whedon, LL. D., the former editor of the *Methodist Quarterly Review*, is slowly recovering his health.

—Rev. Dr. A. C. George, pastor of Langley Avenue Church, Chicago, is seriously but not dangerously ill with typhoid fever.

—Rev. W. P. Tanlbee, as S. Methodist preacher of fine ability, has been elected to Congress from the tenth Kentucky district.

—There is a rush for pews in the New York Avenue Presbyterian Church, Washington, D. C. President Cleveland will worship there.

—Francis Murphy, has received from Judge Noah Davis, of the New York Supreme Court, an eloquent letter of appreciation of his work for the temparance cause.

—Rev. Dr. Rice, Senior General Superintendent of the Methodist Church in Canada, died recently in Toronto. He was born in Maine in 1811.

—The editor of the *Delaware Conference Standard*, H. A. Munroe, has tendered his resignation, to take effect May 18th, proximo.

—Mrs. Margaret Hampton, of Ascention parish, La., is in the city, a guest of Rev. William Davis, residing at 48 South Roman street.

—Rev. J. P. Brushingham, pastor of the Fulton Street Methodist Episcopal Church, Chicago, came on to see the Exposition and spend a few weeks in the city.

—Rev. S. R. Hason, of Marthaville, La., who has been recently confined to his bed, is now convalescent and it is hoped will soon be able to resume his pastoral [illegible].

—Mr. H. H. Fowler, M. P., the distinguished Wesleyan layman, of Wolverhampton, London, has been appointed to the office of Under Secretary of State for the Home Department.

—Dr. A. D. Mayo, a Unitarian minister, of Boston, and agent of the Peabody Fund, has established the fact that John Wesley, when he resided in Georgia, started the first Sunday-school in America.—*Exchange.*

—Ross Taylor, for several years book keeper in the First National Bank in this city, San Jose, California, is to leave this morning, with his wife and four children, to engage in missionary work in Central Africa.

—We are pained to learn of the recent death of Mrs. Barbra Bradshaw, a substantial member of Jackson Street Methodist Episcopal Church, in Louisville, Ky., and wife of our beloved brother, Rev. Joel Bradshaw, of the same church.

—Rev. Thomas Newton, of the United Methodist Free Church, died Dec. 12th, in his sixty-sixth year. He was for eight years Book Steward at the Publishing House in London. Mr. Newton, was two years successively Corresponding Secretary, and subsequent President of the Conference.

—Rev. Samuel Morrison, a superannuated minister of the Canada Methodist Episcopal Church, died in Glenwilliams Jan. 5th. He repeatedly held the office of Presiding Elder, was book agent from 1856 to 1859, and editor of the *Canada Christian Advocate* from 1859 to 1863.

—Rev. J. D. Gillilan, pastor at Tooele, Utah, rejoices in a revival. In December, seven persons joined the church, five of whom were Mormons, and two had taken the horrible oaths of the Endowment House. It is plain that Mormons can be reached by the Gospel.

—The Rev. Dr. Joseph C. Hartzell arrived here Wednesday morning, January 22nd, and will probably remain in the vicinity until after the approaching session of the Louisiana Conference, of which he is a member. He has many warm friends here, and they will be glad to see him. He will speak January 25th, with Drs. Godman, and Fitch, at Baldwin, La.

—Mrs. Jane Campbell Foss, the mother of Bishop Cyrus D. Foss, died recently in New York, at ninety years of age. Her husband, Rev. Cyrus Foss, of the Methodist Episcopal Church, preceded her to the heavenly land many years since. She had three sons, all of whom were ministers in our Church. The Bishop is, we believe, the only survivor of the entire family.

—Bishop Alexander W. Wayman, of the African Methodist Episcopal, and Bishop Lomax, of the African Methodist Episcopal Zion Church, are both in the city. They have been holding the annual session of their respective churches in Louisiana, the former Greensburg and the other at [illegible]. And we learn that their communications were pleasant and agreeable meetings.

—Arrivals from abroad, gleaned from the SOUTHWESTERN Register, 128 Union street: Mr. M. A. Williams, Morrilton, Ark., is in the city, at 331 St. Louis street. A Bourgeois, a prominent planter of St. [illegible] parish, is in the city. Mr. E. A. Langston, whose mother is a [illegible] lady of St. Mary parish, is at 111 Esplanade street. Prof. F. Peterson, Esq., a public school teacher of St. John the Baptist parish, is on a flying visit to [illegible]. [illegible] of Dr. Arnold, [illegible] weeks called to [illegible] [illegible] [illegible]

For the SOUTHWESTERN.

OUR NEGRO SENATORS.

BY J. T. B.

"Father, who was he that spoke
So eloquent to-day,
Who every nerve of genius woke,
And held the crowd at bay?"

"That was our Senator, my boy,
The noblest of our race,
Who struggles hard to give you joy,
And your little sister grace."

"Is he the one so widely known,
And has so much of fame?
Then what distinction does he own,
And what should be his name?"

"Well, yes, my boy, he is the one,
And his'ry soon will tell,
Quite noble all the deeds he's done,
His name's Hiram R. Revel."

"But white folk say that he can't do
As Gen'ral Chalmers can;
How is it then, must this be true,
Is Bruce the nobler man?"

"Color, wealth and power make it so.
'Tis they alone my Boy!
Hence let them be your struggling foe,
But genius your employ."

"How much I get the genius, then,
From tuitorum the schools?
Or sitting 'mongst the wheezy men,
And [illegible]"

"Coeval with your life, my son,
Yourself learn what to do;
And also learn what you may learn,
It all is left with you."

"Well, was it in this that Bruce
That Mr. Bruce did learn?
For Mr. Chalmers, in the fight,
Not near so much did earn."

"Oh, genius never sleeps, my boy.
Yet few have it for war;
'Tis far more noble to destroy
Prejudice at the bar."

"I feel the fancies in my head,
And will they not produce
The genius that my name will spread
As that of Mr. Brube?"

"Oh, yes, my son, first learn to tell
What others can but think,
And dip thy quip in Reason's well,
And from her fountain drink."

"Well, father, how can that be done?
I can't address a crowd;
And this 'tis best to leave alone,
'To try to scale the cloud."

"Far from it, boy, weigh in your mind,
Whatever you would do,
For fame is of full many a kind—
There is other fame for you."

"But, then, I cannot understand
What gives us truly fame,
When every body can command
Some glory to his name."

"Well, labor hard will be the cost,
And it you must embrace;
And put it where it can't be lost,
Then you have won the race."

"Ah, well, I see it can be done,
And why do people say
The colored sire and his son
Can never do as they?"

"Oh, well, my boy, the colored race
Must learn to serve itself;
Our girls must nicely fill their place,
And boys must save their pelf."

"But, pa, the colored people try
To do as others do;
And if they fail, then tell me why
That others should be true?"

"Our race should wipe Sorrow away,
For nations have their own,
And races have their faults and praise,
So we are not alone."

"Then I will grow and take your place,
And sail to distant ports,
And plead the causes of my race
Before the foreign courts."

"Hurrah, my boy, God speed you on,
And always noble prove,
And when these fretful days are gone
The world will give you love."

Domestic Hygiene.

Food and Its Office.

REV. GEO. L. CURTISS.

Food is that material which "goes to support life by being received into the blood, and assimilated by the organism of an animal or plant." Food is an "aliment," and must contain "nutriment" which will nourish the organs of the body. The [illegible] for food is [illegible] become hungry and thirsty. These conditions indicate a [illegible] of the tissues, and consequently of the energies of the physical organism which must be supplied with fresh material. On looking into the body the blood is found to be the supplying material to build up and replenish wasted tissue. But this blood must itself be supplied with proper material. Its energies and vital force decay and need supply. It is supplied by aliment taken into the system and utilized by the process of alimentation to the supply of blood. Food is the direct supply of wasted blood, and the indirect supply of the wasted tissues of the body. Hunger and thirst are conditions showing the necessities of the human [illegible] for food and water with [illegible] to supply them. There is [illegible] for the [illegible] of liquid from the body by sensible and insensible perspiration amounts [illegible] the blood. As the blood circulates through the [illegible] becomes diluted, and flows with less rapidity and elasticity, and its stimulating power is decreased. There is a demand for water. As soon as [illegible] into the stomach the process of absorption commences; and in a few moments the blood is receiving a stream of water. A sense of refreshing passes over the entire system. The drooping body is revived. Hunger is the sense of want in the solid tissues of the body. "If food be not taken in obedience to the demands of the system as expressed by the appetite, the sensation of hunger becomes most distressing. It is then manifested by a peculiar and indescribable sensation in the stomach, which soon becomes developed into actual pain. This is generally accompanied by intense pain in the head, and a feeling of general distress, which soon reaches the satisfaction of this imperative demand on the part of the system, the absorbing idea of existence. Starvation overcomes, in many instances, every moral and intellectual feeling, and gives full play to the purely animal instincts. Furious delirium frequently supervenes after a few days of complete abstinence, and this is generally the immediate precursor of death. It is unnecessary to cite any of the numerous instances in which murders and cannibalism are resorted to when starvation is imminent; suffice it to say, that the extremity of hunger or of thirst, like the sense of impending suffocation, is a demand on the part of the system so imperative that it must be satisfied if within the range of possibility. There have been instances of sublime resignation in the face of this terrible agony, but these are rare in comparison with the examples of frightful expedients to satisfy the demands of nature." The seige of Jerusalem saw examples of this fearful demand for food which led mothers to kill their own children that they might cook and eat their flesh, and prolong life a little longer, hoping for deliverance from some unexpected source.

Foods that are really demanded to supply the waste tissues of the system are divided into three classes. First, the organic nitrogenized principles, as albumen, fibrine, caseine, etc., in the animal kingdom, and gluten, legumen, etc., in the vegetable kingdom. Second, organic non nitrogenized principles, sugar, fat, starch, etc. Third, inorganic principles, as salt, etc. The system demands these food elements. The demand is imperative. Some are demanded in greater quantity than others, but all are demanded in proper quantity. It is not possible to tell in any individual case just how much sugar, fat or starch is demanded, or how much albumen, fibrine or caseine is required in another, but nature tells exactly, and without error, when we eat these foods, taking up just enough and expelling the rest [illegible] we can, to some extent, after careful observation, tell how much is needed. A well instructed man ought to be able to tell how much of each kind of food he ought to eat, so as to meet the demands of his system.

That Settles It Up

We could use all sorts of extravagant words about the effect of Parker's Hair Balsam. But the simple truth is enough. It is the best thing of its kind. Cures falling hair, dandruff, dryness, restores original color, is a delicious dressing and perfectly pure and clean. It will satisfy you. The only standard 50c. dressing.

Pittsburgh Correspondence.

BY CELES.

Pittsburgh has long possessed and deserved the name of the "Birmingham of America," on account of its being a great iron manufacturing city. But Atlanta, Georgia, bids fair soon to enter into the race with such zest as to leave it an open question which one will come out victorious in the end. As against few or no shipments previous to January, 1884, Atlanta has produced since that time some 76,000 tons of pig iron, of which 6,000 tons were sent right here to our city. If that is not "bearding the lion in his den," what would? The struggle for supremacy will likely be a hard fought one, because it means ruin to Pittsburgh to have her iron industries crippled.

The present season is a severe one with us. In Allegheny county there are probably 25,000 men out of work, and with no immediate prospect of bettering their fortunes. Matters cannot go on forever as peaceably as they have done so far. "Hunger knows no law," is the saying, and if this winter should be a very cold and protracted one, there is no way of telling what may be the outcome. However, coal must be largely consumed whether times be good or not, so that the mines are generally better off now than other classes.

One of the most peculiar incidents of our city, as a stranger sees it, is the natural gas. Not content with becoming rich by delving for iron, and coal, our smoky city mill-owners have by simply boring a small hole to some considerable depth in the earth, tapped inexhaustible supplies of gas, thus rendering them independent of expense for fuel, as many of the mills are run altogether by gas.

The sight of a burning well is an impressive one. If it is night, one sees a mass of flame twenty, forty, or even fifty or more feet in height, and from ten to twenty in its greatest diameter, rising from a three inch tube, and burning with a roar like a hurricane. As it tosses and waves and surges, the toy of every passing wind, the scene is a wierd one. The act of tapping the vein, called the "strike" or "tap," is often a dangerous one, for when the gas is given an exit from its long imprisonment in the bowels of the earth, it rushes up through the well carrying the drilling tools and cables with it, and often demolishing the derrick and the men within.

About a mile and a half from your correspondent's home is a large well, the roar of which bothered his sleep for the first night or two, and was about equal to that of the Niagara at the same distance. By the light of this well I have often ascertained the time by referring to my watch during the night. I will finish this subject by saying that according to the estimate there is no well in the country which could not more than supply our two cities of Pittsburgh and Allegheny, with their quarter of a million inhabitants.

The Pittsburgh Conference Historical Society, quite a live organization by the way, has in the keeping of its librarian a very valuable relic, and one which is interesting to all Methodists. It is a cane, straight and somewhat massy, made from a piece of wood which once was a part of Bishop Asbury's carriage. Of no intrinsic value, it could not be purchased for many dollars. The Society has many relics of more or less importance, and although but a few years old, two centuries at the most, is one of most the successful of our conference organizations. Methodism is now old enough to have a history; and rapidly, very rapidly, are the links which bind us to the day of Asbury and Coke being torn away. Therefore, it behooves the present generation of Methodists to collect as much matter and interesting mementoes of the early history of the Church as possible. Having a turn of mind for such matters, the writer could not be better pleased than by learning that from the efforts put forth by some reader of this letter, some conference which patronized the SOUTHWESTERN had organized a historical society.

Pittsburgh, Jan. 14, 1885

Dr. Andrew Hartman, a prominent member of Madison Square Methodist Episcopal Church, Baltimore, Md., is dead, and the quarterly conference of that charge, has passed some very touching resolutions in memory of him.

Boils and Carbuncles.

These are the volcanoes of the human system. They proceed from impure blood and from a riotous demoralization of the digestive organs. They are annoying, painful, and sometimes dangerous. They can be driven out by toning up the system, and this can best be done by the use of Brown's Iron Bitters. Messrs. Handy & Rollman, druggists, Annapolis, Md., say, "We sell lots of Brown's Iron Bitters. All who use it seem pleased. We hear not one complaint."

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH haps it may go easily, if helped a little; but every cold that comes is *liable to stay*. It may happen just at a IS time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous hold. Let it once become BETTER firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. nine, in the Atlantic and Middle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryn- AYER'S gitis" and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the CHERRY bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" PRESERVES cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All HEALTH. the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

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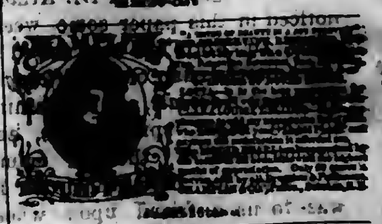
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aug28-20t

General News Items.

Great hardships and ill treatment among the oyster dredgers.

Mr. D. L. Moody has began a revival in Richmond, Va.

Dr. Van Bibber finds an increase of nervous diseases among school children.

The temperance cause was never so hopeful as now in West Virginia. So writes a correspondent of *The Voice*.

Congress passed the inter-State Commerce bill, with the O'Hara amendment so changed that he voted no on its passage.

Hon. John B. French, chairman of the Prohibition National Committee, thinks the prospects for prohibition in the United States were never better.

An attempt in the South Carolina Legislature to cut down the appropriation for the State University failed by a vote of 76 to 29.

[illegible] and a Rum-Seller [illegible] the Devil.

B[illegible] J. L. P.

Dear Sir: I have opened apartments of luxury for the sale of rum, wine, gin, brandy, beer and all their compounds. Our object, though different, can be best attained by united action; I therefore propose a co-partnership. All I want of men is their money, all the rest shall be yours. You bring me the industrious, the respectable, the sober men and I will return them to you drunkards, paupers and beggars. Bring me the child and I will dash to earth the dearest hopes of the father and mother. Bring me the fathers and the mothers and I will plant discord between them, and make them a curse and a reproach to their children. Bring me the young man and I will ruin his character, destroy his health, shorten his days, and blot out the highest and purest hopes of youth. Bring me the young woman and I will destroy her virtue and return her to you a blasted and withered thing, and an instrument to lead others to destruction. Bring the [illegible] and the laborer, and [illegible] shall be made to [illegible] fruit of toil, shall be made to [illegible] poverty, [illegible] in his once happy home. Bring me the lawyer and the judge and I will prevent justice, break up the integrity of our civil institutions and the name of law shall become a [illegible] and a by-word in the streets. [illegible] followers [illegible] I will blight and wither every [illegible] of his [illegible] and [illegible] earth to plant [illegible] and crime among [illegible]. Bring me the ministers of [illegible] I will [illegible] the purity [illegible] and make the name of religion to stink into the land. Awaiting your reply, I am, yours truly,

A. Rum Seller.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the Southwestern.

Mr. Editor—I wish to inquire for my people through your paper, one by the name of Edie Spradlin and one Kittie Spradlin, of Marion county, Alabama; also a brother named Tilivore Spradlin and one Richard Spradlin. I left them in 1843. I was sold to Joe Bazamorab, and my sister named Elizabeth Spradlin was sold to Norphas Samphors. My name was then Norah Spradlin, but it is now Norah Mosely. Write to me, in care of my son, Daniel Mosely, Grand Cane, Louisiana.

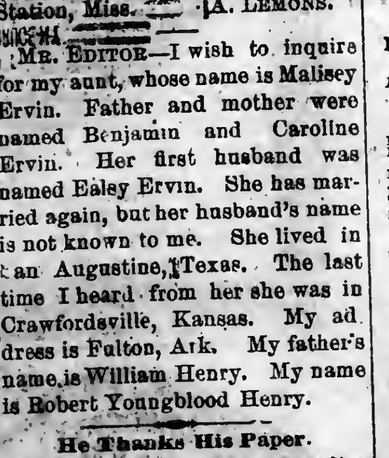
Mr. Editor—I wish your aid in finding my brothers, Richard and Samuel Gaadner. My name was Eliza Gardner; we lived in Baltimore, Maryland, and at that time my brother Samuel followed steamboating. There was another brother of us but I cannot remember his name. I was a nurse at a hotel with a Mrs. Davis. I was stolen and sold to Major Gibson, in this country. Any information you can give would reach me at Pickens Station, Miss. A. Lemons.

Mr. Editor—I wish to inquire for my aunt, whose name is Malisey Ervin. Father and mother were named Benjamin and Caroline Ervin. Her first husband was named Ealey Ervin. She has married again, but her husband's name is not known to me. She lived in St. Augustine, Texas. The last time I heard from her she was in Crawfordsville, Kansas. My address is Fulton, Ark. My father's name is William Henry. My name is Robert Youngblood Henry.

He Thanks His Paper.

Mr Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.
—Ex.

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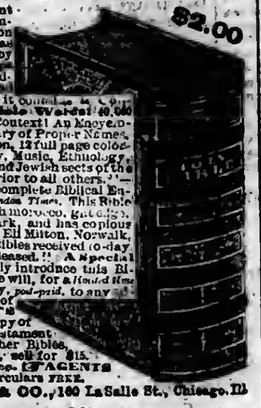
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Harper's Young People is the best weekly for children in America.—*South-western Christian Advocate*.

One of the most popular children's periodicals in the country.—*San Francisco Argonaut*.

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FIRST QUARTER. STUDIES IN ACTS, A. D. 58. LESSON V. Paul at Jerusalem. February 12; Acts xxi, 15 26. Golden Text, Acts xxi, 20.

HOME READING.

M.—Paul at Jerusalem, Acts 21, 15 26.
Tu.—The Disciples at Jerusalem, Acts 15, 1-12.
W.—The speech of James, Acts 15, 13 29.
Th.—Successful work, Rom. 15, 13 33.
F.—Zeal required, Rom 12, 1-13.
Sat.—Fulfilling the vow, Acts 18, 18 28.
S.—Payment required, Eccl. 5, 1-7.

QUESTIONS FOR HOME STUDY.

1. *The end of the journey*, v. 15-17.
What is meant by "our carriages"?
Who accompanied Paul on this journey?
With whom was he to stay at Jerusalem?
How was he and his company received?

2. *The report to the elders*, v. 18-19.
When did they meet the rulers of the church?
Who presided over the council? ver. 18.
What was the salutation?
Of what did Paul make a report?

3. *The offering in the temple*, v. 20-26.
How was this report received?
Of what was the apostle accused?
What was he advised to do?
What do we know of the Nazarites?
What counsel was given to the Gentile converts? Ver. 25, chap. 15. 28-29.

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Marriages.

At Lauderdale, Miss., Jan. 1, 1885, by the Rev. P. R. Crump, Mr. W. Logan to Miss Adelia Simmons.

At Lauderdale, Miss., Jan. 7, 1885, by Rev. P. R. Crump, Mr. Geo. Simmons to Miss Callie Walker.

Near Franklin, Tenn., Dec. 25, 1884, by Rev. H. Primm, Mr. Thomas Hodge to Miss Fannie Wilson.

At Franklin, Tenn., Dec. 25, 1885, by Rev. H. Primm, Mr. Bell McLaughlin to Miss Francis Foster.

[illegible] Dec. 31, [illegible] Wm. [illegible]

[illegible] Jan. 8, [illegible]

Henry Porter, Mr. P. C. Colton to Miss [illegible]

At Pine Grove M. E. Church, in [illegible] county, Miss., by Rev. Thomas Moore, Dec. 25, 1884, Mr. Abe Williams to Miss Lillie Robb.

At Bolivar, Miss., Jan. 13, 1885, by the Rev. A. Lemons, Mr. John Edwards to Miss Mary Byrd.

In Pickens, Miss., Jan. 13, 1885, by the Rev. A. Lemons, Mr. Lee Adams to Miss Smith.

In LaGrange, Texas, Dec. 24, 1884, by Rev. E. Henderson, Mr. Fred Mazone to Miss Sarah Clark.

In LaGrange, Texas, Dec. 31, 1884, by Rev. E. Henderson, Mr. Louis Davis to Miss Lizzie Williams. Also, Jan. 8, 1885, Mr. Semuel Anderson to Miss Mollie Scott.

Near Natchez, Miss., by Rev. H. J. Wright, Mr. Robert Edmonds to Miss Mary Jones.

In Double Bayou, Texas, Jan. 5, 1885, by Rev. S. Keely, Mr. Daniel Drew to Miss Mary Douglass.

In Comite, La., Dec. 18, 1884, by Rev. C. A. Taylor, Mr. Hardy Riley to Miss Mary Benton.

Dec. 30, 1884, by Rev. G. C. Harden, Mr. Mathew Boyd to Miss Florence Allen.

In New Orleans, La., Jan. 17, 1885, by Rev. Wm. Davis, Mr. Joseph Walter to Miss Josephine Gasper.

At Pass Christian, Miss., Jan. 15, 1885, by Rev. N. Cannon, Mr. Leonce Beldon to Miss Francis Scheffle.

At Schulenburg, Texas, by Rev. I. B. Scott, Dr. G. R. Townsend to Miss Lena Lee.

Obituary.

On Jan. 15, 1885, in Natchitoches, La., Celest Dordson, the 4-year-old daughter of Fannie Dordson.

At Hallettsville, Tex., Jan. 7, 1885, Mary Kelly, daughter of Lewis and Maria Kelly.

At Comite, La., Nov. 20, 1884, Sister Jane Bradley.

At Comite, La., Dec. 6, 1884, Mr. James Knox.

Jan. 10, 1885, Mrs. Mary Green, wife of Pompey Green, and a member of Wesley Chapel Church.

Mrs. Dora Grimes, wife of Rev. Wm. H. Brown, died at the family residence in Oberlin, Ohio, January 1, 1885, aged 26 years. She was born June 3, 1858, converted and united with the Methodist Episcopal Church at 15 years of age, of which she has since been an earnest and consistent member. She drank deeply of the itinerant spirit, and was partaker with her husband in all the labors of his pastorate. She had a peaceful passage to the better land, and earnestly charged Bro. Brown to meet her in heaven. She was buried from Rust Methodist Episcopal Church, Jan. 3, 1885.

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Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1885.

Conferences.	Place.	Time.	Bishop
Mexico	Mexico City, Mex	" 15	Harris
Florida	Jacksonville, Fla.	" 22	Ninde
South Carolina	Charaw, S. C.	" 29	Ninde
Louisiana	Baton Rouge, La.	" 29	Mallalieu
Liberia	Monrovia, Lib.	" 29	Taylor
North Carolina	Lumberton, N. C.	Feb. 5	Ninde
Mississippi	Aberdeen, Miss.	" 5	Mallalieu
New Ridge	Pigeon Valley, N. C	" 12	Ninde
South America	Buenos Ayres, Arg	" 12	[illegible]
Little Rock	Van Buren, Ark.	" 19	Mallalieu
Virginia	Petersburg, Va.	" 26	Foster
Arkansas	Rogers, Ark.	" 26	Mallalieu
Baltimore	Baltimore, Md.	Mar. 5	Foster
Washington	Washington, D. C	" 5	Merrill
Wilmington	New Hill, Md.	" 12	Merrill
South Kansas	Independence, Kan	" 12	Andrews
Pennsylvania	Huntingdon, Pa.	" 12	Fode
Kansas	Olsy Center	" 12	Fowler
N. W. Kansas	Elderado, Kan.	" 19	Andrews
New Jersey	New Brunswick, N. J	" 19	Warren
Philadelphia	Chester, Pa.	" 19	Foss
East German	Rochester, N. Y.	" 19	Walden
Missouri	Macon City, Mo.	" 19	Fowler
N. W. Kansas	Clyde, Kan.	" 19	Andrews
Newark	[illegible]	" 26	Walden
Saint Louis	Lebanon, Mo.	" 26	Fowler
Cincinnati	Springfield, Ohio.	April 2	Wiley
New York East	Hartford, Conn.	" 2	Merrill
New York	Poughkeepsie, N. Y.	" 2	Warren
Wyoming	Owego	" 2	Foster
N. New York	Ogdensburg, N. Y.	" 9	Warren
New England	Springfield, Mass.	" 9	Foss
Italy	Venice, Italy	" 9	Hurst
North Indiana	New Castle, Ind.	" 9	Walden
N. E. Southern	Rockville, Conn.	" 16	Harris
New Hampshire	Littleton, N. H.	" 16	Foss
Troy	Saratoga, N. Y.	" 23	Bowman
Maine	Biddeford, Me.	" 23	Harris
Vermont	Bellows Falls, Vt	" 30	Bowman
East Maine	Ellsworth, Me.	May 7	Bowman
Delaware	Salisbury, Md.	" 7	Wiley
Sweden	Trondhjem, Nor.	" 28	Hurst
Norway		June 11	Hurst
Denmark		" 18	Hurst
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By order of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

New York, Nov. 4, 1884.

Programme

Of the Nashville District Conference which will convene at Seay's Chapel Nashville, Tenn., Feb. 10, 1885:

To preach the opening sermon—J F Moreland.
What are the signs which indicate that Methodism will take the world?—H W Kee
Sanctification, is it attainable?—R W Keeler, D. D.
The operation of the Holy Spirit—Payne Gregg.
How to make the Sunday-school work a success—S T Hickerson.
What is it to be a missionary?—H Primm.
Our relation and duty to the benevolences of the church—M Williams.
The Reformation—Prof. M Dart.
Why we should use our own literature—[illegible]
[illegible] obligation to [illegible]—Peter Martin.
[illegible] upon [illegible]
[illegible] formerly—[illegible]
[illegible]—Wm Bryant.
[illegible] future success [illegible]
[illegible]—Rev. C. [illegible]
[illegible] itself against the doctrine of predestination—W [illegible] Denny.
The doctrine of Methodism on the subject of baptising children—A P Blakemore.
The Centennial of Methodism—J W Pickett.
How to secure and maintain union among the officers of a church—Thos Ward.
Should not the circuits within a few miles of Nashville be made stations—A Phillips.
The work of superogation—J F Moreland.
Works which testify the call to the work of the ministry—Rev. J Braden, D. D.
Why there should be more unity of effort among the ministry of the district—W Patterson.

The theological students of the college are expected to attend the session of the conference as far as practical, and take part in the exercises. All local preachers are expected to prepare papers on some subject. Let all come prepared to make this the most interesting session ever held on the district. The conference will convene on Tuesday and continue the session until the following Friday. Let every brother aim to put in his appearance on the first day of the conference.

JAS. PICKETT, P. E.
J. F. MORELAND,
S. P. BELL,
Committee.

Notice.

To the brethren of the northwestern and southwestern parts of Mississippi, who expect to attend the district conference at Kosciusko, Miss., Jan. 31, 1885, and the Annual Conference at Aberdeen, Miss., Feb. 5, 1885, and are going on the C. A. & N. R. R., via Durant, Miss. Passenger train going east leaves Durant at 4:15 a. m., arrives at Aberdeen at 10 a. m. The freight train which also carries passengers, going east, leaves Durant at 10:15 a. m., arrives at Aberdeen at 2:15 p. m. So you will save time by coming on late trains on the I. C. R. R.; going north, No. 9 mail passes Durant at 2:48 a. m; No. 4 Chicago express passes Durant at 4:05 a. m.; going South, No 3 mail passes Durant at 11:38 p. m.; No. 5 Chicago express passes Durant at 10:23 a. m. So you see you will have to lay over from two to five hours in Durant.

J. M. NEVILS.

Durant, Miss., Jan. 19, 1885.

Louisiana Conference.

Class of First Year will meet in the church at Baton Rouge, Wednesday, Jan. 28, at 4 p. m. W. D. GODMAN, Ch'mn.

Chattanooga District—East Tennessee Conference.

Second Round.

Soddy ct	Feb.	7-	8
Kingston ct	"	14	15
Robertsville ct	"	21-	22
Jasper ct	Feb 28, Mar.	1	
Washington ct	"	7-	8
Cleveland ct	"	14-	15
Chattanooga sta	"	21-	22
Chattanooga ct	"	28-	29
Ebenezer ct	April	4-	5
Sweet Water ct	"	11-	12
Riceville ct	"	18-	19
Georgetown ct	"	25	26
Big Springs ct	May	2-	3

Dear Brethren, as the winter passes away and the spring time comes push the work.

E. PROVINE, P. E.

Riceville, Tenn., Jan. 16, 1885.

Nashville District—Tennessee Conference.

Second Round.

Franklin	Feb.	14	15
Spring Hill	"	21-	22
Lawrenceburg	Feb. 28, Mar.	1	
Poplar Ridge	"	"	1
Nolensville	"	7-	8
Brentwood	"	14-	15
Gallatin	"	21-	22
Gallatin ct	"	28-	29
Hartsville ct	Apr.	4-	5
Mitchelsville	"	11-	12
Springfield	"	18-	19
Bledsoe ct	"	25-	26
White Bluff	"	25-	26
Cumberland	May	2-	3
Dover	"	9-	10
Clark Chapel	"	16-	17
Nashville City Mission	"	16-	17
Bradley Chapel Mission	"	23	24
Seay Chapel Mission	"	23-	24

The district conference will be held at Nashville, Feb. 10, 1885, let all the members be on hand with their reports Brethren, have your district stewards, local preachers, exhorters, and Sunday-school superintendents on time and your class leaders with reports.

JAMES PICKETT, P. E.

Franklin, Tenn., Jan. 10, 1885

Morristown District—East Tennessee Conference.

Second Round.

Knoxville ct	Jan. 31, Feb.	1	
Johnson City ct	"	7-	8
Greenville ct	"	14	15
Clinton and Coal Creek	"	21-	22
Arcadia ct	Feb. 28, Mar.	1	
Tazewell ct	"	7-	8
Warrenburg ct	"	14	15
Morristown sta	"	21	22
Knoxville sta	"	28	29
Russellville ct	Apr.	4-	5
Newport ct	"	11-	12
Dandridge ct	"	18-	19
Mossey Creek ct	"	25-	26

S. J. HARRIS, P. E.

Notice.

MR. EDITOR—In making out the assessments for Murfreesboro District, on conference claimants, there was a mistake made in the amount to the charge; it is 50 cents in place of $500. Note through the pastor to the brethren.

C. L. SEWARD.

Notice.

Rev. A. E. P. Albert, 1956 St. Charles street, New Orleans, La.—Dear Sir: I am in receipt of your favor of Dec. 14th, addressed to General Passenger Agent, Texas & Pacific R. R., Marshall, Texas. We will take pleasure in making the usual rate from stations between New Orleans and Shreveport to Baton Rouge and return, for the Louisiana Conference on Jan. 29th. The tickets will be on sale Jan. 27th and 28th, good until February 7th for return. Yours truly,

P. W. MCCULLOUGH, G. P. & T. A.

We are informed that the usual rate to ministers over this road has been one half the highest rate.—ED.

Louisiana Conference Notice.

Rates for Louisiana M. E. Conference on the Louisville, New Orleans & Texas Railway Company, New Orleans division. Rev. A. E. P. Albert: Dear Sir—To yours of the 24th, it is with pleasure I announce that I am advised by our General Passenger agent to name rate of $4.45 for round trip from New Orleans to Baton Rouge and return; tickets to be sold January 26 and 27, good to return through Feb. 7. Yours truly.

[illegible] Agt.

New Orleans District.

The New Orleans District Conference will convene in Thomson's Chapel, on Tuesday, January 22, at 10 o'clock, a. m. A large attendance is expected and earnestly desired. Bishop W. F. Mallalieu D. D., will preside. The opening sermon will be preached Wednesday evening at 7 o'clock, by Rev. M. C. B. Mason.

L. P. CUSHMAN, P. E.

Murfreesboro District—Tennessee Conference.

Second Round.

Lebanon	Jan. 31, Feb.	1	
North Lebanon circuit	" 31	"	1
Alexandria ct		"	7- 8
Caney Fork		"	14-15
Martins Creek		"	21 22
Liberty	Feb. 28, Mar.	1	
Cookeville ct		"	7- 8
Sparta ct		"	14-15
Van Buren		"	17-18
McMinnville station		"	21-22
McMinnville ct		"	21 22
Tullahoma ct		"	28-29
Manchester and Hillsboro		"	28 29
Shelbyville station	Apr.	4-	5
Petersburg ct		"	11 12
Spencer ct		"	18-19
Murfreesboro ct		"	18-19
Murfreesboro sta		"	25 26
Stone River ct		"	25-26
Woodbery ct		"	23-26

Dear Brethren—Push things ahead and let us bring up all of our benevolent causes this year. Do all you can, brethren; live among and work with your people, go from house to house, singing and praying with them, and they will pay you if you live right among them and let them feel that you care for them. Brethren, you must live on our works or you can not do the work you have to do. The people want you all the time. Now, dear brethren, do all you can to bring our district up. Write to me at McMinnville, Tenn.

C. H. BULLINGTON, P. E.

West Tennessee District—Tennessee Conference.

Second Round.

Memphis sta	Jan. 24		25
Memphis ct	Jan. 31, Feb.		1
Pleasant Grove ct	"	7-	8
Friendship	"	14-	15
Dyer	"	17-	18
Martin	"	21-	22
Paris	"	25	26
Mansfield	Feb 28, Mar.		1
Henderson	"	4-	5
Clarksburg	"	7-	8
Linden	"	7-	8
Lawrenceburg	"	21	22
Waynesboro	"	14-	15
Clifton	"	25	26
Purdy	"	28-	29
Middleton mission	"	31-	
Brownsville ct	April	3-	4

Whereas, The observance of the present year as the centennial of American Methodism, will each pastor commence and prepare an outline history of the church, date of its origin, names of founders, and of succeeding leading members, etc. New Discipline, page 343, paragraph 560, section 3. Yours in the Lord,

JESSE P. PRICE, P. E.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

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Red Clover seed	$5 50
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Hungarian	
	per pound
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Lucerne or Alfalfa Clover seed	25
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Meadow Fescue	25

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jan29 4t

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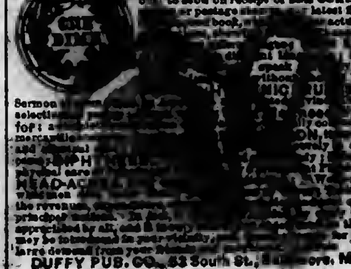
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jan29 3teow

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jan2 4t

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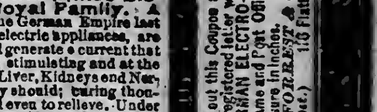
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jan22-6teow

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jan29 2t



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jan22-eow 2

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jan29-5t

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jan29-4t

SOUTHWESTERN Christian Advocate

VOL. 20---NO 6. NEW ORLEANS, LOUISIANA, FEBRUARY 5, 1885. WHOLE NUMBER 798.

THE SOUTHWESTERN

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MARSHALL W. TAYLOR, D.D., Editor

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All matter not of a business nature must be addressed to the editor.

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Editorial Notes.

"Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennin' wrang,
To step aside is human.
One point must still be greatly dark,
The moving why they do it;
And just as lamely can ye mark,
How far, perhaps they rue it."

—*Burns.*

Water looks deep when it is only muddy.

It is not learning that keeps a Methodist from knowing what is the Church catechism.

Study the moral law as written by the Lord, never repealed, and now of record in the Ten Commandments.

"And many among them shall stumble, and fall, and be broken, and be buried, and be taken."

Prof. James W. Chapman writes encouraging words from Handley, Texas, concerning the SOUTHWESTERN, and also speaks very favorably of the progress of the school there of which he has charge.

A baby cries for, but a man helps himself without the gratuitous aid of others, except at those points where the very conditions of our existence depend upon the mutual interdependence of one man upon another.

The Manual of the Methodist Episcopal Church for January, is received. It is very full of general information in regard to our Church enterprises, and should be in the hands of all our ministers and official members.

The Louisiana Conference.

The Louisiana Conference is seventeen years old. At the session now sitting there were one hundred members and probationers present. One presiding elder, the secretary, the presiding bishop, and four members, including Thomas Walker and A. F. Hoyt are white. The session seemed to be a quiet and harmonious one, with perhaps a little less of that fervently religious spirit which one sometimes feels at the conferences. There are a number of prominent ladies here and some of the ministers have their wives with them. Dr. Hartzell is here, and has been here from [illegible], has grown up with [illegible], and exerts a wide, [illegible] beneficial influence [illegible] its members. He was ordained an elder in this Conference [illegible] with Rev. W. P. Kenner by his side. The [illegible] with which this conference [illegible] by and supports Dr. [illegible] a decided disproof of [illegible] assertion that the [illegible] ungrateful, or [illegible] of strange friends. Mr. J. [illegible] of New York Methodist Book Concern, gave the Conference a call, en ronte homeward from a trip to Mexico; where he had been with Bishop Harris, visiting our mission and general Church work there. Bro. Phillips delivered an earnest address in behalf of our publishing interest, emphasizing the necessity for prompter compliance with their obligations to the SOUTHWESTERN. He most carefully avoided any word or harsh expressions which he would have avoided had he been in any of the great and wealthy and polished conferences of the East. At 3 p. m., Bro. John Qualls preached a fine sermon upon the occasion of the Missionary Anniversary. He is a man of promise, his delivery and imaginative powers are well developed. Mr. Phillips at night described his trip to Mexico, and the description showed him to be a traveler who keeps his eyes and ears open whether he keeps his month closed or not as he travels. His coming here at this time, his pains-taking and thorough examination into all the business of, and his very friendly attitude toward the SOUTHWESTERN means good, only good, and that continually. We bless God for his visit, which is a benediction to us.

On Friday eve was the Freedman's Aid Anniversary, at which Drs. Hartzell, Taylor and Bishop Mallalieu, participated. Dr. Hartzell made an earnest plea for our educational interests, which had the genuine Methodist ring to it. After him came the Bishop, and we are free to say that he gave us a first class surprise. Bishop Mallalieu grows upon you as you come more and better to know and unstand him. His utterances here were worthy of the heart and head of the man, and of the section which gave him birth, and of the great Church which has elevated him to a place than which none on earth is more honorable, or distinguished. Dr. Taylor offered the following resolutions:

Whereas, Dr. Hartzell and Bishop Mallalieu, have encouraged us by their addresses this evening. Therefore:

Resolved, That we hereby tender Bishop Mallalieu and Dr. Hartzell our sincere thanks for the instructive and encouraging addresses they have been now inspired to deliver to us. And

Resolved, That we will immediately contribute to the Centennial Jubilee, according to our ability, for the purpose of education in the South by our Freedmen's Aid Society.

Then Dr. Hartzell made the call, and the conference quickly pledged $4,000 to the Freedmen's Aid Society for 1885. At this point Prof. A. F. Hoyt and wife, of the New Orleans University, were ushered in and had a most cordial reception by the conference. Dr. Godman the old war horse, who neither surrenders or compromises, is here hard at work, beloved and confided in by all. Elders Cushman, Albert, Duncan, Landry, Williams, Dale and Priestly are all honored brethren, who with a number of others might be called pillars of the Conference. There are promising young men here, not a few such as Geo. W. Wells a man of letters, H. J. Wright, C. D. Shallowhorn, Ernest Lyon and still others are coming in. That accomplished scholar Anathole Pannalle is now at the door. Baton Rouge has a hospitable people and one of the best churches in the Conference; its pastor and elder deserve, and will receive the compliments of the Conference, for their work here.

Daily Proceedings.

FIRST DAY.

Baton Rouge, Thursday, Jan. 29.

The seventeenth session of the Louisiana Annual Conference of the Methodist Episcopal Church opened in this place to-day at 9 o'clock a. m.

OPENING EXERCISES.

Bishop Wilbur F. Mallalieu, D. D., the presiding Bishop, conducted the opening exercises. A hymn, read by Stephen Duncan was sung. L. P. Cushman, read a portion of Scripture; E. Williams led in prayer, and Hymn No. 428, announced by A. E. P. Albert, was sung. These services were followed by the administration of the Lord's Supper.

ROLL CALL.

The Secretary of the last session called the roll, and part of the members responded to their names.

Thomas Stalker was received by transfer from the Detroit Conference, and A. F. Hoyt from the Michigan Conference, and their names added to the roll. A. N. Jackson had been transferred to Central Alabama Conference, and J. G. Vaughn to Cincinnati Conference.

SECOND YEAR.

The roll of probationers were called, fifteen responding to their names. First year eight responded to roll call.

ORGANIZATION.

Dr. J. C. Hartzell was elected Secretary, by a unanimous vote, for the eleventh time, which is a fitting testimonial of the high esteem in which he is held by the brethren. A. E. P. Albert was elected Statistical Secretary, and Stephen Priestley was elected Treasurer by a similar vote. The following Assistants were elected: Assistant Secretaries, J. F. Marshall, E. Lyon; Assistant Statistical Secretaries, H. J. Wright, A. J. Ford, J. W. Hudson; Assistant Treasurers, C. Thompson, V. Chapman.

A communication from Phillips & Hunt, giving the action of the General Conference on the manner of making up the statistical tables was read and referred to the Statistical secretaries.

COMMITTEES APPOINTED.

The usual standing committees were appointed, with special committees on—

Centennial Celebration—J. C. Hartzell, P. Landry, A. E. P. Albert, J. F. Marshall, A. F. Hoyt, L. P. Cushman, M. Dale, S. Duncan.

Memorial Services—On the death of Bishops Simpson and Wiley: J. C. Hartzell, E. Williams, A. Ross, W. D. Godman, M. Dale.

Times of Meeting and Adjournment—The time fixed for meeting was 8:30 a. m., and of adjournment 1 p. m. The first half hour to be given to religious exercises.

Visitors Introduced—The following visitors were introduced: Rev. Thomas Stalker and wife, Rev. Dr. Marshall W. Taylor, of the Lexington Conference and editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; J. M. Phillips, agent of the Methodist Book Concern, New York; Rev. A. Jackson, Rev. Keener, presiding elder of the Methodist Church, Sonth; Mrs. Devasant, of the Africa Methodist Episcopal Church; Rev. E. Williams, Rev. G. Bird, A. Hubbs, of the Baptist Church, and Mrs. Marcus Dale, of New Orleans.

CHARTERED FUND DRAFT.

A draft for $30 was ordered on the Chartered Fund.

BOOK CONCERN DRAFT.

A draft was ordered for $88, on the Book Concern, at New York, as authorized by the Agents, as donated for conference demand fund.

EPISCOPAL FUND.

A commnnication was read from the treasurer of the Episcopal Fund stating that $272, was the amount apportioned to this conference to be raised, and the presiding elders were directed to apportion that amount to the several charges.

BOOK CONCERN REPORT.

The reports of the Book Concern at New York and Cincinnati, were read and referred.

PAPERS FROM BOARD OF EDUCATION.

Documents from the Board of Education were also referred to proper committees.

REPORTS OF WORK AND EXAMINATION OF CHARACTER.

Question 20 was taken up: Was the character of each preacher examined?

The following elders on the New Orleans District were called and their characters passed: L. P. Cushman, presiding elder; A. J. Ford, T. G. Montgomery, John Qualls, J. W. Hudson, W. P. Forrest, T. P. Jackson, Z. T. Gayden, S. Priestley, M. Dale, W. Brooks, T. Stalker, W. D. Godman, W. S. Fitch, J. C. Hartzell. The presiding elder gave a full account of the work on the district. The names of the following elders of the LaTeche District wyre called and their characters pasled: A. E. P. Albert, presiding elder; J. F. Marshall, J. Sparks, A. Jones, W. Davis, E. Fields, A. Luster, Wm. Murrell, R. Anderson, S. E. H. Morant, B. Bolden. The presiding elder gave a full report of the work of the year.

RESOLUTIONS ON J. M. PHILLIPS.

On motion of A. E. P. Albert the following resolutions were adopted:

Resolved, That we are greatly pleased to welcome in our midst for the first time J. M. Phillips, Esq., the senior Agent of the Methodist Book Concern, New York. His name and interest in our work have been familiar to us, and we take pleasure in assuring him of our appreciation of himself and his work.

Resolved, That Mr. Phillips be and is hereby requested to address the conference to-night upon missions and church extension in Mexico, from which country he is now returning, and where he has been upon official business as treasurer of the Missionary Society.

After announcement to commit tee on public worship, the Conference adjourned; A. Ross pronouncing the benediction.

SECOND DAY.

Baton Rouge, La., Jan. 30, 1885. The second day's session began this morning at 9 o'clock a. m, Bishop Mallalieu presiding. The roll was called and one hundred members answered to their names, with the following absent; J A Dean, Austin Jones, A Kennedy, A Legardy, C Monroe, Wm Murrell, S Osborne, A Spears, H Wallace, Geo Washington. The statistical Secretary called the roll of those who had not yet handed in their statistics. The following brethren of the Lafourche District reported their work, and their characters were passed; E Williams, presiding elder, who gave an account of the whole district work; Simon Evans, Wm Smith, A Hilton, Thomas Lacy, Willis Carr, Samuel Davage, J W Lewis.

The following brethren of the Baton Rouge District reported their work, and their characters were passed: Pierre Landry, Presiding Elder, who gave an account of the work in the whole district; F T Chinn, Geo Lacy, A Moore, Chas. Kershaw.

The following brethren of the Shreveport District reported their work, and their characters passed; S Duncan, Presiding Elder, who gave account of his work on the whole district; F Walker, A J Pickett, C Thompson, R Thompson.

The names of the following were called, their characters passed and they were continued in the superanuated relation. A Legardy, F Reeves, Charles Downs, P Yarborough, L Johnson, S Armsted, S Osborne, A Ross.

The list of conference claimants, aside from the snperanuated preachers, was fixed by vote of the conference (see Report os conference steward in appendix of conference minutes.)

The conference resolved itself into the Preachers Aid Society, the Bishop presiding, (see Report in appendix of conference minntes)

Rev A H Gillett, Agent of the Sunday-school Union for the West and Sonth, addressed the conference.

The announcement having been made Conference adjourned, Chas. Downs prononncing the benediction.

THIRD DAY.

January 31, 1885—conference met at 9 o'clock a. m., Bishop Mallalieu in the chair:

After devotional exercises the minutes of yesterday's session were read and approved.

The following passed as to character, studies and work, and were continued; Saunders, Carroll, A Branch, S R Hason.

The following passed as to character and work but were continned in first year to bring up the studies: Simons, Williams, Moses Fairfax, S Green, R Butler.

The following were discontinned, Richard Coleman, Peter Sampson, Wade Hampton.

Admitted into full connection: Charles A Taylor, C Shallowhorne, Elijah Clark, C. D. C. Bryan, R C Barrow, J P Franklin, Frank Bowers, M C B Mason, P J Thomas, V Chapman had passed examination, and were admitted into full connection. Charles Crockett was continned in second year's as were also Charles Barnes, John Fopp, Joseph Johnson, and H Johnson. P F Robinson, W H Hardy, were discontinned.

Jules Auguste was absent and was continued in second class.

The Bishop announced the transfer of C E Scott from the Vermont Conference, a probationer of the second year, who with his wife was on his way to South America as a missionary; having passed the required studies he was admitted into full connection and nnder the missionary rnle was first elected to deacon's orders and then to Elder's orders.

T Larkin, E Lyon, T J Jackson, J H Rylander, D Shelby, C H Claiborne, G W Wells, N Burton, P B McDonald passed in characters and studies and were advanced to class of deacons of the second class.

George A Payne and B Bolden, not coming up to their studies were passed in characters and continned among deacons of the first class.

Timothy Gates had withdrawn during the year and joined the Baptist Church.

The Presiding Elder reporting that a severe complaint of intemperance had been made against J S Patterson; a committee consisting of W D Godman, W P Forrest, and John Qualls was appointed to investigate the case. In a few moments the committee presented the following:

To the Bishop and members of the Louisiana Annual Conference

Dear Father and Brethren:—I admit my fanlt with much grief, and humbly reqnest the privilege of withdrawing from the Church.

J. S. PATTERSON

Baton Ronge, La. June 31, 1884.

The report was accepted; and the brother permitted to withdraw.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

L. P. Cushman, P. E.

New Orleans—Algiers and Asbury..R C Barrow.
" Ames and McCarty Square, T Stalker.
" Clinton Street....A J Ford
" First Street....John Qualls
" Haven Chapel.M C B Mason
" La Harpe.....E Clark
" Mt. Zion.....J W Hudson
" Pleasant Plains.W P Forest
" Simpson Chap.T P Jackson
" Sixth Street.....E Lyon
" The Barracks....Jules Ben
" Thomson Chapel.Z T Gayden.
" Union Chapel....S Duncan
" Wesley Chapel.....M Dale
Baldwin Mission.....W S Fitch
Camp Parapet, Kenner and Freetown..T J Johnson.
Franklinton.....A Gray
Gretna Mission.....M T Fairfax
Lower Coast.....G Bell, snp
Pearl River and Slidell.....A Moore
Mandeville and Bayon La Combe....C D C Bryan.
Springfield, Ponchatoula and Hammond, M H Hunter.
Whites Church.....H C Foster
Shady Grove.....A Connelly

LA TECHE DISTRICT.

A. E. P. Albert, P. E., post-office, New Orleans.

Alexandria.....J F Marshall
Birdlong and Mansura.....G W Williams
Booneville.....M J Dyer
Bunkie and Marksville.....N Randolph
Cottonport.....S Green
Eola and Sunflower.....C Monroe
Hubertville and Sorrel....E B Richards
Glencoe and Islands.....Wm Smith
Jeannette and St. Peter.....A Luster
Lafayette and Scott Station....J Johnson
New Iberia and Avery.....A J Pickett
Opelousas and Blacks.....R Anderson
Pineville and Ayoca.....T Larkins
St. Martinsville and Cade.....E Fields
Washington.....S E H Morant
Waxia.....Jules Auguste
Stewart Chapel and Spring Creek....B M Johnson.
Ville Platte.....P Bibb

LAFOURCHE DISTRICT.

E. Williams, P. E., post-office, New Orleans La.

Bayon Goula.....Oscar Williams
Charenton.....J W Richardson
Centerville and Bayon Sale....W Brooks
Darrowville.....F Bowers
Donaldsonville.....F T Chinn
Dulac.....A Penalle
Franklin.....J W Hilton
Houma.....W Carr
LaTeche.....C H Claiborne
Morgan City and Bayon Boeuf..F Walker
Napoleonville.....Thomas McCarey
St. Charles.....G A Payne
St. John.....D G Butler
Terrebonne.....S Evans
Thibodeaux.....G W Lacy
White Hall.....C Thompson
Woodlawn.....J W Lewis

BATON ROUGE DISTRICT.

S. Priestley, P. E.

Baton Rouge.....R Thompson
Bayon Letsworth and New Texas Landing.....S Williams
Clinton.....P King
Comite.....C W Kershaw
Jackson.....Wm Davis
Lake Providence.....J Smith
Macedonia.....C Barnes
Mt. Carmel.....H James
Mt. Plessant and Bayou Sara..C Wright
Museon.....C A Taylor
Myrtle Grove.....Saunders Carroll
Plaquemines.....M Franklin
Dutch Store circuit.....Andrew Branch
Norwood and Sweet Home..Bedford Carr
Rosedale and New Roads.....G W Wells
State Line.....J H Rylander
Stony Point.....E Harrison
The Plains.....R T Thomas
Union Chapel and Simsport....N Burton
Wesley Chapel.....G J Rogers
West Baton Rouge.....J C Franklin

SHREVEPORT DISTRICT.

Pierre Landry, P. E., post-office Donaldsonville.

Allen.....J H Pierre
Bastrop.....P B McDonald
Cross Lake and Chalk Lever....A Talford
Campte.....S S Wright
Columbia.....A Venable
Cotile.....A Johnson
Coushatta.....D Sholby
Cane River.....A McGlocken
Dickson Cross Roads.....S R Hason
Fairfield.....C D Shallowhorne
Grand Cane.....C Crockett
Mansfield.....F Harvey
Monroe.....V Chapman
Natchitoches.....H J Wright
New Columbia and Trinity.H Richardson
Onachita and Jones Chapel....H Hilton
Pleasant Hill.....J Sparks
Robeline.....W R Butler
Scott.....A Spears
Shreveport—St. James..T G Montgomery
" St. Paul.....S Davage
" Minden Mission.

From the Districts.

Salisbury District—Delaware Conference.

REV. J. R. WATERS.

Notwithstanding the dull times which have prevailed since the election the outlook on the Salisbury District is very encouraging. Bro. Coffey, our newly appointed presiding elder, is proving himself a man of ability and a great worker for the cause of God. There have been over 500 conversions on the district since conference. Arrangements are being made to establish a district camp meeting which will superceed all the circuit camps which are so detrimental to the work. We are also arranging to build a District parsonage. The pastors salaries have been raised over $1200 in the agregate on the district. I feel perfectly safe to say that the benevolent collections this year will be far in advance of any year previous in the history of the Delaware conference.

Salisbury, Md.

Hot Springs District, Little Rock Conference.

REV. W. R. R. DUNCAN, SEC'Y.

Conference convened in Haven Chapel, Hot Springs, Ark., Nov. 22, 1884, with Rev. G. B. Donnelly, presiding elder, in the chair. W. R. R. Duncan conducted the opening exercises, reading the 74th psalm, announcing the 504th hymn and led the conference in an earnest and fervent prayer. The presiding elder stated the cause of this early session of the district conference being the request of Rev. Dr. R. S. Rust to call a session of the district conferences to be known as the centennial district conference and among many other encouraging remarks he said to us, "Brethren, let us make this conference a success," which was earnestly listened to. On motion W. R. R. Duncan was elected secretary. The conference was not largely attended by either traveling or local preacher, as this was a special or early call of district conferences. The pastor and presiding elder was empowered to examine and renew licenses, also to examine and recommend to the annual conference such suitable local preachers as they may find for admission into the traveling connection. The preachers present made reports of their charges, which were encouraging, showing a large increase both of conversions and accessions to the Church. Benevolent collections are coming in slowly owing to the hard times, though the outlook for good times is favorable. The secretary and presiding elder was made a committee to prepare essays for the next session of the district conference. A motion was made and adopted asking the pastors of the district to notify their local preachers and exhorters that it depends upon their presence or lawful excuse to have their licenses renewed. This was offered in view of the fact that our young preachers avail themselves of the advantages of the district conference. Dear brethren, if this is not done the time is not distant when district conferences will be of no interest at all. Upon the whole, my brethren, you should see that our district conferences are largely represented. To do this you must come yourself and see that the other members of your charge come. Why ought we to stay behind? To this all human knowledge is insignificance and tongues are unable to give reasons why. Brethren, excuses is not preaching; take the example of the Master: "Go ye, therefore, teach all nations." To do this you must know what to teach. From the fact that the conference was so poorly represented, the conference unanimously voted that each pastor begin at once to stir up the people on the educational matters of the church, and especially that of the Philander Smith College at Little Rock, Ark. To make this centennial year a success each preacher must lay some plan to meet the obligations of Dr. Rust. This thank offering should be labored to with much earnestness, and by giving yourselves and asking others to give. Dear brethren it does not matter about your plans, yon made and adopted your own plans; the idea is to reach the people, have them give at least fifty cents if not more. Why let our district come np behind? There is no reason for such a state of things. Send to Dr. Rust for circulars and boxes and begin at once to collect.

Rev. Albert Haynes and Sye Crawley were licensed local preachers, and Bro. S. B. Witherspoon was accepted from the Congregational Church, being a licentiate. A vote of thanks was voted to the good people of Hot Springs for the kind and hospitable manner in caring for the conference; also to Rev. G. B. Donnelly, presiding elder, for his impartial management of the conference. W. R. R. Duncan was appointed to preach at 3 p. m. Sunday at Haven Chapel, and Rev. W. O. Emory at the Baptist Church at 7 p. m. W. O. Emory and G. B. Connelly had charge of the centennial anniversary of our one hundred years of organized Methodism, which was very instructive, after which a good subscription was obtained. All the business of the district conference was impartially attended to. The seat of the next district conference is Pine Bluff, Ark. Let us have a large attendance. Pray for us on the Hot Springs district.

Centre Point, Ark.

Gulf District—Mississippi Conference.

REV. H. L. KENNEDY, SEC'Y.

The second session of the Gulf District, Mississippi Conference met in Crystal Springs, Miss., Nov. 27, 1884. The conference opened with religious service by Rev. W. McDonald, presiding elder. The presiding elder in the chair. Roll called, all the pastors were present except those of Augusta and Hazlehurst, Miss. H. L. Kennedy was elected secretary and Rev. N. Cannon assistant. The pastor at Hazlehurst was confined to his bed by sickness. The usual committees were elected. A national thanksgiving service was held. The presiding elder represented the district as being in a good condition. The pastors represented their charges, and we learn from their reports that there had been several hundred converted and added to the church. The centennial collections are as follows: Rev. H. May, of New Hope circuit, had raised $40; Rev. N. Cannon, of Bay St. Louis, $10; Rev. J. K. Comfort, of Columbia circuit, $10; H. L. Kennedy, of Summit, $9. A centennial collection was taken by the elder in the conference and the following brethren contributed: Rev. W. McDonald, 25c.; Rev. N. Cannon, 25c.; Rev. J. B. Smith, $1; Rev. W. H. McCarty, 25c.; Rev. H. May, 25c.; Rev. R. Rodges, 25c.; Jas McNeal, 25c.; R. Roberts, 25c.; W. James, 25c.; A. Lowe, 25c.; W McNeal, 25c.; L Wiley, 25c.; J Jones, 25c.; L Flowers, 25c.; Charles Lewis, 25c.; A Ford, 25c.; P May, 25c.; H Roundtree, 25c.; James Ford, 25c.; F Newill, 25c.; R Coleman, 25c., P S Brown, 25c.; J K Comfort, 25c.; J H Cook, 25c.; total $6.75. Two brethren from the Baptist Church had joined the M. E. Church: Rev. E. Harris, of Brookhaven, Miss., and Rev. B. J. Connerly, of Magnolia, Miss. Bro. Harris is an elder, and was recommended to the next annual conference for recognition of orders. Bro. Connerly is a local preacher, and is a fine young man and a former stunent of Alcorn University. He has a store in Magnolia, Miss., and has a nice trade among his brethren and friends. Sunday morning, Nov. 30, we had an old-fashioned love feast, conducted by the writer. At 11 o'clock Rev. N. Cannon preached a sermon that made a lasting impression on all who heard it. At 3 o'clock the Rev. W. McDonald preached another one of the old fashioned sermons, full of doctrine, well seasoned with grace. At night Rev. J. B. Smith preached for us again, and we had a good time. A resolution was offered by Rev. N. Cannon, of Pass Christian, that the Gulf District Conference will not hereafter grant license to any candidate to exhort or to preach who fails to attend the Sunday-school, also of those who fail to take the SOUTHWESTERN. The resolution was adopted. Moss Point is the next seat for the Gulf District Mississippi Conference. The following resolutions were adopted:

Whereas, The Bible says "let your light shine before men," not behind them; and as ministers are the leaders of the people they ought to act as they preach; therefore, be it,

Resolved, That every minister of the Gulf District take the SOUTHWESTERN, and pay for it, and then as a leader he can face his congregation with the good old church organ in his hand and ask them to take and pay for the same.

Resolved further, That we extend our thanks to Bro. Marshall Taylor the editor of the SOUTHWESTERN for putting that paper down at $1.50 per year, if paid in three months.

Resolved, That we return our hearty thanks to the presiding elder of the Gulf District, Rev. W. McDonald, for his wise and Christian management over this conference.

Resolved further, That we also extend our thanks to Rev. H. L. Kennedy, Secretary, and Rev. N. Cannon, assistant secretary, for the faithful discharge of their duties as secretaries of this conference.

The conference then adjourned to meet its next session at Moss Point.

Baltimore District Washington Conference.

BY REV. E. W. S. PEEK P. E.

You are doing the Church and our people great and noble service. May your success be increased many thousand fold. I speak for our preachers and myself. Your success is our success. I am pleased to write that our work is in a live and progressive state. It has been my privilege to preside over this District for the four years now closing, a privilege which has been richly enjoyed. In the discharge of duty I have been constantly employed, and as to faithfulness, efficiency and success in in the management of multiplied interests, I leave it to others to say. It is a source of joy to know, that our "labors have not been in vain in the Lord." The results of the year's work is encouraging, when we consider the improvements made upon church property. New churches erected, old indebtedness paid, large collections lifted for various purposes, benevolent collections, pastors support, conversions, and a large increase to our membership. A noble effort has been made to raise $3,000 in the district toward the Centennial Endowment Fund, for our Centenary Biblical Institute. Good collections have been reported, and still the work goes on with promised success.

The Institute is in a good state of prosperity; the number of students is large, while the Institute, with its established reputation, deserves the assistance and patronage claimed for it. A goodly number of the ministers of the Washton Conference and a vast number of young men and women now doing valuable services as teachers in this and other States, were sent forth from its halls of instruction. Dr. W. M. Frysinger, the President, and his noble faculty are ceaseless and untiring in their work of education. Sharp Street Church has enjoyed a precious revival, with many conversions. Generally the charge is doing nobly. Rev. J. W. Dansbury, pastor, has the united support of the people; over $9,000 has been raised for all purposes. Rev. P. G. Walker, has been very successful in his pastorate at Metropolitan Church; over $5,000 has been raised, and a good revival enjoyed. This charge mourns the loss of one of its able and worthy laymen, Bro. James A. Harris; he died in great peace, Dec. 26th; he was a good man, much beloved; he had filled every office to which laymen are eligible in our Church, with marked efficiency and success. Centennial Church, with pastor W. T. Harris, has grandly moved forward also, under Rev. Robert Hawkins; his charge, St. Paul's Church, has kept up in the line of progress, Waugh Chapel has paid her debt, and with the pastor, Rev. P. H. Matthews, to whom is due the credit of freeing this church from debt, she rejoices in increased prosperity. Grandly has the Rev. W. H. Draper, succeeded at Ames Church, paying old debts, fitting and remodeling the church, increasing the number of attendants upon the services, and largely improving the Sunday-school. He was presented a handsome gold watch and his wife a purse of $27, by the grateful people, as an evidence of the efficient services he has given the charge. Rev. W. P. Ryder, is moving the good battle at John Wesley Church; much good is he doing this charge, by the wisdom and skill he applies in behalf of all the interests of his church. Rev. W. O. Cooper, is closing a full term of service at Asbury Church, with every department of the charge in good condition. Eastern Chapel has had her share in the general prosperity attending the city churches. Rev. A. D. Valentine, is doing well in this charge. Special credit is due Revs. T. O. Carroll, J. L. Thomas, W. H. Brooks, and others, for their noble services and good success in the charges where they preside, and in fact I cannot write one word of complaint of any part of the district; all have done well, and are deserving of this mention and more fitting words than I can employ. The preachers are studious. They study to preach so as to properly instruct the people under their charge. The people hear them gladly and praise their industry.

I am happy to see this improved state of intelligence in our pulpits. Nothing else will do, and our brethern are aware of it. Steady yet sure, is the onward march forward of our people in intelligence, morality, religion, and loyalty to the church of their choice. We cannot complain; we are ever on the increase in the accession of new members, and those who stay. These are evidences of the fruitful results of the efficient labors of our ministry. We give all the praise to God "and onward urge our way."

Baltimore January 21st, 1885.

Missionary Collections.

BY REV. A. C. GULBREATH.

The following is the financial report of the Huntsville, Texas, circuit:

For missions—T McGowen $1, Ned Wynn, $1; Jas Shackleford, 50c; Mc Hudson, 50c, Alex Wiley, 50c; Ben Whitehead, 25c; Ben Hightower, 25c; Gustus Carter, 25c; Reuben Carter, 25c; Haywood Stephenson, 25c; Wm Sandoll, 25c; Alex Hightower, 50c; Lewis Powels 25c; Louisa Wynn, 25c; Mary Leher, 25c; Van Paul, 25c; Sylvie Mason, 25; A H Hightower, 50c; Phillis Hightower, 25c; J S Sandoll, 50c; J S Miller, 25c; Hannah Wynn, 25c; Mattie Sandoll, 25c; Annie Hall, 25c; Violet McGowen, 25c; Louisa McLaughlin, 25c; John Teamer, 25c; Wirt Jackson, 25c; total for missions, $10. For pastor's salary and other expenses: T McGowen, $4; J A Steward, $2 50; Milton Jones, $3 25; Ben Hightower, $4; Ben Whitehead, $3.25; Jas Shackleford, $3.50; Jack Brown, $3.25; Yantie Franklin, $2; Ned Wynn, $4; Alex Wiley, $4; Mc Hudson $4; Daniel Williams, $1.50; Jno Teamer $2.75; Haywood Stephenson, $2.75; Alex Hightower, $2; A Randall, $2; Gustus Carter, $3; Renben Carter, $2.75; Rachel Hightower, $3; W W Randall, $3; I S Williams, $1; Mattie Sandoll, $3; J S Sandoll, $2.75; Calivonia Booker, $2.75; Major Lewis, $1; Sandy Phillips, 70c; Richard Craft, $2; J W Jackson, 70c; Henry Applin, $3; Morah Anderson, $1; Annie Carter, $1.50; Emma Carter, $1; Sarah Carter, $1; Diana Collins; $1.50; Emma Cotton, $1, Morah Dichie, 75c; Phillis Hightower, $2; Harriet Hightower, $2; Ann Hightower, $1; Annie Logan, $2; Mary Leher, $2; James Logan, $1; John McGowen, $1.50; Walker Mason, $2.50; Emeline Oliphin, $2; Octava Paul, $2 50; Lydia Parker, $4; Lily Thomas, $2; Hannah Wynn, $4; Luler Randall, $2.50; Louisa Wynn, $2 50; Rose Wiley, $2.50; Alex Wynn, $1; Amanda Todd, $2; J L Wynn, 50c; Lawrence Hightower, 50c; Dave Bookman, 50c; M C Fisher, 25c; Robt Pyle, 50c; Rose Randall, 50c; Ned Stephenson, $3; Ellen Teamer, 25c; Hyman Balia, 50c; D Henry, 50c; Mary Spiller, 50c; Hattie Holiway, 25c; Primus Archie, $1; T M Smiler, $1 50; John Carter, 50c; Anna McGowen, 25c; Albert Hightower, 50c; J N Hightower, 50c; Alex Holt, 50c; Clara Carter, 25c; Wirt Carter, 50c; Amanda Shaw, 50c; Sarah Randall, 25c; Florida Collins, 50c; W Emerson, 50c; Lee Whitehead, $1.25; Jane White, $1.25; Lew Renzie White, $2.25; Jeff Bulch, $1.25; Henry Bulch, 25c; M Douglass, $2 25; Patsy Walker, $2.50; Jane Hightower, $2.50; Murry Williams, 1.25; Ella Walker, 25c; Charley Craft, 25c; total, $144.63.

Chattanooga District, East Tennessee Conference.

REV. L. M. MOORES.

MR. EDITOR—Our district conference convened for its first session in the Methodist Episcopal Church in Dayton, Rhea county, Tennessee, November 17th, 1884, at 10 o'clock a. m. Rev. J. S. Henry, of Kingston, preached the thanksgiving sermon. The usual committees were appointed: eight pastors, six Sunday-school superintendents, four local preachers, nine district stewards, five class leaders, three exhorters, made good reports. The elders showed a grand increase. The session was a glorious one. One soul was converted and joined the Methodist Episcopal Church. The district Sunday-school Institute was organized for the benefit of our Sunday-schools in this district. The district conference adjourned to meet in Rockwood.

Mr. Editor, this is not half the work that the conference did, but as I have written to you once before of the work, it not appearing, and presiding elder and members of the conference are saying so much that I thought it best to write a short letter in hope that you would publish it. So, if the other was too much, may be this is not enough. May the Lord bless you.

Cleveland, Tenn.

Chattanooga District—East Tennessee Conference.

The Chattanooga District Conference convened for its first session in this conference year on the 27th of November, 1884, in Dayton, Rhea county, Tenn., at 9:30 a. m., in the Methodist Episcopal Church. The religious exercises were conducted by Presiding Elder Provine. The thanksgiving sermon was preached by Bro. J. T. Henry, of Kingston, who mastered his sermon well. He used for his text the 136th Psalm, 25 26 verses. Though our annual conference is just over and the preachers only had time to get to their new fields of labor, at the call of the presiding elder 9 pastors, 4 local preachers, 3 exhorters, 8 district stewards, 5 Sunday-school superintendents and 7 class leaders came together with good reports. The business of the conference was strictly attended to during the day, with a grand sermon each day at 11 o'clock, a. m., and rousing sermons at night for the saving of souls. The fire of God broke out in the midst of the people, from the thanksgiving sermon on Thursday, 27th, and we left it burning among them on Sunday night the 30th; one young man made peace with God and joined the old M. E. Church, and a young lady followed him. Bro. P. P. Brooks and his kind people of Dayton deserve the highest credit for their kindness towards the members of the conference, for on Sunday the people had enough provisions on the ground to feed 400 or 500 people. Our church at this place is about one mile from town, somewhat out of the way, and makes it difficult for the people to get to it. The new pastor, P. P. Brooks, finding this the case, went to work at once and secured a good church site for our church in the edge of the town, from Mr. Wm. Allen, a member of the M. E. Church South, who donated the lot to our people and promised to make a good deed to it, for he believes in helping this race of people, as he thinks that they stand in need of it. I feel like singing praises to God, from whom all blessings flow, for such a noble gift. Will others follow suit? May God help them to, and that at once. The good people of Dayton, Tennessee, made a fine start towards getting the pastor a nice parsonage to live in. An entertaining memorial service was held for Bishop I. W. Wiley. One was licensed to preach. On Sunday the sacrament was administered to 104. Mr. Editor, this brings us to state a miracle that occurred here in this meeting, and that is, all of the people of all the churches taking the sacrament together. The Baptist elder and all the elders of the Baptist Church helped to administer the sacrament to the others. Now, Mr. Editor, what are you going to say about that? Elder Provine is much beloved by all on the district. The people at Dayton feel that the Bishop did a grand thing in sending them Bro. P. P. Brooks, and all love him and think he is the best man that they ever had, and he is in a fair way to make it one of the leading churches on the district. Resolutions were offered on the following: On Missions, Tract, Sunday-schools, the Bible, Freedman Aid, Education, Church Extension, Literature, temperance, and of thanks. A District Sunday-school Institute was organized with the following officers: Presidents, E. Provine and L. M. Moores; Vice-Presidents, S. W. Burnett, J. T. Henry, P. P. Brooks and S. O. Lynch; Ministerial Secretary, A. J. Fletcher; Corresponding Secretaries, B. H. Johnson, Mrs. C. Provine, Mrs. E. C. Moores, Mrs. S. C. Brooks, and Dr. J. P. Andrews; Financial Secretary, Wm. Wilson; Treasurer, Miss Mary Howard; Committee on Arrangements, M. Napper and J. Crawford; Committee on Programme, L. M. Moores, E. Provine, A. Bustal, J. Y. Yellener, J. Baine, R. Masoner.

The apportionments to each charge to be raised this year are as follows:

	Missions	Tract	Sunday School	Education	Freedmen's Aid	Church Extension	Bishop
Big Spring Mis'n	$10	$1	$1	$1	$7	$7	$1
Chattanooga sta	41	2	2	2	15	10	6
Chattanooga ct	10	1	1	1	5	5	1
Cleveland	10	1	1	1	6	5	1
Rheagar	8	1	1	1	4	3	1
Georgetown	8	1	1	1	4	3	1
Jasper	8	1	1	1	4	3	1
Kingston	10	1	1	1	5	4	1
Sicoville	70	1	1	1	3	2	1
Rockwoodville	5	1	1	1	4	4	1
Soddy	7	1	1	1	5	4	1
Harriman	8	1	1	1	3	2	1
Washington	16	1	1	1	8	5	1
Total	$130	$14	$14	$14	$68	$60	$18

Mr. Editor, this closes one of the grandest sessions of the conference that was ever held in its history. The elder seems to be in good health and in high hopes of his district, and the men all seem to enjoy great peace over small pay, and have high hope of their work. I think the Institute will wake up our district if we can get the men to stick to it and help to work it up and make it a success.

Cleveland, Tenn.

Rev. C. H. Bullington, presiding elder, Murfreesboro district, writes: "The work on my district is in good condition, I think with some few exceptions brethren, on the district are going a head with their work. Some are doing well and some not so well. All have been kindly received by the people except one.

"My wife has been a severe sufferer with indigestion, and kidney liver troubles. I feared it would terminate in Bright's Disease, as there were the symptoms. She commenced using HUNT'S [Kidney and Liver] REMEDY, and found by the use of only one bottle she had been relieved."—R. S. R. Armstrong, Auburn, N. Y.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

Women, whether married or single, vote at the school elections in the Province of Ontario, Canada.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

Letters from the Pastors.

Rev. A. C. Culbreath, of Huntsville, Walker county, Texas, writes: "We held our first quarterly conference on the 3 4 of January, Presiding Elder Lee was present, and preached an eloquent sermon, also administered the Lord's supper. We took up $5 for the presiding elder, and $4 85 for the preacher."

Rev. P. R. Woodson, pastor of the Liberty charge, writes: "My first quarterly conference was held November 29-30 by the presiding elder, C. H. Bullington. Everything was in order; and reports were in order first from pastor, second, from local preachers and exhorters; third, from stewards committees and trustees. On Sunday 11:20, the elder preached a very interesting and influential sermon and administered the sacrament to about 30 persons; raised for elder $5 and there was something raised on the benevolent causes. We are in very great need of houses to preach in on this circuit. I have four appointments and only one house to preach in, and one of my appointments in a temperance hall. We have bought ground and are now trying to build, the people are ready and willing to do all they can, this you can see. Methodism has not frozen out of us yet. We will soon have our church here at Liberty ceiled, that has been built for about 7 years."

Rev. George A. Payne, St. John Baptist parish, Louisiana, writes: "On the 22d of November a violent storm passed through the parish of St. John the Baptist blowing down six buildings, killed three white persons and wounded several others and some colored members of Rev. Bailey Lee's Baptist Church, also blowing down their church house. This was on the left bank of the river going up; several buildings on the right bank were blown down also. I held an interview with some of the old citizens of that parish; they said that such a storm has not been seen for over 35 years. None of my few members got hurt, yet my neighbors troubles are mine also."

Rev. O. Gamble, Ozan, Arkansas, writes: "We have received our pastor and family, also have had very good times since their arrival. We have made 18 converts since his entrance on the work, also baptized 10 adults and 11 children. He preached on the first Sunday in November and administered the Lord's Supper to about six preachers and exhorters, and 40 members. Five dollars in cash and so much more in subscription was raised. People are well pleased with their pastor and I hope they will continue to like him. There was two additions to the church on the first Sunday in November and I will be glad to see the day when the Methodist Episcopal Church will take this State. If our people would pray more and talk less, we would have heaven here."

Rev. H. Healup, Goodwin, Mississippi, writes: "On the 2d of November, the Rev. C. L. Crump held the fourth quarterly conference of Goodwin district work. The pastors reported the circuit in good condition, and found a large number of the brethren. Every one well satisfied with the proceedings of the conference. Dr. R. B. Rev. ... not present on the occasion, ... after the elder came, and ... not get the brethren together, he appointed Rev. C. L. Crump to preside in his stead. Conversations ... work they gave in round ... Elder's collection, ... Centennial, $12; and I ... more by conference. ... gave us a good ... money to finish our ... day being rain- ... paying was small."

J. A. W. Moore, Friendship, ... writes: "I entered on ... last Sunday in Octo- ... members on ... inside strange- ... to my family. I was ... by Rev. A. Bartlett, the ... Sunday morning I ... met with the Sunday-school and was introduced by J. B. Edwards, superintendent. At 11 o'clock I preached to a crowded house, at 3 o'clock we had a general class meeting. I don't think I ever felt any better in my life. I found the Christian army united at this point. My next point was St Peter's Chapel, here I met a crowded house. My next point was Mayes Chapel, where I found the people ready and willing to assist in the cause of Christ. Hardens Grove is my last point, which is a small army, but true to their church. November 15-16, Elders Price, was with us; the brethren were all out to meet him. Sunday the elder spoke at some length, and all who were present were delighted. At 11 o'clock, Bro. James Fielder, preached an eloquent sermon; at 3 o'clock the elder preached to a crowed house. I thought I had heard the elder preach before, but I never heard him until the 16th. I have heard some of our best scholars, who heard the sermon say the same thing. 180 members partook of the Lord's supper. We paid the elder $13.75; $3 dollars for benevolent purposes."

Rev. A. N. Jackson, pastor Gadsden, Alabama, writes: "At Houma I found a willing people who did the best they could for us, and many there shall ever be precious in our memory. It being a year of politics, and a cutting of wages in that section, the church had a hard time; during my ten months there we raised for all domestic purposes $515.80; of which the pastor was paid $322.60; presiding elder, $31. The parsonage was enlarged and furnished. Though in poor health my labors were as follows: Sermons preached 60; funerals attended, 4; body committed, 7; received in the Church, 11; baptised, 9; Lord's supper given to 517; lectured, 11 times; marriage ceremonies, 3; visits made, 184; dined from home, 40. Bro. C. H. Claiborne, of Dulac, was often with me to aid us, and much of the success which I have had is owing to his earnest help, and influence. May God ever bless him. I am now surrounded with a "push ahead" set of young men as officers of the Church, and everything has a favorable appearance. Bro. Todd, my predecessor left all things well done."

America's Pride.

True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

Trade is said to be reviving in Tennessee.

Nervousness.

The moment there is danger of impairment of the mind from excessive nervous exhaustion, or there exists forebodings of evil, a desire for solitude, shunning and avoiding company, vertigo and nervous debility, or when insanity has already taken place, PERUNA and MANALIN should be implicitly relied on. But it is never well to wait so long before treatment is commenced. The early symptoms are loss of strength, softness of the muscles, dim or weak sight, pectilar expression of the face and eyes, coated tongue, with impaired digestion; or in others, certain powers only are lost while they are otherwise enjoying comparatively good health. In all these PERUNA and MANALIN should at once be taken.

Mrs. S. Smith, Hilleville, Lawrence County, Pa., writes: "Dr. S. B. HARTMAN & Co., Columbus, O.: I have been a great sufferer for ten years. It seemed as though every organ in my body was diseased at one time or another. I had about given up all hopes, when I commenced taking PERUNA and MANALIN. I immediately began to improve, the soreness and pain disappeared, strength gradually returned, and now I am as well as ever in my life, and I owe it all to your PERUNA and MANALIN. I recommended it to my friends and it gives better satisfaction than any other medicine I ever heard of."

Miss Maria Roderick, Warren, Ohio, writes: "It is with pleasure and many thanks that I write to you to tell you of the great benefit I have derived from the use of the PERUNA. I have used several bottles of your PERUNA, and can safely say it has done me a great deal of good. I have improved ever since I commenced its use."

Mr. T. J. Webber, Plymouth, O., writes: "I am selling your PERUNA, and having a good trade on it. It gives excellent satisfaction."

Mr. Thomas Acton, Brooklyn Village, Cleveland, Ohio, says: "I received a severe wound in my foot, by tramping on a spike. It inflamed and was painful and swollen. I had every reason to fear lock-jaw. Your simple suggestions as to local applications and the taking of your PERUNA and MANALIN were followed to the letter, and to-day my foot is entirely well, and I am happy."

Letters From the Laity.

F. S. Legardy, Shreveport, La., writes: "An enthusiastic meeting was held in the St. Paul Methodist Episcopal Church last Sunday night, December 21st. The morning was spent in the Centennial jubilee, which passed off nicely. 7 p. m. was set apart for a sermon to be preached to the order of U. B. F.; at the time appointed the church was nearly filled. The membership of the U. B. F. in this city consists of 259 male and female; the whole number being in attendance, very soon it became almost impossible to seat the people; and many could scarcely find standing room; many could not get into the church and had to content themselves to remain just outside the door. It was sometime before quietness could be obtained, and as soon as it was, Rev. R. Thompson read from the 4 chapter Book of Daniel. I thought it good to show the signs and wonders which the High God hath wrought toward us. "How great are the signs; and how mighty are his wonders; his kingdom is an ever lasting kingdom, and his admonition is from generation to generation." Hymn 775. We have never heard a more powerful sermon preached, it was impressed with much feeling, and the whole congregation was moved as it were with the Spirit; many amens were heard. It might be asked were any made happy? Yes, for Bro. Thompson, makes it a point to make his hearers happy, for he loves his people, and they love him. He is one of the ablest ministers in the Louisiana Conference, and has been with us three years, pastor of the St. Paul Methodist Episcopal Church, which appointment expires this year; we are sorry to give him up, but glad to say wherever his appointment may be, they will in him find a man of God, a graceful and Christian minister, of which the Church is proud. The churches are doing well in this part of the State, and are winding up work finely, and want able men to the front; please send us one. The United Brothers of Friendship is a good order and if conducted properly, will make our people better, and shape them for the church. There has been much good accomplished in this part of the country by its work. Some of our old ministers and best men and women are members of this Society, and glad to hear that the editor of the SOUTHWESTERN was one of its organizers. Please speak a good word for the U. B. F., and let it be remembered that justice, mercy and truth are what God loves."

Miss Lizzie Wilson, Durant, Mississippi, writes: "My first watch meeting, and now I am going to tell you what a good time we had in Wesley Chapel. It was a wonderful time for all who were present, so open your ears and listen, I'll tell you. They called it watch meeting where they were gathered in the church to give thanks and praise to the great God. But hark! listen to the mid-night cry. It seems like a happy, happy dream, when a voice whispered soft and low, five minutes and the old year is gone; four minutes, three minutes, and again, two minutes, one minute, half minute and it is gone with all its hopes and fears, with all its bright and gladening smiles, and all its mourners' tears. Oh! it is gone. Farewell old year. Good morning New Year! Now mates you would like to know whose voice that was that whispered soft and low. It was our pastor, Rev. J. M. Nevils, who was instrumental in bringing me, and twenty others to Christ last Oct. I think the angels counted the minutes as the year rolled away. I hope the Lord will crown our pastor with a crown that will outshine the meridian sun, for it was he that whispered soft and low. The last five minutes of the old year, and the first five minutes of the New Year we were on our knees, at the end of these rose singing, and gave each other our hand as a token that we would try and live better, and do more for the Lord this year, than we did last year. Then a collection was taken, for widows and children of our deceased ministers. I'll tell you friends it was a time long to be remembered by young and old. Then we sang "Praise God from whom all blessings flow." The benediction was pronounced by our pastor."

Mrs. Julia Turner, Mrs. Jefferson Carr, and others of Jones Chapel, Witchitaville, Louisiana, writes: "We belong to the Methodist Episcopal Church, and are members of Jones Chapel. We wish to know why we were not represented in the annual conference last year. We see, by the minutes that we were not represented at all. We did all we could for our pastor, and presiding elder. We promised him $20 and gave him more, though I do not remember the exact amount. We were made to pay 50cts apiece to have our Church represented at the district conference that was held at Shreveport; and we paid the whole sum, besides giving our pastor $23, to take him to the district conference, besides we gave him support at the last quarterly meeting, a good portion of us paying 50cts apiece, for the Gilbert Haven School fund. We paid as far as we were able for all purposes. Now we ask in the name of the Methodist Episcopal Church, why we were not represented, at conference."

We cannot answer you, perhaps if you were to write to the presiding elder, or the pastor, you could obtain the desired information.

[ED.

B. M. Hale, Wesley Chapel, New Orleans, writes, "We had a glorious time last night at Wesley Chapel Methodist Episcopal Church at No. 132 S. Liberty St. We had about 75 or 80 of our strange friends from the North with us at the 7 o'clock service and Rev. M. Dale preached from the 6 chapel of the Book of Daniel and the 26th verse: "Daniel gave the interpeter the writing."

A Sad Career.

The divorced wife of a Bonanza millionaire recently came to a mournful death principally from taking chloral, which unsettled her mind and demoralized her whole physical system. She had been weakly and ailing and felt her need of something to drown her sorrows and brace her up. Had she taken Brown's Iron Bitters she would have been invigorated so that she could have fought her sorrows off, and enjoyed healthy life. This valuable medicine cures general debility, tones the nerves, strengthens the muscles and aids digestion.

The Royal Geographical Society, of London, has published a list of 120 stations occupied by Europeans in Central Africa in 1884, with their latitude and longitude.

The tremor of an earthquake was felt in Baltimore lately.



sept-11-1y

BROWN'S IRON BITTERS
Trade Mark. On Every Bottle. NOT A PATENT.
THE BEST TONIC.
This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.
It is an unfailing remedy for Diseases of the Kidneys and Liver.
It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.
It does not injure the teeth, cause headache, or produce constipation—other iron medicines do.
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WANTS.

[Advertisements under this head, not to exceed five lines, will be inserted and kept one month for 50 cents, invariably in advance.]

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YOUNG MARRIED LADY, GOOD REFERences, and very efficient, wants copying or book-keeping to do at home or in an office. Inquire at this office in person or by mail. j22

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. John Qualls, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 9:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. E. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Service: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—Jefferson street, corner of Pinm, two blocks above the last station. Rev M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University, A. F. Hoyt, M. A., Acting President, 1423 St Charles Street.

First Street—Rev. T. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Prat street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7:30.

PLEASANT PLAIN CHURCH—Perdido, bet Johnson and Saint streets, Rev. W. P. Forest pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m class at 5:30 p m; preaching Wednesday and prayer meeting Wednesday evenings. Sacrament every second Sabbath. Love fe at quarterly.

OUR CLUBBING LIST,
—1885—

Persons sending us *cash with their orders* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

Littell's Living Age	$9 00
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Wide Awake	4 25
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Our Little Men and Women	2 25
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Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address, 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

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We are now prepared to furnish the following Juvenile Periodicals for 1884 at the regular subscription price:

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WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, FEB. 5, 1885.

Announcement for 1885

Reduction in Price to ONE DOLLAR AND FIFTY CTS. When Paid in Advance, or Within Three Months.

From this time subscription for **The Southwestern Christian Advocate** will be received for the year 1885 at **$1.50** a year, payable in advance or within three months. No other paper published under authority of the General Conference is furnished at this figure. It is the cheapest paper in the whole list.

Let us have 2000 new subscribers within the next sixty days.

PHILLIPS & HUNT.

The Publishing House of Franke & Schneider, Washington, D. C., have issued a "Map of Egypt, the Sinaitic Peninsula, and the Promised Land" together with a "Companion" to the map. Its scientific and technical execution is good, and it is compiled from the latest material and recent surveys. Price on paper 75 cents; on linen, with rollers, $1.25 postpaid, each map accompanied with the "Companion."

St. Nicholas for February, speaking of a certain house, says it has this inscription above its entrance, "This house shall stand as long as God shall be feared in it, and Jesus Christ be served in the person of his poor. Whoever enters here must leave at the door both avarice and pride." How much better it would be if this inscription stood at the entrance of every church in our land, and was carried out in the lives and practices of its members.

Common Street Church was happy last Sabbath. Dr. Simmons was present at the morning service, and at 1 o'clock addressed the Sunday-school in a most happy manner. At the evening service Rev. Allen Allensworth, Sunday-school missionary for Kentucky, preached an excellent sermon on "Covetousness." After the sermon, Rev. Dr. Marshall W. Taylor, of the SOUTHWESTERN CHRISTIAN ADVOCATE, was introduced to the congregation, and dismissed them with benediction. The pastor hopes to have more such days; and he is not indolent either. But loves good preaching.—*Baptist Advocate.*

The ADVOCATE ought to be as happy in its possession of such an editor as is the Common Street Baptist Church happy in the possession of Rev. A. S. Jackson for pastor. He is making a good paper, disseminating denominational information which is valuable, and ought to receive a constantly widening circle of auditors.

The annual report of the Louisiana Educational Society, presented December 3, 1884, comes to hand in neat pamphlet form, full of information and statistics. The annual meeting of the society was held in Tulane Hall on the evening of Dec. 8th, Hon. Louis Bush, President, in the chair. From the President's report we glean the following: "Under the new charter and by-laws the society has vigorously prosecuted the work. The financial exhibit: collected by the secretary, $2,601.51; expended, $1,842.67; balance on hand, $758.84. The work of the society during the year has been greatly helped by the course of popular lectures provided by the lecture committee. Various memorials have been framed and forwarded to Congress, the State Legislature and the city council. About 4,000 circulars and documents have been circulated. A free kindergarten will be established as soon as funds sufficient are raised. It is estimated that 102,892 voters in this State cannot read and write, [illegible] are whites. "It is [illegible] what is most needed for the universal education of our people. *In fact and in practice this [illegible]*"

Still Better Ahead.

The SOUTHWESTERN was never better prepared to ask its readers to interest themselves in its behalf than at present. We shall, besides our usual variety of matter, always suited to the tastes and wants of our readers, begin at once the publication of a series of articles on

"Prohibition."
"Our Brother in Black."
"The Needs of the Negro."
"The Progress of Civilization."
"Wendell Phillips."
"The Future of the South."
"The Outlook for Pure and Negroes of Mixed Blood."

And many others of historic value. Old subscribers should therefore *renew*, and new ones be sent on at once, so that no numbers be lost. We offer no premiums, but we propose to give our patrons a great deal more than value received for the dollar and a half they send us.

At no time on the first of January was our subscription list as large as now. But our reduction in price has made it needful for us to have a good many more than before. *Help us.*

Women's National Indian Association.

We have received the fourth annual report of the above association for 1884, from Mrs. A. S. Quinton, 1109 Girard street, Philadelphia, Pa., from which we make the following notes. Among the officers are names that will recommend the work of the association to public patronage and favor, such as Miss Mary L. Bonney, Mrs. J. B. Dickinson, Mrs. J. R. Jones, Mrs. A. S. Quinton, Mrs. H. O. Wilbur, Miss Sarah Newlin, Mrs. Hannah Whitall Smith, all of Pennsylvania except Mrs. Dickinson, of New York State. This association is making its power felt in the nation for the good of the Indian tribes within its borders. Its object has been to procure legal enactments that shall secure to the Indians their God-given rights, and to enforce the laws already passed in their favor, and in every legitimate way to elevate the race, physically, morally and intellectually. In order to accomplish this end they have engaged in the work of petitioning legislative bodies, circulating literature, and by holding public meetings. The parent society acknowledges the efficient aid of various auxilary societies in its noble work. A great deal of prayerful, self sacrificing effort has been bestowed upon the Negro, and he at least begins to show the good effects thereof; but the women of the Negro race have not advanced so rapidly as the men, therefore the former can reasonably be expected to do much in the future toward self-help and elevation of themselves. The women of that race will, however, especially need the Christian counsel, guidance and advice of their white sisters in more rapidly reaching the best conditions of living. With the work for the Negro half done it is a just and timely move that these good ladies have made in behalf of the Indians of our country. Their work for the future, if we were allowed to outline it, would be the redemption of women in the South of all colors, women in Utah, Indian women and the salvation of American homes from the upas of intemperance. We bid them God-speed, and fling wide the columns of the SOUTHWESTERN to their aid.

Mexico.

The visit of Bishop Harris and Mr. Phillips to Mexico has been full of interest. Enclosed in a recent letter are two announcements gotten up in the admirable style usual with the mission press of Mexico. The first is a programme and directory of the first annual conference of the American Methodist Church in Mexico. Sermons in Spanish and English, receptions to fraternal representatives and to the Bishop, discussions, etc., vary the usual order of conference business. The second paper is the "First Annual Statement" of the finances of the Trinity Methodist Episcopal Church, Mexico. We congratulate this vigorous little church upon the showing it is able to give. Among the items we notice $46.81 for the missionary collection, and the Sunday-school collections amount to $40. The two visitors are making journeys throughout the bounds of the conference, and report great satisfaction with the state of the work. Mr. Phillips gives the series of services held in one day at Pachuca, in the neat church there: Class-meeting, 8:30; Mexican Sunday-school, 10; Mexican preaching, 11; English Sunday-school, 2; English preaching, 3, sacrament afterwards; quarterly conference at 4:30; Mexican preaching at 7, followed by the sacrament. There is much more of the work in Mexico than the number of members would lead one to suppose. It seems well started and at good points, and there is an air about it in all places that indicate an intention to stay. The Conference met Thursday, the 15th of January.

The Working Women.

The fingers of the working women all over the country made the ladies work which adorn the colored exhibit in the Exposition. And our sentence is emphatically that if there is to be a discrimination in favor of the employment of any class of women for positions in charge of it the working women should be the favored class. The SOUTHWESTERN wishes to form a league offensive and defensive, so to speak, with true, virtuous, industrious women, colored and white, all over the country, for the country's sake. Labor is honorable, no one should be ashamed of it. The laborers of the past are the rulers of the present, and what is has been, and what has been will be again. History repeats itself, and revolutions never retreat. Working women to the front.

The Murder in Mexico.

A warm tribute to the character of the Mexican brother who was killed by highwaymen at the same time the preacher, Bro. Gamboa, was wounded, comes from Rev. D. Kemble. He says: "Bro. Saldana was my janitor, hostler, mail carrier and my companion in all our frequent and perilous trips to Cueramaro and San Pedro. He was about 47 years of age, a soldier by profession, and one of the very best Christian characters on this circuit. It is not usual that a man so useful as he can be found to serve in the capacity that he did here, and in the absence of my family he became quite a friend to me, often going with me to make pastoral calls and manifesting deep earnestness in aiding me whenever we went on our horse-back expeditions. He was married and lived here very happily with his wife, Petronila. The recovery of Bro. Gamboa seems almost assured in spite of his severe wound." Bro. Kemble writes from the sick room, where he is caring for him with the feelings only he could have for one who has suffered in his place. The motive of the attack on these brethren is still unknown. The whole mission is profoundly stirred with sympathy, and are praying that the life of their brother may be spared.

The Unreasonableness of Rationalism.

Rationalism requires a reason as a condition of faith or belief in anything. Yet rationalism can point to thousands of things in nature which it accepts as a fact existent for which it has and can give no reason. Rationalism sees and admits the fact that the same corn makes hair on a cow and a feathers on a duck, but it does not know and cannot give the reason for this phenomenon. Until it can by wisdom solve these earthly problems is it not unreasonable to demand the reason for every heavenly problem revealed to us in the sacred volume?

The Trinity in unity of the God Head, the miraculous conception of Jesus, the regeneration of believers, and the resurrection of the dead are facts in Divinity and Grace unprovable by logical or philosophical process, but they are facts nevertheless which are here authenticated, and rationalism is unreasonable to reject them while it admits other facts no better proved, and equally inexplicable on any known process of reasoning. "We walk by faith and not by sight." "By wisdom the world knows not God." "Without controversy great is the mystery of godliness."

Rev. Thomas Harrison, the boy preacher, has just celebrated his forty-third birthday.—*Pacific Methodist.*

Then he celebrated it about three years too soon as he is not yet quite forty years old we believe.

Personal.

—Rev. H. H. Chopin, Keckley, Nebraska, is visiting relatives and taking a view of the Exposition meanwhile.

—Rev's. W. R. Davis, of Paris, and R. T. Huffman, of Louisville, Ky., have changed their pastorates, the first going to Terra Haute, Indiana, and the latter succeeds the late lamented Rev. Nelson G. Merry, of Nashville, Tenn.

—Dr. Hartzell, has just received a friendly letter from S. G. Swearingen Esq. of Ills. in which there was also the gift of $500, to be paid in five annual payments for aid of needy students. May the Lord greatly increase this class of philanthropists.

—H. Ritchie, Central Illinois conference supernumerary, now a resident of Kansas, a special agent of the General Land Office, called upon us in our office recently, passing from Mobile to his official duties at Little Rock, Ark.

—The *Semi-Monthly Vangaurd* says that Rev. W. W. Kelly, chairman in the Indiana and Central Illinois Conference of the Free Methodist Church, has been appointed by their Missionary Board, superintenbent of their mission work in Central Africa.

—The Rev. William W. Heston, pastor of Richards Methodist Episcopal Church, Troy, Ohio, was among the first ministers in that State to send us congratulations; first to send a list of subscribers, and the first to renew his entire list for 1885. He is a man with a hopeful future. We wish him continued prosperity. All hail!

—South India.—Rev. J. S. Stone M. D. with Mrs. Stone, expect to sail from New York, on Jan. 29th, Dr. Stone is well known as an energetic young worker for several years, in Calcutta, where he was associated with Dr. Thoburn in English work. Recently he has been stationed in Bombay, and is now returning to his work there, after a short visit to his home in America.

—Rev. H. Robinson, Spring Hill, Tennessee, renews his entire list of subscribers for 1884, with an additional list for 1885. This is something heroic. The colored ministers mean to prove by the assistance of our gallant sisters, brothers, and children that the General Conference did not overestimate them when it committed this enterprise to their care.

—J. M. Phillips, Esq., arrived in New Orleans Monday night, Jan. 25th. from Mexico, via El Paso, taking in the pleasing and instuctive prospect of this route as he journeyed. He is in good health, and though not a clergyman it was impossible to escape giving a few public talks to the people in the various assemblies he visited. His sojourn in New Orleans was the most inspiring and helpful thing which has yet transpired since our coming hither. Mr. Philips is an earnest, pains-taking capacious business man. The business of our Book Concern has greatly expanded under his joint direction with Dr. Hunt, and this fact is one of the most decisive indices that our business interests should be more and more remitted to the care of laymen, and that will become more and more prosperous by each remittance. Mr. Phillips will visit the the Louisiana, and possibly the Mississippi, Conferences, after which he will return to New York. We should be glad to have his presence often here.

Church Polity.

MR. EDITOR—Please answer the following questions.

1. Has a preacher on trial in the Annual Conference any right to administer the ordinance of baptism, or solemnize the right of matrimony?

2. Is the privilege of a local and a preacher on trial not identical in this respect? A. PASTOR.

Answer.—1. A preacher on trial in the Annual Conference is a local preacher and is amenable to the quarterly conference.

2. An unordained preacher in our church has no right to administer the ordinance of baptism except as any layman or woman has it. The ordination as deacons or elders is essential to a right to administer baptism under our economy.

3. Two things are essential to the legal solemnization of matrimony on the part of the person officiating, if he be a minister of the Gospel. He must have whatever qualification the church of which he is a member requires. He must have whatever qualification the State, county and city or town in which he resides or officiates demands. The State always admits the requirements of the church, so that whatever the church requires as a qualification to solemnize matrimony, the State demands of the ministers of any particular church as evidence of their right to obtain the sanction of the courts for their performance of this duty. The Methodist Episcopal Church requires ordination as a deacon as an essential to the solemnization of marriage. Therefore any minister of this Church in order to solemnize the rite of marriage must first obtain the order of a local or traveling deacon to do so. If any preacher cannot obtain this ministerial order, and rank it proves, not that he must proceed as if he had, but that in the judgment of the church he must not yet proceed in this direction at all. Should any local preacher, either on trial or not, be guilty of this offence he is amenable to the quarterly conference and may be proceeded against as per discipline. In parts of the church where ordained, ministers can be obtained, it is a gross offence against the majesty and good order of the church for the unordained, and hence unauthorized, persons to assume to perform the functions, and fill the offices of ordained clergymen.

For the SOUTHWESTERN.

Bishop Mallalieu at LaTeche.

REV. L. P. CUSHMAN.

Monday, Jan. 5, in company with Bishop Mallalieu and his son, the writer, via the Morgan Railroad, left New Orleans for Baldwin, La., where both the Gilbert and the Baldwin Seminaries are located. We reached our point of destination a little after noon. Dr. Godman, President of Gilbert Seminary, and Rev. E. Lyon, pastor of the Methodist Episcopal Church, with a large delegation of the church and Sunday-school, met us at the depot, and with songs of welcome gave the Bishop and his companions a most cordial greeting. We were taken to the home of Dr. Godman where every want of the physical man was abundantly supplied. Nature always does things on a grand scale in Louisiana; about 2 o'clock the windows of heaven were opened, and for nearly two hours torrents of rain descended as if the flood of Noah's day was to be repeated. Preparation for the reception to be given to the Bishop in the evening at the church, however, went on. Loving hearts always make willing hands. Long before the Bishop reached the church it was well filled. Bro. Lyon acted as master of ceremonies and after a song of welcome, Rev. A. E. P. Albert, presiding elder of LaTeche district, led in prayer, after which the writer was introduced and spoke about two minutes, and introduced the Bishop, who gave us a clear and full statement as to what he conceived to be the mission of our church in the South. After the Bishop had spoken, Bro. Albert was called upon and made some timely and pleasant remarks, after which we all sat down to a well spread table, where each person clearly showed a wonderful capacity to receive, but who was most loved and best marked we dare not say. The occasion was among the most enjoyable. The singing, under the lead of Sister Lyon, who also presided at the organ, was delightful. The benediction was pronounced by Rev. W. F. Fitch, A. M., President of Baldwin Seminary, when we all left, with doxologies in our hearts. The next morning we visited the school where Bro. and Sister Fitch are doing a good work for the uplifting of the people in that region. The students assembled in the chapel, where the Bishop gave them an address replete with good things. We next visited Gilbert Seminary. The new building was nearly ready for plastering, and will be ready for occupancy in February. It presents a fine external appearance. A second story is being put upon the old building which, when completed, will be used for recitations and chapel services. Dr. Godman is to have charge of this institution, and will do his part to make it a grand success. The dinner hour passed pleasantly around Bro. Fitch's hospitable board. Taking the homeward train we reached New Orleans in time to step into the sociable given at Ames Chapel, and received a cordial greeting from Bro. Stalker, who knows so well how to make people feel they are welcome at his church.

For the SOUTHWESTERN.

Baton Rouge District, Louisiana Conference.

BY REV PIERRE LANDRY, P. E.

This district is composed of 23 stations, and just that many of as good men and preachers as you will find anywhere. To this number we wish to add the names of these mighty evangelical giants: Rev. W. P. Forrest, J. W. Hudson, John Qualls, T. G. Montgomery, Charles D. Shallowhorne, Charles Monroe, S. S. Wright and others, who under the working of our excellent itinerant plans, have been sent over to help our colleagues out on the other districts. Of the above number, the New Orleans district comes in for the lion's share; we are glad to know that their work is appreciated, and that they feel at home with our venerable colleague of that district, who knows so well how to make use of men and things. Take good care of them brother.

Now that we have laid down the trowel, the broad-ax and carpenters' tools with which we have played such an important part in building up the waste places on this district, attended by the Spirit of Him who has promised to be with us—with discipline—we are are closing the work of this conference year with many evidences of moral improvement, solid spiritual growth and a bright future for the Master's cause.

At this place, the pastor, Rev. F. T. Chinn, his able corpes of officers, faithful members and friends, have contended manfully with the indebtedness of the Church. All things considered, they have done in this direction, they have accomplished wonders. Right here we move the previous question on a vote of thanks to Rev. A. J. Kynett, D. D., corresponding secretary, Board of Church Extension at Philadelphia, and to the Board for their timely action on our appeals for aid in the building of our church here. We wish also to express our gratitude to those of our white friends who have by more ways than one shown their appreciation of our efforts to help beautify the capital city. In our mighty struggle in building our church here, we have never been made to feel our color. At the saw mills, at the store, business houses, editorial sanctum at the courthouse, as at the bank, we were always kindly received and nicly treated. The building committee and trustees are preparing to finish the painting,

remove the old benches now in use, and replace them by comfortable pews in time for the Annual Conference on 29th of January, 1885. Here will be a new Bishop and a new church.

The duty of receiving members of the conference, and assigning them to their quarters, has been intrusted to a special committee, who will soon publish their programme. We anticipate success on the 21st of December, at our Centennial Jubilee, of the Methodist Episcopal Church, in receiving the offerings of the people for Christian education in Louisiana.

This church will be represented at the World's Exposition, by a beautiful silk and satin quilt, with the ground work and design of the building, the handiwork of a delegation of ladies organized for that purpose. The singing pilgrim, Prof. Phillip Phips, is in our city and exhibited at Pikes' Hall, last night to a fair white audience, who pronounced the exhibition and his singing excellent. He will repeat at our church to-night.

At Rosedale we have had a year of much success. Peace reigned throughout the year. To the Hon. Edward J Gay, congressman elect from the Third district, the thanks of the Church is due for his donation of a beautiful lot in the town of of Rosedale upon which to move our little church from the East to the West side of Bayou GrossTete, where Morganza crevasse water will cease to trouble or make us afraid. Rev. G. W. Wells is there serving his first year in the ministry, and is deservedly popular with all classes of the people and the entire community in which he lives.

He has one of the best day and Sunday schools in this State. The people, white and colored go to hear him preach. Yes he is a Christian, a preacher and a schoolar, as such we commend him to the Church. We cannot close without giving vent to our high appreciation of the editorial talent you have brought to the SOUTHWESTERN. In this field we wish you the most complete success.

St. Michael is a little town right opposite the city of Baton Rouge. Here we have secured two beautiful lots in the most central part of said town, upon which is situated Scott Chapel. The membership here is not very large, but a more whole souled congregation cannot be found. The Rev. Moses Franklin is the popular young pastor. Should it ever be your good fortune, Mr. Editor, to visit our church here think of the names of our warm hearted friends, namely, Frank Delsay, Alex Sears, Edward Farrell, John Hawkins, David Yanpool and Alex. Bland. These are our friends and brethren, made so by a three fold cable, but their noble wives are—except sister Hawkins, who has not joined the disciples—all that a fair example in our church, that there is reality in the religion of our Lord Jesus Christ. At the Plains, Rev. Robert J. Thomas is the right man in the right place. Here also we have got a new church about five miles from the city of Baton Rouge. Rev. E. Harrison, at Stony Point, has fully recovered his health, and is much encouraged. This point is in the parish of Livingston, about 36 miles from the city of Baton Rouge by land. Rev. Sanders Carroll is serving his first year in the traveling connection, and has charge of Myrtle Grove circuit, which covers nearly 90 miles of territory. At Jone's Creek we have got a new church nearly completed, and are preparing to commence work on another at Sherwood, could we have secured a lot at Comite church would have been built at that end of the district.

Rev. C. W. Badshaw accompanied by his dear mother and sister Hawkins, who has just joined the disciples, which is

MARRIAGE—AN ALLEGORY.

Love, who is the off-spring of madness,
Coming of age, dispatched a messenger
Called "Sight-of-the Eyes," to seek for him a wife,
Speedily meets Beauty, sporting in the meadows of Fancy,
And wooes her to become the bride of Love.
Beauty, after consulting with her parents, Dignity and Sweetness,
And with her guardian, Discretion, consents,
And Joy departs with the news.
When the marriage day arrives,
Love and Beauty proceed toward the temple of possession.
Beauty is arrayed in the ear-rings of Secrecy,
The neck-ace of Modesty, and the girdle of Agitation;
She is attended by the nymphs
Fair color, Ruby-lips and Soft-heart,
Followed by the genii of Emotion,
Ill-temper and Conceit,
Who bear a cowry of restlessness and sighs
To bestow upon Love, who meets her,
Attended by his followers, Jealousy, Hope, Tenderness and Desire.
Affection, hand in hand with Admiration,
Departs to seek a minister,
Attended also by his wife, whom he calls Heart's-ease, who solemnizes the compact
And concludes by declaring that
The happy couple shall enjoy eternal youth,
That Beauty shall ever be attended
By Love, and Love shall never cease to be
Attracted by the incense of shedding trees
That cast their fragrant leaves
At the feet of Beauty.

Domestic Hygiene.

For the SOUTHWESTERN

Quantity of Food for a Healthy Man.

REV. GEO. L. CURTISS, M. D.

The avarage amount of solid or water-free food required by a healthy man of 150 pounds weight is 23 ounces, of which 5½ ounces should be albuminous, 2.5 ounces fatty, 14 ounces carbohydrates, and some salts. While this is called dry food, yet it is a fact that between 50 and 60 per cent. is water. Besides this, from 70 to 90 ounces of water is taken in some liquid form, "making an average of one-half ounce of water for each pound weight of body." Take all the water out of one's body and the solid portion will be comparatively small.

There are several well-known influences which increase or decrease the amount of food consumed by each individual, and these influences are sometimes under our control, and sometimes beyond.

1. The mental condition affects the quantity of food taken and assimilated. Grief, anger, passion lessen the demand. Hope, joy, a state of pleasurable excitement increase the amount of food required. It has often been observed that if one, hungry as need be, just on the point of setting down to a meal, receive bad news, the appetite is entirely removed. The food is touched, and what may be swallowed is not properly digested. Children, under the excitement of going on a journey, cannot eat.

2. The "size, vigor, activity of circulation, and of the eliminating organs" regulate the amount of food in individual cases. It is not probable that two men will desire just the same amount of food. One weighs 120 pounds, the other 220 pounds. The probabilities are that the weighty man will require most food. However, this is not always true, for it sometimes happens that the same man requires the most food. His circulation may be more active, or the power of elimination greater, which makes the physical demand so much greater than in the case of the large, muscular man.

3. The exertion of work or exercise will increase the demand for food. Experiments show that the man at work or soldier on service require from 26 to 31 ounces of water-free food per day, while the same man in quietude requires from 16 to 18 ounces (Parker). During severe physical labor there is great destruction of animal tissue. This is eliminated by perspiration, and the exhalation of the lungs. Unless this water is supplied exhaustion will soon follow. Prof. Dalton says: "From experiments performed while living on an exclusive diet of bread, fresh meat and butter, with coffee and water as drinks, we have found that the entire quantity of food required during twenty-four hours by a man in perfect health and taking free exercise in the open air, is as follows: meat, 16 ounces; bread, 19 ounces; butter or fat, 3.5 ounces; water, 52 fluid ounces."

4. Climate has much to do in making differences in amount of food consumed by different persons. In cold weather and cold climates more solid food is required and taken than in warm weather and a warmer climate. In the cold climates a stick of fat is more highly relished than a stick of candy. The fat supplies a demand of the system in the cold which the candy cannot. "Dr. Hayes, the arctic explorer states, from his personal observation, that the daily ration of the Esquamaux is from 12 to 15 pounds of meat, about one-third of which is fat. On one occasion he saw an Esquimaux consume ten pounds of walrus flesh and blubber at a single meal, which lasted however, several hours. The continued low temperature, he found, had a remarkable effect on the tastes of his own party. With the thermometer ranging from 60° to 70° Fahr. below zero there was a continual craving for a strong animal diet, particularly fatty substances. Some members of the party were in the habit of drinking the contents of the oil-kettles with evident relish." In the warmer climates less meat and more fruit will be found to supply the real demands of the body for food. It is well established that the system demands a mixed diet. This opens the question discussed between the vegetarians and flesh eaters. Into this we do not propose entering at present more than to say that the structure of the human mouth, the alimentary canal, the experience of persons deprived for any considerable time of one kind of food requiring them to be fed upon either vegetable or flesh alone, and the relish of the mixed food are arguments favoring a mixed animal and vegetable diet not as yet overcome. While there may be single instances of successful living on a single class of food, these cannot establish a law; especially in view of the many disastrous attempts at subsistence contrary to the indicated laws of our being. Variety of food is a hygienic necessity. The normal appetite demands variety, why, can not be told. Men who have, on long sea voyages, been deprived of variety of food, but have confined themselves to hard salt meats and sea bread, have been the subjects of diseases which have disappeared on a change of diet and the use of mixed food. Good, wholesome mixed food is not bad to take when one is hungry.

The M. E. Church.

Appointment of the South India Conference.

Allahabad district—D Osborne, presiding elder; Allahabad, English, A Hilruth.

Allahabad, Hindustani, C H Plomer; Agra, A T Leonard; Roorke, C W DeSouza; Mussoorie, D Osborne; Mussoorie, Philander Smith Institute, D L Tompkins; Imlore, G W Gilder.

Bombay district—Geo. Bowen, presiding elder; Bombay, Grand Road, Fort and Mazagon, H S Stone, J A Northrup, W H Stephens and W W Bruere.

Bombay, Marathi, Geo Bowen, G O Carroll; Baroda, to supplied. Igatpuri and Bhosawal, L R Janney and Dyanoba Khundaji; Karachi, W Bowser; Poona, J Blackstock; Poona School, A S E Vardon, W E L Clarke—D O Fox, agent of Poona School, member of Poona quarterly conference.

Burmeh district—John E Robinson, presiding elder; Rangoon, J E Robinson, S P Long; Rangoon, Tamil, to be supplied; Singapare, W F Oldham.

Calcutta district—J M Thoburn, D D, presiding elder, (also conference evangelist). Calcutta, English—J M Thoburn, Jr; Bengali, J P Meik; Hindustani, F J Blewitt; Seaman's Mission, B T Eddy, one to be supplied; Assrusale, W A Thomas.

Central district—O P Hard, presiding elder; Jubalpur, T E F Morton; Chandwa and Harda, U O Hard; Mhow, E Jeffries; Ajmere, J D Webb; Nagpur, A G Fraser, D D.

Madras district—A W Rudsill, presiding elder; Madras Vepery, A W Rudsill, J H Garden; Madras, Blacktown and Bellary, A H Baker; Bangalore, R E Carter, B Peters; Bangalore, Baldwin School, J A Richards; Chadarghat, J Lyon; Secunderabad, W F G Curtiers; Telugu Mission, to be supplied; Lay Missionaries, Calcutta Girl's School, Miss M E Layton, Miss M C Hedrick; Calcutta Boy's School, Edward S Busby, Augustus Meyer; Rangoon Girls' School, Miss E H Warner, Miss McKesson; Bombay, Miss Sarah W Deline; Madras, Vepery, Lamil, Miss E Chase; Madras, Zensa Mission, Mrs E Freeman; Bangalore, Baldwin School, Miss G Oakes; Allahabad, Cannington Girls' School, Miss S B McNeal.

Statistics of the South India Conference, 1884.—Probationers, 617; full members, 1295; local preachers, 57; deaths this year, 33; baptisms of children, 170; of adults, 29.

The South India Conference.—From a number of important changes and subjects under discussion, we gather a few which are of especial interest. It will be seen from the list of appointments that the conference was divided into six districts; that George Bowen is one of the presiding elders; Dr. Thoburn another, and also constituted conference evangelist; Rev. A W Rudisill a third, while well known workers supply the remaining districts; Rev D O Fox is to come home on a furlough; Singapore is occupied; Drs Thoburn is corresponding secretary of the conference. In future all applications for missionaries or money must be approved by a committee of five (this committee including three of the presiding elders), and pass through the hands of the corresponding secretary; a hearty invitation was extended to Dr. Vincent to visit India, in the interest of Sunday-schools. The Central Conference of India, is to be held in Bareilly January 13, immediately following the session of the North India Conference which begins Jan. 7.

General Church News.

A Presbyteran minister, in a letter in the *Herald and Presbyterian* of Cincinnati, states that in the state of Indiana there are 308 churches and 185 ministers; that of these ministers only 125 are in active service, and live among their people, leaving 184 churches dependent on laymen to conduct their social services.

Progress of the Gospel in Madagascar—At a recent conference on Christian life and work held at Glasgow, the following most interesting statement was made with regard to the work of the London Missionary Society in Madagascar. In the year 1883 there were in the island 1200 churches with about 80,000 communicants. All the churches are self-supporting and in 1882 they gave £4000 for missions. Within the last fourteen years they have built 700 churches which are all clear of debt. In 1882 there were twenty native pastors, there are now 600. There are twenty-nine European missionaries in the island, but they are not engaged as pastors of native congregations. They act as superintendents, each having some forty congregations under him.—*United Presbyterian Missionary Record.*

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, January 1st, 1885, Frederick S. Winston, Esq., Vice-President, in the chair.

Religious services were conducted by Rev. J. DeHart Bruen, of Belvidere, New Jersy.

Among other correspondence of the month, reference was had to a petition from Brazil urging that some measures be taken for the revision of D'Almeida's Portuguese version, and a letter from Dr. Wright, of London, communicating plans of the British and Foreign Bible Society for the revision of Figueredo's version. Letters from Mr. Loomis, of Japan, were accompanied by a copy of the Chino Corean Gospel of Matthew, printed at Yokohama. Rev. Edwin M. Bliss was reported to have reached Constantinople, having gone by the way of Giberaltar, to avoid quarantine.

Letters of thanks were presented from the Valparaiso Bible Society, and from the Methodist Missions in Sweden and India. A letter from Mr. Prince, gave gratifying reports from Siberia.

Grants of books were made to the value of about $4,650 to various societies, churches, and individuals, including $4,000 for colportage.

It was reported that 200 colporteurs are now in the employ of the Society, and the 11,610 volumes had been consigned to colporteurs in nineteen States of the Union during the month of December.

One Bible society was recognized as auxiliary in each of the three States of South Carolinia, Texas, and West Virginia.

The total receipts for December were $41,378 34, and 113,014 volumes were issued from the Bible House during the same period.

From almost every section of the State come reports of a general improvement of the health of our people, due no doubt to the influence of Dr. Bull's Cough Syrup.

For the SOUTHWESTERN.

Duty of Ministers.

REV. A. PHILLIPS.

The minister's duty is to preach the Gospel, and visit the sick and pray with them and for them, and bring as many sinners to Christ as he can. It is his duty to feed and watch over his flock. It is said when the shepherd is smitten the sheep will scatter. What could the temple do without a watchman? Furthermore it is his duty to administer baptism and the sacrament, and solemnize the rites of matrimony, and attend the funerals and burials of the dead when called on among his people. The minister should look after the children of his flock and get them in the Sunday-school. The minister should not sleep on his post, but be watchful. The churches should love their ministers and be ruled by their counsels. The minister's business is of great concern and importance.

Nashville, Tenn.

A SURE THING.

Baldness is only incurable when the hair roots are dead and absorbed, which is a rare condition. In nearly all cases they are simply torpid, and can be stimulated to put forth a new growth of hair by the use of AYER'S HAIR VIGOR, the only preparation that cures baldness and restores youthful color to gray hair.

Baldness Cured and Age Rejuvenated.

J. W. HAMMOND, *Lake Preston, D. T.*, when he was but 40 years old found his hair growing gray. At 50, his hair and whiskers were entirely white. So they continued until he reached 60 years of age, when he began using AYER'S HAIR VIGOR, three bottles of which sufficed to restore their original rich, dark brown color.

MRS. AUGUST VALENTINE, *of Buffalo, N. Y.*, had become nearly bald, and though she made use of many of the so-called hair restorers, none had any effect. AYER'S HAIR VIGOR did what nothing else could do, and now the lady again has a fine head of hair, thanks entirely to it.

GEO. MAYER, *Flatonia, Texas*, presented an apparently hopeless case. Baldness was hereditary in his family. By the time he was 23 years old he had scarcely any hair left. One bottle of AYER'S HAIR VIGOR started a soft, downy growth all over his scalp, and in a few months his head was covered with soft, dark and abundant hair.

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The rare medicinal powers, emollient, stimulative and tonic, possessed by AYER'S HAIR VIGOR enable it to cure speedily Salt Rheum, Scald Head, Tetter-sores, Dandruff, Humors of various kinds, and other diseases of the scalp liable to cause baldness. It is not a dye, contains no coloring matter, and effects its rejuvenation of faded or gray hair simply by bringing back the vigor of youth to the roots and color glands of the hair.

The wife of DR. V. S. LOVELACE, *Lovelace, Ky.*, had very bad Tetter Sores on her head. AYER'S HAIR VIGOR cured them.

The son of JAMES N. CARTER, *Occoquan, Va.*, was cured of Scald-Head by AYER'S HAIR VIGOR.

HERBERT BOYD, *Minneapolis, Minn.*, was cured by AYER'S HAIR VIGOR of intolerable Itching of the Scalp.

MRS. C. DAVENPORT, *Williamstown, Vt.*, became entirely bald at the age of 20 and remained so 38 years, during which time she tried many hair "restorers" without success. Eventually she used AYER'S HAIR VIGOR, four bottles of which covered her head with a fine growth of silky brown hair, twelve inches long.

MRS. O. O. PRESCOTT, *Charlestown, Mass.*, had lost two-thirds of her hair, by its falling out, when she applied AYER'S HAIR VIGOR, and one bottle of it caused her hair to grow out even more handsome than before it began to fall.

MRS. D. N. PARKS, *Clio, Michigan*, is 57 years of age, and her hair was quite gray, but one bottle of AYER'S HAIR VIGOR restored the color it bore in youth, and she now has "as fine a head of hair as when she was but 16."

VINCENT JONES, *Richmond, Ind.*, lost all his hair in consequence of a severe attack of brain fever. AYER'S HAIR VIGOR brought out a new growth in a few weeks, and it speedily grew long and thick.

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Where the hair is brittle, dry, harsh, weak, or thin, the use of AYER'S HAIR VIGOR speedily renders it pliant, soft, glossy, and stimulates it to a rich and luxurious growth. It also keeps the scalp free from dandruff, and affords a perfect assurance against the hair falling out or turning gray. No other dressing is so clean or has such a delicate and delightful perfume. Without it the toilet cannot be complete.

Ladies who have once made trial of AYER'S HAIR VIGOR never after prefer any other hair-dressing, and many of them voluntarily offer such testimonials as the following, from MISS KATE ROSE, *Ingersoll, Ont.*, who writes:

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General News Items.

The Piegans, a tribe of Indians in Montana, are starving.

Secretary McCulloch transmitted to the House the draught of a new whiskey bill.

The English troops suffer greatly from thirst in their march through the desert to reach Khartoum.

A new building material—a mixture of cork, silica and lime—is coming into extensive use in Germany.

The annexation of New Guinea by Germany, is creating a disturbance in the Australian colonies.

The Chinese are afraid to carry out the war plans of the German officers in their service because of the cost.

The German Parliament, led by Prince Bismarck, is trying to adjust the hours of labor between the employers and their workmen.

Scottsville, Warren county, Ohio, has not a single drinking saloon, and society there gets along peacefully and prosperously.

The United States Treasury has mailed checks in payment of interest due January 1 on Government securities to the amount ot $7,903,613.

Dr. A. V. Woods, Rural Retreat, manipulates his own crop, showing that intelligence and practice are his. Ground 200 acres cane; satisfactory results.

In the Pennsylvania Senate a bill was introduced having for its object the infliction of corporal punishment on any man convicted of having beaten a woman.

He Thanks His Paper.

Mr Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. G. Boggs.

Temperance in the South.

The National Temperance Society is at present on an active campaign in the South. Rev C. H. Mead, its special missionary among the freedmen, has recently visited a number of colored conferences in Georgia and Alabama, reaching over 1,000 ministers, and supplying them with temperance literature, and will extend his work to other part of the South. Mr. J. N. Stearns, Corresponding Secretary of the Society, is arranging for a series of meetings in New Orleans and in Florida during February and March. He will visit Florida about the middle of February with Mr. Mead, and hold a series of meetings in that State. The 3d and 4th of March have been set apart by the authorities of the new "Florida Chautauqua" at Lake De Funiak for meetings under the auspices of the National Temperance Society. Able addresses are expected from Gen. W. Bain, Gen. O. B. Fisk, Mrs. J. E. Foster, Rev. C. H. Mead, J. N. Stearns, and others. This new "assembly" ground has been secured and comfortably fitted up for a Southern resort, where a month of meetings similar to those at Chautauqua in the North will be held. Rev. A. H. Gillet, of Ohio, is the director of exercises for all the meetings. March 12 and 13 have been set apart by the managers of the Exposition at New Orleans for meetings under the auspices of the National Temperance Society. The meetings will be addressed by Rev. Dr. T. L. Cuyler, Geo. W. Bain, Esq., Mrs. J. E. Foster, Gen. O. B. Fisk, Rev. C. H. Mead, J. N. Stearns, and others. A week of meetings will be held in New Orleans by the Society in February and among the colored people. It is proposed to place a [illegible] in the hands of [illegible] and at least [illegible], if funds sufficient can be raised for the purpose.

That Game is Up.

[illegible] of extravagant [illegible] of Parker's Hair [illegible] enough. [illegible] of the kind. Ours [illegible] dryness, restores [illegible] dandruff, and [illegible] dropping and [illegible]. It will satisfy [illegible] standard 50c. dressing.

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The INTER OCEAN will, in the future as in the past, be the champion through which the best Republican thought will be given to the people. It will voice the conviction of advanced Republicanism without being unfair even to Southern Democrats. It will be aggressively Republican without being bitterly partisan, and will give as much attention to the affairs of Cleveland's administration as it would have given to the administration of Mr. Blaine had he been elected. With an Associated Press franchise, with special wires reaching New York and Washington, with special correspondents in all important points of the country, THE INTER OCEAN will use its facilities for collecting news without fear of favor, and so far as governmental affairs or party movements are concerned, will give a fuller record than any other paper.

All of the old departments will be continued. The scope of the WOMAN'S KINGDOM will be widened so as to take in all the industrial and social fields in which women are interested and engaged. OUR CURIOSITY SHOP, now a standard, will be given greater variety and interest. In the FARM AND HOME and other departments the widest possible range of topics will be discussed.

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Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 56. LESSON VI. Paul assailed. February 8, Acts xxi, 27-40. Golden Text, Acts xxi, 13.

HOME READING.

M.—Paul assailed, Acts 21, 27-40.
Tu.—Paul's sufferings, 1 Cor. 4, 1-16.
W.—Persecution for Christ, 2 Cor. 11, 16-33.
Th.—Glory in infirmities, 2 Cor. 12, 1-11.
F.—Away with him, John 19, 8-18.
Sat.—Peter assailed, Acts 4, 1-12.
Sun.—Suffering for righteousness sake, 1 Peter 3, 8-17.

QUESTIONS FOR HOME STUDY.

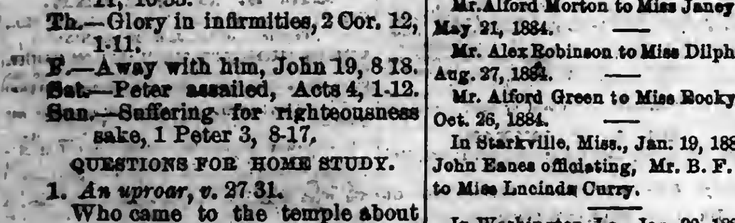
1. *An uproar*, v. 27-31.
Who came to the temple about this time?
What did they do?
What charge did they bring against Paul?
How did they say he had polluted the temples?
What did the people do?
What word was brought to the chief captain?

2. *An arrest*, v. 32-36.
What did the captain do? ver. 32.
What was done to Paul?
Where did the captain order Paul to be taken?
How did the people act?

3. *An appeal*, v. 37-40.
What request did Paul make?
How did he
Who was the Egyptian, referred to?
What account did Paul give of himself?
What favor did he then ask?

PRACTICAL TEACHINGS.

How does this lesson illustrate—
1. The unreasoning hatred of sin?



2. What prophecy saved the life of a prophet?
3. What prophet?
4. In whose reign was it pronounced?
5. Of what prophet did the Savior make mention?

Barbora Waters, corresponding secretary of Fairfield Chapel Sunday-school, at New Home, Miss., writes: We had a good Sunday-school here last year, and I rejoice to say we spent the centennial year religiously. We had 75 pupils enrolled, 48 of whom held on until the weather became so bad that we had to close until the winter season is over. Many of the scholars were converted, which added much to our happiness. The Rev. F. Flarney gave us a lecture the first Sunday in each month. The president of the Woman's Home Missionary Society organized our school, and we and the society are doing all we can to make it a success. On the third Sunday Elder S. Duncan preached to us. His text was, "Go forward." Bro. F. Flarney also preached, his text being, "Roll away the storm." This year we intend to take these two texts for our motto, and "Roll away the storm, and go forward."

Master William H. Crawford having completed his task of answering questions in our Sunday-school department has received his reward and writes us as follows: Van Buren, Ark., Jan. 17, 1884: Rev. Marshall W. Taylor—Dear Sir: I received your letter about two weeks ago. I received the medal on Saturday, the 17th of January. I like it very well. It makes a beautiful watch charm. I put it on my watch chain and wore it to school Sunday. Excuse my short letter. No more at present. Excuse my bad writing. Yours truly,

WM. H. CRAWFORD.

Marriages.

Mr. Blueford Orange to Miss Mattie White, Nov. 5, 1884.

Mr. Daniel Thornton to Miss Rosa Orange, Nov. 5, 1884.

In Madison county, Texas, Jan. 21, 1885, Mr. Wallace Williams to Miss Bettie Hawood.

In Cleveland, Tenn., Jan. 24, 1885, Mr. Isaac Morgan to Miss Eva Collins.

In Murfreesboro, Tenn., by Rev. H. W. Simmons, Jan. 1st, 1885, Miss Francis Jenkins to Mr. Robert Vaughter.

January 4, Mr. Edmond Jenkins to Miss Mary Foote.

Jan. 8, Mr. Wm. Smith to Miss Rosie Ross.

In Petersburg, Tenn., by the Rev. F. J. Yeargin, Jan. 11, Mr. Wallace Nixon to Miss Mattie Pitts.

Jan. 19, Mr. E. K. Blake to Miss Mary McCollum.

In Washington, La., Jan. 21, 1885, by Rev. S. H. Morant, Mr. Wm. Ansell Mack to Miss Pheely Sisby.

Mr. Alford Morton to Miss Janey Brown, May 21, 1884.

Mr. Alex Robinson to Miss Dilphia Rice, Aug. 27, 1884.

Mr. Alford Green to Miss Rocky Fields, Oct. 26, 1884.

In Starkville, Miss., Jan. 19, 1885, Rev. John Eanes officiating, Mr. B. F. Payton to Miss Lucinda Curry.

In Washington, La., Jan. 20, 1885, Rev. S. E. H. Morant officiating, Mr. Joshua Payne to Miss Hagar Bennett.

In Washington, La., Jan. 20, 1885, Rev. S. E. H. Morant officiating, Mr. Isaac Ledoux to Miss Alide D. Joseph.

In Washington, La., Jan. 20, 1885, Rev. S. E. H. Morant officiating, Mr. Ansel [illegible] to Miss Phoebe Nesbeth.

[illegible], 1885, by Rev. F. D. Bowers, Mr. [illegible] to Miss Fanny Graham, [illegible] of the Murfreesboro, M. E. [illegible] Preacher [illegible] Steward of the church, is a [illegible].

Obituary.

[illegible], Miss., July 5, 1881, Bro. [illegible] Owens. He was born June 6, [illegible], 1811. He joined the M. E. Church at [illegible] 73 years, of which he has since been a member.

REV. B. L. NEVILL.

[illegible], Miss., Oct. 8, 1884, Sister [illegible], wife of [illegible], Sr. [illegible] Owens. He rejoined [illegible] but is [illegible] Rev. B. L. [illegible].

[illegible], Miss., Dec. 25, 1884, Sister Nancy Gladney.

At Okolona, Miss., Oct. 8, 1884, Sister Dilsy McCaney, a faithful member of the M. E. Church at that place.

Rev. Steven Clayton, pastor of the M. E. Church at Shaqualak, Miss., died Jan. 8, 1884.

In Murfreesboro, Tenn., Dec. 28, 1884, Mrs. Mahalia Kennedy. Her loss is deeply regretted by all who knew her.

At Musson Station, La., Jan. 14, 1885, Mrs. Rose Richardson.

Sister Florence Thomas died Dec. 13, 1884, at Oakland, Texas.

Sister Elisa Lodnon died at Spring Hill, Tenn., Jan. 23, 1885.

Sister C. V. Dyer died at New Iberia, La., Jan. 18, 1885.

Simon Galloway died Jan. 18, 1885, aged 70 years. He had been a member of the Baptist Church for 32 years and a faithful member of the Methodist Episcopal Church for 14 years. He died in the full triumph of faith, and leaves two grandchildren to mourn his loss.

J. L. MASSEY, P. C.

"Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless and plead for the widow." "Come now and let us reason together," saith the Lord, "though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

A Thrilling Experience!

Remarkable Statement of Personal Danger and Providential Escape.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers, even though its length would ordinarily preclude its admission to our limited space.

To the Editor Rochester (N. Y.) Democrat.

Sir,—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured. for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied that I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar color and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for, indeed, [illegible] toms continually, I finally became accustomed to them, and my [illegible] was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand.

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, dyspepsia; and another, heart disease; another, general debility; another congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become public. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight has been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death. Morphine had little or no effect in deadening the pain. For six days and nights I had the death premonitory hiccoughs constantly. My water was filled with tube-casts and albumen. I was struggling with Bright's Disease of kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview, but in the course of the conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation, by means of a remedy, which he urged me to try. As a practicing physician and a graduate of the school, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed, and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that, upon what I had believed but a few days before was my dying bed, I vowed, in the presence of my whole family and friends, should I recover I would both publicly and privately make known this for the good of humanity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained 26 pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's Safe Cure, the remedy which I used.

Since my recovery I have thoroughly re-investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physican, that I believe *more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys* This may sound like a rash statement, but I am prepared to fully verify it. Bright's disease has no distinctive symptoms of its own, (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "Heart Disease," "Apoplexy," "Paralysis," "Spinal Complaint," "Rheumatism," "Pneumonia," and other common complaints, when in reality it is from Brights disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself upon the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died, and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy or heart disease. As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptom of kidney difficulty. Certain, speedy and probable death will be the sure result of such neglect, and no one can afford to hazard such chances.

Be aware that such an unqualified statement as this, coming from me, known as I am throughout the entire land as a practitioner and author, will arouse the surprise and possible animadversion of the medical profession and astonish all with whom I am acquainted, but I make the foregoing statements based upon facts which I am prepared to produce and truths which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was, is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequence.

J. B. HENION, M. D.

Rochester, N. Y. Dec. 30.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$6 25
Sapling Clover seed	6 50
Red Top or Herds Grass	70
Timothy seed	2 00
Orchard Grass seed	1 75
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 00
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fesone	25

Resone Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

Conference Notices.

Little Rock District, Little Rock Conference.

The District Conference of the Little Rock District, Little Rock Conference, will meet at Wesley Chapel, Little Rock, Ark., on Saturday, Feb 14, 1885, at 2 o'clock p. m., and continue through Monday and Monday night. Bishop Mallalieu will probably be present during the session. Let the brethren of the district be present, prepared to make full reports and attend to all the business required in the Discipline.

O. H. SMITH, P. E.

Programme

Of the Nashville District Conference which will convene at Seay's Chapel Nashville, Tenn., Feb. 10, 1885:

To preach the opening sermon—J F Moreland.

What are the signs which indicate that Methodism will take the world?—H W Key.

Sanctification, Is it attainable?—R W Keeler, D. D.

The operation of the Holy Spirit—Payne Gregg.

How to make the Sunday-school work a success—S T Hickerson.

What is it to be a missionary?—H Primm.

Our relation and duty to the benevolences of the church—M Williams.

The Reformation—Prof. M Dart.

Why we should use our own literature—G Sandford.

Why are we under special obligation to the SOUTHWESTERN?—Peter Martin.

What is regeneration, and its effects upon the life?—H Robinson.

Is the class leader as much as formerly—and why?—Wm Bryant.

What are the signs for the future success of the Tennessee Conference—Rev. C. Pickett.

How does Methodism defend itself against the doctrine of predestination—Wm B Deany.

The doctrine of Methodism on the subject of baptising children—A P Biskemore.

The Centennial of Methodism—J W Pickett.

How to secure and maintain union among the officers of a church—Thos Ward.

Should not the circuits within a few miles of Nashville be made stations—A Phillips.

The work of superogation—J F Moreland.

Works which testify the call to the work of the ministry—Rev. J Braden, D. D.

Why there should be more unity of effort among the ministry of the district—W Patterson.

The theological students of the college are expected to attend the session of the conference as far as practical, and take part in the exercises. All local preachers are expected to prepare papers on some subject. Let all come prepared to make this the most interesting session ever held on the district. The conference will convene on Tuesday and continue the session until the following Friday. Let every brother aim to put in his appearance on the first day of the conference.

JAS. PICKETT, P. E.,
J. F. MORELAND,
S. P. BELL,
Committee.

Chattanooga District—East Tennessee Conference.

Second Round.

Soddy ct	Feb.	7- 8
Kingston ct	"	14-15
Robertsville ct	"	21-22
Jasper ct	Feb. 28, Mar.	1
Washington ct	"	7- 8
Cleveland ct	"	14-15
Chattanooga sta	"	21-22
Chattanooga ct	"	28-29
Ebenezer ct	April	4- 5
Sweet Water ct	"	11-12
Riceville ct	"	18-19
Georgetown ct	"	25-26
Big Springs ct	May	2- 3

Dear Brethren, as the winter passes away and the spring time comes push the work.

E. PROVINE, P. E.

Riceville, Tenn., Jan. 16, 1885.

Nashville District—Tennessee Conference.

Second Round.

Franklin	Feb.	14-15
Spring Hill	"	21-22
Lawrenceburg	Feb. 28, Mar.	1
Poplar Ridge	"	"
Nolensville	"	7- 8
Brentwood	"	14-15
Gallatin	"	21-22
Gallatin ct	"	28-29
Hartsville ct	Apr.	4- 5
Mitchelsville	"	11-12
Springfield	"	18-19
Dickson ct	"	25-26
White Bluff	"	25-26
Cumberland	May	2- 3
Dover	"	9-10
Clark Chapel	"	16-17
Nashville City Mission	"	16-17
Braden Chapel Mission	"	23-24
Seay Chapel Mission	"	23-24

The district conference will be held at Nashville, Feb. 10, 1885, let all the members be on hand with their reports. Brethren, have your district stewards, local preachers, exhorters, and Sunday-school superintendents on time, and your class leaders with reports.

JAMES PICKETT, P. E.

Franklin, Tenn., Jan. 10, 1885

Morristown District—East Tennessee Conference.

Second Round.

Knoxville ct	Jan. 31, Feb.	1
Johnson City ct	"	7- 8
Greenville ct	"	14-15
Clinton and Coal Creek	"	21-22
Arcadia ct	Feb. 28, Mar.	1
Tazewell ct	"	7- 8
Warrenburg ct	"	14-15
Morristown sta	"	21-22
Knoxville sta	"	28-29
Russellville ct	April	4- 5
Newport ct	"	11-12
Dandridge ct	"	18-19
Meney Creek ct	"	25-26

S. J. HARRIS, P. E.

Notice.

MR. EDITOR—In making out the assessments for Murfreesboro District, on conference claimants, there was a mistake made in the amount to be charged; it is 50 cents in place of $500. Note through the pastor to the brethren.

C. L. SEWARD.



Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE from PIMPLES TO SCROFULA.

ECZEMA, or Salt Rheum, with its agonizing itching and burning instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff and every species of Itching, Scaly, and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fail.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, $1. Prepared by POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

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From AM. JOURNAL OF MEDICINE "Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years' standing cured by him. He guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

febb-13

AGENTS COIN MONEY who sell Dr. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

jan29-3m



How to insure a happy childhood is a question of great moment to those who for any reason are unable to furnish the little one's own nature's supply, while the selection of a wet nurse is attended with much difficulty and risk. Send to Woolrich & Co., Palmer, Mass., for pamphlets on the subject. Ridge's Food has successfully reared more children than all other foods combined. Put up in four sizes—35c, 65c, $1.25 and $1.75. For sale by Druggists everywhere. WOOLRICH & CO., on label

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Remit money by Postal Order, Registered Letter or draft.

All letters of inquiry must enclose stamp for return postage. jan15-3m

An Obituary of a deceased friend, printed on a steel plate engraving of beautiful design, 8x15 inches, for $1. With your order write name date of death, age and character very plain. No money required until the Memorial is received and accepted. 10,000 copies have already been accepted and paid. Address PITTMAN & CO., Madisonville, Ohio. jan29-4t

Skin Diseases.—"Swayne's Ointment." "Swayne's Ointment" cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.* nov13-1yeow

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Artist Photographer,

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By the Instantaneous Process made at the Gallery. Particular attention paid to the copying of old pictures. General Dumont and other distinguished colored people patronize this house. jan22-3m

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Magazines, Music, Periodicals and Old Books Re-bound, Plain or Ornamental. jan22

OLD ONE HUNDRED.

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100.....Franklin Street.....100

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With or Without Board.

sept25-6m

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Family & Fancy Groceries,

SUGAR, LARD, FLOUR, COFFEE Hams, Bacon, &c., &c.,

—GO TO—

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GROCERY,

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nov22-1y

J. T. Newman, M. D.,

—PRACTICING—

Surgeon and Physician,

315 Felicity Street,

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A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine. sept6

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J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL. jan22-26t

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nov13-tf

SOUTHWESTERN

Christian Advocate

VOL. 20—NO. 7. NEW ORLEANS, LOUISIANA, FEBRUARY 12, 1885. WHOLE NUMBER 7

THE SOUTHWESTERN,

THE METHODIST BOOK CONCERN,

37 Matches Street, New Orleans, Louisiana.

MARSHALL W. TAYLOR, D.D., Editor.

ADVERTISING RATES.

(Per Nonpareil line, each insertion.)

Editorial Notes.

Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burn'd
As home his footsteps he hath turn'd
From wandering on a foreign strand!
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonored, and unsung.

—Canto Sixth, Lay of the Last Minstrel.

The Columbia Christian Tract and Book Society, at the Annual Meeting in December last, reported a circulation of nearly 600,000 religious books and tracts, besides those made and their immediate need in native languages supplied.

We have been assured that the Conference Claimants fund will be able to pay in full the claims of the poor preachers who have given their lives that would have been much cut for its timely comfort. We feel grateful, indeed, for these testimonies, and we hope to deserve them.

Bishop Taylor is dependent on the sales of his books for his personal expenses. Do not overlook this.—*Christian Standard.*

We do not. Two continents look to him. He has but to speak and America will contribute to his needs. Liberia also is ready to extend the helping hand.

In the North American Review for February Rev. Dr. W. G. T. Shedd defends the doctrine of endless punishment, Prof. G. Stanly Hall writes on New Departures in Education, and Mr. Beecher on [illegible] ministers may properly go [illegible] contains [illegible] articles, on a [illegible] Editor of this [illegible] will elect Jan[illegible] Member of the Lower [illegible] of the Senatorial Dist[illegible] City. He [illegible] that Methodism is [illegible] as a religious movement [illegible] importance in that country.

Mississippi Conference.

THE TRIP.

We rolled out and away from the Illinois Central depot in New Orleans, bound for Aberdeen, the seat of the Mississippi Conference. The trip was rendered exceedingly pleasant by the courtesy of the train employes, the excellence of the road and rolling stock, the agreeable companionship of parties who, like ourself, were en route to the conference seat. This road gives a liberal share of its train work to Negroes, and is, of course, quite a favorite with them. If they ride in the smoker when travelling on this line it must be from preference, as we neither saw or met any force when entering a first-class coach. The landscape view is delightful, and the beauty of the scenery is greatly enhanced by the spring like brightness and grace of the day. Just think of riding all day on the 4th of February without fire because the clear, steady sunshine made it disagreeable to have fire or even sit with closed windows. There are several very pretty towns, villages, and one city, Jackson, the capital of the State, along this road as far as we traveled it. At this place we were joined by the Revs. Simpson Jossel, of the Vicksburg circuit, and Alexander McBeth of Edwards station, at the next Bro. McDuff entered and we were ready for Shakspeare's great tragedy, Hamlet, or at least we had by name the two leading characters. We next came to Canton, where that great and true man, A. K. Davis, recently closed his eyes and fled through the temporary darkness to abiding day. Then we came to Durant, having crossed the Jackson district, of which the Rev. J. M. Shumpert is presiding elder, we have come to the Greenwood district, of which the Hon. Rev. Dr. Hiram R. Revels is presiding elder. Here we joined Rev. Hayward Henley, who waits by the side of a deeply afflicted wife's bedside, unable, therefore, to meet with his brethren of the conference. Through his kindness we were properly cared for, and after a short stay we resumed our journey. The Rev. John Wesley Dunn, who is an important member of the conference, having been three terms presiding elder and a member of the General Conference of 1880, is a man of powerful build, quite black, would be bald but he has found a way to prevent it, and is a neatly dressed, very dignified gentleman of 74 summers, who was a preacher in ye halcyon days before the war, and has been in the conference since its organization. He is at present a superannuate but still preaches when occasion serves. He is a man of fine native talent and worth $3,000 or $4,000. S. H. H. Touls, formerly of Zenia, Ohio, practicing physician, late of Memphis, Tenn., at present at Canton, Miss., where he is serving as supply to the congregation lately under the care of Rev. A. K. Davis, also joined us at Durant. Dr. Toules has been somewhat prominent in the politics of the South, and was shot and severely wounded while upon the stand making a political speech in in LaGrange, Tenn., in 1867, from which he is still a sufferer. He graduated in medicine at Cleveland, Ohio, in 1850. It would be hard to distinguish him from our old friend Dr. Cary, of Cincinnati, and this will give our Queen City readers a fair comprehension of his make up. Rev. Alfred Handy, of Brandon, also joined us there, as well as Rev. Wm. Payne, C. P. Head, John Eans, I. N. Lampkins and others. We had an agreable trip and congratulate ourselves upon so fortunate a traveling companionship as as these beloved brethren supplied. As to the country here it is well adapted to the uses of the Negro; it needs him, he needs it, and we advise him to stay here, make the best of the present, and time will bring an ample reward. What would the white people here do without the Negro, and what would he do without them? The need is mutual, let both recognize and work in peace.

From Durant we moved on at four o'clock in the morning, rushing on through the upland country to Aberdeen, where, in a slight rain, we hastened forward to our very pleasant home, thence to the place where the Conference was already in session.

THE CONFERENCE

Is meeting in the very handsome edifice our brethren have had the commendable enterprise to secure. The acoustic and other arrangements favorable to forensic display are of a high order in excellence, the aisles and platform are neatly carpeted and well furnished with space for the choir in the rear of the pulpit, a rather massive stained wood railing incloses the space, within which is most gracefully seated our resident Primus inter pares.

WILLARD F. MALLALIEU,

looking every inch the dignified and urbane gentleman that he is. Beyond this is a vast audience room, furnished within and without with wood and ceiled with the same. The inside strips are arranged in upright position, and the ceiling following the pitch of the rafters, forms an angle of probably 35 degrees; a proportionate tower completes the structure, creeping up 20 or 30 feet above the apex of the roof. There is a heavy wainscotting in variegated colors, all else is clear white. Bishop Mallalieu looks, presides with ease, accuracy and proceeds in the dispatch of business with such deliberate action as the great interests committed to his care seems to us to require. That well-known minister, Rev. J. M. Shumpert, is Secretary, and is, notwithstanding his assiduous and faithful performance of the duties of his important station, also promptly on hand to aid in the guidance of matters coming before the conference. He has been sent to the General Conference, and enjoys the respect and confidence of his brethren. Dr. Hiram R. Revels, looking as young and clerical as 25 years ago, sits in a place of honor accorded by the unanimous testimonial of his brethren, a man without a stain, highly honored, uniformly confided in and never violating the confidence thus confided in him, whether in spiritual or physical concerns. Hiram R. Revels has proved himself fully entitled to the honor he has so long and continuously received from his brethren and true men of all races. Joseph Campbell was one of the delegates from this to the General Conference in 1884, he is one of the present presiding elders, is a man of first-rate ability, highly respected in all circles of the church, has experience as a teacher, and is a thoroughly conscientious preacher. In physique he is about the stature of the great Napoleon about the time of the seige of Moscow. Firmness and rotundity are not always united in the same person but Bro. Campbell has them both in an almost perfect degree. J. C. Echols, formerly of Iowa, is also one of the presiding elders here; and whatever was true of it in the past, he is at present here by the unanimous desire and to the profit and pleasure of his colored brethren, if an outsider may be permitted to form conclusions from things as they appear upon the surface. He is an earnest, well developed, energetic worker. In personal appearance, except the almost nondescript nose of the latter, he is the exact counterpart in all physical respects of Hon. O. P. Morton, late United States Senator from Indiana. Rev. W. McDonald is on the Gulf district of this Conference, and D. A. Williams of the Okolona district, completes the list of elders, except we must not omit J. M. Shumpert, who has just closed his first year on the Jackson district. Bro. McDonald is a man of commanding personal appearance, and will weigh two hundred pounds or more; the appearance is that these brethren are well cared for. Rev. Moses Adams is here; he is one of the fathers, and he carries his age within perfect control. There are very few gray and no bald heads in sight. This would remind us that the fathers are passing away to their rest.

OPENING.

Aberdeen, Miss., Feb. 5, 1885.—The seventeenth session of the Mississippi Conference, of the Methodist Episcopal Church met in the audience room as above. Bishop W. F. Mallalieu presided and conducted the opening exercises, assisted by Bros. J. M. Shumpert, D. A. Williams, Dr. Hiram R. Revels and Joseph Campbell.

The Bishop and presiding elders administered the communion of the Lord's supper to the presiding of a numerous company of ministers and people.

BISHOP'S ADDRESS.

The Bishop, after this, delivered an address to the conference eliciting the deepest interest, commanding wrapt attention, and imparting valuable information. His reference to Bishop Wiley who presided at the previous session of this conference, was a beautiful and tender tribute to the memory of his colleague now enshrined with the blest.

ORGANIZATION.

Rev. J. M. Shumpert, the Secretary of the last conference, called the roll and 60 members and 24 probationers answered to their names.

On motion of Dr. Revels Rev. J. M. Shumpert was elected Secretary unanimously. Revs. Jos. Campbell and L. F. White were elected assistant secretaries.

Rev. A. D. Payne was elected statistical secretary; A. M. Trotter and J. C. Houston, assistants.

INTRODUCTIONS.

Rev. O. L. Haley, pastor of First Presbyterian Church; Rev. J. D. West, pastor Second Presbyterian Church; Rev. R. P. Mitchell, pastor Methodist Episcopal Church South, of Aberdeen; Rev. T. A. Cotton and O. O. Knight, members of and fraternal delegates from the Central Tennessee Conference; Rev. C. M. White, of the African Methodist Episcopal Zion Church; Rev. L. W. Washington, of the African Methodist Episcopal Church, also of Aberdeen; Marshall W. Taylor of the Lexington Conference, representing the SOUTHWESTERN, all were introduced to the conference.

The transfer of Rev. J. C. Echols from the DesMoines to the Mississippi Conference was announced by the Bishop, and the secretary authorized to place his name on the roll.

Drafts for $30 on the chartered fund, and $120 on the Book Concern dividend were ordered.

Bro. W. McDonald moved, and the Conference resolved, that age and time of licensing all candidates for admission shall be taken and filed with conference documents.

The death of Rev. A. K. Davis, late pastor at Canton, and former Lieutenant Governor of the State, was announced.

The Holly Springs District was called; the presiding elder, J. C. Echol's character passed, and he gave a well prepared report, showing prosperity and a hopeful outlook for the future.

The character of the following effective elders passed and they reported their benevolent money: J. W. Faulkner, H. York, Jas. Ellis, S. A. Cowan, B. L. Crump, M. H. Foster, L. O. Crowder, and W. W. Hooper.

Okolona District, D. A. Williams character passed, and he reported, the report indicating general prosperity.

Reporting their collection, the charboter of the following elders were passed: G. Carr, M. Proctor, L. L. Shumpert, G. Brooks, A. W. Wright, Wm. Gatewood, L. J. Terrill, D. W. Calvert, I. B. Griffin. J. Mosely was reported deceased during the year.

Greenwood district was reported by the elder, and his character, with that of each effective elder on the district, was examined and passed.

Dr. Revels then submitted an able statement of his labors, and that of his brethren; all had done well and were determined to accomplish even more the coming than in the past years.

The character of the following effective elders then passed, J. Clemons, D. D. Goodwin, J. M. Nevils, H. Cawthorn, C. L. Crump, John Everett, John Eanes, A. Lemons, E. Collins, P. Harris.

The Jackson District was called, J. M. Shnmpert, presiding elder, presented an able report, evincing energetic and gratifying success. The character of the following effective elders then passed, they having reported their benevolent collections, viz: A. Handy, J. W. Parks, R. Anderson, E. Graves, C. Stewart and A. Davis.

W. B. Kendrick was referred to a court of inquiry.

Time expired and conference adjourned with the benediction by Rev. C. M. White.

SECOND DAY.

Bishop Mallalieu, presiding; Rev. Nathan Toole conducted the religious exercies, after which the journals of the previous day were read and approved, and further calling of the roll dispensed with. Seven members absent at the opening, were present. The names of the ministers who failed to hand in their report on the first day, were called by the Statistical Secretary.

This is a new feature in Conference proceedings, brought about by recent action of the General Conference. There will doubless be much improvement in the generality with which statistical reports are made. Conferences which are yet to meet, might as well prepare to report on the afternoon of the first day of their session. Dr. Revels offered the following, which the was adopted:

Whereas, The anditing committee of our last Annual Conference by mistake represented in their report, the sum of $128 missionary money unaccounted for, in the hands of Rev. Lewis Bradford, once presiding elder of Holly Springs district, when, long before that time the said Elder Bradford had returned said amount to the Missionary Society, and received the receipt for the same; and,

Whereas, The adoption of committees report with the above mistake upon its face was not observed by the conference; therefore

Resolved, That we regret that so great an injustice was done to the former member of this Conference above named, and trust that the unanimous adoption of this preamble and resolution may fully vindicate him against any wrong that may have been done him in the way above named."

Upon motion of Rev. J. M. Shumpert, in was resolved that minutes printed, and certified by the secretary of conference as a correct copy of the proceedings of the Mississippi Conference, shall be accepted as the official journal of the same.

Consideration of the 20th question was resumed. Rev. Joseph Campbell was called, and his character passed, and after which he reported his district; the report showing prosperity on the Meridian district.

The character of the following elders were passed, and their reports received: P. Blue, M. Adams, W. H. H. Gallion, J. D. Walden, A. R. Sanders and Obadiah Gillespie. Levi Clayton had died during the year.

Warren McDonald, presiding elder of the Gulf District, after the passage of his character reported the district as enjoying a year of great spiritual growth. The following effective elders reported and their character passed namely: Nathan Cannon, J. B. Smith, J. H. Cook, H. Henderson, Robert Roundtree, William Dorsey, Hanny May, P. E. Bardwell, and H. L. Kennedy. The following remained on trial, namely: B. H. S. Ferguson, S. Jossell, S. H. Nevils, J. K. Cumfort, Jesse Burton, and William Campbell, N. H. Williams having failed in his studies was not advanced; N. D. Clifford, was announced as having been transfered to the Texas Conference.

The character of Daniel James, J. W. Dunn, and Thomas Brown were passed and they continued in the superannate relation.

Gilbert Harden, and Jacob Cannon, had passed from this relation to the effective list in the Church of the first born during the year.

Dr. Marshall W. Taylor read a leeter from Mr. J. M. Phillips, of Phillips & Hunt, in which with regrets for his inability to be present with the conference, a careful statement of the present condition of the SOUTHWESTERN was submitted.

Afterward Dr. Taylor addressed the conference, and thereafter Rev. J M Shumpert, and Rev Dr Hiram R Revels, presented, and the conference adopted unanimously by rising vote the following:

"Resolved, That we are pleased to be visited by our brother and friend, Rev Dr Marshall W Taylor, editor of our church organ, the SOUTHWESTERN CHRISTIAN ADVOCATE, and we extend to him a cordial greeting.

Resolved, That we thank our last General Conference for placing him in a position in which he can by his ripe scholarship, brilliant talent, and unquestionable ability, hold up, support, and strengthen the cause of education and religion.

Resolved,—That we are pleased with his course as editor of the

(Continued on Fifth Page)

Letters from the Pastors.

Rev. E. Coggswell, Alleyton, Texas, writes: "I have entered upon my third year's work with the people of Alleyton with new zeal and energy; and everybody seems to be glad of my reappointment. We are expecting great things this year. When I returned from conference the thought came to me about building a new house of worship; some favored it and some did not; bnt at the quarterly conference, which met Saturday the 10th, at which all the brethren were present, had a splendid time. Everything was conducted in a business like mannet, by our much beloved elder, P. M. Carmichael. One thing worthy of note was the adoption of the disciplinary plan of raising money. I think this plan, though new, will prove successful. On the following night, (Saturday night), we had our quarterly love feast, which was a season of blessing to all present. A great many spoke for the Master. The collection at this service for benevolent purposes was $2.40. On Sunday morning at 9 o'clock, we had Sunday-school, and at 11 the elder preached us a good sermon from the text. 'Which is the great commandment.' 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and and the second is like unto it. 'Thou shalt love thy neighbor as thyself.' 'On these two hang the laws of the prophets.' At 3 he preached a sermon on the 'Holy Ghost' that will long be remembered. He also administered the Lord's supper to a large number. At night we had a nice time, and took subscriptions for the SOUTHWESTERN, and finished a subscription list of $162.50. We want to have all this and more to be raised by the second quarter on our new church, to we can ask a donation of $150 from the McCabe fund."

Rev. W. S. Lankford, Little Rock, Ark., writes: "Strange to say, at the command of Bishop Bowman, and call of the church, we find ourselves comfortably quartered in Little Rock, and in charge of Wesley Chapel, a new, and well finished chapel, erected after the plan of our Church Extension Society. We find the spiritual and temporal condition of the Society in a healthful state, and the future outlook quite hopeful.

We have the Wesleyan idea, about twelve persons in class, made practical in the arrangement of sixteen classes, all of whom meet on Wednesday evening of each week. Four of the classes are led by Christian women and are among our most flourishing in the Church. The Sunday-school is composed of pupils from Philander Smith College, and the city schools, being presided over by Miss Annie Richmond, a former student in Philander Smith College, and now teacher in one of our city schools. The secretary, Mr. Quillen, is one of the best, and most advanced students in College, and the entire faculty work in school as teachers. I have labored as pastor in the principal cities of the North, East and West, and in my experience of twenty-four years, I am free to confess, that, I have at no time or place, witnessed a more hopeful prospect for the future development and elevation of the race, than is found in the united work of Church and College in this growing city. The faculty of the College is made up of two males, and four females, equally divided between the races, which gives our pupils the advantage of the culture, and ability, as well as experience of both races. The dear SOUTHWESTERN has not the patronage it so richly deserves, yet a visit to our conference, by the editor, at its session at VanBuren, on the 19th of February, 1885, will insure a good subscription in Little Rock Conference. A transfer fund at this time, involving great expenditure, and moving expenses, has burdened the Society to the extent that, we fear, our thank offering, and Centennial Jubilee collection, yet to be held, will not be as successful as we could desire, or otherwise reasonably exyect; the charge having been without a regular pastor the past four months. The people are willing, and if not now, will in the near future, act well their part in this grand work. "Pray for us."

Philander Smith College, Jan. 8, 1885.

Rev. S. G. Turner, Versailles, Ky., writes: "After three months I will report the work to which I am appointed. We have just closed our fourth quarterly meeting, held the 9-11 of Jannary, our presiding elder, H. W. White, was present, and we had a joyful time. The weather was fine and the attendance good. The Master verified his promise to meet with us. Our extremity was his opportunity, and we found his grace sufficient for the emergency. The opening sermon was preached by Bro. White. Bro. E. Wilson, of St. Paul African Methodist Episcopal Church, also preached for us, and Rev. Brannum, of the same Church was with us. Our membership here is 128, and that number partook of the sacrament, which was a precious season. At the close of the evening service, Charles Fountain united with the Church. Dear Bro. Taylor, we are trying to observe the wise instructions you have given us in the past. Our congregations mostly live in the country and in autumn the roads break up which almost breaks up our congregations. Our Sabbath-school is almost a failure in the winter. We have done very well financially during the year. Raised by the stewards for all purpose $589.78; By trustees for all purposes $432; total $1,021.78; which will be added to by the close of the conference year."

Rev. J. L. Mussby, Mason, Tenn., writes: "The second quarterly conference met and the elder was on time and full of his good talk as usual. The elder's eloquent talk on the duty of the members of the Church will not soon be forgotten. We had also the Rev. J. B. Marbury, the former pastor with us, who was gladly met by his friends; he preached for us four times. The stewards at each point showed in their reports that they are doing a good work. We paid elder, $10.65; pastor, $53.75; raised for missions, $1.25; Freedman's Aid, $2.10; for bishops, 50cts; paid for traveling and moving expenses, $27; paid for rent $20. Our school is now in session and now is the time for all to come. Prof. C. E. Alexander is doing a great deal of good in the way of improving the school, and making it better this year, than it ever was before."

N. B.—Mr. Editor there was a mistake in a letter of mine, published the 8th, I did not mean that the preachers were the men in the Methodist Episcopal Church, who encouraged drinking whiskey, but we were the men who were opposing drunkenness.

N. B.—I did not mean we could build a church at this place for $200. I meant that we could build a brick church at Mason for $2,000.

Baltimore Correspondence.

A friend writes us from Baltimore: "You ought to have been here, if possible. The colored brother has had full recognition. Saturday evening, at the reception at the Academy of Music the mayor of the city welcomed the delegates on behalf of the ladies of the Methodist churches of the city, and among the richest, most cultivated most fashionable ladies and gentlemen the colored delegates mingled freely, and as the ladies passed around the refreshments one of the colored brethren remarked, "I used to pass the cake to them;" and another said, "When I was last in Baltimore I was sent to get whiskey at a certain hotel for my master; now I am a guest of that hotel." The Negro is on the upward grade, and the Methodist Episcopal Church should take no action in setting them off in any way that will cause the blush to mantle her cheek.

OPTIMIST.

For the SOUTHWESTERN.

Gossip About Oakland's Visitor.

BY N. HILL MIDDLETON, B. A., M. D.

Dr. A. F. Boyd, Professor of Physiology in Meharry Medical College, who is at present traveling in the interest of his school, called on us Thursday, 23d ult. During the past four months we received notices from him stating that he would come among us before returning to Nashville, to pnt the work of the college fairly before the people. It bronght fond remembrances of college life to grasp the hand of our friend, and to look into his usual pleasant face. On Friday we passed the day visiting friends and patients. Saturday a "norther" passed over our section which necessitated our remaining at home only to sit around a comfortable fire reading, writing and conversing. On Sunday morning we attended Sunday-school at Oakland Church, and nothing service at Independent, where we listened to an excellent discourse by our pastor, E. S. Cooper. It was announced that Dr. Boyd would lecture in the evening, and we returned at 7 o'clock to find a well-filled church to witness the marriage of Mr. Albert Green to Miss Roxanna Fields, all of Oakland, and to be edified by the Doctor. After the marriage we had the pleasure of introducing our friend to the appreciative and attentive audience. After extending his congratulations to the couple, he took for his snbject, "Race Pride." Would only wish that it were possible to give his lecture in full, but space in your valuable sheet will not allow. That the readers of the SOUTHWESTERN and those interested in the cause may have an idea of the impression he made, I shall give here some remarks made to us. One brother said, "That talk is worth one thousand dollars to the people." Another said, "Doctor, whenever you want Dr. Boyd in this section again send for him and we will bear his expenses." On Monday we, accompanied by Rev. Cooper, visited thats public schools under the principalship of Messrs. J. H. Williams and W. D. Newton, and Miss Delia Stevens, students of Oakland Normal School. At each school Dr. Boyd spoke to our future men and women, trying, at the same time, to stimulate them on to noble things. At 8 o'clock in the evening Oakland Church was crowded to see the Doctor exhibit, hear him sing old melodies, and to listen to his words of counsel. After exhibiting one hour and a half, he spoke at length on the "History and Work of Meharry Medical Department." Addresses were also made by Dr. G. B. Townsend, Pastor Cooper and the writer. Tuesday was passed visiting friends and patients until 7 p. m., when we rode over to Brown's Chapel, there to meet quite a respectable audience awaiting us. After lecturing one hour and a half Dr. Boyd lectured on "The Needs of the Negro in America," not failing at the same time to present the cause of Meharry strongly, and everybody went away delighted and considered themselves benefitted. On Wednesday the Doctor wanted, as he said, "to take a hunt," therefore, at an early hour, with guns and horses, we were found on the banks of the Lavaca indulging in the chase. Being only an adopted son of Texas we feel to be appreciated by the people from the fact that they extended such hospitalities to our friend, and exerted snch efforts to make his stay here pleasant. Before Dr. Boyd's visit we had some six young men about to start on a preparatory course of medicine here with us before going to Nashville; now we have them fairly started, and hope soon to send up a few more aspirants. Dr. Boyd's trip through Texas has been nothing short of success. He has been amicably and fraternally received, and assisted by the profession at all points, not only by "Our Brother in Black" but by black and white. Let Dr. Boyd continue to travel, he can do Meharry invaluable service in this way. We enjoyed his visit here, and from indications he enjoyed the turkeys and other fowl that died on account of his coming. On Thursday, the 30th, we drove our friend to the depot, had him labeled Galveston, in care Rev. I. B. Scott and Dr. J. H. Wilkins, wished all success, and bade him good-bye.

Oakland, Texas.

For the SOUTHWESTERN.

A Little Light.

REV. J. ALLEN ROSS.

It was the good fortune of the writer to accept the hospitalities of Rev. G. A. Sissle, our pastor at Sharpsburg, Ky. There was a three days centennial meeting held. Sermons and addresses were delivered by Revs. S. B. Buckner, Wm. Baltimore, G. A. Sissle and the writer. The occasion was inspiring. At that part of the programme where the children and the writer were to speak, the children prevented the delivery of an address by using the time to recite several thousand verses from the Scriptures, giving chapter and verse as they proceeded. It is a matter of pride to me to be able to give willing testimony to their proficiency, and to commend the faithful and unselfish labors of their superintendent, Bro. George Lewis, and his corps of teachers. Such men always leave an impression for good upon their times. The pastor, Bro. Sissle, is so well known to you, I need not give him an introduction. A son of old Asbury Church at Lexington, Ky., he came to his work in the true Methodist spirit, and has wrought with a master hand with a faith that is snblime; he asks only for a field, and when given one, gathers the people and builds churches. In his work as a minister he goes lovingly yet fearlessly forward, with his life devoted to God and the church of his choice. He never hesitates as to what position he should assume upon all the great questions that affect the well-being of his people. An earnest, faithful man, of pure private life, his influence upon the community for good is admitted by all. In his district he is not alone. Is it any wonder that that godly man, H. W. White, presiding elder, succeeds when he has such men under him as this?

After the centennial came the first colored teachers' institute for the counties of Bath, Montgomery, and Nicholas, which assembled in Bro. Sissle's church, the success of which was largely due to our brother's active interest. It was in session three days. Kentucky begins to understand that it is of supreme importance to her material prosperity that her colored children be educated, her colored teachers be properly trained. In this institute was the best talent of the white educators in the three counties named, to give direction to the exercises, and, be it said to their credit, they gave their ripe culture and practical thought to the work in hand, with enthusiasm. In all this I fancy there is discernible evidences of a change of sentiment in certain quarters.

The wheels of progress must roll, resist them as we may, and the wise Southerner even now perceives in the Negro character elements that are essential to the fullest development of the Southland. Prejndice against the Negro, as snch, does not aid, but rather retards the progress of the country. The energy and thought expended in this direction is a certain waste. There is no reason why the one should make himself a servant in his efforts to prevent the other's being entirely free. The reaction will come, it is not far distant. Let us who love our race, and are not ashamed of our connection with it, labor in faith, wait in hope.

Jay Gould speaks encouragingly of the financial ontlook for the current year.

"A merry heart goes all the day;" but who can merry be, when racked and tormented with a hateful cough. Be wise, and try Dr. Bull's Cough Syrup. It relieves at once and cures promptly. All druggists have it.

The Bishops will hold their semi-annual meeting in St. Louis, beginning on the 14th of May next, and continuing perhaps a week.

For the SOUTHWESTERN.

A Day With Rev. S. Gates, P. E of Waco District.

BY A VISITOR.

Being a member of the quarterly conference of Mexia Mission, with Rev. Willis Medlock, pastor, I had occasion to be present at the fourth quarterly conference of this work, held in conjunction with the seventh quarterly conference of Groesbeck Mission, with Rev. J. Buell pastor. The two conferences convened last Saturday, Nov. 1st, at Mt. Zion.

The presiding elder, S. Gates, was present and prsided, while the writer was elected secretary. After opening with appropriate ceremonies the regular transaction of business was taken up, but few changes were made on either work respecting the various officers. The most important of any was the removal of the old trustees of Groesbeck work, who for years have been considered trustees. Upon examining the record it was found that they were actually trustees. Their names were called and a part of them responded. One of the trustees was called upon to explain the duties of a trustee. He said "he didn't know, and furthermore he did not know that he was a trustee," although his name for several years has appeared on the record of trustees. Another one said, he wanted the brethren to lift him from trusteeship, for he knew nothing about the business of that office no way. At this juncture, Bro. A. Lynch arose and said, "I can not understand why men, who are totally ignorant of the duties of an office, were insisted upon to take an office and be retained to perform faithfully the duties belonging thereto. For several years, we have been meeting here and not once have any steps been taken to finish up this building, nor repair any of the old or build a new. Now, we want and must have a change in the business. We want live men, men who understand the duties that will devolve upon them if placed in office, and will do all in their power to perform them."

The elder then gave some ideas on the duties of a trustee, in a few words, both encouraging and appropriate. Other changes were made, but not worthy of note here. The reports made by the local preachers and Sunday-school superintendents showed that they had not been idle, yet there was much room to complain of their failing to do what was in their power to have done.

The stewards made their report showing that through the hardness of the times they had raised what money they could for the pastor and the various benevolent purposes. Yet they are far behind in the make up of the pastors' salaries. Our beloved presiding elder was called upon to settle some questions in dispute concerning "Church Polity." His descisions were well received by all parties, *nem con.* This being the time in which his labors among us cease, we were called upon to give our shar of money to be raised upon the entire district in the purchase of a fine suit of olothes for the elder. Having commenced the business of conference at a late hour, we were in want of time to go on with the regular rontine of business, and for want of time the brethren failed to offer resolutions of thanks for the labors and in behalf of him who has labored so zealously on this work. But we thank God that Bro. Gates is yet strong and hearty, and as an old veteran or war-horse of West Texas Conference, he is yet good for many battles. He is looking well, and just as agreable as ever or as ever can be. On Sunday he preached at Mt. Zion to quite a number of people. According to reports his sermon came up to the expectation of all hearers.

His Mother's Wishes.

"My mother wishes me to say that she has found Parker's Tonic more effective than anything she has ever used for invigorating and strengthening the system debilitated by malaria. She desires me also to say that it aids digestion and overcomes exhaustion." Rev. J. W. Phelps, pastor St. Paul's M. E. Church, Chicago.

Letters From the Laity.

Mrs. F. C. Phillips, of Nashville, Tenn., writes: "We have got a live Sunday-school and a good superintendent. Our Christmas tree proved quite a success, and everyone was pleased with the Christmas exercises. There were many nice presents on the tree, and I was agreeably surprised myself to receive a set of silver spoons and a beautiful pitcher. The Rev. I. B. Scott, of the Texas conference, has been with us, and we were glad to have him. A few Sundays ago I was appointed teacher of a Bible class, and like my new field of labor very much. We are having a revival now, and so far four persons have come forward to be prayed for. I wish to call your attention to the confession of one of our preachers in the *Sunday School Journal* of this month, who says his Sunday-school does not use any Bible. Now, I am in favor of using lesson helps, because they make us search our Bible more than we would otherwise, but I think it is shameful for any Sunday-school not to use the Bible at all, and that the pastor is the one to blame, and not the superintendent. I am glad to say that that pastor is not my husband, as we use the Bible and the catechism, too in our school."

The Outlook For 1885.

Address of Rev. J. D. Blackwell, D.D., at the Centennial: "The number of Sunday-school scholars taught by American Methodism is about 2,000,000. It has church accommodation or sittings for more than 7,000,000, and church property valued at 74,000,000. This organization, both in England and America, has large publishing houses and book rooms amply sufficient to supply the demands of its members and friends with religious literature. The number of publications issued from the British Wesleyan book room during the year 1883 was 1,707,000, and of tracts 6,156,000. In America, too, the various divisions of Methodism have large publishing houses, or suitable arrangements for meeting the demands of their people for reading matter. From the largest of these publishing houses was issued in 1883, 732,000 books, and 5,000,000 tracts, making 385,000,000 of pages. The number of periodicals, dailies, monthlies, quarterlies, published by Methodism is 164, and by American Methodism the number is 146. Of one of the smaller papers for the children, the number issued in 1883 from one publishing house alone, that of New York, is 650,000; of another the number is 218,000, and the total copies of these two issues for the year 2,600,000 and 11,346,000 respectively. The circulation of the central paper of the M. E. church, the *Christian Advocate* of New York, is 55,600, and the total copies for the year number 2,891,000. Of theological schools, Methodism has 14; of universities and colleges, 69; of classical seminaries, 92; of female colleges, 84. In its mission fields it has 10 theological schools and 23 high schools and colleges making a total of 292 institutio of high grade for theological and literary training. The mission stations of American Methodism number about 120, not including the female missionary work. But at home and in foreign fields a considerable number of Christian women are faithfully laboring for the elevation and Christianizing of their own sex.

London is now one of the quietest cities in the world in consequence of the prevalence of wood or asphalt pavement in all the chief thoroughfares.

THE Upright Piano is rapidly taking the place of the square piano, formerly almost universally used, being a much less cumbersome and more attractive piece of furniture. A very important improvement in the upright, recently effected by the Mason & Hamlin Company, must give the latter still greater prominence as a practical instrument. They have succeeded in dispensing with wood in securing the strings of this instrument to its iron plate, so producing an instrument with purer, more musical tones, and especially of much greater durability. —*Boston Traveller.*

For the Southwestern.

Publishing Interest of the Methodist Episcopal Church.

Delivered as a Centennial Meeting in Ninth Street Methodist Episcopal Church, Covington, Ky.

BY REV. JOSEPH COURTNEY.

Among the many appreciable things that are presented to us of an inspiring and admirable character, there are none of historic interest that more enrich the mind with profitable thoughts, than that of the publishing interest of the Methodist Episcopal Church. Ascending the pre-eminent height of the intelligence of this enlightened century, and duly contemplating the marvelous and glorious achievements of A. the noble Wesley, the Methodist Episcopal Church, the more than three hundred years of its existence, filled with grateful emotions of thankfulness to Almighty God, for its divine origin and its commission to civilize and to Christianize the world for Christ, and as an independent Christian organization, made so in consequence of the existing circumstances one hundred years ago, she is wielding into action and utilizing every honorable agency to that end.

The Church in appreciating its present grand calling has signally characterized in many instances, like unto that of the early Christian reformers, by bearing much violence upon her acceptance. The early Christian reformers seemed that they were determined to establish the true spirit of Christianity, even in defiance of their enemies, who endeavored to suppress their religious sentiments. Their men, apparently in divine communication from God, so much filled their minds definitely, and deposited upon their minds indelibly the great principles of revealed truth. That truth which never recants until it has gained the victory over error, indeed it could not be otherwise. And when their surroundings forbid their speaking personally to as many of their fellow associates as they desired, the pen and printing became more secondary instruments in reaching the multitudes with the word of God, which produced great effect. The great center and circumference of the work of the Christian ministry and Church is the redemption of souls. The conversion of the world is the first and fundamental work of the Church. Education is of vast importance, but indeed it is secondary. The minds of the people both need to be converted, and their souls brought to the enjoyment of Christian religion, before they can be built up in Christ. There should be no subject of more interest to the Church than that of the character of their Church's literature. The highest concern of a church is to know that, what is given out, and by it religiously instructed and influenced, the world should be of the purest type.

The power of printing and development of the resources of nature belongs to man, and is best exhibited when actively engaged in that pursuit. The vastness of nature's mysteries furnishes ample opportunity for man's mental speculation and practical improvement. There are no civilizations that produce the sensible fruitage of man more than those of invention. By the telegraph; the steam cars and steam vessels, the telephone, and the multitudes of all the lightnings through and around the globe, are conveyed to lightning speed. By the invention of the steam printing press and the improved form of type, we are favored daily with the intelligence of the whole civilized world.

In fact each newspaper impression is the world's history for a day. Travel and transportation have been made much quicker and easier by the invention of steam cars and steam vessels, which are moving through all civilized countries, and plowing every navigable stream, with astonishing rapidity, bearing tremendous loads of living freight and useful merchandise. By the invention of the telephone, human voice is controlled so as to be heard in its natural tone for more than one hundred miles. By the invention of the electric system our great cities are illuminated with magnificent lights, above that of the queen of night. The century that we are now celebrating, is crowded with inventions and improvements; but, the Methodist Episcopal Church has kept pace with its literature.

Now let us consider Methodist *literature proper*. To supply Methodist people with Methodist literature is purely a Wesleyan idea; the means and methods by which this has been accomplished for more than a century, form a very important part of the connectional system of Methodism. During the infancy of the United Societies in Great Britian, Mr. Wesley found it absolutely necessary, and helpful to employ the use of the press in defence of the evangelistic work to which he felt divinely called. Its utility as an agent to assist in extending as well as defending the work at once impressed itself upon his practical mind; he regarded it a special agency, and used it diligently in the production of a literature, the influence of which is now manifested in both the doctrinal unity and connectional economy of the Methodist system. It is now plain to be seen that Mr. Wesley, in spite of all that was thrown in the way by the enemies of the Methodist movement, was ordained to win for the Christian world signal victories, just as soon as he could obtain even partial justice, and liberty to preach the Gospel without disturbance. His "helpers"—the preachers to whose loyal co-operation the success of the great Methodist movement is largely due, heartily joined him in his holy plans for the use of the press, and with energy and a zeal so characteristic of their great ambition for good, they circulated the tracts, pamphlets, books, and religious literature generally; and to supply the people as well as the members with good books, was soon named as one of the specified duties of Methodist preachers.

Now as we have already said, to supply Methodist people with Methodist literature was purely a Wesleyan idea. Because it was Mr. Wesley's own publications that gave birth to our publishing interests. In a few years after the formal organization of the Methodist Church in this country, the conference assumed the control of publishing and circulating Mr. Wesley's books—to this end a book steward was appointed. This was the initial step toward establishing a Book Concern. The action of the Conference in appointing a steward to manage and control the Book Department, has long since proven to all to have been timely and wise. By the General Conference making each traveling preacher an authorized agent to see that each society be duly supplied with books and Methodist literature, a judicious circulation of them, soon become a secondary power in building up the Church, both spiritually and numerically. The Book Concern one century ago was very small, as it was composed virtually of one man's publications, but its capacity to day is a little abreast of any religious publishing institution in this country, if not in the world. Its real estate in lands, buildings, machinery, material etc., is valued at $1,001,002.

The Church having had and now having more than ever before, in her ranks a large corps of talented and scholarly men and women, she has successfully utilized her publishing facilities, and is daily increasing the volumnes of her literature. About fifteen editors chosen by the General Conference, and eight assistant editors are constantly employed furnishing the best and purest literature in circulation, for the Church's mental and moral improvement; and besides there are authors, many in number, preachers, laymen and gifted women, Methodist, who devote time and talent to writing books.

The present catalogue of the Book Concerns gives the names of about three thousand different books; nearly all of these, and many earlier volumes now out of print, are from the pens of Methodist authors. "Our Church is rich in her corps of writers and authors, and strong in possessing the means of publishing the productions of their consecrated talents." The Bible and other books as aids to its study, have been translated into quite a number of dialects, and published by the Methodist press; which has proven to be very helpful in furthering the great work of Christianization among foreign nations.

SUNDAY-SCHOOLS.

The Sunday-school Literature—The Berean System of Aids to Bible Study, is not equalled by any Protestant denomination in all Christendom. It is plain to be seen, how careful and considerate the Church is in bring up her children under the influence of a literature, that is consecrated to moral and religious character building. In the 22,903 Sunday-schools, the Church claims a nominal membership of officers, teachers and scholars of 1,932,926 souls. Add the membership proper of laymen and ministers to that of the Sunday-schools, which gives the Church an aggregate membership of 3,715,016 souls, who are directly under the influence of the literature of the Methodist Episcopal Church. Nor do I think we span too far, when we infer that nearly one third of the population of the entire country, more or less, are reached and benefited by Methodist publications. The circulation of tracts has been the means of awaking, and bringing thousands to the saving influence of the Gospel of Christ. Some of the early pioneer Methodist fathers of this country were so intensely in earnest, that they distributed them at the communion table.

SLAVERY.

The Methodist Episcopal Church's pulpits and printing presses were not slow in denouncing in the bitterest terms slavery, and the inhuman treatment of slaves by slave holders. In very nearly every General Conference, up to the fourteenth session in 1864, slavery and its destruction was one of the chief topics of discussion. The anti-slavery position of the Church, and its persistent efforts to bring prominently before the North, the unparalelled barbarism that was in the system of human slavery as was practiced in the South, was a mighty incentive in awakening Northern sentiments against it. The invaluable volume of National Sermons, by the lamented Bishop Gilbert Haven, with a black and white man's hands clasped in the back of it, is one of the finest literary productions in opposition to human slavery extant.

LOSSES.

The Book Concern in New York was burned in 1836; the loss by fire in Chicago, in 1871, and the losses on non-paying periodicals and depositories established by General Conference, aggregating about four hundred thousand dollars. Notwithstanding this heavy loss, there has been an increase of $1,136,196.54, in the net capital of the two Book Concerns, and there has been paid out by order of General Conference, during the last forty-five years above fifteen hundred thousand dollars for the benefit of worn out preachers, for the support of bishops, and for other connectional purposes, including $366,909,62 to the Methodist Episcopal Church, South, under adjustment of the suit brought in the United States Supreme Court.

CASH CAPITAL.

The amount received from the books actually put into circulation in 1881 was $874,191, and for the periodicals, $484,334; total, $1,368,525. During the past thirty years (since 1851), the sales of books and periodicals by the New York Book Conceren, and its depositories have amounted to $16,997,331.28; of the Western Book Concern and its depositories, $15,194,931.02; total in thirty years, $32,192,462.30. The present net capital of the two Concerns, the Eastern and the Western is, $1,614,826.44.

Covington, Ky.

For the Southwestern.

The Prohibition Movement.

BY REV. J. C. HULL.

If one should undertake to write of drunkenness the story would reach back to the day when Noah planted a vineyard, drank of the wine and was drunk. But the temperance agitation is not so ancient. True, examples of abstinence are to be found through all history. The patriarchs Abraham, Isaac and Jacob were men of temperate habits. Also Sampson and Daniel, as well as many others were men of noble temperance principles. Ancient societies also, embodied the principles of total abstinence; the Nazaites, the Rechabites and the Vestals of Rome. The principles of temperance and prohibition date back to the earliest literature. In the Old Testament the teaching is plain, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent and stingeth like an adder."

The above quotations from Isaiah and Solomon, are examples of prohibitory laws. The Romans, seventeen hundred years ago prohibited women from drinking intoxicants, but, it would seem never discovered that the principle would be good for men as well. Efforts to restrain drunkenness date very far back, but still the curse has grown apace, sweeping away the feeble barriers of restraint, and in this the last quarter of the nineteenth century. It stands deeply rooted both in the Orient and the Occident, and is the mother of the principal part of the crimes in all countries.

This wide spread evil has provoked the resistance of the Christian civilization of this enlightened day, and hence the great conflict termed the prohibition movement. This reform in anything of its present spirit belongs wholly in this century. Seventy-nine years ago the first Temperance Society ever founded in America was organized in Saratoga county, New Jersey. To-day, a hand to hand conflict against rum is commencing in all parts of our broad land. This sweeping tide of reform will not cease until the gigantic curse of the liquor traffic has been swept away; not until Iowa's noble motto shall be the motto of the nation. "A Church and a school house on every hill, *and no saloon in the valley!*" Several things have been established since the reflector has been turned upon this work.

First, the question arose as to the right to prohibit men from engaging in the liquor business. But now it is generally agreed that man has a right to do as he pleases, *provided* he pleases to do right. It is not right for a man to engage in a business that brings poverty and death upon his fellow man. Then comes the question, can we afford to be without the liquor traffic? It gives employment to a great body of men, it uses vast quantities of material, enormous sums of money are exchanged in carrying on all this business. And, withall a fine revenue in late years; but money is a good thing to have in the way. And certain eminent men have thought that it might be applied to educational purposes! But ideas definite and true are now forming in the public mind on all these points. It is conceded that liquor is not a necessary element in the economy of life, *i. e.* it is not food and does not nourish the body. Then if we consume annually forty millions of bushels of grain, worth $25,000,000 in brewing liquors where is the profit? And what of the labor of the employes? Well, the government might find employment for a great body of men with spades along the banks of the Mississippi, shoveling sand into the water and might pay them well for it. But how shall this profit the country? And yet, why not support them in a harmless, though worthless work, rather than to support in cities plying their business of death? But, then, *that revenue!* We have an annual revenue of eighty-seven millions of dollars from the liquor business. But it costs the country annually *nine-hundred millions of dollars*; and so we are just out $813,000,000! And who will undertake to compute the indirect cost? Who will count the tears? Who will weigh the heart-aches, who will console the fatherless and the widow? And who will answer to heaven for the innumerable crimes wroght by this "*monstrum horrendum*, hiding itself under forms of law?"

Again, it was conceded that the traffic is wrong and if that, it should be checked and if possible suppressed. But it was said moral suasion shall be the means. And the saloon-keepers said, persuade us not to do it. Experiment however has proven that while moral suasion is a good thing, and its employment always commendable, yet it is not sufficient for a tiger. We will employ moral suasion whenever it will answer, and when it will not we will try what virtue there is in law. In brief, moral suasion for the drinker, and legal suasion for the seller. This temperance agitation is a righteous movement. We have love for all and malice toward none; but "the saloons must go."

It is the purpose of the writer, in a future communication to show the success and failure of constitutional prohibition in Kansas; and he would be glad to have the benefit of any inquiries that readers of the Southwestern may make.

Yates Center, Kansas, Dec. 23d, 1884.

For the Southwestern.

"We Have Fought a Good Fight."

REV. D. F. WHITE.

We opened our first battle against Satan's host at a church known as the Sixteenth Section, on the third Sunday in July, and continued here protracting two weeks. Although times looked dark and gloomy, we continued to fight and pray. During the two weeks four souls were converted to Christ, three of whom joined us, and two reclaimers.

From there we moved to the next church, known as Book Hill. We fired on Satan's host there, and made things pretty hot for him for one week. Rev. D. W. Calvert helped us there a few days, at the end of which time we had 20 conversions, all of whom joined us. Leaving everybody in good spirits, and a goodly number of mourners in the woods, we cheerfully went to the next church, known as Belle Church. There we had a pretty hard struggle; our success was but little, yet we continued to fight and pray for eight days, at the end of which time we had two conversions and seventeen joiners. At this time we were nearly worn out, yet we were not through, so we thought best to rest a day or two, and did. We next moved to the church known as Zion, Franklin, a church we captured of the African Methodists. We began there with the best of prospects; we were never more encouraged to fight for the salvation of souls. We fought like brave heroes and heroines, and after fighting against the hosts of Satan for sixteen days the walls of Jericho fell, and a shout went up to heaven which almost rent the earth, of praise and thanksgiving to God for the conversion of 55 souls, the youngest of whom was about 14 and the oldest 55 years of age. The total number of conversons during this quarter were 83, accessions 91. We were often provoked during our meetings at the conduct of some of the lower classes of the Baptists, who followed us like wild foxes, persuading the converts to join them. They often took my converts into their arms while we were asking for joiners. I am now persuaded to say that if it were not for the few Methodist spokes the Baptist have persuaded from us to fill their wheel they would soon break down forever. The devil will follow a Christian to the doors of death and leave him, but this people are worse than the devil; they come into the church, pretend to be shouting, but, like Judas, they throw their arms around the converts necks and whisper "come and join us." They drew three out of the church in this way after they had joined.

America's Pride.

True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

A woman at Amelia, Vt., eighty-three years of age, has just cut her third set of teeth.

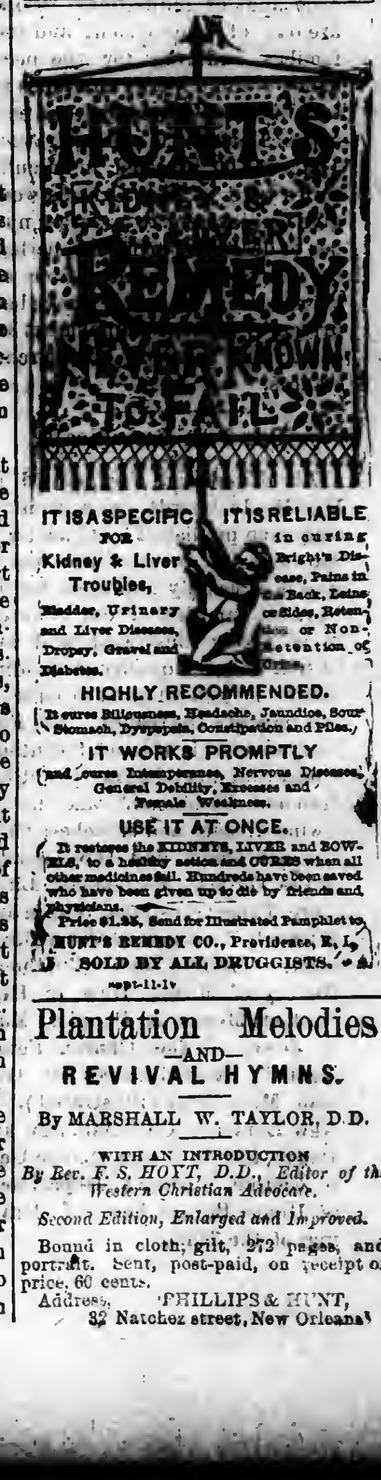
One reason why Hunt's [Kidney and Liver] Remedy is so popular for the cure of diseases of the kidneys, liver and bladder, is that it shows immediate improvement in the condition of the patient and recovery is steady and certain. Its cures have been so wonderful that physicians of all schools prescribe it in their practice.

It is estimated that there has been an increase of nearly $1,000,000 in the public debt during the month of December.

He Thanks His Paper.

Mr Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and scrofula, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.—Ex.

Dr. C. H. Payne writes, from President's office, Ohio Wesleyan University, Delaware, Ohio, "I am glad to learn that you are getting on so well with the Southwestern. You may send me a copy this year. I have not been taking it, but would like to keep my eye on your Southern work. You have my best wishes for your success."



Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, FEB. 12, 1885.

"Take counsel, execute judgment, make thy shadow as the night in the midst of the noon-day; hide the outcasts; betray not him that wandereth."

Isa. vii, 2, reads as follows: "And it was told the King of Israel and his household saying, 'and his heart, with that of his people, was moved as the trees of the woods are moved by the wind."

Rev. Sam. Jones, a Methodist evangelist, will assist Dr. Talmage in revival services in Brooklyn.—*Christian Standard.*

We learn later that a good work of grace has been going on in Dr. Talmage's church and the Doctor himself has been forward for prayer.

"I must go and baptize that child before it dies," so said a Methodist minister in Tennessee recently. Why this, unless the true inwardness of the infant rite is cropping out?—*Baptist Advocate.*

"You are just the party we have been looking for all these years. Now come, neighbors, *do, do* tell us, what is the true inwardness of infant baptism?

"You forgot Jackson's day." No we didn't. It's past, he died some time ago. When he lived he gave a certain English Lord a good bit of trouble at Chalmette, near New Orleans, by whipping the troops after the war between England and the United States was over. He also gave the financiers and nullifiers some trouble in his times. It is said that in a back county of Kentucky they are still voting for him.

The atoms of a stone are held together by the attraction of cohesion, and the stone itself is held to the earth by the attraction of gravitation. But what is this attraction of cohesion and gravitation? It will be full time for men who worship only reason as a God to demand of us an explanation of the deep things of our God when they have given us a reason for the unreasonable common places around them.

"The inauguration ball on the occasion of Mr. Cleveland's entrance to the White House will cost about $50,000."

This is a shame, if true, while thousands of industrious laborers are out of employment and their families suffering for the necessaries of life. Forty-nine hundred dollars would not [illegible] poor unfortunates. [illegible] manufactories of New Orleans would [illegible] perhaps [illegible] been [illegible] and [illegible] from [illegible].

The Home and Herd, edited by Dr. H. Liebhardt, is a monthly magazine published by Cranston & Stowe at Cincinnati. This magazine is especially published for the German families of our Church. It is nicely illustrated and well edited, and the quality of reading matter is well adapted to educate and improve the reader. The February number is at hand, it contains a beautiful steel engraving, "Children and Childhood" and the following articles and sketches: "The Commencement and Development of the German Methodistic Literature, Three Questions, Within and Without, My Experience for a Bible-work, Children and Childhood, History of Music, How to Help Without Means, A Popular Man, A Jewel of the Church Found Again," Reminiscences of German Methodism (illustrated). A New Evidence, Christian, Jew and Pagan, Trip to Africa, Opdem Uetli bi Daniel, Woman's Department at Home, Sereen Lessons, Drawings of the Time.

Does the End Sanctify the Means?

The Savannah *Echo*, one of the best Negro secular weekly newspapers in the country, is soon to have a new Potter power press worth $1,500 in its office. We rejoice in this prosperity, but we regret that it can be needful for the "leading colored newspaper in the South," as the *Echo* claims to be, to take any extraordinary steps to raise the required funds to run its business. Especially do we regret that a paper making such a claim should be put to the necessity of aiding its business by means of a lottery or, as they pronounce it, "The *Echo* Great Gift Reception Entertainment." If this is the leading paper it is saying very little for the colored people of the South that it must resort to such an expedient to carry on its business.

Our Resident Bishop.

Bishop Mallalieu's visit and work in the South must prove valuable in the end. If he did not outline a definite course of action and write flaming letters to herald it over the land when he first entered this region, and before he had any practical knowledge of its wants or experience with our concerns, that must be set down to the praise of his good sense and sound judgment. As to his line of action we understood that from the first by reading the Discipline. He is gaining the character of a man who moves cautiously, slowly and surely up to the execution of right and well formed purposes. As he has been studying the work and condition of things here we have been studying him. The more we learn of the lesson the more we are convinced that God is guiding him right.

A New Departure.

We are pleased to notice a new and useful improvement in the manner of preparing manuscript for the press, in our mission rooms. It is called the "Cycle Style," and is remarkable for its clearness and legibility, which is always appreciated by editors, publishers and compositors. It is much superior to the former style in use in the Mission Rooms. Dr. Reid seems to be indefatigable in his efforts to diffuse missionary information in the most direct and satisfactory way, and to infuse missionary life in the home church as a means of sustaining life in the foreign work of the Church.

Bishop C. H. Fowler.

Bishop Fowler, having found a little time from active work in holding conferences, will, for a season, limit his labors to San Francisco and the surrounding country. As for rest, he need not hope for that. There will be demands, none the less severe because less far apart in distance from each other. His sojourn on the "Golden Shore," has been, we learn, the cause, under God, of great prosperity to our Church in that region. His tireless energy and burning eloquence have all been devoted to building up the waste places of our Zion there. May the Lord greatly bless him and increase all his good gifts for him a thousand fold. His address will be for a time, Occidental Hotel, San Francisco, California.

Bishop Wiley Calmly Viewing the End.

Rev. J. H. Pyke, Peking, China, October 10, writes to the *Western*: "We were greatly delighted to have Bishop Wiley with us again. He came in great feebleness of body and in much physical suffering, but in the fullness of the Gospel in the spirit. All the way from Japan to Peking he was quite sick, and able to take but little nourishment—that little in liquid form—and often his stomach rejected that, consequently he was much prostrated. He was not able to preside over regular sessions of the meeting, but saw the missionaries each afternoon in his room. Once with characteristic will-power he left his room and came into the church where the meeting was assembled.

No one who was present that morning will ever forget the impressions of that hour as the Bishop walked up the aisle slowly, and with difficulty. The business was suspended, and the assembly rose and remained standing until he was seated on the platform. One member suggested that we ought to sing the long-meter doxology that we were permitted to see our dear Bishop with us once more. He replied, "No, brethren; go on with your work; we will sing the doxology on the other side." After resting a short time the Bishop rose and addressed the Conference.

He spoke of his life interest in this work, and his labor and love for it; of his great desire to see his brethren in China once more before he went home to heaven. He dwelt for a moment on the vastness of the country, the magnitude and difficulties of the work, and the certainty of final triumph. Speaking of his own life, he said:

"Now, brethren, my little part in this work is about done. My life has been an arduous one; not much pleasure, not much joy, but a great deal of work and much peace. The end is now at hand; but it is no matter, I am ready. If I can get down to Central China and arrange matters there, and then reach Foochow and hold the Conference, if it is God's will, I can lay down my life and sleep quietly where I began this work thirty-four years ago."

While the Bishop was speaking there was not a dry eye in the house, and every heart was deeply moved, "sorrowing most of all for words that he spake that we should see his face no more." He has been a father to us all, both personally and in our work. This mission work has had a warm place in his heart. Who understood it so well, its difficulties and trials! Who so wise in counsel, so ready to sympathize and help in every advance movement, or so patient and hopeful under discouragements.

The Bishop was himself a physician, and knew his condition better than his medical advisers; and most heroically and manfully did he approach his death.

"There has been already so many favorable and imposing congratulations conferred upon the present editor of the SOUTHWESTERN until I know of no other way of expressing mine, saving that Sister Mattie Harris, embraced me, Dec. 20, 1884, with a fine boy, our only one, and in honor of the editor we have named it Marshall Alexander Harris. I have not settled my account with the SOUTHWESTERN, but will do so at the conference, as it is so near at hand. Would have sent it before now but am just getting out of a severe spell of malarial fever.

J. J. HARRIS.

P. O. Pontotoc Circuit, Okolona Dist., Miss. Conf.

Received with thanks and cordial well wishes for the little SOUTHWESTERNER.

Harper's Young People begins its career in England under the most promising auspices. The prompt demand for the paper in response to the announcement of the English edition compelled Messrs. Low & Co. to print 50,000 copies of the initial number.

Personal.

—Rev. J. K. Miller, a superannuated preacher of the Pittsburg Conference, eighty-nine years old, was married, a short time since.

—Rev. C. H. Sinex, D. D., member of the Book Committee, on his way to its meeting in New York Feb. 11, called upon the SOUTHWESTERN and gave us words of cheer.

—Rev. Harvey Webb, presiding elder of the Marshall District, Texas Conference, has been spending the last few days in the city, visiting the Exposition, where he will remain a few days.

—Rev. M. H. Sweeten, evangelist, would like to correspond with persons of any denomination who are interested in the work of holiness in New Orleans or vicinity. Address him at 32 Natchez street, New Orleans, La.

—Bishop T. H. Lomax, of the African Methodist Episcopal Zion Church, favored the SOUTHWESTERN with a call on January 27th, as he passed through the city en to Texas. He will be in New Orleans about the 8th inst., en route to Lake De Funiak, where he proposes to purchase lots for the use of himself and family in order to gain the benefit of the great Sunday school interests now crystallizing there.

Schools and Colleges.

To Whom It May Concern.

We, the undesigned, Teachers in Eastman College, who have for many years been identified with its success, feel it necessary to affirm certain facts for the information of our friends.

The marriage of Mrs. Eastman made reorganization necessary, and this resulted in a new President and Secretary.

Our Corps of Teachers is the same as for many years, and the strength of the Institution unimpaired.

The patrons of Eastman College need not fear that the high standard of work done, or the thorough and systematic drill in the best business methods, (so long the aim of the College), will now change or fail. Our organization and curriculum were never more complete, and never have better results been shown.

L. F. Gardner, A. G. Hayes,
A. R. Haskin, P. A. Hurtado,
C. K. Urner, G. A. Rockwood,
G. F. Davis, S. T. Harkey,
J. H. Hamill, C. A. George,
A. C. MACDONALD.

Rev. Dr. Martin Ruter, President of Allegheny College, who was sent by our church to Texas in 1837, soon after his arrival founded Rutersville College, on a fine land endowment, which grew as a center of moral, intellectual and religious influence for twenty years, though its honored founder died one year after it was opened. Recent word reports, that this property, for some years in a decayed condition, was sold recently and purchased by our Southern German Conference, and a fine school is in operation in the old building for the training of German youths.—*Pittsburg Christian Advocate.*

Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 58, LESSON VII. Paul's defense February 15; Acts xxii, 1-21. Golden Text, Acts xxii, 10.

HOME READING.

M.—Paul's defense, Acts 22, 1-21.
Tu.—Paul's narrow escape, Acts 22, 22-30.
W.—The Hebrew Apostle, Phil. 3, 1-14.
Th.—Saul's religious zeal, Acts 7, 54-60; 8, 1-4.
F.—Saul's conviction, Acts 9, 1-9.
Sat.—Saul's conversion, Acts 9, 10-22.
Sun.—The Gentiles included, Acts 13, 44-52.

QUESTIONS FOR HOME STUDY.

1. *The Persecutor, v.* 1-5.
What was Paul's object in addressing the crowd?
In what language did he speak? Why?
What did Paul state concerning his birth and education?
What had been his attitude toward Christianity?
Under whose authority had he acted?
2. *The Penitent, v.* 6-16.
Of what did Paul give an account?
Locate Damascus and Paul's probable route to and from Jerusalem?
What was the light Paul saw?
Whither was he directed to go?
What was done for Paul at Damascus?
3. *The Preacher, v.* 17-21.
To what incident did Paul then allude?
What direction was given him in the vision?
Why was he told to leave Jerusalem?
How did Paul reply?
To whom did the Lord say Paul must go?

How does this lesson show—
1. The tendency of sinners to persecute?
2. The radical change wrought in conversion?
3. The unexpected duty, ver. 21.

Doctrinal suggestions—The ascended Savior.

The Oxford League.

The Oxford League aims, primarily, to instruct the youth of Methodism in the early history of their Church, and in its relations to the apostolic Church. In doing this worthy work it will require the reading and study of denominational literature, and the discussion in lectures, conversations, and whenever practicable, in class recitations and reviews, of denominational topics, embracing questions of origin, doctrine, and usage.

The introduction of the Oxford League into a particular Church will not require much time, nor subject its members to much expense. The holding of four meeting a year, and the reading of a few strictly denominational tracts, will meet the first and essential demands of the movement.

The wider and more comprehensive aims of the League, in substantial imitation of the original Oxford Club, will require more time, a more detailed organization, and the adjustment of relations between the League and the "Associations," "Unions," etc., already existing in the local Church. There need be no interference with the work of such societies by the League. Its work as already attempted by them, may be duly recognized. Their organization and plans may be incorporated in the League, and their officers accepted as officers of the League. Where incorporation is deemed undesirable, plans of complete co-operation may be adopted. The assignment of special lines of service to societies already established will render the duties of the League simple and practicable.

The fourfold objects of the Club at Oxford may be compassed through the League and co-ordinate institutions:

1. The more devout study of the Holy Scriptures may be promoted through the Assembly, the Sunday-school, the Bible class, and special Scripture reading classes conducted under the auspices of the League.

2. The promotion of personal piety may be secured through the Church prayer meeting, the class-meeting, and through committees and conferences of the League designed to increase personal interest and faith in a more intelligently earnest religious life, and in the institutions of the Church designed to advance it.

3. The awakening and direction of the intellectual and literary activities of the Church, as a means of neutralizing temptation to indolence and frivolity, of increasing personal power for good, and of creating a true social ideal, and a useful social life, may be advanced by the League through the Quarterly Conference Committee on education, through the Church Lyceum, through "Chautauqua Literary and Scientific" local circles, through the "Spare-Minute" classes, and in whatsoever other way the officers of the League may deem wise and practical.

4. The development of practical benevolence, and of a true social life, may be furthered by the League through the appointed committees of the Quartely Conference, through social and other unions already established, and though committees on visitation, on social entertainment, on evangelistic service, etc.

The following suggestions may aid pastors and others in making an experiment in the Methodist Episcopal Church with this scheme, so heartily recommended by the Centennial Conference in Baltimore, in December, 1884:

1. The Oxford League may be organized in any individnal Church.

2. The pastor should be *ex officio* president, with an assistant who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

3. There shall be three classes of members: *Active Members, Registered Members, and Voluntary Readers*:

1.) *Active* Members are those who, being full members of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial and second Grades and to attend at least four regular and four special meetings of the League each year.

2.) *Registered* Members are those who, being full members or probationers of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial Grade and to attend the four regular meetings of the League each year.

3.) *Voluntary Readers* are those who, even though neither members nor probationers of the Church, promise to do the required reading of the Initial Grade. These readers may attend the four regular meetings of the League each year, but shall have no voice in its control.

4. There shall be held each year four *Regular* and four *Special* Meetings, with such *Additional* Meetings as may be agreed upon by the Active Members. a). A *Regular* Meeting shall be held each quarter before, and, where practicable, within eight days of, the public administration of the Lord's Supper in the Church with which the League is connected, and a service preparatory to the Communion shall be held, designed to place greater emphasis upon this divine Sacrament, to exalt the doctrines which it represents, and to increase the reverence, devotion, spiritual strength and comfort of youthful believers. b). *A Special* Meeting shall be held each quarter, designed to increase the efficiency of the Church Committees, Associations, Unions, Societies, or other organizations of the League, or co-operating with it; to review the required readings; to promote by lectures, essays, or discussions a better knowledge and higher appreciation of some phase of Church history, doctrines, usage, or activity, and to emphasize and illustrate the necessity of personal, prayerful Scripture reading and study in order to intelligent, fervent, effective religious character and influence. c). *Additional* Meetings may be held by appointment of the League to advance the various objects—spiritual, ecclesiastical, social, and literary—for the furtherance of which the League was organized. d). There may be held in the local Church, for the promotion of the various ends contemplated by the League, a meeting, which may be known as "The Visitation," at which, by sermons, lectures, services of sacred song, conferences, Bible studies, etc., conducted by experienced instructors from at home and abroad, the young people especially may be trained in religious experience and inspired to Church activity in various lines of Christian service.

5. The *Initial Grade* of Reading shall embrace:

1.) The following chapters from the Gospel according to Matthew: ii, iii, iv, v, vi, vii, xxv, xxvi, xxvii, xxviii; and from the Book of the Acts of the Apostles: i, ii, iii, iv, v, vi, vii, viii, ix.

2.) "Our Own Church" Series, Nos. 1-ix.

3.) "Outlines of Methodism," By James M'Gee.

4.) The "Oxford League Series," Nos. 1-vii.

6. The *Second Grade* of Reading shall embrace:

1.) The following chapters from the New Testament: John i, xiv, xv, xvi, xxi; Paul's Epistle to the Ephesians.

2.) "Heroic Methodists." By Dr. Daniel Wise.

3.) "Pioneer of American Methodism." By Dr. C. J. Little.

4.) The following tracts:

Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church. Dr. Hawley. Revised Series, No. 82. 44 pages.

The Apostolical Succession. By Rev. G. A. Jacob, D.D., of the Church of England. New Series, No. 173. 20 pages.

Wesley's Relations to the Methodist Episcopal Church. Dr. R. M. Hatfield. New Series, No. 38. 36 pages.

The Protestant Religion no Novelty. Revised Series, No. 70. 8 pages.

Rome and the Popes. By Mrs. Mary Stevens Robinson. New

Series, No. 156. 16 pages.

Can I Play Cards? By A. B. G. New Series, No. 137. 24 pages.

The Higher Path. New Series, No. 17. 12 pages.

[illegible] Nos. 1 8 (4 [illegible]).

[illegible] *Disciple at the Lord's* [illegible] 32 pp.

Loving Counsels to a Methodist Youth. 72 pp.

Wesley and Early Methodism. By Mrs. Annie K. Davis. 142 pages.

7. Additional grades and courses of reading may be recognized and [illegible] in *Church History*, general and denominational; *Religious Literature*, biblical, geographical, and devotional; *Benevolent Work*, and in *General Literature, Science, and Art.* These recognized courses may be such as those of "The Chautauqua Literary and Scientific Circle," "The Spare Minute Home College," "The Lyceum," "The Young Christians' List," "Readings for Pastors' Wives," and such additional courses as the specific objects of the Oxford League may in the future require.

8. All else necessary to the management of the local League may be agreed upon at any regular meeting.

9. A "Board of Control," consisting of five members, may be annually appointed by the Bishops of the Methodist Episcopal Church.

10. Five or more active members of any local Oxford League, who have completed the required readings of the Initial and Second Grades, and who have received, from the pastor and leader of the League, a certificate to that effect, may on application, indorsed by the pastor, to the "Central Board of Control," receive a charter for a "Chapter of the Oxford League," under which charter, [illegible] may be effected, and the ends of the League [illegible] more successfully carried out.

Mexico Annual Conference.

Held January 15-19, 1885, Bishop W. L. Harris, presiding.

Mexico circuit—J. W. Butler, preacher in charge, with assistants as follows: Arroyozarco, one to be supplied; Mexico City and Ixtacalco, Augustine Palacios and one to be supplied; Miraflores and Ayapango, Facundo Tovar and one to be supplied; San Vincente and Coathinchan, one to be supplied.

Puebla Circuit—A. W. Greenman, preacher in charge, with assistants as follows: Apizaco, one to be supplied; Puebla and San Martin, Benjamin Velasco; Fetela, Roman Medina; Huehuetlipulco, one to be supplied.

Orizaba Circuit—Simon Loza, preacher in charge, with assistants as follows: Cordova, one to be supplied.

Puebla Circuit—L. C. Smith preacher in charge, with assistants as follows: La Cruz, Chico, one to be supplied; Mineral del Monte and Omitlan, P. T. Calderon; Pachuca, [illegible] Tezontepec and Acatlan, Jacinto Hernandez; Tulancingo, Joaquin Hernandez; Pachuca and Mineral del Monte, English work to be supplied.

Queretaro Circuit—S. P. Craven preacher in charge, with assistants as follows: Celaya, one to be supplied; Queretaro and Cortazar, one to be supplied; San Juan del Rio, one to be supplied.

Guanajuato Circuit—Duston Kemper, preacher in charge, with assistants, [illegible] Guanajuato City, [illegible] A. Gamboa; [illegible] J. M. Euroza; [illegible] and Irapuato, S. I. [illegible] and Guaramaro, one to be supplied.

[illegible] President of the [illegible] Theological School [illegible] Pueblo Quarterly [illegible] J. W. Butler, [illegible] Press and of the Book Depository; D. W. Drees, [illegible] Orizaba [illegible] School and [illegible] DeT. Loyd, [illegible] Girls' School, Mary [illegible] School, Susan M. [illegible] T. Swaney; [illegible] Girls' School, Laura [illegible]

Sermon Sketches.

Theme—Essentials of Christian Experience.

REV. W. D. GODNAN, D. D.

Text—Rom. 14-17: "For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Introduction—The phrase "Kingdom of God," used by our Lord, and after him by the Apostles to denote God's personal, spiritual indwelling in man, Matt. 6:33; Ma. 1, 14, Luke 18, 16-17; John 3, 3. The text,

I. The essence of this kingdom that it is not outward, but inward; not in form and observance, but in spirit; Luke 17, 20 21.

a). It is not in any man exclusively or pre-eminently.

b). Not in one particular church.

c). Not in one particular ordinance.

d). Not in one particular creed.

All these are subject to "Lo, here" and "Lo, there" [illegible] to Christ.

II. The first essential experience —"righteousness."

1. This is not justification, but follows it. The forgiven man "is created in righteousness and true holiness," Eph. 4, 24. Justification is inconceivable without righteousness following, and righteousness in us is inconceivable without justification preceding.

2. Righteousness is everywhere the opposite of sin. John 16, 8. Has always had the same meaning in the Old Testament and the New, namely, the keeping of God's law or commandments. In the New Testament the way of attaining it is a matter of new revelation, and here it is called "the righteousness of God," (Rom. 3, 5) in contradistinction from a r. which a man thinks to acquire by his own external doings, and the "r. of faith," (Rom. 4, 13) as finding its inspiring and indwelling principles in the trust of the heart. Jesus did not abrogate the moral law, but confirmed and fulfilled it. Matt. 5, 17. The r. of David and that of St. Paul are exactly the same, only the latter knows more clearly the connection of his r. with Christ personally.

3. This r. is mentioned first as being fundamental. The other traits would be naught without it. It is the one thing without which is no membership in the kingdom, either now or hereafter.

4. It keeps the whole law, not preferring one commandment to another. James 2, 10-11.

III—Peace—

a). With God. Rom. 5, 1.

b). With ourselves. Jno. 14, 27.

c). With men. Mark 9, 50.

This is the effect of righteousness. Ps. 85, 10, 119, 165; Rom. 2, 10.

IV—Joy in the Holy Ghost.

Love is gladdening.

Peace is gladdening.

The summit of gladness comes when the love and the peace are inspired by the Spirit of the eternal God. This is the strongest and the deepest of all love; the widest and sweetest of all peace. The Spirit swells it into "joy," 1 Peter 1, 8; Acts 13, 52; 1 Thess. 1, 6.

A visitor to the New Orleans Exposition is at once attracted by the Prang & Co.'s artistic exhibit. Mr. Gangengigl's design in their Prize Exhibition is remarkable for the purity of its tones and the exquisite nicety of finish, reminding of Meissonier's best efforts in this direction; but it has met with little appreciation by the critics as to its fitness as a Christmas Gift Card. In New York, Boston, Chicago, St. Louis and New Orleans their collection when placed on exhibition has always secured the attention and friendly comment of art fanciers.

To Those Wanting Homes.

A friend writes from Pearl River P. O. of an opportunity to secure homes in that place in a community of colored people, with Methodist Episcopal Church near by. A small farm could be procured for $150, suitable for garden, orange orchard, etc. Pearl River is eight miles from Slidell Station, on the N. O. & N. E. R. R., our nearest station. This is a healthy locality; good water may be had in wells or cisterns. For further particulars address Mrs. T. W. Sadler, Pearl River P. O., La.

The *Floral Cabinet*, a magazine of "Floriculture and Domestic Arts," published by the Ladies' Floral Cabinet Co., 22 Vesey street, New York City, Monthly, $1.25 per year.

(*Continued from First Page.*)

SOUTHWESTERN, and that we will hold up his hands, encourage his heart, by taking the paper, inducing our members and people to do the same."

Able speeches were made by Bros. Shumpert and Dr. Revels and there could be no doubt of the sincerity and purpose of these words and actions.

Upon the motion of the Rev. D. A. Williams Sister Corina Thomas a lady who is supposed to be working in behalf of the Womans' Home Missionary Society of the Methodist Episcopal Church, was heard.

Her speech discounting a little blur of excitement occasioned by the novelty of her position at the time, must be set down as an able effort and proves her to be a lady of power to do good public service.

Several ministers spoke favorably of her work among the churches, but the whole thing needs to be brought under the letter of the law of the Home Missionary Society in every particular.

President Thayer of Clark University was introduced and pronounced benediction. Adjourned.

NOTES.

D. A. Williams is a stantor, he talks out from the shoulder and can be heard anywhere in the vicinity of the building. Joseph Campbell is a deliberate, rather careful and exact speaker, using no tricks of rhetoric but presses right into the conviction of his audience by the force of his decisive logic.

There is a number of superior men in this conference. Of course Dr. Revels is the leader here as he would be in any other group of a hundred men in the United States, or perhaps out of the states as well.

Rev. C. U. White, formerly of the Lexington Conference, then of African, then of the Zion Church, was admitted to the membership of the conference. It can be truly said of him that he is a good preacher and loves the Methodist Episcopal Church. Time will develop any other claims or disclaims he may have for an eldership in this conference.

The evenings in this Conference are not consumed by formal anniversaries, but the brethren insist upon preaching each evening. So far we had Rev H. W. Cawthorn Thursday evening, and he made a failure because he undertook too much. It is always too much when we undetake to do the work of another in his way because it destroys our own individualism. Friday evening Rev. O. O. Knight gave us a sermon, strong, convincing, and edifying. There is a good programme for Sabbath, Bishop Mallalieu will preach at the Conference seat in the morning and at the Methodist Episcopal Church in the evening. The feeling is cordial toward our church here. The whites are civil and polite. We have the postmasters and bankers all over this country, clever, and accommodating. The hospitality of the people is overflowing, every one is well cared for and there is room and food for more. S. Blevins & Sons, are colored cabinet makers and undertakers, doing $2,500 worth of business per year. We are privileged to have our home here as with the graceful Landry at Baton Rouge. We find that the South has its home excellences among the colored people in every place and they are increasing.

APPOINTMENTS.

HOLLY SPRINGS DISTRICT.

J. C. Eckles, P. E.—Holly Springs.

Abbeville	Peter Harris
Bankston	L O Crowder
Batesville	Henry York
Byhalia and Chulahoma	J L Wilson
Bellefontain..to be supplied by J Burton	
Connersville	to be supplied by R S Pigneese.
Cumberland	J W Faulkner
Elliott	Wm Payne
Elijah, to be supplied by Mortimer Strong	
Grenada	A D Payne
Grenada Circuit	B L Neville
Hernando	J M Nevils
Holly Springs	A M Trotter
Holly Springs Circuit	J C W Paire
Oxford	B L Crump
Oxford Circuit	S D Hudson
Walthall..to be supplied by Thos Cotton	
Greensboro	C M White

Jas Ellis, superannuate. S A Cowan and N H Williams to Clark University. Prof. W W Hooper, President Rust University, and member of Holly Springs Quarterly Conference.

OKOLONA DISTRICT.

D. A. Williams, P. E.—Columbus, Miss.

Aberdeen	Peter Jamison
Aberdeen Circuit	Guilford Carr
Athens	J W Davis
Booneville	Gilbert Shannon
Buena Vista	Miles Proctor
Caledonia	J B Blewitt
Crawford	A W Wright
Columbus	J W Parks
Columbus Circuit	Samuel Gibson
Corinth	J J Harris
Corinth Circuit	Jas Ellis
Houston	D L Ingraham
New Albany	L J Terrill
Okolona	Gilbert Brooks
Okolona Circuit	to be supplied
Pontotoc	B H S Ferguson
Ripley	Moses Adams
Smithville	W S Gillespie
Starkville	I L Pratt
Starkville Circuit	L F White
Sturges	J M Lampkin
Tampico	B J Griffin
Tupelo	James Trice
Union Grove	T W Davis
Webster	Wm Gatewood
West Point	Richard Snell
West Point Circuit	Jno Everett

GREENWOOD DISTRICT.

H. R. Revels, P. E.—Holly Springs, Miss.

Attala	to be supplied
Benton	C L Crump
Carthage	to be supplied by Jno Hall
Dixon	to be supplied by Chas Howell
Durant	M H Foster
French Camp	Bartimus Bailey
Goodman	Wm Campbell
Green Hill	L W Washington
Greenwood	Henry Cawthorn
Kosciusko	Wm Parks
Lexington	P H Hill
Ladi..to be supplied by Anthony Frazier	
Louisville	David Bragg
Pickens	Andrew Lemon
Roebuck and Minter City	A S Williams
Rosenath	J C Skinner
Vardaman..to be supplied by A S Houston	
Winona	J C Houston
Yazoo City	D D Goodwin
Yazoo City Circuit	C A Jordan

JACKSON DISTRICT.

J. M. Shumpert, P. E.—Columbus, Miss.

Brandon	P H Davis
Brandon Circuit	H W Wallace
Bolton	Elijah Graves
Canton	Aaron Davis
Canton Circuit	Alfred Handy
Clinton	Robt McAlpin
Chunkey..to be supplied by Wm Faulk	
Edwards	Alexander McBeth
Forrest	J I Garrett
Hickory Circuit	Beverly Stewart
Jackson	L L Shumpert
Jackson Circuit	Rich'd Anderson
Lake	Ephraim Collins
Madison	Cosmore Stewart
Mayersville	Jackson Little
Morton	A C Carter
Pelahatchie	I W Davis
Rolling Fork	Henry Henderson
Steen's Creek	Isaiah Thomas
Trenton	R B Anderson
Vicksburg	I B Griffin
Vicksburg circuit	Simpson Jossell
Wesburg	to be supplied

MERIDIAN DISTRICT.

Joseph Campbell, P. E.—Meridian, Miss.

Dearbrook	L P Brown
Daleville	Nathan Toole
DeKalb	James Jordan
Enterprise	J B Smith
Enterprise circuit	Moses White
ErPrairie	Wesley Jones
Garlandsville	T A Cotton
Hellelberg	Melville Cooper
Lauderdale	P R Crump
Macon	W H H Gallion
Meridian	J D Walden
Meridian circuit	Charles Frierson
Marshallville	C W Ivy
Paulding	R H Patton
Philadelphia	Adam Butler
Quitman and DeSoto	L J S Bell
Shubuta	Peter Bine
Shubuta circuit	Robert Hays
Shuqualak	A R Sanders
Waynesborough and State Line	Madison Brown

GULF DISTRICT.

Warren McDonald, P. E.—Brookhaven.

Bay St. Louis	G W Smith
Brookhaven and Hazlehurst	S H Nevils
China Grove	James Drayden
Columbus	J A Comfort
Crystal Springs	J H Cook
Fayette	C P Heard
Fayette circuit	W H Mims
Georgetown	Richard Rogers
Hamburg and Meadville	James Ford
Handsboro and Ocean Springs	Nathan Cannon
Hattersburg	D F Dudley
Liberty	Robert Roundtree
New Hope	Haney May
Pascagoula	Obadiah Gillespie
Pass Christian	P E Bardwell
Purvis	C H Brown
Summit and Magnolia	H L Kennedy
Spring Chapel	W H McCarty
Union Church	W A Dorsey
Vernal	Elias Harris

Synopsis of a Reply to Col. R. G. Ingersoll, by Rev. J. J. W. Bowman, D. D.

MRS. GRACIE LEWIS.

Col. R. G. Ingersoll, the great modern infidel, cannot altogether deny the existence of a first cause; he recognizes this as a mere abstraction without life or personality. That he may not see what he most dreads, and that is God; death and hell, he likes to hide himself from God, and, therefore, when he cannot utterly exclude him as the author of creation, he tries to deprive him of the attribute that makes him an object of terrors. The author of creation, he wishes us to believe, is a kind of a random abstract principle that exists without consciousness and bears no character; then he calls it nature, and can look at it without fear; as long as it has not life, nor intelligence nor personality it can not do him injury. That God has life is as obvious as that there is life in man, and that he is the author of all life. He could not give life if he did not himself possess it. That God is the living God is as clear as that he exists as the author of creation. Many who acknowledge God as a first cause appear to be real atheists, such as Col. Ingersoll, and when he speaks of causes without reference to personality and life and design, he imposes on the world and is truly an infidel, and that of the lowest order. Col. R. G. Ingersoll, the infidel of the modern world, admits a first cause in order to avoid giving offense or to impose their crude system on the credulity of men. I will say to Mr. Ingersoll that the first cause must be God, that is, I mean, the living God, else there could be no cause at all. To be the cause of all things and ages, to be without life and personality is an absurdity that no one but Mr. Ingersoll could or would receive. We cannot conceive agency without life somewhere; and what we cannot conceive, though it may be true on sufficient testimony, ought not to be received without the testimony of him who has a right to demand an assent to his assertion, however, far it may be above our comprehension. And with reference to the mistakes that the infidel charges Moses with, he says that Moses must have understood by firmament something solid, though every one who has studied the subject knows, and the fact has been published again and again that the Hebrew means something exceedingly attenuated, being the very best word in the language to designate the atmosphere, while the mistakes found in the English word firmamentare due to the science of Alexandria, where in the third century before Christ, the expanse or Moses was translated, steveoma (firmament) to suit the advanced astronomy of the time. One hardly knows how to characterize the infamy of such a mistake of the infidel as that about the bird eating the priests during the time of rapid increase, in view of the fact that there were no priests at all, and no such rule as he refers to during the entire 430 years. The consecration of Aaron, the first priest, did not take place till after the law was given at Sinai, and the ordinance relating to the offering of the pigeons was still later. So I charge our modern infidel, Col. R. G. Ingersoll, with telling what is untrue; therefore we will not give up our Bible, our religion and our God as long as there is a piece of Plymouth Rock big enough to make a gun flint of.

Williamstown, Ky., Jan. 12.

Books and Current Literature.

The Children of the Bible. By Fanny L. Armstrong. With an Introduction by Frances E. Willard, Pres. N. W. T. U. 18mo. pp. 275. Extra Cloth. Price $1. New York. Fowler & Wells Co., Publishers, 753 Broadway.

Miss Armstrong has drawn on that richest of moral sources, the Bible, for her topics, and with rare tact prepared this volume of stories for children. She knows the kind of setting that is needed to make each beautiful incident attractive to young minds, and she finds something of peculiar interest in every Bible child's life from Ishmael to Timothy. Miss Willard's testimony is very valuable to the writer, and to the publishers perhaps, but we think that they who open the book and read two pages of the story of Ishmael will not be content until they have finished with Timothy and the convenient little Glossary of names at the end. It is just the kind of book for the home table and Sunday-school library, and should be in the hands of all Sunday-school teachers.

Little Arthur's History of France, from the earliest times to the fall of the Second Empire; on the plan of Little Arthur's England, with map, and illustrations. New York: Thomas Y. Crowell & Co., publishers, No 13, Astor Place.

Little Arthur's France is a very convenient work to have. It is a neat 16mo., bright scarlet colored cloth and gold gilt binding. It contains 50 chapters, beginning with the aboriginal, and Gaulish inhabitants of that country, their manners, religious, customs, and how they were conquered by the Romans, and ends with the conclusion of the Franco-Prussian war. It has 13 illustrations, the first of which is Napoleon at Waterloo and the last Mons. Leon Gambetta about to escape in a balloon. To the entire work, there are 295 pages. It ought to interest children in the study of history, and pave the way for the introduction of more comprehensive works, and this we apprehend was the purpose of the the writer. Price not given.

The *Dorcas Magazine*, a periodical devoted to the interests of Women and the Home, has completed its first year's work. Its pages are filled with plain directions for making an infinite variety of useful and decorative articles, and its aim is evidently not only to help women to employ their time in a useful and pleasing manner, also to be of service to those whom necessity compels to labor. There are thousands of women throughout the land supporting themselves by the aid of the crochet-hook and knitting-needle, to whom the *Dorcas* is invaluable. The patterns given are selected with care and taste, and the working directions, which, by the way, are printed without abbreviation, are tested by an expert, to prevent mistakes. Knitting, netting, crochet-work, all kinds of embroidery, and artistic needle-work are treated in its columns. Innumerable hints and suggestions, with regard to personal and home decoration are given, which may be enlarged indefinitely. The *Dorcas* has found an unoccupied field and is filling it in so satisfactory a manner, that it is fast becoming a recognized authority on all matters pertaining to Womanly Handicraft. During its first year it gave double the value promised. Each number contains more technical matter than can be purchased separately for ten times its cost to subscribers. $1 a yeart. Sample copies sent to any one in the United States or Canada, on receipt of 10 cents. Address Dorcas, 872 Broadway, New York City.

The January *Century* will have in its War Series papers by Captain Eads and Rear Admiral Walke, on the Mississippi gun-boat service, describing the naval engagements at Belmont, Fort Henry, Fort Donelson, Memphis, and Island No. 10. The next paper in the series, after General Grant's "Shiloh" in the February number, will be an account, in the March *Century*, of the battle between the "Monitor" and the "Merrimac," told by Colonel John Taylor Wood, third officer of the "Merrimac," and now the senior surviving officer. Colonel Wood was afterwards commander of the privateer "Tallahassee," and at the close of the war went to Nova Scotia, where he still resides. General R. E. Colston, commander of the Confederate forces opposite Newport News, will contribute to the same number an eye-witness's account of the famous battle, describing the spectacle of the destruction of the Federal fleet before the arrival of the "Merrimac."

The *Triple E.* By Mrs. S. R. Graham Clark. Boston: D. Lothrop & Co. Price, $1.50. Mrs. Clark is known as the author of *Jessie Walton*, one of the most popular Sunday-school books which has been published for many seasons, and the qualities which attracted attention in that work predominate strongly in this. The "Triple E" is the name playfully given by her friends to a girl of eighteen, whose three names begun with that letter, and who is left with a younger sister to make her way in the world after the death of her parents. She has promised her mother on her deathbed to not only care for her sister, but also for an insane uncle, and a little girl waif who came into their family in the most mysterious manner.

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MISSIONS.

"Brothers beloved, go on! your path is clear,
Truth shows your duty, Providence your sphere;
The world, the moral world, your succor needs;
Now Carib Isles, Ceylon, or Indian pleads:
"Come to our help," each stormy ocean cross,
In regions desolate, exalt the cross;
Here take possession, here the standard lift,
The lamb's by purchase and the saint's by gift.
"Come to our help," immense Canadian aries,
O'er these green wilds "the day star" shall arise;
These woods so lofty, these vast lakes implore,
Proclaim the cross along Ontario's shore,
Throughout th' untravelled regions of the West,
Be every tribe with light and precept blest;
Where down his steeps Niagara is hurled,
Or vast Superior spreads a fluid world:
Along Missouri's stream, or where the woods
Are intersected by the line of floods;
In silent solitude's primeval shades,
Where but the cow-bell's tinkling sound pervades,
Let hymns of praise the listening woods resume,
And the sweet Gospel echo through the trees.

For the Southwestern.

Domestic Hygiene.

Malaria as an Invisible Poison.

H. M. SIMPKINS.

Need I say in this short treatise that there are so many erroneous ideas advanced by quacks, and unprofessional persons, that it is quite necessary to dwell in the most frank manner upon the importance and magnitude of this trouble. This has been a question of no small moment among the learned, both physicians and citizens, of city and country—hence it behooves us to become familiar with the immediate cause or causes of this monster, who in the moments of quietude of our slumbers finds itself in our systems, and strikes in due time a life-long disease. To say who are the responsible parties for its epidemic like spread would but excite indignation and unnecessary discussion.

Malaria, which means simply bad air, is the common name of a class of disease, which arise from spores of decaying vegetable matter, thrown off from stagnant pools or piles of vegetation undergoing decomposition. These spores when inhaled with the breath or taken into the system with the water, soon enter the blood and germinating there find a foothold, whereby the whole system is poisoned, and the various functions disordered. When the germ theory of disease was first advanced it was supposed that these spores were of animal nature and like the bacteria the diphtheria, were propagated in the blood, but they are now considered to be of vegetable origin, like the fungi formed on decaying wood or the mallard. The odors of the stagnant pools, which partially filled by the hot sun send forth poisons loaded with this malarial poison.

These vapors descend to the earth in the night, cooled by the the loss of temperature, and breathed by sleepers are readily inhaled. Hence persons living near stagnant pools or marshes are liable to chills and fever. Such localities are never healthy, though they are more so when the streams flowing into them are pure, and also when the water is high. Again the drainage of houses, slaughter houses, barns, etc., are a fertile source of malaria. We will often notice in coming into the neighborhood of one of these sluggish streams that pass through almost every village a most villainous smell, caused by the offensive refuse which communicates its bad odor to the atmosphere, especially in hot days. This absorbed into the [illegible] by the lungs or taken in [illegible] water, which also absorbs [illegible] the air, poisons the blood [illegible] changes the whole system. [illegible] power is also developed in [illegible] wells and springs, when they become low, and the result of drinking these is the same as [illegible] the poisonous air. In a [illegible] of drouth the great quantity of vegetation that dries up in the meadows, stubble fields and pastures, the corn fields and forest [illegible] produces the same effluvia; [illegible] the prairies, when large tracts of prairie ground are turned over the decaying vegetation, is a wide spread cause of malaria. The evil which follows malarial poisoning, an almost infinite disease of a malignant and dangerous nature, accompanied by symptoms the most distressing, are certain to manifest themselves, and life is a burden so long as this poison remains in the system.

The indications of malarial poisoning are the loss of appetite, shortness of breath, pains about the heart, wasting of strength and flesh, despondency, nervousness, chilly sensation, unaccountable lassitude, dull pain in various parts of the body, headache, dizziness, a coated tongue and dry mouth, night sweats, a muscular debility, puffing under eyes, an unusual color, odor or sediment about fluids passed from the system. Any one of these symptoms may be an indication of malarial poison, in the body, which necessitates immediate and careful attention.

But if malarial poison could not find a lodgment in the human body it would be just as harmless as the oxygen of the air. The great difficulty is that after being absorbed into the system, it produces obstruction in the stomach and lungs, clogs the circulation of the blood, affects the kidneys, liver, and other organs and brings on disease of a most dangerous character. There are many simple remedies if kept in mind, would save thousands of men, children and women. But as it would be out of place in this special treatise, to bring before you scientific treatment, rather than a few simple non-complex rules by which the most ignorant can guard off the disease known as malaria, I imagine would be rightfully conceded.

In noticing the time of day the heat is most strong, and avoiding it as well as dampness, inhalation and absorption of poisonous gases when the air is impregnated with this poisonous malarial. This is generally conceded to be after nightfall. We should not forget that cleanliness is the most important feature or remedy in this disease and at all times resort to it as a specific. To the inhabitants of malarial districts these precautions should be of great value, remembering that medicines are agencies by which we try to effect a cure, but precaution is the safeguard against disease.

Revenue receipts for the first five months of the fiscal year are $47,322,190, a decrease of $3,395,736 compared with the previous fiscal year. Receipts for November fell off $1,371,342 as compared with the same month in 1883.

Mrs. C. C. Phillips, Lock Box 1, Chillicothe, Ohio, writes to Dr. S. B. Hartman & Co., Columbus, Ohio: [illegible] just as soon think of doing without my meals as without my Medicine. I [illegible] four years and kept getting worse till the [illegible] when I got some of your books. The ills of Life [illegible] read it and as the [illegible] read your book and felt [illegible] made up my mind to die. I said then PERUNA was the medicine I needed, and I intended to try a bottle. It proved a success in breaking the chills, and if it had not done one [illegible] more, I would have been satisfied. But it has done more, and I feel like another person. Everybody that sees me is surprised to see me looking so well, as they all thought I was dying with consumption and some my own folks have as much to say for the PERUNA as I. I recommend it to everybody I see. There were two of our neighbors in yesterday inquiring about the PERUNA. I gave the one my book to read, told her to bring it back, as I prized it very highly. The other got the name of the PERUNA to send to his son in Chicago. He is a telegraph operator. My disease is something similar to Mrs. Milo Ingram's, though nothing compared to being so bad. There was a lump raised on my collar bone, and it was a long time before it looked like opening. The doctor said he would have to lance it in a few days, but I thought I would attend to that myself, so I put a little fly blister on it and it opened then I put a poultice on and then salve, and kept the salve on all the time. It got so bad and spread upon my left shoulder, and one place under my left [illegible] There were two places on my head, one near the temple and one back of my ear that was just dreadful. No tongue can tell what I suffered. My head felt so strange sometimes, I thought I was going crazy. Since I have used the PERUNA (I don't use the salve any more) my sores healed up right away. And oh, what a relief it is to get around without shaking and having to suffer with my sores. I feel like letting everybody know all about it."

John Ferguson, Gallitzin, Pa., writes: "Your PERUNA is a good medicine, and we sell lots of it. Will you please send us some more 'Ills of Life,' with a few German."

For the Southwestern.

Practical Education for Girls.

BY MRS. E. S. BUST.

It has been said, "the hand that rocks the cradle moves the world." It is during the years of early childhood that the impressions are made that give bent to the future individual. The moral and spiritual atmosphere of the material order of the home in which their first years are spent will have a more important influence upon the character than any after schooling. The present generation was moulded by its mothers, and the next generation will take rank in the scale of civilization from the hands of the women who are to succeed them.

How important, then, that the education of these be so directed as to at least prepar them for the high and holy commission which has been given to woman, the first training of immortal souls. With this object the Woman's Home Missionary Society has undertaken to establish industrial schools for girls, as a special department of work. Other denominations as well as our own have industrial schools for boys, imparting to them a knowledge of business, agriculture and the trades, and it is just as important that girls should be trained in the womanly arts of housekeeping and the employments that women can appropriately enter upon in the sphere of life to which they may consecrate their energies.

The departmnet has secured for the society the highest commendation of General Eaton, Commissioner of Education, who says, "Any system of education which leaves out of consideration the home will be a failure," and of Rev. Dr. Haygood, agent of the Slater Fund, who writes, "Your society has solved the problem, what to do for the girls." Others well qualified to judge of the needs of the people, and of its adaptiveness to meet them, join in commeddation of our domestic training schools for girls. But this industrial training ought not to need argument for its support, when the most intelligent educators of the country are discussing the propriety of introducing elementary training for the practical industries into all our public schools.

The Woman's Home Missionary Society proposes to establish industrial schools for girls as rapidly as possible in connection with the schools of the church and in other localities, and it will endeavor to adapt its methods of training to the needs of the locality. It will furnish appliances for kindergarten and kitchen garden training for children, cooking, plain sewing, dress-making and systems of cutting and preparing clothing of all kinds for those more advanced. Also specific instruction in the laws of health and the care of the sick, nursing, etc., will be provided.

The society expects to inaugurate an enterprise of this kind as soon as necessary means can be secured at New Orleans. We trust that we will have the co-operation of all those philanthropically interested in the judicious education of youth, in this movement. The theory and plan of which is to take hold of child life before the school period, save it, start it aright, and then carry it on into the household duties for girls.

The fact given by Gen. Eaton that nearly half of our population die in infancy is, we think, sufficient reason for the purposes of the Woman's Home Missionary Society to do what it can to raise up a generation of women to be intelligent, wise and good mothers and housekeepers.

Young Lady at Boarding School.

At some French boarding schools in Paris, the girls are fed on weak soup, two or three degrees stronger than water; meat, from which nearly all the nourishment is extracted by boiling; coarse veal, watery carrots and gray, sour bread. The young lady who comes home after a few terms of this sort of diet may be very learned, but is pale and poor-looking, lacking vigor and health. Give her Brown's Iron Bitters—the best tonic in the world for young ladies with impoverished blood—and bring the roses into her cheeks.

Facts and Reasons.

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It stimulates the secretory organs, effects the removal of all impurities from the blood and makes it new, rich, and pure.

It restores health to sufferers from thin blood and impaired vitality.

It saves, by its thorough purification of the blood, from Rheumatism, Rheumatic Gout, and Tubercular Consumption.

It cures Scrofulous affections of the Liver and Kidneys, and their symptoms, Jaundice and Dropsy.

It cures Scrofulous Catarrh, Itching Humors, and the purulent Sores caused by Scrofula.

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It neutralizes the poisons left in the system by Diphtheria and Scarlet Fever, and restores the debilitated patient to perfect health and vigor.

It is, in short, an unfailing remedy for all disorders arising from impurity of the blood, where such disorders have not become so deeply seated as to be beyond all human aid.

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It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Honduras Sarsaparilla, Yellow Dock, Stillingia, and the Iodides of Potassium and Iron.

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It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.

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It costs no more than any other, but would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."

It has been before the public for nearly forty years, and has constantly grown in popular favor, both at home and abroad, until there is hardly a place in the civilized world where it has not a host of friends, made so by its marvellous cures.

It has been used in, and approved by, at least 4,000,000 families in the United States, and 7,000,000 throughout the world. Women have especial reasons for commending it.

It has proven its potency in curing obstinate, deeply-seated, and long-standing diseases caused by vitiation of the blood. It must not, however, be expected and is not claimed that a single bottle will cure such cases; but patients should persevere in the use of this remedy until a radical cure is effected.

It is the only blood-purifier that has won and retained the confidence of the people of all tropical countries, where such medicines are much required.

It is the only medicine of its class that sailors, as a rule, have any faith in—and they are right.

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The M. E. Church.

North India.

Some vital questions were discussed at the late session of the Rohilkhund District Conference. Progress and advancement had marked the work of the year closed. The conference faithfully put the new question to the local preachers: "Will you wholly abstain from the use of tobacco?" Many men were licensed to preach, and at least one was who decidedly answered in the negative. It was considered important enough to the minority to insist on calling for the yeas and nays, which they did, and some twenty-four recorded their names against the man who refused to abstain from the use of tobacco. He is not on the regular work, but is a teacher for the W. F. M. S. The ladies, in their separate meeting, however, passed a vote to employ no women who used tobacco in any shape. The conference, after discussion, wisely resolved to strike at the root of the matter, and voted that hereafter a mission scholarship be given to no pupil in the schools who used tobacco in any shape. Accordingly, when the year's candidates for admission to the Barrily Theological Seminary came up, every one promised to abstain from the use of tobacco. The Rev. E. W. Parker conveyed to the conference the warm greetings of the missionaries and friends in America. The Rev. S. S. Johnson made a soul stirring address on the duties, privileges and responsibilities of the native ministry.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

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General News Items.

The forests of Scotland yield 10,000 deer annually.

German colonization is making progress in West Africa.

The weather recorded there was noted Friday at St. Paul, Minn.—36 below zero.

Wheat has been selling in London at lower prices than at any time within 200 years.

The most startling book of the day is Judge Albion W. Tourgee's "Appeal to Cæsar."

The Chinese authorities are offering $1,000 per month to foreign officers for service in their fleet.

A Venesuelan gold mine is said to have yielded $1,850,000 to its American owners in the last six months.

The French met with a repulse while storming a Chinese fort at Kelung, and were compelled to retreat.

Mr. Corbin, President of the Long Island Railroad, distributed ten tons of turkeys among the employees.

The Grand Trunk traffic receipts for 1884 are about $17,000,000, a decrease from 1884 of over $2,000,000.

William H. Vanderbilt's life is insured for $620,000, Jay Gould's for $400,000, and Cyrus W. Field's for $240,000.

The actual cost of repairing the damages by the Parliament Hall explosion is estimated at $70,000.

The mahdi is reported to have sent part of his forces back to Kordofan owing to scarcity of provisions.

In spite of the spread of education, drunkenness is greatly on the increase, especially among women.

Private advices received in London state that Gen Stewart is surrounded by rebels and is awaiting reinforcements from Gen. Wolseley.

Some of the dwarf race of men reported by several travelers as dwellers in equatorial Africa are now in the Royal Aquarium in London.

The Churches of New York City, of all denominations, cost $3,000,000 per year; the amusements $7,000,000; the city government, $15,000,000; Boss $100,000,000.

The director of the United States mint says that a greater amount of gold was obtained from the mines of the United States in 1884 than in any previous year, the aggregate being nearly $31,000,000.

Upon the receipt of news at Washington of the London explosion [illegible] was ordered to proceed to [illegible] for the purpose of [illegible] all for punishing "dynamiters" who manufacture "infernal machines" here [illegible] has [illegible] of General [illegible] the retired [illegible] who stood [illegible] Mr. George [illegible] and James of Louisiana supported it; the negative [illegible] Messrs. Peck, Cockrell, Coke, [illegible], Slaughter, Vance, and Democrats [illegible].

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THE PILLOW-INHALER is one of the most effective inventions of the [illegible] Science. [illegible] Nature [illegible] Medicine [illegible] Catarrh, Bronchitis, Asthma, and Consumption. [illegible] people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without cured? Simply because what they took were not [illegible] the intricate air-passages and in the blood (for Catarrh is a constitutional [illegible] or [illegible] breathing medicine for a few minutes a day dislodges the enemy from its stronghold of decaying tissue! Everybody knows that medicines taken in doses has very feeble effect on diseases of a pulmonary character. Yet they have to take their medicine through the blood that they may reach their [illegible]

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[illegible] from the nostrils to the bottom of the [illegible] and heals every sore on the entire [illegible] Cleanses, purifies going into the blood curing its [illegible] of every disease. No matter where you have tried or how [illegible] you are, call and see it, or write for Pamphlet and Testimonials. Address,

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jan4ly

Madrid, January 9th.—The official returns state that, up to the 8th inst., in the provinces of Grenada and Malaga, 1,400 persons were killed by earthquakes, 900 were wounded, and 13,000 rendered homeless. Alhama will be rebuilt a mile from the present site.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

Mr. C. T. Cade has donated to the Methodist Episcopal Church of New Iberia, La., one acre of land as a site for a church. The name of the church will be Cade's Chapel. The colored people are very grateful to him for his gift, and pray for God's blessing to attend him.

WANTS.

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M. E. Church Directory.

[illegible] Church, Annex, Odd Fellows' Hall, Canal street. Rev. [illegible] Pastor. Class meeting [illegible] Sunday-school [illegible] Preaching [illegible] Class meeting [illegible] Preaching [illegible] Class meeting [illegible] Preaching [illegible] Class meeting

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Church Polity.

MR. EDITOR—In Discipline, 1884, in business of the fourth quarterly conference, the first question is "who are approved as trustees?" The fifteenth is "who are the trustees of the church and parsonage property?" What is the difference in the answers given to those two questions. Would, or does the answer to one answer the other?

Ans.—1. Question one is asked in those churches where the law of the State requires some specific mode of election for trustees, and which is, therefore, subject to quarterly conference approval or disapproval only.

2. Question fifteen may be asked and question one omitted in all those quarterly conferences where the trustees are elected by the conference, and vice versa.

In Alabama where you reside the number of trustees but not the manner of their election is regulated by law, therefore the fifteenth and not the first is the question which should be asked in your State and conferences within it.

The Sunday-school Missionary.

A letter in German written by Rev. C. F. Kupfer of Shiloh has recently been circulated [illegible] the Sunday-schools [illegible] Church. Rev. F. M. Jacobson writes from New Haven, [illegible] the children will be delighted to hear the letter after having heard it in English. He adds that he will read a translation of the address of the General Missionary committee to his congregation. He reports an diminution in collections and interest up to the present time.

Obituary.

It pains me to record the death of Sister Harriet Jones, [illegible] in the Lord Jesus. Sister Jones was a faithful member of our church, and was always ready to take part in anything that was to aid the upbuilding of our Redeemer's kingdom. It was seldom that she was absent from the bedside of the invalid. She leaves a husband and four or five little children to mourn her loss.

S. J. IZARD.

Bagwell, Texas, Feb. 2, 1885.

Keeping a dairy is not what it is cracked up to be. Thirty days of accuracy is about the limit of the endurance: but Dr. Bull's Cough Syrup has never yet disappointed any one who has used it; secure a bottle for that awful cold.

Exposition Notes.

In the exhibit of the Society of the American Taxidermists from Washington, D. C., are two pieces of work of especial merit, "Coming to the Point," and "The Wounded Heron." The former by W. T. Hornaday, of Washington, is a beautiful white and red pointer dog just [illegible] a covey of quail. The position of the dog, the unsuspecting quail, the birds, everything about the piece is of the finest order. The second, by T. E. Webster, of Washington, represents a white heron just struck by an arrow. With one foot he grasps the fatal missile as though to draw it out, while with open beak the bird manifests all the symptoms of mortal agony. Both pieces exhibit is fine indeed.

Miss Burke reported, January [illegible] the management was three hundred and nineteen thousand dollars in debt. The exhibitors have memorialized Congress for an additional appropriation. The *Times-Democrat* states that there are six thousand exhibitors. The fact is there are not quite two thousand.

The general exhibit is daily improving in interest. One great lack is the absence of a band save on special occasions. G. P. S.

List of Appointments.

Of Bishop T. H. Lomax, D. D., for the Louisiana Annual Conference of the A. M. E. Zion Church, 1885.

1st District—Mount Zion No. 1, Aaron James, elder in charge.

2d Dist.—Zion Church, Common street, New Orleans, Big Zion Church, A Washington, elder in charge.

3rd Dist.—Zion Church, on Julia and Gemnoir streets, New Orleans, L W Oldfield, elder.

CITY MISSION.

4th Dist.—Thompson Little Zion, Tigerville, Boulte Station, Thibodauxville, F P Loney, elder.

5th Dist—Franklin, New Iberia, Little Washington, Centreville, Lake Charles, Vermilionville and mission field, Wm Freeman, elder.

6th Dist—St. James, St. John the Baptist and Assumption parish, Deacon B Washington.

7th Dist—Pontchatoula Zion Church and missions, A Tasker, elder.

8th Dist—Freneire, Bedico Zion Church and Madisonville, H C McNeal.

9th Dist—Amite City, Little Zion Church and Bickham's Chapel, F P Loney, elder.

10th Dist—Mt. Pealler, Bagoul and missions, Jos. Seals, deacon.

11th Dist—Claiborne Chapel, Grangeville, Warnion and New Star, Richard Wilson, elder.

12th Dist—New Hope mission, to be supplied.

13th Dist—McComb City, Holmesville and Vicksburg, Alex Scott, elder.

14th Dist—Zion Hill Church, [illegible]

15th Dist—Thompson, St. James [illegible] and Madison mission, H W [illegible], elder.

[illegible] District—St. Mary's Chapel, [illegible] Mission, H W Barnett, elder.

[illegible] Dist—New Star, Henry [illegible].

[illegible] Dist—First mission, to raise [illegible]ch, James Allen, elder.

[illegible] Dist—Second mission, J P [illegible], elder; and Mt. Zion Church [illegible] W Dewity.

[illegible] Dist—Slidell, J P Wesley in charge, and general missionary to raise one church; general missionaries, Wm D Lee and Clement Guthro.

New Orleans, Jan. 26, 1885—The [illegible] meeting met on the above [illegible] at Jackson Street A. M. E. Zion Church, at 8 p. m. Present Elders A. James, A. Washington, Wm. Freeman, J. P. Wesley and F. P. Loney. On motion Elder A. James was elected chairman, and Elder F. P. Loney secretary. The meeting was opened with singing and prayer by Rev. Wm. Freeman. The chair then stated that the object of the meeting was to take under consideration the case of Elder I. Nicholas in disobeying the appointments of the annual conference, and rejecting Elder J. P. Wesley, the appointee, from taking charge of Mt. Zion No. 2 unless he (Wesley) paid fifteen dollars per month, and according to resolutions adopted at the annual session of the Louisiana Annual Conference A. M. E. Zion Church, in default of a rejection, that the church so said should be stricken from the roll of the A. M. E. Zion's connectional [illegible] and to be published in the *Times-Democrat* as church [illegible] property; and the so-called church has been proved not to be anything else but personal property, which is open to fogery against the State in usurping the said property. And Elder Nicho- [illegible] transferred.

Elder F. P. Loney Amite City. Adjourned. On motion the meeting adjourned subject to call.

REV. A. JAMES, Chair'n,
REV. T. P. LONEY,
Sec'y *pro tem.*

Excitement in Rochester.

Widespread Commotion Caused by that Remarkable Statement of a Physician.

The story published in these columns recently, from the Rochester, N. Y., *Democrat*, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well-known not only in Rochester but in nearly every part of America, sent an extended article to this paper, a few days ago which was only published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation or the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession have been treating symptoms instead of diseases for years, and, it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments.

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, Doctor?"

"Precisely. Thousands of cases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger, also."

Mr. Warner was visited at his establishment on North St. Paul street. At first he was inclined to be reticent, but learning that the information desired was about Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics, that from '70 to '80, its growth was over 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven, Folger, Colfax and others. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to day who do not realize it, Mr. Warner?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him and in a trembling voice he said: Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured."

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying; 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

Dr. S. A. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it and find it pure and harmless."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The doctor was cured *four years ago* and *is well* and attending to his professional duties to-day. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question and the statements they make, cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, and that it can be cured.

Conference Notices.

Notice.

Our District Conference will be held at McCreanor's Station, thirty miles east of this city on the Memphis & Little Rock Railroad. The change from this city is necessary. The Conference will meet Monday night, Feb. 16th, and continue over Tuesday and Tuesday night.

O. H. SMITH, P. E.

Little Rock, Feb. 5, 1885.

Notice.

The Pinecham Meeting will reconvene next Thursday Feb. 12th, for the purpose of electing officers.

S. PRIESTLEY.

New Orleans, Feb. 5, 1885.

Notice.

To the preachers in charge of the Navasota District, Texas Conference: Please send me, at once, the names of the local preachers, exhorters and district stewards, as I need them in making arrangements for district conference March 12th next. Let each send them at once.

W. H. JACKSON,
P. C. Brenham Ct., Tex. Conf.

February 2, 1885.

Little Rock District, Little Rock Conference.

The District Conference of the Little Rock District, Little Rock Conference, will meet at Wesley Chapel, Little Rock, Ark., on Saturday, Feb 14, 1885, at 2 o'clock p. m., and continue through Monday and Monday night. Bishop Mallalieu will probably be present during the session. Let the brethren of the district be present, prepared to make full reports and attend to all the business required in the Discipline.

O. H. SMITH, P. E.

What it Does.

Almost every lady habitually uses some kind of hair dressing. It is a toilet necessity. Park's Hair Balsam is the best, because: it gives gloss and softness; arrests falling out does not soil the most delicate fabric; is deliciously perfumed; cools the head; eradicates dandruff, and promotes a luxuriant growth.



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Mammoth Early White Corn, Cotton Seed, Broom Corn, Sorghum, Bermuda, Grass Seed, Johnson Grass, Vetch, Clover, Grass and all other Seeds at

Mention This Paper. MARK W. JOHNSON & CO., 27 Marietta St., Atlanta, Ga.

feb12-2t

A NEW PEA.

General Grant in his paper on "Shiloh" written for the February *Century*, refutes the charge that his army was surprised or in a defenseless condition at the close of the first day's battle.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

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PITTMAN & CO., Madisonville, Ohio.
jan29 4t

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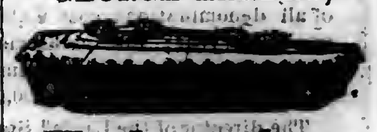
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nov9-16t eow



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jan29-3m

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Editorial Notes.

What wild infatuation in your breast
Thus prompts you, oh, ye flocks of Israel
To rush together, crest to crest,
And madly strived each others rank to fell?
Why thus incensed against each other swell,
As if by fury moved and jealousy.
Why break upon each others folds pell-mell,
And rashly trample down and rend and slay?
Alas, that sheep should seem so much like beasts of prey.

Dear. Bro. Phillip Cobb, a local preacher at Cobb's Switch, Miss., likes the SOUTHWESTERN and also our "Plantation Melodies."

We are in receipt of the Catalogue of Zion Wesley Institute, of Salisburg, N. C., for 1883-4. It records 151 students and a faculty of eleven.

The Young Men's Christian Association of this city held their anniversary and elected officers on Feb. 3rd. They had a fine programme of exercises.

The annal Catalogue of the University of Rochester, N. Y., is before us. It gives the number of teachers as twelve and the number of students 153.

The best thing we have seen in the line of valentines is from Prang & Co., who have displayed good taste and rare mechanical skill in preparing these beautiful mementoes. We are under obligations for samples sent us.

Another effort was made to divide the Florida into white and colored conferences, but it failed, the colored and two white members voting solidly against it. So the Negroes prove that they have no wish to abandon their white brethren either South or North.

Bishop to Bro. in Mississippi conference:

Bishop—"What is your first name?"

Bro. in Miss. Conf.—They call me A. R. for short, but my name is Columbus Arsenious Ogenious Jordan."

Rev. J. A. Fremont, of Bastrop, La., writes that he is very much pleased with the SOUTHWESTERN. He is, we learn, soon to enter Philander Smith Institute at Little Rock, for a course of English and theological training.

At Alamo, Tenn., since the year 1885 set in, Bro. Moses Crawford of the C. M. E. Church, has had much sickness in his family, five of children have died, and two remain very sick. Bro. Crawford is a good citizen and deserves the sympathy of all Christians.—Jno. W. Hall.

Mississippi Conference.

THIRD DAY.

The Conference resnmed its work at 9 a. m., Friday, Feb. 9; Bishop Mallalieu in the chair.

Rev. J. C. Eckles condncted the religious services, after which the journal was read and approved. The conference ordered each minister to pay $1.25 for the printed minutes, and the secretary to send them direct to the pastor hereafter instead of to the presiding elder as heretofore.

The third qnestion was resnmed, and Bros. H. W. Wallace and Jas. Jordan were advanced, with the understanding that they bring np the studies of the previous year.

J. C. Head and Charles Frierson were readmitted, and the following npon their credentials from the churches named: Rev. J. C. W. Pair, elder, from the Colored Methodist Episcopal Church in America; Rev. L. W. Washington, an elder in the African Methodist Episcopal Church; Rev. C. M. White, an elder from the African Methodist Episcopal Church. Rev. Elijah Harris, an elder from the Baptist Church; were recognized in their orders, and the first three admitted to full connection, and the latter on trial after agreeing to our doctrines and form of discipline. The following were admitted into full connection: Wm. Parks, J. W. Davis, T. W. Davis, P. R. Crump, L. F. White, A. S. Williams, R. H. Patton, G. W. Smith, I. M. Lampkins, B. L. Nevils, Nelson Toole and B. J. Griffin, being carefully addressed by the Bishop as follows: viz:

"The occasion is one of special solemnity and franght with peculiar interest, even more so than any of the previous steps in entering the ministerial life. You yonng men stand here before the world, giving up all, to be embassadors of Christ."

(Then followed the asking of the questions.)

"Methodism does not teach that perfection implies infallibility in jndgment or life, but love of God with all the heart. We ought to seek this experience with desperate earnestness, and realize John's prophesy, 'He shall baptize yon with the Holy Ghost and with fire.' Don't worry about the disputed terms, sanctification, holiness, etc., but get the experience. Without this no man can be a true Methodist preacher. These doctrines of consciousness of pardon, of witness of the Spirit, and of perfect love are what give reason for existence of the Methodist Church. A Methodist preacher must have little time for politics or secret societies. The Church will give yon all the work you ought to do. Work is honorable. If Adam and Eve had taken better care of the garden they might have been kept from sin. No sacrifice or devotion is too great to make for the Lord. Men don't die of hard work in the ministry. Methodism has no doctrine of limited salvation. Don't make long visits to gossip, bnt seeking the salvation of men. Abstinence in eating on Sunday will tend to health and usefulness." The Bishop urged the old men to "give up the use of tobacco for the sake of example. Wm. Taylor has gone to Afrita to plant the seed of the Gospel that shall grow even if the laborers die. Let the colored yonng men rise to this work." He hoped to take a railroad train at Algiers, across the Sahara to Timbnctoo, and find some of these young men there as missionaries.

J. L. Wilson, S. D. Hudson, Thos. L. Ingram, W. S. Gillespie, James Blewitt, Alexander McBeth, J. W. Davis, C. H. Brown, W. H. McCarty, Wm. Mimms, D. C. Bragg, Columbus Jordan and Jackson Little.

The conference will get through by 12 m. Monday. There is general satisfaction with the presidency of Bishop Mallalieu. He is dignified and polished in his manner. He is brotherly and cordial in his intercourse. Every one has a kind word to speak of him, and himself has a word of kindness for every one he meets. One afternoon session was reqnired, Friday, only.

Afternoon Session.—Rev. John Eanes was granted a snperannnate relation.

It is impossible to tell the probationers from the full members by anything appearing in their dress.

Mrs. Corina Thomas read the following report of her work in behalf of the Woman's Home Missionary, Mississippi Conference:

W. H. M. REPORT.

Having received anthority from Rev. Warren McDonald, presiding elder of the Gulf district of the Mississippi Conference to organize societies and pnsh forward the Home Mission work among our women, I commenced my work on the 7th of September, 1884, in Ocean Springs. We organized a W. H. M. Society with a membership of 48—the auxiliaries or adults 13, jnvenile band 35.

Money collected		$11 05
Of this was spent for books	80	
Medicine for sick child	$1 00	
Sent to Conference	3 00	$4 80
Leaving in our treasury		$6 25

MRS. MAGGIE GREEN,
Pres. and Cor. Sec'y, Ocean Springs.

The Society at Pearlington, Miss., was next organized, Sept. 22, 1884, with a membership of 150—auxiliaries 65, juvenile band 85.

Initiation fees from juveniles	$ 8 75
Adult auxiliaries initiation fees	8 30
Juveniles monthly fees	17 00
Auxiliaries, monthly fees	11 40
	$45 45
We also organized a mission school Oct. 1. The first month we had contributed toward its support	$ 8 50
For the month of November	18 00
For December	17 50
	$44 00
Paid for teachers services for Oct	$35 00
" " " Nov	35 00
" " " Dec	25 00
	$95 00
Girls in school, 20; boys, 17. One pupil died while attending school for which pupil, while sick, we paid	95
Sent to conference	10 00
	$105 65

There are 28 children whose parents pay for tuition, and ten who pay nothing; amount paid by these, $27.25. MRS. L. GOODRICH,
Prest. and Sec. Pearlington W. H. M. Society.

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Paid by children for tuition	27 25
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Secretary.

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	Members—Anx.	Juv
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Pearlington	65	85
Pass Christian	57	83
Handsboro	9	23
Aberdeen	29	83
Bay St. Louis	70	27
Columbus	32	31
Moss Point	both	179
	275	548
		275
Sum total members		823

Money collected.—

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Handsboro	15 95
Aberdeen	22 75
Bay St. Louis	32 65
Bay St. Louis, building sch'l house	26 00
Columbus	8 30
Moss Point	14 65
Total raised for Home Missiou	$345 50
Sent to Conference, less	51 35
Balance	$294 15

Respectfully submitted,
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Rev. G. C. Harden, Lawrenceburg, Tenn., writes: "The proceedings of our Centennial Jubilee meeting were carried ont according to programme. The first address was by the writer, on the "Progress of Methodism in America, and the ground and pillars of Methodism, and the wonderful spread of the seed and growth of the same." The occasion drew out a large crowd of people, many of whom were white who seemed to take an interest in the services. Next Rev. H. C. Welch, the snperintendent, gave a strong talk; then was snng "Come Brother Sailor, and Don't Fall asleep," after which the committees present came forward and opened their boxes, which gave us $4.10, then the congregation was asked to give something, collection 95c., total $5.05."

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Rev. Wm. Smith, Donaldsonville, writes: "Please find space to pnblish the following in your paper: One of the visitors in my church, having a bad taste in her mouth fonnd, npon examination, that a chintz had crawled into her hollow tooth. She says she can't see how he got there unless he crawled in while she slept at night. Please notify all the ladies to be careful at night to shnt their month for fear the chintzes will give them a call. Their oder is bad enough without chewing them.

"We had onr fonrth quarterly. One of my local preachers sent word by another local preacher to pass him through the conference for to join the itinerant connection. I think all such men as those onght to go to school and study awhile before they are made local preachers."

[The writer of the above letter asked ns to publish it and we have done so, and now we warn him to keep out of the reach of the ladies hereafter or he might find out that the average woman has more than a chintz in her mouth.—ED.]

SOUTHWESTERN Christian Advocate

VOL. 20---NO 8. NEW ORLEANS, LOUISIANA, FEBRUARY 19, 1885. WHOLE NUMBER 787.

THE SOUTHWESTERN

PUBLISHED BY

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MARSHALL W. TAYLOR, D.D., Editor.

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Three months (13 times)	6 "
Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	8 cents, net cas

Editorial Notes.

What wild infatuation in your breast
Thus prompts you, oh, ye flocks of Israe l
To rush together, crest to crest,
And madly strived each others rank to fell?
Why thus incensed against each other swell,
As if by fury moved and jealousy.
Why break upon each others folds pell mell,
And rashly trample down and rend and slay?
Alas, that sheep should seem so much like beasts of prey.

Dear. Bro. Phillip Cobb, a local preacher at Cobb's Switch, Miss., likes the SOUTHWESTERN and also our "Plantation Melodies."

We are in receipt of the Catalogue of Zion Wesley Institute, of Salisbury, N. C., for 1883-4. It records 151 students and a faculty of eleven.

The Young Men's Christian Association of this city held their anniversary and elected officers on Feb. 3rd. They had a fine programme of exercises.

The annual Catalogue of the University of Rochester, N. Y., is before us. It gives the number of teachers as twelve and the number of students 153.

The best thing we have seen in the line of valentines is from Prang & Co., who have displayed good taste and rare mechanical skill in preparing these beautiful mementoes. We are under obligations for samples sent us.

Another effort was made to divide the Florida into white and colored conferences, but it failed, the colored and two white members voting solidly against it. So the Negroes prove that they have no wish to abandon their white brethren either South or North.

Bishop to Bro. in Mississippi conference:

Bishop—"What is your first name?"

Bro. in Miss. Conf.—They call me A. R. for short, but my name is Columbus Arcenious Ogenious Jordan."

Rev. J. A. Fremont, of Bastrop, La., writes that he is very much pleased with the SOUTHWESTERN. He is, we learn, soon to enter Philander Smith Institute at Little Rock, for a course of English and theological training.

At Alamo, Tenn., since the year 1885 set in, Bro. Moses Crawford of the C. M. E. Church, has had much sickness in his family, five of children have died, and two remain very sick. Bro. Crawford is a good citizen and deserves the sympathy of all Christians.—Jno. W. Hall.

Mississippi Conference.

THIRD DAY.

The Conference resnmed its work at 9 a. m., Friday, Feb. 9; Bishop Mallalieu in the chair.

Rev. J. C. Eckles condncted the religious services, after which the journal was read and approved. The conference ordered each minister to pay $1.25 for the printed minntes, and the secretary to send them direct to the pastor hereafter instead of to the presiding elder as heretofore.

The third qnestion was resumed, and Bros. H. W. Wallace and Jas. Jordan were advanced, with the understanding that they bring np the studies of the previons year.

J. C. Head and Charles Frierson were readmitted, and the following upon their credentials from the churches named: Rev. J. C. W. Pair, elder, from the Colored Methodist Episcopal Chnrch in America; Rev. L. W. Washington, an elder in the African Methodist Episcopal Church; Rev. C. M. White, an elder from the African Methodist Episcopal Church. Rev. Elijah Harris, an elder from the Baptist Chnreh; were recognized in their orders, and the first three admitted to full connection, and the latter on trial after agreeing to our doctrines and form of discipline. The following were admitted into fall connection: Wm. Parks, J. W. Davis, T. W. Davis, P. R. Crump, L. F. White, A. S. Williams, R. H. Patton, G. W. Smith, I. M. Lampkins, B. L. Nevils, Nelson Toole and B. J. Griffin, being carefully addressed by the Bishop as follows: viz:

"The occasion is one of special solemnity and franght with peculiar interest, even more so than any of the previous steps in entering the ministerial life. Yon yonng men stand here before the world, giving up all, to be embassadors of Christ."

(Then followed the asking of the questions.)

"Methodism does not teach that perfection implies infallibility in jndgment or life, bnt love of God with all the heart. We onght to seek this experience with desperate earnestness, and realize John's prophesy, 'He shall baptize yon with the Holy Ghost and with fire.' Don't worry about the disputed terms, sanctification, holiness, etc., but get the experience. Without this no man can be a true Methodist preacher. These doctrines of consciousness of pardon, of witness of the Spirit, and of perfect love are what give reason for existence of the Methodist Church. A Methodist preacher must have little time for politics or secret societies. The Chnrch will give yon all the work you ought to do. Work is honorable. If Adam and Eve had taken better care of the garden they might have been kept from sin. No sacrifice or devotion is too great to make for the Lord. Men don't die of hard work in the ministry. Methodism has no doctrine of limited salvation. Don't make long visits to gossip, bnt seeking the salvation of men. Abstinence in eating on Sunday will tend to health and nsefulness." The Bishop urged the old men to "give up the nse of tobacco for the sake of example. Wm. Taylor has gone to Afrita to plant the seed of the Gospel that shall grow even if the laborers die. Let the colored young men rise to this work." He hoped to take a railroad train at Algiers, across the Sahara to Timbnctoo, and find some of these young men there as missionaries.

J. L. Wilson, S. D. Hudson, Thos. L. Ingram, W. S. Gillespie, James Blewitt, Alexander McBeth, J. W. Davis, C. H. Brown, W. H. McCarty, Wm. Mimms, D. C. Bragg, Columbus Jordan and Jackson Little.

The conference will get through by 12 m. Monday. There is general satisfaction with the presidency of Bishop Mallalieu. He is dignified and polished in his manner. He is brotherly and cordial in his interconrse. Every one has a kind word to speak of him, and himself has a word of kindness for every one he meets. One afternoon session was required, Friday, only.

Afternoon Session.—Rev. John Eanes was granted a snperannnate relation.

It is impossible to tell the probationers from the fnll members by anything appearing in their dress.

Mrs. Corina Thomas read the following report of her work in behalf of the Woman's Home Missionary, Mississippi Conference:

W. H. M. REPORT.

Having received anthority from Rev. Warren McDonald, presiding elder of the Gnlf district of the Mississippi Conference to organize societies and pnsh forward the Home Mission work among our women, I commenced my work on the 7th of September, 1884, in Ocean Springs. We organized a W. H. M. Society with a membership of 48—the anxiliaries or adults 13, juvenile band 35.

Money collected		$11 05
Of this was spent for books	80	
Medicine for sick child	$1 00	
Sent to Conference	3 00	$4 80
Leaving in our treasury		$6 25

MRS. MAGGIE GREEN,
Pres. and Cor. Sec'y, Ocean Springs.

The Society at Pearlington, Miss., was next organized, Sept. 22, 1884, with a membership of 150—auxiliaries 65, jnvenile band 85.

Initiation fees from jdveniles	$ 8 75
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Rev. Wm. Smith, Donaldsonville, writes: "Please find space to pnblish the following in yonr paper: One of the visitors in my chnrch, having a bad taste in her month fonnd, npon examination, that a chintz had crawled into her hollow tooth. She says she can't see how he got there unless he crawled in while she slept at night. Please notify all the ladies to be careful at night to shnt their mouth for fear the chintzes will give them a call. Their oder is bad enongh without chewing them.

"We had onr fourth quarterly. One of my local preachers sent word by another local preacher to pass him throngh the conference for to join the itinerant connection. I think all snch men as those onght to go to school and stndy awhile before they are made local preachers."

[The writer of the above letter asked ns to pnblish it and we have done so, and now we warn him to keep out of the reach of the ladies hereafter or he might find out that the average woman has more than a chintz in her mouth.—ED.]

Letters from the Pastors.

Rev. G. Brooks, Corinth, Miss., writes: "On entering this work on the first of Febrnary, we found a little church of generons, warm hearted people, who had the form of godliness, desiring the power thereof. We accepted the situation with courage and confidence, hoping under God's guidance to snccead. The little nnmber, when called together told the pastor that their strength was abont 275, and would not exceed 300, experience proved their statement to be correct; 43 have been added to the number and 327 are all that we oan boast of, and part of them keep running abont so that it is diffionlt to connt them. Albeit among the number mentioned, there are some heroic and determined spirits, loyal to the church, zealons of good works before God, maintaining firm and nnflinching in their integrity to God, and to their prinoiples of the Methodist Episcopal Church; they are loyal to the government in which they live, and when they can't prove it by their actions, they prove it by an act. In March 89 the presiding elder visited this point for the first time, disoharged his duties according to the principles laid down in the Discipline, and while there were a few who perhaps would differ from his ruling, it was their misfortune, and not their fault, words without being explained "are bnt tiukling symbols;" this we found to be the case in several instances relating to "Church Polity." By the second quarter, being convinced of the righteousness of the course of the elder, matters were greatly harmonized, and perfect agreement between the Church, pastor and presiding elder did exist, until the former pastor W. H. H. Gallion, returned in April scattered firebrands which burned both sides, and created general disturbance, retarded the progress of the work, and gave great tronble to all the officers of the Church, from the executive down; our financial report, by this act is greatly diminished, yet thank the Lord, by perseverance the former troubles have proved themselves false, fanatical, and mischievous tendencies, and thought to have been premeditated, with this conclusion the Church returned to her allegiance, and from June up to the present, she has been trying to redeem what she had lost, she is now united, working for the Master. Our beloved presiding elder has paid her four visits; this last quarter was held November 25, and with acceptability he served his people preaching day and night, administered the sacrament to quite a number, and the manifestation of the Spirit was satisfactory to all. The district conference will present more fully the condition of the Church at this place.

Our Sabbath school has doubled its enrollment, and is organized according to the form laid down in the Discipline, under the missionary rule. Its management and control are committed to a yonng man of promise, who is snperintendent, an adopted son of Dr. Revels, reared, raised and educated after the perfect manner of that time honored veteran, and who has certainly drank in the spirit of the father, whom we love to honor as chief in our ranks. Under the leadership of this said young man, the progress of our Sunday-school is beyond description, and to understand it, one would have to begin, and continue with it as we have done; and after witnessing its moral, religious, intellectual and financial improvement, they would then say, "who would have thought it," and if asked to explain themselves, they would only say "excelsior," and yet it is not to be wondered at. Our superintendent is principal of the public school at this place, and the satisfaction which he has given to all, both pupils and parents, has so fully demonstrated his ability to act in the sphere in which he is placed, that some foreign students on their way in search of Holly Springs, Tougaloo, Nashville or somewhere for the purpose of advancing in their studies, they being advanced scholars, spent a few days here in looking and listening for themselves, then said they had found what they were hunting for and gave themselves over to L. F. G. Murray, and now after receiving his instruction for a little less than two months in a little independent school, not exceeding sixty, they determined to risk themselves with our teacher, where'er he may be. All of the young need him.

Your humble servant, being compelled to visit the white element, snch as superintendent of the pnblic works, mayor and alderman, school board of directors, has had had a fair chance to find the estimate and esteem in which they place and hold our teacher. They declare that in point of qualification every way, and in all ways, and all certainly means the whole, according to grammar, they say in so many words: "Parson Brooks, in our jndgment yon have the best material in the person of young Murray, that has been before us for employment;" they say further "Parson, you should call a school convention and try to make yonrs a graded school, your teacher, being competent for its management, you can make it a snccess; and any assistance that we can give you in that direction is at your service, at your demand." The mayor, three doctors, with others have urged me so to do. I have promised to encourage the same as far as duty requires it, and will not conflict with Rvst University, it being entitled to my first obligations."

Rev. S. R. Hason, Allen, La., writes: "Onr Centennial meeting convened October 26th, 1884; subjects of the day was: first, "Organization of Methodism" which was thoronghly, and openly explained satisfactorily to eaoh and every one, by P. C. Colton, who spoke readily and emphatically. Second, "Temperance" whioh was unanimonsly setled in the minds of all of the whiskey suckers, tobacco worms and snuff doodles. He made them all ashamed and they said they must quit the habit, and take it up no more; older people said they must try and lay down their dark habits. He told how they had robbed their children, hung their sons and spoiled their daughters; how they had made them homeless, fatherless and motherless; took figures and showed mathematically how much they use by buying 5 cents worth a day and how much they drank up a week, etc. He spoke eloqnently, with life and action. He was followed by D. J. Price, a local preacher. Then Wm. Emmette, who spoke on time fast and qnick. Then I gave wandering sketches. Eddie Carr was elected as Centennial treasurer of this place. A collection was taken np whioh realized $2, it being bad weather. The following names paid one dollar each P. E., S. Duncan, S. R. Hason, D. J. Price, total, with collection $5."

Rev. F. Walker, Mansfield, La., writes: "The condition of the Church at Mansfield is very bad, owing to the hard times here; crops have failed very much throughout this country; and a great many of my people have no meat, they are in debt to merchants, and taking it all in, times look very dark. We had an excellent Jubilee sermon, by Rev. T. J. Johnson, on the 4th Snnday in Nov., and he did a great deal of good. We gave the whole day to the mission cause, the collection was $3; we are still strnggling to make up our benevolent money, and the people say they will do all they can. We had a good time on the fourth qnarter, all were sorry to see Elder Duncan leave us, we pray that the Lord will bless him and family."

Rev. P. B. McDonald, Bastrop, La., writes: "We are moving along. I have three appointments, one in town, and two in the country. Our Church in town had no bell to call her people; we now have a bell which cost us $25, and is paid for all bnt $2.15. At Bichelle one of our country appointments, six years ago lumber was put upon the ground to build, but by some misfortune the church was not built. So a good deal of the lumber spoiled. I am glad to say we have at Bichelle a splendid frame church built, which cost $116.82; $73.45 paid, and we owe $43 37. Our next appointment is Washington's Chapel; we have a splendid church, and people at Washington Church; a good many have been converted to God this year. We are trying to have all of our benevolent collections."

Rev. Sampson Gates, Culpepper, Virginia, writes: "Dear Sir—I have found my mother and brother whom I have not seen for 22 years, and there was joy you may know. All were well and I am having a nice time here; bnt one thing I am sorry that there is no Methodist church here of color, but some of white. Some of the people say that they have not heard a Methodist preacher for 25 years, so I am in a Baptist world and want you all to pray for me that I may sing and pray the best, and turn this part of the world to Methodists. They all want to hear me preach, and by the help of God I am going to commence my work here in this place, and I need the prayers of my brethren to help me. I found my brother in good circumstances, house and farm, cows and hogs, and everything plentiful; but he is a Baptist, member of the church, and I am a Methodist. Pray God for me that I may preach the Word of God to the people here, and that my labors may be blessed. May the Lord bless my Church and people. All pray for me."

Rev. W. H. Logan, pastor at Houston, Texas, writes: "Mr. Editor—Since we have been in the Bayou City our contributions to the SOUTHWESTERN have been limited but our love for her has been none the less restricted. Our love has increased since you were elected its present editor. We must turn our attention to the subject of which we started to write. Our church house is one that has no superior in the conference, this we can gladly say without exaggeration. The corner-stone was laid and some work done in 1879 during the pastorate of Rev. J. K. Loggins. In 1880-81, during the pastorate of Rev. P. Douglass, all the external work was completed; in 1882 the interior part was beautifully completed, during the pastorate of Rev. I. B. Scott. He was returned in 1883, at the commencement of which conference year the church was dedicated by Bishop Bowman. The writer was assigned here by Bishop Andrews, conference year of 1884. We were received heartily by the people. Our predecessor was present when we arrived and carried us aronnd and introdnced us to several families. We at once set about our work as pastor preaching, visiting from house to house, and we can truthfully say that up to date everything has been as pleasant as could be desired. In April we opened war on Satan's camp in which 34 precious souls were converted and 60 additions to the church. While every department has moved on grandly and apparently pleasant with us, yet we would not dare say that we have pleased every one since we have been here; and yet too much can not be said of members as to the principles of good Methodists. They believe in paying their pastor every dollar they promised him. There has been raised from all sources this year something over $2,000. We have one of the best Sunday-schools in the State. This school, visitors tell me, has no parallel in the Texas or West Texas conferences. We have a total membership, reported at the annual conference recently held at Navasota, of 341. Your visit to our city, Mr. Editor, will live long in the memory of the people, and the able sermon you preached for us on Thanksgiving Day will not soon be forgotten. We are doing all we can for the SOUTHWESTERN."

Rev. G. C. Harden, Lawrenceburg, Tenn., writes: "Our first qnarterly conference was held by elder J. P. Price, our beloved elder; his presence lifted up our drooping heads and gave strength and courage to the heroes of the cross of Christ. For they thonght of being enslaved again by the election of Gov. Cleveland for our next President—the white people had talked a great deal of slavery—and they thought his election would make them slaves again, but the elder gave them fresh courage. A great many of the brethren were present with written reports, which shows a steady increase, and that they had been doing something for the Master. The elder's sermon aroused the minds of the Christians and awakened sinners to their need of a Savior, and a great many came forward to be prayed for. Administered the sacrament to 28 lovers of Christ. His text was the 28th chapter of Jer. 16th verse: "This year shalt thou die, because thou hast taught rebellion against the Lord." The assessments of the circuit are as follows: For the pastor $210, for the elder $30, for episcopal funds, $3; missions, $15; Freedmen's Aid, $8; Church Extension, $5; Sunday-school Union, $2; Education, $1; Tract, 5c., and church aid, $20; total, $269.50. paid the pastor $13.45. The elder gave a neat talk on the benefit of education, and showed the number of illiterate people in Tennessee of colored and white people, and our great need of education, and a vast number of them was not able to write their own name, If this letter is too long throw it into your waste basked. Excuse my long letter."

Rev. H. W. Wilson, Huntsville, Texas, writes: "Shortly after the annual conference, I came to my work. The people received me kindly and have done well by me thus far. I found the church in as good a condition as could be expected. Centennial day was observed and was an interesting occasion. We collected $5.10, for the cause of education. On January 3-4, E. Lee, P. E. was with us, and held our first quarter. All the members of the conference were present, with good results, which shows the Church to be in a good condition. The presiding elder preached two good sermons, which were well received by all who heard him. He always brings "good news" with him, and we are always glad to have him with us. So we are moving on nicely. Our people are poor and times are hard with them, but they are willing workers for the Lord, therefore we expect to make this charge second to none in every respect. Have just sent a list of subscribers and will send more as soon as possible."

For the SOUTHWESTERN.

The Preacher as a Man.

FIRST PAPER*

REV. S. OLIN GARRISON.

God locks his great truths in bone and brawn and brain, and sets them afoot in the world. The Gospel may be the most beautiful truth ever given to the race, the preacher an enoyclopediæ, his oratory Demosthenic, his rhetoric chaste and vivid, his logic keen and conclusive, but if he fails in himself to incarnate the truth of the Gospel, fails to be a *man* among men, the edge of his work in the church will be dulled, yea he hinders more than he helps. To be a man among men is to represent in our intercourse with them those virtues which are always at premium with thoughtful, moral people. The rugged, moral virtues, in distinction from refined spiritual qualities, are all this paper is designed to cover.

TRUTHFULNESS.

The word of the preacher should be as good as his bond, his bond as good as gold. To secure such an enviable reputation great care should be taken in giving one's word or bond. Some who never meant to cheat or lie have been hasty in making promises, and have not forseen their inability to keep their word, but the consequences were nevertheless the same. If a community, or individuals in a community, come to know that our word cannot be relied upon, with them our influence is gone forever. our talents may hold their attention and even interest them, but we will not win them to Christ. Paul taught the Corinthians they were to renounce "the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth *commending themselves* to every man's conscience in the sight of God." Flattery is lying, hence Paul says, "neither at any time used we flattering words;" "our exhortation was not of deceit, nor in guile." It is painfully sad to meet ministers, yea, I sorrow to write, of many years standing, who have formed a habit of dissimulation. Instances are on record where ministers have so repeatedly practiced deception they seem to have come to regard it as a virtue, or else are repeatedly unconscious of a failure to tell the exact truth. This fact of dissembling too often appears in the pulpit under cover of making a strong point, or painting a more graphic picture, or telling a more thrilling incident. The public mind is quick to detect exaggeration. Let the pulpit speak the truth and nothing but the truth. The Gospel itself is graphic enough, especially when clothed with Bible incident and epigram. Let our love for men reveal itself "without dissimulation." In private and in public Solomon teaches, "The lip of truth shall be established forever, but a lying tongue is but for a moment." Guard against a lust for exaggeration and flattery. A love for truth and a scrupulous conscience commend the Gospel. Give them body and legs.

HONESTY.

"Better is a little with righteousness than great revenues without right," Prov. 16, 8. While the writer believes his own loved denomination and its ministry are singularly free from dishonest practices, nevertheless it is a humiliating confession that perhaps not a conference in Methodism today is free from the reproach. Certainly there is not one which has escaped repeated disturbances by it. Not often have men been tried and found guilty, but unpaid bills have again and again been left behind them as a fearful incubus upon the Gospel of God. There are sometimes palliating reasons but very rarely excuses. The love of ease, ambition to appear as well as others, a false conception of what is due the preacher, a recklessness in assuming debts, a lack of economy and system, a large family, the parsimony of the laymen, the illiberal estimates of the quarterly conference, and many other reasons might be given, but none of these will excuse the preacher at the bar of God for assuming debts he has no reasonable hope of paying. Better live on a dry crust, and wear patched clothes than stain the Christian character by dishonest practices. The accounts of our Book Concern are a revelation along this line. Unpaid grocery and clothing bills, and in one case at least an over-drawn bank account have seriously hurt the Gospel in scores of cities and villages. The modern ministry should emulate the example of Thomas Taylor, one of Wesley's itinerants, who "had famine within doors and plenty of reproach without;" who "sold his horse to pay for his lodging, and then shared the balance with a poor brother preacher in want." He then "walked to his appointments and kept many fast days." "Feeling the necessity to keep up his credit, he frequently requested his landlady not to prepare his humble dinner, and would walk out until after the dinner hour, and then return to his hungry room with a hungry stomach." After a time the people "learned he had no estate or source of supplies," and ever after bountifully provided for his needs. If men are not conscientiously honest, and that too in the very least things, they lack the basis of character on which to successfully preach the Gospel of the New Testament. Men not strictly honest are certainly not regenerated. If they have been "born again" it is a very sickly sort of a birth, and such off-spring will surely die. Such births are a spiritual miscarriage. They are a "savour of death unto death." Better die lean and hungry ten years sooner than to live fat and gonty to air a little rhetoric and display a little oratory without the confidence of our fellow-men. Let "no man go beyond and defraud his brethren in any matter, because that the Lord is the avenger of all such, as we also have forewarned you and testified." 1 Thes. 4: 6.

SELF-RESPECT.

No minister will be successful unless he command the respect of others, and he cannot compel the respect of others unless he have the moral qualities which compel self-respect. These qualities are sincerity, uprightness, strict integrity and truthfulness. There are other qualities which are scarcely moral and yet have a moral issue, such as cleanliness, tidiness, gentleness and firmness. Wesley always attached the highest importance to "respectability." He insisted his preachers should have good manners and an appropriate dress. While he deprecated all fawning and foppishness, he taught deference to the aged and to superiors, urged neatness and cleanliness of attire. He would undoubtedly rebuke the style of slovenly neck-wear, the dirty boots, the unclean nails, the offensive breath, or teeth, or body, the unbrushed clothes and uncombed hair, which in these days sometimes parade themselves in the pulpit and in the parlor. In his "Address to the Clergy" Wesley pronounces Paul the "model gentleman." He directs his preacher at Edinburg to "come down, with his family, out of the upper stories of an obscure and dirty quarter of the city to a residence more suitable to the dignity of his office and more favorable to his influence among the people." He commended the "cultivated manners, the good mien and good features" of certain pious and educated Morovian missionaries about to depart for their fields of labor. All this can be consistent with economy, humility and self-denial. Poverty need not be *filthy* rags. A clean *hut* in the country is better than a dirty *palace* in a dirty city. Plain, clean garments, robing a soul rich in humility, probity, gentleness, kindness, sincerity, zeal and devotion are the best recommendation for that ministry which "should "give no offense in anything that it be not blemed." Firmness, mixed with great love and discretion, displayed in the family, in the training of children, in official meetings, in pastoral labor, in preaching the Word, will go a long ways toward winning that esteem which the preacher needs in order to do the best work for God. Never overbearing, unrighteous, petulant, resentful, arbitrary, but that "all things may be done decently and in order," being himself a pattern of that self-control essential to the administration of all good government. The preacher is not to think more highly of himself than he ought to think, but to think soberly and justly. A right estimate of ourselves and of our place in the world will go far toward enlarging our sphere and making us more useful. Clearness of thought, economy of time, a spirit free from trifling, a well stored mind, all tend to foster respect for ourselves and win esteem from others. May the Lord help all his ministers to be patterns of Godliness, workmen who need not be ashamed, manly among men.

Philadelphia, Pa.

*Series on Practical Theology.

ORANGE, MASS., May 23, 1883.

"My wife was troubled with Catarrh, of the bladder, intense pain in kidneys and loins, urinating with great agony. Six bottles of HUNT'S [Kidney and Liver] REMEDY completely cured her."—H. S. Fuller, New Home Sew. Mach. Co.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

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Missouri produced last year the largest crop of corn ever gathered in that State.

For the SOUTHWESTERN.

Pastoral Visiting.

BY REV. W. H. NELSON.

Since the early days of the organization of Methodism, pastoral visiting has been kept up in the Methodist ministry, either more or less successfully. It was early made a pastoral duty by the Discipline and has remained as a bounden duty ever since. No pastor now in the ranks of Methodism, is excused from making pastoral visitations, and if any refuses peremptorily or through negligence, he is complained of and required by his quarterly conference, or should be required to amend this one broken gate in life. Indeed this part of the work is understood when a man takes before the conference his ordination vows to give all his time to the work. And where pastors spend their time in making crops, acting as book agents, running all through the country teaching schools, or doing anything which comes into conflict with their time, and take it from the people, whom they are sent to serve, they are guilty of breach of law, and do not do their whole duty as pastors. I know that there are many things which come up, and are claimed by some pastors as compelling them to resort to other means than their people for support. But never can or will the people be trained to pay in to the support of their ministers by such steps as the above mentioned; nor can they be expected to support any pastor, so that he may give all his time to the work, so long as they know he is not dependent entirely on them. Brethren, we ought to have it distinctly understood, yet, in much love and positiveness, when we go to a place, that we are come to serve the people and give our whole time to them as obedient servants, hence expect by all means a reasonable if not comfortable support from them. But when we consider that there is some aid coming annually to our poorer charges out of the general mission fund, it does seem a more plausible posibility for every Methodist Episcopal pastor to give himself wholly as is enjoined. No minister can make full success in his pastorate who devotes a part of his time to something outside, and his energies to secular matters. But the most essential way of accomplishing all there is in one's pastorate to be done, the most plausible and adaptable method, is that of pastoral visiting. That is, after meeting the societies, the prayer and class meetings, besides, attending the Sabbath-school and preaching twice each Sabbath in the year at home, then go around in his pastorate from house to house excepting none, and see the members personally; see them! yes, but some thing more besides. This residue I would notice in three ways. With reference to pastoral visiting:

First, its theory and practice; second, its work or duty; third, its results. Now as to the first, we have already noted that it is part of a pastor's ministry to visit; that it is not optional with him whether or not he gets out among his people as a pastor. It is not optional whether he goes only when sent for or is asked as a mere visitor. It is made a constitution in every man's work who enters the Methodist ministry. Pastoral visiting is one of the Wesleyan eclectic secrets which has given success to Methodism in all lands. It is the *best* ministerial guide; his best method of admission into all the manners, cares, sympathies, and secret wrongs in his field.

Though more attention has been given to pastoral visiting since the Wesleyan Reformation than before for ages, nevertheless, pastoral visiting is an inherited principle, coming down the ages from Jesus and his Apostles. Whoever read of Christ when he was not associated with the people, first in the synagogue, then on the mountain, and in the private homes, in the homes at Capernaum healing the sick, and sitting at the table eating with them; in the homes of Bethany and Cana. That the Aposples did as much preaceing in the private homes as anywhere else, there is scarcely room for doubts. The first great and effectual door was opened for the reception of the Gentiles, in the private house of Cornelius. Where do we hear of Paul, more than in private places preaching Christ, and persuading men to embrace him? That going from house to house is the most effectual way to be master of pulpit themes on Sunday, there is no question, I think, for any practical mind.

At the home, the Discipline tells us to guard against those things that are so common to professors of religion. At the home, it says make the Methodist better than other people. At the home, it says help them to have personal godliness. At the home, it says help them to overcome all worldly ambitions, gossipings, and evil speakings. There is every reason for teaching at home, since it is unbecoming any pastor to personate from the pulpit and yet, since the many sins must be corrected. But a minister's own success is revived and strengthened by visiting; his people naturally take more interest in his temporal welfare; they naturally love him better than when he is indiferent about associations. But this is anticipating a little. With reference to the time to be spent, the Discipline has wisely spoken, but the number of visits court us here. They are to be arranged as to best suit one's convenience, but should not be as angels visits "few and far between."

Second, Its work or duty. Perhaps we have indirectly mentioned some of these, but to be more specific, let us add: the work is not only to make the visits, see the inmates, and pass off a social few minutes; but to carry with him or call for a Bible, and after reading the Scripture lesson, engage with them in prayer. This of course is generally known, but "Blessed are ye if you do them." This part of the exercises should be the last thing he should do. We do not think it is expedient for any minister to pass off any length of time after this. Some ask the question to themselves, shall I pray at every visit? We don't think that any minister finds it convenient nor practicable to do so on every occasion, but by no means should he let many pass and where expedient, let none pass. One prayer in the home does more good for each individual home, than ten at church. Another bounden duty is to catechise the children; this each minister ought to do there, but of course, in a way most convenient. There the youth can be reached more fully and so trained in points of our Methodistic theology, that they may in all after life do to depend on morally, and religiously. Too much attention cannot be given the children. He is to teach the old, but this kind of teaching cometh of observation, and has for its basis ministerial inquiry, which draws out the troubles and hindrances within. He teaches practical and experimental godliness. A life of usefullness and sobriety. The most certain way to flee the wrath to come, is taught to the ungodly.

Third, Its results. None of the ministerial duties are of minor importance; but grave, binding, and godly; this may be seen, not only in them but in the general lives and conduct of the people. Pastoral visiting is a full influence to to the minister. It is an unction of the profound blessings of the Holy Ghost. These results are seen in the number of visitors at church on the Sabbath, and in their willingness to take up the cross of Christ daily. In the interest they take in their church relations and duties. Very often we hear of certain ministerial failings, and the people are indisposed to the church and its work; everything seems to be on a drag when often more times than not, it is the result of ministerial slackness in pastoral visits. No one cares for him and he seems to them to care for no one. Few ministers fail of success, who daily visit the people. Often a minister is not a choice man in the pulpit, yet, getting the hearts of his people in their homes, he carries them as by storm. Summing up, there is more knowledge of the people in the pulpit. There is kept more unity and peace in the church; there is more of revival spirit existing; there is more personal godliness and real Christian experience. There is better Church work done. More to spend and be spent. There are more in class, more in prayer, and love-feast meetings; there are more to die and go to heaven.

Marion, Ala.

As a raindrop foretells a storm, so does a pimple upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

Books and Current Literature.

The February issue of *The Chautauquan* will contain a valuable paper on National Aid to Education, from the pen of General John A. Logan. In well contrived argument and with the aid of valuable figures General Logan compares the educational needs and resources of the various states. In a second paper, to appear in *The Chautauquan* for March, he will further discuss this subject.

With winter still triumphant, there is a certain mockery in the sudden appearance of one and another seed catalogue. "Vick's Floral Guide" leads the van, and as usual, needs no commendation, its solid merit having long ago given it a firm place in popular affection. The number contains the usual lists of new seedlings in both vegetables and flowers, and with its bright flower frontispiece, is quite worthy a prominent place on the sitting-room table, while the illustrated Magazine has long been a faithful guide in all matters relating to the garden. James Vick, Rochester, N. Y., will send the *Floral Guide* to any address for 10 cents, which, if seeds are afterwards purchased, may be deducted from the order.

The Distribution of Animals and Plants." By A. Russel Wallace and W. J. Thiselton Dyer. Price fifteen cents. J. Fitzgerald, Publisher, 20 Lafayette Place, New York. This work forms No. 64 of the "Library of Science," a serial publication in which are reproduced, at a minimum price, the best popular scientific works of the day, by such authors as Darwin, Tyndall, Huxley, Spencer, Proctor, etc. The authors of the present work treat of the Geographical distribution of Living Organisms; the Geographical Distribution of distinct Organisms, and the Geological Succession of the chief forms of life. For sale by newsdealers

Christ in the Gospels; or a Life of our Lord, composed of every statement of Matthew, Mark, Luke, and John, in exactly the words of the American Revision of 1881, and so arranged as to indicate clearly from which evangelist each expression is taken. With self-interpreting Scripture, and Maps showing Christ's journeys. By Jas. P. Cadman, A. M. With an introduction by P. S. Henson, D. D. Chicago: Cadman Publishing Company. Price, $1.50.

With the year 1685 two important serials will be commenced in *Harper's Magazine*, one of them by Constance Fenimore Woolson, whose "Anne" and "For the Major" placed her in the front rank of American novelists. Her new novel will be called "East Angels," and it promises to be as strong a story as "Anne," while superior to it in artistic treatment. The other —"At the Red Glove"—is a bright, humorous novel located in Berne, Switzerland, by a writer as to whose identity the public is permitted to guess. It is to be fully illustrated by Mr. C. S. Reinhart, from sketches made amid the scenes of the novel.

The holiday *Outing* is ready to greet the new year with a feast of jollity and good-cheer. The contributions are exceptionably well prepared. The "Amenities" department is bright and witty; the Letter-File contains contributions on varion topices of interest to *Outing* people; the Records are well kept up, and the Editor's "Open Window," though closed against the winter wind, is open to the sunshine that fills all departments of this indispensable and charming magazine. The Wheelman Co., Publishers, Boston, Mass.

Henry N. Copp, the Land and Pension Attorney of Washington, D.F., sends the "U. S. Salary List and Civil Service Law," price 50 cents. All Government salaries above $500 are given, including the Executive Departments, Army and Navy, Internal Revenue, Custom Houses, Indian Agencies, Diplomatic and Consular Service, Post Offices, &c. There are fully 110,000 Federal offices for President Cleveland to fill. Twenty pages of specimen examination questions are given, with the Civil Service Law and regulations. This is probably the cheapest form in which this much-desired information has been published.

The library of Mr. David Creamer, which has been on sale at the rooms of Taylor & Creamer during the past week, has been removed to the residence of the owner, East Monument street, where the books may be purchased at the catalogue prices. Orders from a distance will be promptly answered. A few catalogues have been reserved for the use of Librarians. Address David Creamer, N. W. Cor. E. Monument and Ensor Street, Baltimore, Md.

The January number of the *North American Review* is an excellent one. It presents no very famous names among its contributors, but it offers a wide variety of unusually readable articles. We are now so safely over the crisis of the presidential election that men of all parties can consider calmly Bishop Huntington's essay on "Vituperation in Politics," and it is to be hoped that what they learn from it will not be forgotten four years hence. Under the title, "The Reunited South," Henry Watterson presents with great clearness the Southern and Democratic view of the political situation as it now stands. This also is extremely interesting to every citizen, whether he agrees with Mr. Watterson or not. Another question of universal concern, which some think will soon make itself a national issue, is that of labor and its compensation; and Col. Hinton, in "American Labor Organizations," shows with what equipment it will take the field. But the article that the literary reader will first turn to is Frederic Harrison's brilliant and incisive discussion of "Froude's Life of Carlyle," while the religious or philosophical reader will find in Courtney's "Socrates, Buddha, and Christ," specific statement and quotations of those parallel doctrines that are so often vaguely alluded to. For the scientific reader, Mr. Proctor discusses learnedly "Herschell's Star Surveys" and Prof. Le Conte presents and explains some curious facts in relation to "The Evidence of the Senses." Mr. Mulhall's paper on "The Increase of Wealth" is a successful endeavor to render large masses of figures popularly intelligible.

The *Pulpit Treasury* commences the year with a feast in all departments of unsurpassed excellence. There is a portrait of Dr. Palmer, of New Orleans, a view of his Church and a sermon, with an excellent sketch of his life. Dr. T. T. Eaton, of Louisville, furnishes a full sermon on *The Faithful Three Hundred*; Dr. M. H. Hoge, of Richmond, a Dedication Sermon on *Christ's Kingdom*; Dr. Dana, of St. Paul, a Sermon to Children, on *The Lad and the Hungry Multitude*; Dr. C. H. Parkhurst, of New York, a Sermon on *Young Manhood, its Perils and its Rescue*. *Leading Thoughts of Sermons* are by Pres. A. Hovey, Dr. Phillips Brooks, Prof. F. L. Patton, D. D., Dr. Wm. M. Taylor, Dr. J. L. Withrow, Canon Liddon, Bishop J. Jackson and Dr. T. DeW. Talmage. *A Wycliffe Manuscript*, is treated by O. A. Bierstadt, Esq., of the Astor Library; *Hindrances to Pulpit Teachings*, by Austin Abbott, Esq., of the New York Bar; *A Mistaken Bible of Three Words*, by Pres. W. W. Patton, D. E.; *Answering to Roll-call*, by Dr. T. L Cuyler; *Observing of the Sabbath and Vital Religion*, by Bishop J. C. Ryle; *Light on International Lessons*, by Rev. Alfred M. Moment; *Preparation for the Prayer Meeting*, by Rev. Smith Baker, and *A Closet Meditation on the Sabbath*, Dr. C. F. Deems. All departments are full. Yearly, $2.50; to Clergymen, $2 00. Single copy, 25 cents. E. B. Treat, Publisher, 757 Broadway, New York.

Another of the interesting papers on the curiosities of natural history, so brilliantly illustrated by J. C. Beard, will appear in the February *Harper's*, describing "Guardian Birds" who care for other animals.

This week will witness the gathering of a notable meeting in Pittsburg, Pa. The Chautauqua Assembly board of managers.

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True American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Harter's Iron Tonic, which brings about these results.

The Mormon Church newspaper organ of Salt Lake has had articles recently urging the assassination of United States marshals who attempt to serve warrants on polygamists by entering their houses, or to serve subpœnas for witnesses.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures chapters I-XXX—Herman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic,— Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged): Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast.	1 25
Era of the Protestant Revolution.—Seehohn.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons, Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 10
Protestant Foreign Missions.—Christlieb	1 00

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The Study.

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The Senior Leaf.

For Bible Classes and the Adult Department.

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The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

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The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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Picture Lesson Paper.

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For Scholars from 12 to 18 Years of Age.

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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, FEB. 12, 1885.

Special Notice to Agents.

Pastors and agents of this paper will please notice, that the offer of the SOUTHWESTERN for 1885 to yearly subscribers at $1.50 was conditioned on the payment of the the money at this office within three months from the time the names are sent in. Unless we receive an order to discontinne, in case of a failnre to pay within three months, the snbscriptions will be charged to acconnt of agents at $2 per year as heretofore.

PHILLIPS & HUNT.

The National Industrial Educational Conference.

Pursuant to a call issned by a number of colored gentlemen of more or less prominence in several States and territories, a preliminary meeting was held in the lecture room of the Central Congregational Church, corner of Gasqnet and Liberty streets, New Orleans, Lonisiana, Wednesday, February 11, at 7 o'clock p. m., and after the arrangement of snch necessary details as would prepare the way for the main conferences, later the body adjourned.

The meeting was pnrely informal, and nothing beyond what we have indicated was attended to.

Thursday evening at 7:30 the conference reassembled in Central Church for organization. There was probably seventy, certainly not a hnndred delegates present. The records of the secretary showed that 48 had been enrolled upon their credentials. The distinguishing feature of the assemblage was the conspicuous absence of well known and representative Negroes of the solid class. The political element was well represented and in the persons of Hon. P. B. S. Pinchback, Judge Mifflin W. Gibbs, L. A. Martinet, Esq., Senator Henry Demas, Rev. H. B. Parks, J. C. Napier, Esq., Rev. William J. Simmons, D. D., and others of less note. Among those engaged in educational work we noticed President E. O. Thayer, of Clark University, of the Methodist Episcopal Church. President H. R. Traver, of Leland University, New Orleans, and President William J. Simmons, of the Kentucky Institute, of the Baptist Church. President L. M. Brawley, of Selma University, Selma, Alabama, and Mr. Henry E. Brown, of Oberlin, Ohio, the latter may be set down as the prime mover in the measures which have culminated thus far in the getting together of this conference, although they are not wanting, who perversely say that it is the ontgrowth of astute bnsiness enterprise to swell the nnmber of witnesses to our stupendons Mardi Gras carnival, gorgeous pageant, and world's fair. Still others there be, who denominate it an able effort of our young man of color, who inclineth to political aspirations, to exhibit his readiness in manipnlating conventions, and the measure of his influence in handling men for political effect. And others differing from all these are prone to surmise that it may possibly be that Mr. Brown himself has some sort of a guess that personal benefit may in some way lie hidden in the successful handling of this "meal sack."

Which or whether any of these speculations have any essence of reality for their formation it is not for this deponent to affirm, bnt we can venture the speculative remark, that it was at least a little incongrnous to select a prominent politician for the permanent chairmanship of a convention which was supposed to have not a single grain of political purpose in it.

But so it happened, and so it was that such a gentleman was selected in the person of Judge M. W. Gibbs, of Little Rock, Arkansas, for permanent chairman. We have no objection to this gentleman, he is a skillful parliamentarian, who acquitted himself with ability, ease, grace, dignity, impartiality, and to the satisfaction of the conference.

Either of the college presidents who were not also political leaders wonld have nnder the circnmstances been more fittingly selected; or if a politician mnst be chairman it would seem to ns that the better thing wonld have been to select either Col. Pinchback, who has a national repntation, and is a man with many excellent parts; or Senator Demas, who represents large capital, the result of his own industry, and whose check wonld probably go at sight for $50,000 on any bank in New Orleans, or L. A. Martinet, Esq. Either of these gentlemen would have given at least a broader character to the organization. Somebody may observe that we might have done good by making these sngestions to the convention.

Well that sounds plausible bnt the trnth is we donot know how we came to be a delegate, we had credentials and accepted, bnt the tronble with us was, we had no constituency. We did not know who sent ns, and as a representative of the press we nnderstood our right to be that of a reporter, and a critic, and this dnty we are trying herein to perform. We have had place of residence in four States, Ohio, Indiana, Kentucky, and Louisiana, within the last two years, such is the effect of the itinerancy npon ns, and therefore we have no State citizenship in the United States, and if no citizenship, then no way to be elected to any convention save as a representative of the United States, and snch an election we did not receive.

Qnite a long list of vice-presidents and the election of Prof. Traver, as secretary completed the organization except the appointment of required committees.

The duty of prayer was one of the items of business, which President Summons said must not be overlooked, and he therefore requested Prof. Traver to pray, the conference devontly standing, while the gentleman did so in the most befitting manner. While the committee on permanent organization was deliberating, the conference requested Messrs. Brown, Gibbs, Thayer, and Brawley to occupy the the time in impromptu addresses. Which request the gentlemen complied with in the order named except President Brawley, who being fatigued with continnous traveling asked to be excused. Mr. Brown outlined the pnrposes for which the conference was assembled and in doing so said: "That diversity of occnpation was essential to the best development and the best civilization as well as the financial interest of the conntry, and of all sections thereof." The object of this meeting was therefore to consider the feasibility, necessity and plan of establishing one or more schools of an industrial character, accessible to colored yonths wherein they might be fitted to fill as well as to create places of nseful and profitable employment. We have not given his exact words, but we think we have fairly given the snbstance of them. Judge Gibbs followed in a short speach on the same line as Mr. Brown, only the Judge managed to poke a little fun or sarcasm or something less diginfied than either of these at the ministers before he conclnded, short as his speech was. This probably gave him prominence as he was soon thereafter elected permanent president.

At this juncture Col. Pinchback announced that a social party at his home previously arranged for the entertainment of distinguished guests would possibly prevent, his and several others attendance at the next session. President Thayer being called then stepped forward and quickly informed the conference that a man of more than ordinary practicability, purpose, and culture was before it. Slender to fragility, pale to lividness, with a slight tremulousness in his voice, and a smart nervous movement in the right knee and foot, the noble young philanthropist stood for a moment, measured his audience over and over, and then said: Mr. President and gentlemen I am full of interrogation points. I am not in harmony with the thonght as expressed by Mr. Brown. He then referred to the several polytechnic schools of the country, one of which he knew admitted students without regard to color. Then he told of the industrial work being done in Clark University, of the Methodist Episcopal Church, in Atlanta, Georgia, of which he is president. Indeed he grew in power and stength of argument every moment, nntil he carried an audience which was a little time before quite opposite in views to his own, and he left the floor amid a ronnd of hearty applanse.

He impressed the conference in such a way that quite a number of gentlemen told ns he had hit the nail on the head. The Methodist Episcopal Church, the faculty and pnpils of Clark University may rest content that in President Thayer's hands their interests are safe. In him they each have a representative of whom there is no cause to be ashamed.

Prof. A. M. Green, served as temporary secretary, and we are under obligations to him for favors extended. Two ladies graced the chamber with their comely presence, and if they are samples of our fairer population, we are ready to vote for a much larger nnmber, and to provide for their presence in our fnture conferences.

Upon the whole we do not see that anything tangible or very useful is likely to result from this convention; neither do we see that it did any partionlar harm.

It was some expense, bnt we believe most of the delegates paid their own expenses, and also by public collection paid for the place of meeting, that is at the Central Church. They afterwards met in the Southern University, and we understand that it was free of all cost, as it should have been. Most of those in attendance, from other places wanted to come to the Exposition any way and hence will not feel oppressed at the expense, and will probably received benefit from their visit.

We conolnde that the best hope of the colored people for great educational instructions industrials or otherwise, is really to support the efforts of the Methodist Episcopal, and other churches, already at work thereat to bnild on the foundation they have already laid with this end in view. We are now doing grand industrial work at Central Tennessee College, Atlanta, Little Rock for girls, Holly Springs, Mississippi, and steps are being taken for broader working in New Orleans University.

So wishing the convention great success, the thing for our preachers and people to do is to go on with the collection for our Centennial year, Educational Jnbilee fnnd. What is wanted will hasten in the ratio, that we proceed as we have proceeded heretofore toward it.

The following are delegates who have passed in their credentials, the same being passed upon, admitted and filed: Rev A S Jachson, pastor of Common street, Baptist Church, New Orleans; Rev J D Haznes, representating Union Bethel, African Episcopal Church. New Orleans; Mr Henry Adams, representing the African Trade Society; Rev Dr Marshall W Taylor, the SOUTHWESTERN CHRISTIAN ADVOCATE; Mr T J Edwards, the New Orleans Cotten Yardmen's and Benevolent Society; Rev R T Hurly, St James African Methodist Episcopal Church, New Orleans; Rev Marcus Dale, Wesley Methodist Episcopal Church, New Orleans; Rev Johdson Reed, St James, African Methodist Episcopal Church, New Orleans; Rev L S Slaughter, Thibadeux, Louisiana, representing his church; Mr Geo D Geddes, Cotton Yard and Benevolent Association; Rev George W Walker, Austerlizto street Baptist Church New Orleans; Mr J B Gaudet, African Trade Society, New Orleans; James T Newman, M D, Cotton Yardmen and Benevolent Association; Rev H B Parks, Bethel African Methodist Episcopal, Plaqnimine, Louisiana; M E Brown, Cotton Yardmen's Beveno lent Assooiation; Rev M E Brown, Cotton Yardmen's Benevolent Association; Rev Robort Smith, St Phillips Protestant Episcopal Church, New Orleans; Mr Edward Thompson, St James African Methodist Episcopal Church; Rev Franklin James, St Peters African Methodist Episcopal Church, New Orleans; Rev John Marks, Sixth street Baptist Church, New Orleans; Rev Stephen Dnncan, Union Methodist Episcopal Church, New Orleans; J C Napier, Tennessee; S R and R M Lowery, Alabama; Phillip Joseph, Alabama; Jndge M W Gibbs, Arkansas; J H Smith, Arkansas; W J Simmons, D D, Kenincky; Hon Henry Demas, La; P B B Pinchback, La; James D Kennedy, La; Pres't H R Traver, La; Rev A M Green, R C Smith, La; Col James Lewis, La; E A Randolph, Va; R H Herbert, N. J.; F G Barbadoes, Mass.; T J Martin, Mich.; JJ Spellman, Miss.; Thomas Detter, Nev.; Edmond Brooks, Ohio; Noah Morgan, N. Mex.; Chas E Brachett, St John, N. B.; Chas. Thompson, La.

The convention resnmed its session Friday evening at Southern University, Rev. W. J. Simmons, of Lonisville, Ky., in the chair.

Divine blessing was innoked by Prof. J. H. Harrison.

The names of the following additional delegates were enrolled: Wm. M. Burwell, J. H. Tape, C. W. Dolce, A. Clark, A. T. Diggs, Jos. A. Craig, Louisiana; and W. C. Wilkenson, Washington, D. C.

The signers of the call for the convention were, on motion of Rev A M Green, declared members of same.

The permanent officers, M W Gibbs, of Arkansas, president, and Prof. H R Traver, of Louisiana, secretary, were installed.

President Gibbs in appropriate terms thanked the convention for the honor conferred npon him.

Jonas Henderson was elected an additional assistant secretary; L A Martinet, Esq., as reporter for the city press.

S R Lowery, of Alabama, on invitation, ably addressed the convention on the silk industry, in which he is engaged in his State.

A communication from Revs C S Smith, C C Petty, D W Hays, and others of the Ministers' Union, of Knoxville, Tenn., expressing sympathy with the movement and extending wishes for its success, was received. Also telegrams from Bishop H M Turner, of Atlanta, and W D Johnson, Athens, Ga.

On motion of Rev W J Simmons, the president appointed the following committees:

On Resolntions and Address—W J Simmons, chairman: M W Gibbs (*ex officio*). J H Smith, P V Gibbs, H M Turner, W H Russell, P B S Pinchback, F G Barbadoes, T J Martin, B K Brnce, Thomas Detter, R H Herbert, Edward Brooks J C Napier, E A Randolph. Noah Morgan.

Plan of Ooganization—H E Brown, William J Simmons, H M Turner, G H Thompson, M E Brower, A M Green, Henry Demas, Dr. Marshall W Taylor, Rev E M Brawley.

On Printing—J T Newman, M D H R Traver, Jonas Henderson.

The following committee on arrangements for the meeting of Monday next was appointed: A M Green, Marshall W Taylor, L A Martinet, J D Haynes, T K Edwards.

After transacting some further business the convention adjourned to meet Saturday evening at 7 o'clock at Southern University.

The committee on plan and organization will meet Saturday at 3 p. m. at the same place.

The Convention resumed its session Saturday evening at 7:30 with President Gibbs in the chair. Col. Robert Harlan of Cincinnati, was enrolled as a delegate from Ohio.

After the transaction of some incidental business, the Committee on Plan of Organization reported progress which elicited considerable discussion. There is the usual disposition to debate matters great and small that distinguishes colored conventions.

President Simmons read an able paper on Industrial Education, and received a vote of thanks from the convention for it, with a request to read again at some future time

Prof. W. S. Scarborough of Wilberforce University sent a letter of regret at his inability to attend.

A discussion then followed npon the topic. The cause and cure of the poor homes of the colored people.

This was well considered and ably discussed. The conference will meet again on Monday evening in the Southern University, at 7:30.

There will be a general mass meeting on Wednesday evening the 18th, to which the citizens and visitors and public of New Orleans are invited.

There is a painful scarcity of the well known educators of the country at this convention, bnt this is probably occasioned by their knowledge of the fact that they will received honored acknowledgement by appointment as well as if they were actually present.

Two Bishops, Campbell and Turner, of the African, bnt not one of the other Methodist Churches has been thus far accorded any recognition by the convention.

The cause of indnstrial education must progress in the South, bnt this convention will probably do little more than give occasion for a metting of the real educators and philanthropists of the country concerned in this matter later. Meantime the Methodist Episcopal Church is going forward with its industrial schools at Atlanta, Nashville, Little Rock and Holly Springs.

Equal Accommodations for an Equal Price.

Jndge Morris, of the U. S. District Court, in Baltimore, on Feb. 3d, delivered an opinion on the rights of colored people on passenger steamers. Last August a party of colored people bought first class tickets on the steamer Sue, from Baltimore to Kinsdale, on the Potomac river. On going aboard they were refused admission to the after cabin, and were offered the forward cabin. As it was dirty they refused to use it, and sat np all night. They brought suit against the steamer, and Jndge Morris decided in their favor, allowing them damages of $100 each. The Jndge held that a first-class ticket called for first-class privileges; the right of a steamboat owner to separate the races depends upon his ability to furnish equal accommodations; otherwise the separation can not lawfully be made. If separation is made it mnst be without discrimination as to comfort, convenience or safety.

This is what the colored people claim and are entitled in law to demand. It is incomprehensible to them why a claim so absolntely jnst should meet with opposition in any qnarter, except it be as an expression of lingering race hatreds which are nnworthy of perpetuation, and not creditable to those who are swayed by them.

The Faithful Negro Juror.

A more deliberate and atrocious crime than that of the murder of Andrew H. Murphy in this city has never been recorded in its annals. The evidence brought out on the trial by the prosecution so completely broke down the defense that one of the accused confessed that he shot Murphy, though qualifying the confession with a lame plea of self-defense. He sought to clear his brother, also one of the accused parties, bnt the evidence of a colored woman, an eye witness, to that brother's participation in the crime could not be shaken. The community had feared that undne influences would be exercised, and their fears were well founded. There was a mistrial, and the grand jury is investigating improprieties connected with the jury's disagreement.

It should be noted, however, by those who so often indulge in slighting remarks about the discharge of citizen duties that the Negro juror, John Webster Edwards, performed his dnty in a manner so admirable as to compel the *Times-Democrat* to say:

"The Negro Edwards was the only one who stood out from the very beginning for a conviction, whereas most of the white jurors either wanted some compromise or were for absolnte acqnittal. Edwards, intelligence and fortitude is in singular contrast with the contemptible weakness of the white members."

But we do not favor class distinctions. We merely note that among twelve men the Negro was not a stumbling block, either by weakness or other defect, to the administration of the law.

Action of the Louisiana Conference Touching the Southwestern.

Whereas, we have heard with much pleasure and interest, the address of Dr. Marshall W. Taylor, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, as to its work, aims, and purposes, therefore be it

Resolved, That we hail with much joy the presence of Dr. Taylor among us, heartily approve of his election by the last General Conference, and fnther,

Resolved, That we rejoice in the increased prosperity, and nsefulness of the SOUTHWESTERN under the editorial management of Dr. Taylor, and pledge ourselves to do all we can to increase the circulation of the paper among our people.

Personal.

—The address of Rev. C. D. Shallowthorn is Shreveport, La.

—The postoffice address of Rev. S. Duncan will be Union Chapel, New Orleans, hereafter.

—The address of Stephen Priestley is 67 Burdett street, 7th district, New Orleans, La.

—In a letter of February, 20, we have the painful intelligence from Nashville that Rev. S. P. Bell, of that city, one of the secretaries of the Tennessee Conference, died the night before.

A Tribute to Major Martin R. Delaney, M.D., F. R. S.

JAMES T. NEWMAN, M. D.

When a great man dies the State loses an ornament and the people a benefactor. They mourn his death by heartfelt enlogies, and commemorate his virtues in monumental marble. Martin R. Delaney has passed away from the scenes of earth, no costly mausoleum rears its head over his remains, bnt eight million American Negroes will pronounce his eulogy. He has built his own monnment and that monument is composed of thousands of men, women and children, that his indomitable conrage and fertile genius has rescned from the prison-house of American slavery.

Born in Virginia, May 6th, 1812, he died at his home in Xenia, Ohio, Jannary 15, 1885. He passed through the furnace of caste prejudice, pecnliar to the American States. To his noble life was pressed the hysop of scorn, and like the grand old Simon of Cyrene he bore the cross of his color, with pride and dignity.

He gloried in his ancestry, and not without cause; he descended from an illustrious line of kings from both his parents, bnt his nobility does not alone consist in birth, he was great, superlatively great, by natural inheritance and instincts. He stands alone without a peer, as the truest representative the American Negro can boast of; not one drop of Saxon blood coursed his veins. The most precious jewels he possessed, were his color and honor; he would not have exchanged them for the throne of the autocrat of all the Russias.

In person Martin Delaney was of manly form, of medium stature, with a countenance, bold and striking; yet, full of the most prepossessing suavity—terrible to an enemy, but pleasing and inviting to the object of his friendship. His manners and deportment were courtly and elegant, when occasion required, but

easy, gentle and affectionate in domestic privacy; and in contradistinction to many great men he reserved the wealth of his love and almost unparalelled tenderness for the closet of his wife and children. Thus richly endowed by nature, it is no wonder that this fair, consummate flower of Negro civilization made his name illustrous in three continents. In his youth the temple of knowledge was surrounded by a Chinese wall as it were, and guarded by the Ceberns or three headed dog of American invention, and inquisitorial ingennity, the slave whip, the thumb screw and whipping post, yet, in spite of these gigantic impediments, he scaled the walls and forced the doors of Harvard open, greedily devoured the black letter epiderms and foreign nomemclature of medical science. Nor did he stop here. He revelled in the tongue in which the Illiad and Odyssey sung of the heroes and gods of Greece. In after years he made himself master of the Sanscrat, Arabic and many African dialects. The latter was the vernacular of his father and mother, which he said was elastic, strong and a bounded with themost gorgeous imagery.

His pen, when wielded in defense of his race, was as keen as the scimeter of Saladdin, and as ponderons as the sword of Richard the Lion-hearted crusader. In the rostrnm his fancy flowed like an impetnous stream, leaping from some awful height full, strong and irresistible. He was a perfect master of oratory, and wrought his snbject so per. spicnously and logically into a profusion of harmonious combinations that he drove other speakers that preceded or followed him to the verge of despair. He was an indefatigable traveler, and the only American Negro who has attempted to explore the dark continent, The Royal Geographical Society of England honored him with membership, and has more than once testified their high appreciation of the vast obligation they owe to Martin R. Delaney. As an African explorer he comes after Mungo Park and the great Dr. Livingstone, and precedes Barth and Stanley.

Scarcely had he turned his back upon the old world, when destiny had prepared momenteus things for his hands to perform in the new. In the fall of 1859 he received a visit from that illustrious Christian martyr and apostle of liberty, John Brown, at his home in Chatham, Canada. Such was the confidence that John Brown placed in the judgment of Martin R. Delaney that he devoted three whole weeks seeking an interview. They met and the conference was held—no historian has as yet recorded the proceedings. But in this council the genesis of the germ of emancipation of the American Negro took shape, and at that time little did Delaney know the high destiny which awaited him. The red hand of war soon commenced to lay in waste fertile fields and flourishing cities, rivulets, sstreams, navigable rivers, and even the great ocean felt the sanguinary conflict. The time did come when the Union turned to her black sons for succor, and the great spirit of Delaney was there, and he counseled help. He threw himself into the work with all his soul, because he saw freedom ahead. I claim for him without fear of contradiction that he was ever present at the conception, the travail and the birth of Negro emancipation in this country. He was created a major of infantry by the United States Government, and had the war not terminated happily so soon he would have attained higher rank.

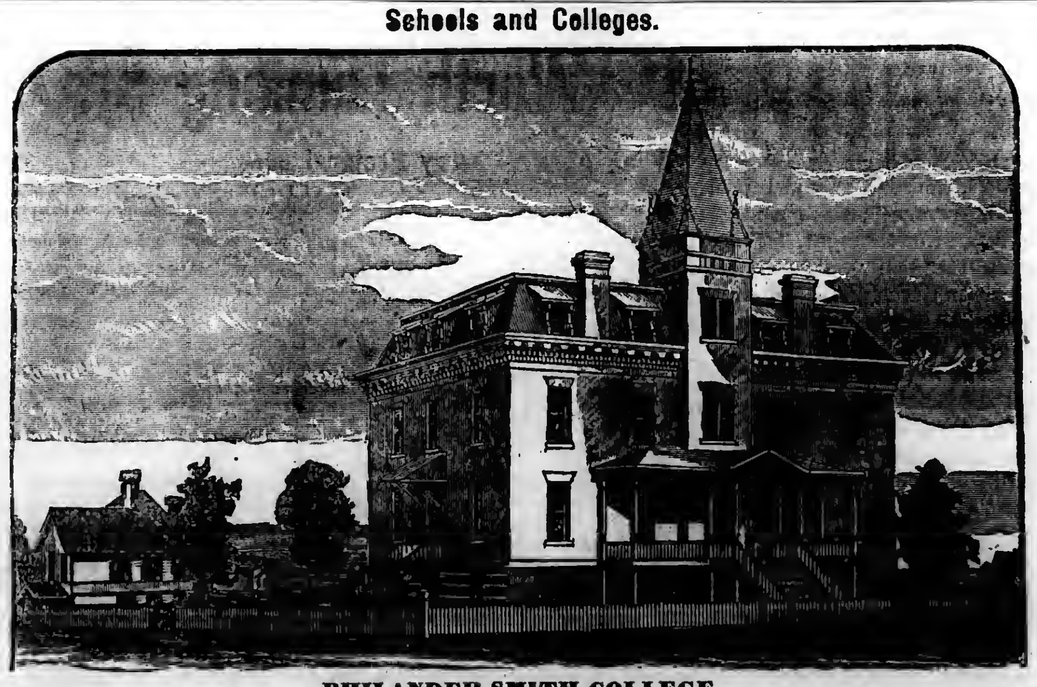
The best of his mind was soaring and lofty. I can hear him say:

"No glory transpasts the martial scene,
The field of combat is the sphere of slaves
who would be freemen;
Where heroes war the foremost place I claim,
The first in danger and the first in fame."

He Thanks His Paper.

Mr Editor:—I was induced by reading your good paper to try Dr. Harter's Iron Tonic for debility, liver disorder, and constipation, and three bottles have cured me. Accept my thanks. Jos. C. Boggs.

Schools and Colleges.



PHILANDER SMITH COLLEGE.

Rust University.

In spite of the political situation and the shortness of the crops, the enrollment in Rust University has been fully as large this year as last and the average attendance has been higher. We might, perhaps, say that "this has been the most prosperonse year in the history of the University," bnt that is too new, the public mind wonld discredit snch a statement, coming from any bnt an examinating committee; I will say simply that the school is growing, growing in numbers, growing in nsefulness, growing in popnlarity. Although there are not so many stndents as there should be and certainly not so many as there wonld be, if the people fully appreciated their opportunities; yet, there is a steady increase from year to year, and the grade of scholarship is gradually rising. A few years ago the University conld furnish not more than twenty or twenty-five teachers for the needy public schools of the State, now there are out teaching in the schools of this and the adjoining States about one hundred students who were here in school last term, besides more than a hundred others who have received instruction here within the last few years. The following letter, from one of the snperintendents of education, in the State, to the President of Rust University will give some idea of the character and success of these stndents as teachers.

Dear Sir—The young men I received from yonr school last year, for gentlemanly deportment and devotion to their work and satisfactory preparation for the same, gave me better results for the year in the edncation of the colored people than any other year of my experience. I would be glad to have fifteen more for the coming year.

Very respectfully."

The wages in these schools range from $15 to $40 per month, which is more than young men and women can make in almost any other employment, while at the same time the position affords them an opportunity for self improvement, as well as vast influence to their people. There is an increased demand for teachers for the public schools. President Hooper has more calls, many more, than he can supply. There are hnndreds of yonng men and women in this State to day wasting the precious years of yonth in ignorance and idleness, who ought to be here in school hard at work fitting themselves to take charge of these schools. Whether this results from a lack of energy to make the proper effort, or from a want of information in regard to the University, I am not prepared to say.

Here are good buildings, with excellent teachers, who exert upon their pupils an influence for morality and good behavior that they carry with them wherever they go. The location is not only beautiful, and pleasant, but is remarkably healthful, there being few sick students during the entire year. There is room here for six hundred students, none need feel afraid of being turned away for lack of room, no one is ever turned away from this school on that acconnt. When the present bnildings become insufficient, the teachers will do as they did in the crowded days before Rust Hall was bnilt, take some of the classes ont under the stately oaks on the College campus, and give them as sonnd instruction as they could get at any place in the land.

Why should any be ignorant, idle and vicions, and then scold because they are not considered the eqnals of usefnl, intelligent Christian men and women. Mrs. Willing visited the school recently to arrange a course of instrnction for the Girl's Indnstrial Department. This bnilding, a neat frame edifice containing ten good sized rooms, with pantries and closets, is just being frnished and will be dedicated in a short time Here yonng women will receive training in everything that pertains to perfect housekeeping and home-making, as well as in all the arts of social etiqnette and refinement. Mrs. Willing is a noble woman and she represents a band of noble women, who are working earnestly for the elevation and refinement of our homes.

Col. Lnther Caldwell, of Elmira, New York, has just been here looking after the interests of the young men with a view to establishing an Indnstral Department for boys, and it is hoped that land will soon be purchased, and the necessary arrangements for giving instrnctions in the various departments of manual labor as well as giving the boys an opportunity to partly pay their way through school. Here the hand as well as the head will be trained, and the young man who finds that he was not designed by nature to become a teacher or a preacher or a lawyer, will have the opportnnity to make a good mechanic or farmer of himself.

The old saying was never trner than it is to-day, that, "He who spends his yonth in idleness and ignorance will spend his old age in poverty and wretchedness."

MART.

Philander Smith College.

Of this college Bishop Wiley, and Dr. Rust after their tour of inspection in 1882 made the following report: "On Wednesday, January 31, we reached Little Rock, Arkansas, and spent two days there. Here we fonnd two institutions. The college is for colored stndents, and at present is held in the audience-room of the church. Abont ninety stndents are on the roll, and of this number about seventy are in attendance. The place for holding the school was very inconvenient, and yet we found good work in instruction by two instructors. The branches taught were those of a good English education. We so far felt the necessity for better accommodations for this school that we were on the verge of ordering the Adams Brothers to go on at once with both buildings. Just then we saw a providential opening in the donation made by the heirs of Philander Smith, of ten thousand dollars for the erection of a building, and we immediatdly ordered the contractors to go forward with the new edifice. This lifts us over a delicate and serious embarrassment. For the future purposes of the school we have a tract in the city, embracing half a sqnare, and in a most desirable situation, on elevated ground, in the midst of the popnlation whom we wish to reach, and near to the new church which they are abont completing. A bnilding very neat and very excellently designed, to cost ten thonsand five hundred dollars, is to be at once erected, and will be ready for occnpancy at the opening of the next school year. Our people are thoronghly satisfied with this arrangement, and are delighted with their prospects for the future. All parties are now working in harmony."

The Woman's College.

The whole commnnity is feeling the impulse of the recent large gifts to this projected institution. As the goal comes in view efforts are redoubled and we trust a great many subscriptions will be made. This week we are able to report a further advance of $5,000, mainly in small subscriptions, making the total subscriptions now on record $140,000. There is yet needed the further sum of $60,000. Five weeks remain before conference. Many of the small subscriptions received dnring the past week were from women of limited means whose interest is engaged in this great enterprise and who look to its completion as a means of affording to the coming generations of women facilities for edncation for which they themselves have hungered. We need now quite a number of $1,000 snbscriptions. Who will forward them? One thonsand dollars in five years is bnt two hnndred dollars a year. The meeting of the Women's Educational Association on Thursday of last week was largely attended. Several of the city pastors were present. Great earnestness was manifested in the debates and an evident and intense purpose to work energetically.—*Baltimore Methodist.*

Left-handed penmanship is now taught in a nnmber of American schools.

Dr. Morgan Callaway resumes the Chair of English Language and Literature at Emory College.

Fifteen hnndred school teachers of the Northwestern States took advantage of the Christmas holidays to attend the New Orleans Exhibition.

For school purposes in the Southern States there is being spent twice as much as there was five years ago, it is estimated, and four times as mnch as fifteen years ago.

The annual election of officers of the Yale Alnmni Association took place at the University Clnb. Chauncey Depew was elected president.

Sermon Sketches.

BY DR. W. D. GODMAN.

Theme—Repentance.

Mark i, 15: "Repent ye"

Introductory—This the substance of onr Lord's first preaching. The example followed by the Apostles. Acts 2, 38; 3, 19.

Repentance, in the Gospel, inclndes two main parts:

I—CONTRITION.

1. This is *sorrow* for sin; not for (a) loss, (b) disadvantage, (c) fear of pnnishment, bnt for *sin as such.* Matt. 3, 2 6; Acts 8, 22.

2. This is consequent upon conviction of sin, mnst follow, cannot precede it. The preacher, therefore, mnst aim to prodnce conviction of the truth, with assurance that contrition will follow. The penitent, i. e. the seeker, must examine the truth, seeking *conviction*, himself also assnred that contrition, which is trne *penitence*, will snrely follow.

II—REFORM.

This is: 1. Abandonment of sinful practices—of *all*, whether (a) in work or (b) in deed. Matt. 3, 8-10; 2 Cor. 7, 11.

2. Restitntion to the injured man. Matt. 5, 23-24; Luke 19, 8.

III—FAITH IN GOD.

In His (a) *commandments* that He will vindicate them; (b) *promises* that He will fulfill them. This faith is of the Old Testament, and may be antecedent to any knowledge of the Gospel. This is implied in the context. This faith is the preparation for Gospel or evangelical faith'

Application—The command to repent is *now.*

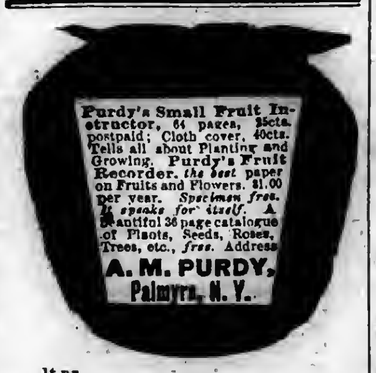
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Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntiogton		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	2 25 p m
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Due Washington	9 50 p m	
Arrive New York	6 30 a m	

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Leave New York	10 00 a m	12 00 nnt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 03 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

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For the SOUTHWESTERN.

WHY BABY WAS NAMED 'CHRIS.'

MRS N. T. MOSSELL.

I told mamma I was tired of drums,
Tired of marbles and tops that hum,
I had nobody to play with me,
So I didn't enjoy myself you see.

I told her I guessed that I would pray
To dear 'Old Chris" that very day,
And tell him then, somehow or other,
I wanted him to send me a baby brother.

I knelt right down by my little chair
As quick as I could, and said my prayer;
I went to bed right soon that night,
And jumped up quick with the Christmas light.

In my little bare feet I softly crept
Down to the room where mamma slept,
Lay a dear little rosebud in ma's bed
With as pretty a little mouth as ever was fed;
He had a little round face and a very short nose,
And ten little fingers, and ten little toes,
Two black eyes, and a dimpled chin,
That's where the angels had kissed him.

So we named him 'Chris," only that,
And he grew so big, and rosy and fat;
He rolls and tumbles about when we play,
But never gets hurt, through the live long day,
For I am ever by to guard him well,
As "Chris," if he comes, can surely tell.

Domestic Hygiene.

For the SOUTHWESTER

The Relation of Sanitation to Christianity.

GEO. L. CURTISS, M. D.

There is a relation of importance existing between sanitary laws carefully observed and real efficient Christianity. The more highly Christianity is developed the more complete is the observance of sanitary laws, and the more carefully and scrupulously sanitary laws are observed the higher will be the type of Christionity.

Health is a "state in which all the functions are exercised with regularity and harmony;" that is, all the functions of body, mind and soul are acting regularly, harmoniously and to accomplish their desired ends. Whatever conduces to a state of health must be aiding the human being to come into a perfect state of Christianity. Habits of sobriety, and freedom from vice, vicious associations and pernicious influences tend to make moral members of society. A sound mind in a sound body is more favorable to Christian life than a good mind in an unsound body. Good food, water, clothing and air, other things being equal, are especial aids to a pure life. Bad food, bad water, bad air detract from spiritual exercises. The surroundings of a person has much to do with deciding his character. The reason why this or that man is good as compared with others who are bad is not so often the result of better native tendencies or less vicious impulses, as that the surroundings are better and the influences more healthful. Put a boy to live, work and get his education in a crowded tenement house five stories high, with a court-yard not over 30x50 feet, with one or two saloons in the basement, with foul air, noxious gas, reeking filth and low and obscene language constantly heard, and the chances are all against his ever learning of Christ and Christianity only as a something so far removed from him as to be an impossibility to attain. A tidy house, things cleaned up and set in order on Saturday night, a good hearty washing, a clean shirt, polished boots and a generally slicked up person on Sunday do really make a man or woman feel a greater respect for themselves and the day, for culture, morals, home and society than it is possible to feel in dirt, filth and general unfitness. Want of the observance of the laws of sanitation breed dust and filth, fungi and animalculi; dust, filth, fungi and animalculi breed disease, squalor, misery and wickedness. These are direct foes to a high state of Christian life. The highest examples of Christian growth and a life of purity are not found in bad air, clouds of dust, piles of filth and attacks of disease, but are found where cleanliness, physical purity and freedom from contamination dwell. The moral tendencies of good air, wholesome food and pleasant surroundings are possible to be tabulated. The influence of these upon longevity may be determined with astonishing exactness. Into this tabulation may be introduced the habits of people, good and vicious, and the results will be intensified. The average life of the baker, bartender tippler, merchant, clergyman, thief, moralist, and indeed of every occupation, calling and condition of life may be determined. From these results lessons of greatest value may be derived. Not occupation in itself can work all these changes and produce these startling results, but surroundings, attention to or disregard of sanitation and Christianity tell the tale of woe. Sanitation and Christianity, in their relations, are seen to an extent startling when we consider the facts of life when there is an absence of either or both. Taking the carefully prepared facts of Mr. Neisen's reports as a basis, and we find that laboring men, out door workers, who belong to some friendly society, have promises of eight years longer life than men who are bakers, and sixteen years longer than clerks, and thirty-two and one-half years more than the intemperate. Tarrying long at the wine kills early. Regularity in daily toil, connection with some friendly association (such as the church and benevolent societies) capable of aiding him in sickness, and caring for his family in case of his death, and the sobriety implied in such membership, are to the out-door laborers a sure promise of husbanding resources, saving vital force and living to good old age; but the baker, confined for hours in close, hot rooms, breathing an atmosphere laden with great fungi and unwholesome perfume, and never surrounded with any of the improvements in sanitation, may expect to fall below the laborer eight years. Clerks of all classes of business may expect to fall below the laborer sixteen years. These facts show how close confinement, oftimes in close, dark, gas-lighted rooms, with bad air, little exercise, in the presence of galling care, sickness and anxiety, tend to shorten days and hurry out of life.

The man of intemperate habits, spending much time in tippling rooms, inhaling air heavily laden with corrupting air-motes arising from the drying up of slops of liquors, and the disgusting expecta of half drunken men, eating and drinking at irregular hours, and being in association with all manner of filth, may not wonder that he dies thirty two years sooner than his neighbor, the out-door laborer a member of some society or church. Want of both sanitation and Christianity kill early. Civilization, supplemented by religion and strict uprightness and purity of conduct will increase longevity by several years.

No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntingdon, W. Va., for eight years. He was a sufferer of necroses—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been doctoring. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., attended me for three years, and a doctor here at Huntingdon worked with me for a long time. None of them did me any good, and they all finally said my case was hopeless. A few months ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limbs."

Mr. Alf. Lusk, Wooster, Ohio, writes: "DR. HARTMAN, Columbus, O. I have been a great sufferer from that dreaded disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them.

Mr. Edgar Harte, Smeltzer P. O., Elk county, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same result."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa., writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at the different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

W. W. Russell, druggist, Canonsburg, Pa., writes: I handle your medicine, PERUNA. I have sold immense quantities of it, and consider it a staple article. I have a great many customers who think there is no medicine like it for a tonic or for building up the system. I recommend it as a safe and reliable remedy."

Calista Fishel, Malvern, Ohio, writes: "I take pleasure in recommending the use of PERUNA and MANALIN to any one afflicted with any form of lung or bronchial trouble. I have been for some time afflicted with a very troublesome cough, but a few bottles of PERUNA entirely cured me."

For the SOUTHWESTERN.

A Sermon

Preached in St. James Chapel, LaGrange Texas, on Watch Night, Dec. 31, 1884.

BY REV. E. HENDERSON.

Acts 28, 15: "He thanked God and took courage." My friends, I stand before you to-night, looking back on the year that is almost gone by, and have been thinking what text to bring before you at this time. What can be more reasonable than to thank God when we review the past. Many who started out in the year with us had to stop before getting half way, being arrested by the angel of death holding out his black flag, saying "stop, your time is up, you have seen your last Christmas." The clock of time strikes high 12. While their feet is nearing the cold river of death I hear them saying, just before crossing, "Will you meet me beyond the river?" By the goodness of God you have lived to see one more Christmas, while many have been cut off, and not a few in their sins. We have been carried through another year in safety, we have had trials this year but they have been few compared with our comforts, they have been slight compared with the sufferings of others. I stand here before you to night between two eternities; I do not wish to sour your present mercies by telling you that this may be your last watch night you will enjoy until you go hence. After looking back over 12 months, 52 weeks, 365 days, and seeing how vile I have been, and how good the Lord has been to me, I can only say I have a right to thank God and take courage. For the year in which we are about to enter let me say just here, do not worry, oh Christian, if you have to do more than your share of the work; you had better thank God that he has called you to be one of the picked men, rather than to belong to the host of stragglers. You can not do too much for God; and what can be more reasonable than to take courage when we look for ward. We enter indeed on the year commencing not knowing what a day may bring forth. I take courage from his providence; I am not in a fartherless world; nothing is left to chance; my ways are continually before him, and the very hairs of my head are all numbered. I take courage from his power to save; nothing is too hard for him. We are also standing in the first century of the Methodist Episcopal Church in the United States of America, and in a few hours it will be gone. It is the first we have ever seen, and it will be our last. The old bell at Baltimore will soon, yes is now in the very act of ringing out the first century and ringing in the second. Its glad chimes will be heard this side the Atlantic, and it seems to say 100 years of noble work has been done for God and humanity. So, my friends, let us thank God and take courage. Let us go from this church to-night with courage to do more for the Master than we have ever done in all the days of our lives. "Thank God and take courage" every one of us. Amen.

"Oh! Cast that Shadow from thy Brow."

You can't do it if you have liver complaint or dyspepsia. The darkened countenance tells the story of inward commotion and woe. Clear your stomach, strengthen your digestion, regulate your liver, tone your nerves, and then away goes the shadow from your brow, and you are happy because you are well. Mrs. M. J. Alston, of Littleton, N. C., says, "I recommend Brown's Iron Bitters to the nervous and debilitated. It greatly benefited me."

Rev. Thomas Ward, Spring Hill, Tennessee, writes: "DEAR EDITOR—Bro. Dic Chatman, a member and preacher in the Methodist Episcopal Church at Spring Hill, but having his home of late in Nashville, Tenn., had some trouble with his wife. Tuesday night, Jan. 6th he was shot by his brother-in-law and died in a short time. His body was brought to Spring Hill, Thusday, where the funeral was held, and the burial took place. Revs. H. Robinson and Thomas Ward officiating. He leaves a wife and one child."

Worth Thinking Of.

What Ayer's Cherry Pectoral does:—

It prevents the growth, to serious illness, of a dangerous class of diseases that begin as mere trivial ailments, and are too apt to be neglected as such.
It alleviates even the most desperate cases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.
It breaks up a cold, and stops a cough more speedily, certainly, and thoroughly than any other medicine.
It spares mothers much painful anxiety about their children, and saves the little ones' lives.
It cures all lung and throat diseases that can be reached by human aid.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and the air passages of the head, and cleanses the mucous membrane.
It allays inflammation, puts a stop to tickling in the throat and coughing, and enables the patient to rest.
It heals sore throat, reduces the swollen tonsils, and restores natural tone to the affected vocal cords.
It soothes to natural and refreshing slumber, during which Nature regains strength to combat disease.
It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pulmonary disease.
It puts a stop to the cankerous decay of Catarrh.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered compound, of great potency, the product of years of study, observation, and experience in the treatment of throat and lung diseases.
Because it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small quantities.
Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household.
Because it is an active curative agent, that must be taken by drops, as prescribed in the directions accompanying each bottle, and not a mere palliative syrup that may be swallowed by mouthfuls.

Where Ayer's Cherry Pectoral Stands Before the World.

It is popularly known to be a medicine that has cured laryngeal, bronchial, and pulmonary affections where all others had failed.
It is a favorite household remedy to-day with people whose lives were saved by it, when they were young, a generation ago.
It has held the first-place in popular estimation for nearly half a century in this country, and is more and more highly appreciated, year after year, both at home and abroad.
It evokes daily, from all over the world, expressions of gratitude for lives saved by its use.
It is everywhere recommended by reputable druggists, who know, from conversations with their patrons, and from their own experience, how almost magical are its effects for good.
It is regularly prescribed by many physicians of the best standing, and is recommended by Professors of Medical Colleges, to their students, as invaluable for all diseases of the throat and lungs.

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., [Analytical Chemists] Lowell, Mass.

Sold by all Druggists: Price $1, six bottles for $5.

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See our Agents throughout the South. oct9 1y

The Governor of Texas in his inaugural address complains that the southern border of his State in constantly preyed upon by Mexican bandits, and that the State is unable to defend herself because of the laws forbidding an invasion of Mexican territory in pursuit of offenders.

His Mother's Wishes.

"My mother wishes me to say that she has found Parker's Tonic more effective than anything she has ever used to invigorating and strengthening the system debilitated by malaria. She desires me also to say that it aids digestion and overcomes exhaustion." Rev. J. W Phelps, pastor St. Paul's M. E. Church, Chicago

The city of St. Louis has been thrown into a state of excitement by the reported appearance of cholera. Two deaths occurred in the hospitals that physicians attributed to that cause. There is an attempt to suppress publication of the facts in the case.

The march of Stewart's column from Howieyat to Gakdul was a terrible ordeal for the men and camels. Thirty camels died. Many of the water skins leaked, and most of the water was lost. Provisions ran short because of lack of animals to transport them. The soldiers suffered principally from thirst. In hundreds of cases the men's tongues were so swollen that they could eat no solid food, and it was impossible to make soup for lack of water.

A large sale of land has just been made in northwestern Minnesota to the Church of England Colonization Company, an organization of philanthropists and capitalists in London that expects to send out a large number of English emigrants this year to engage in farming.

Many improvements have been made in Upright Pianos in recent years, but the greatest of all is probably that recently introduced by the Mason & Hamlin Company, which not only improves materially the quality of tone, but the durability of the instrument.—*Boston Journal.*

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1. 25
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The sixty addresses are arranged topically, as follows:

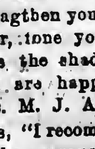
1. Education and Man's Improvement.
2. Illiteracy in the United States.
3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
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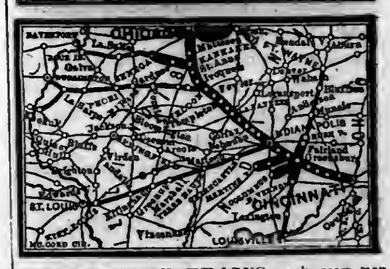
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Cincinnati, Louisville, Washington, Baltimore, New York and the East,

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"Great Jackson Route,"

Makes the following

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Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
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Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
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The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the Line to take.

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Cincinnati, Ohio. jy31tf

General News Items.

According to the new French law drunkenness in either husband or wife will be regarded as a sufficient cause for divorce.

Heavy rains in Texas have caused damage to railroads and other property, and caused the death of a large number of cattle.

A strong effort is being made to induce Congress to reduce newspaper postage from two cents to one cent per pound.

Collections of internal revenue for the first six months of the fiscal year were $56,518,568, which is $4,270,786 less than the receipts in the same period last year.

A colored woman died in Philadelphia the other day who was a slave of President Jefferson and afterwards cook for President Jackson in the White House.

The new post-office appropriation bill, as reported in the house, will contain a clause making letter postage two cents per ounce, instead of two cents per half-ounce, as now.

The population of Nevada is steadily diminishing. It is reckoned that there are not now more than 13,000 voters in the State, while in 1880 the total vote was 16,611.

"The upper classes in Japan do not allow their daughters to visit the theatres, because the pieces which are played there are justly considered demoralizing."

The statistics for the year just closed show an alarming increase of crime in this country. The murders committed in 1884 were 3,377; in 1883, 1,494. Suicides in 1884, 1,897; in 1883, 910.

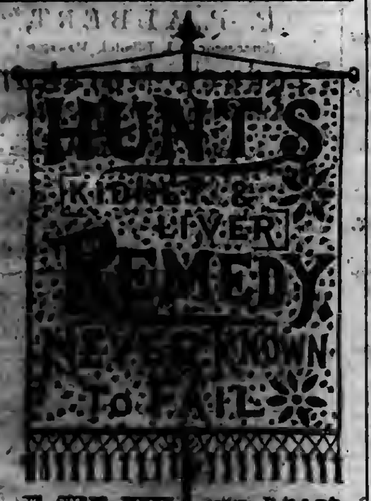
The colonists on the Oklahama lands in the Indian Territory, have given way before the troops, and consented to abandon their unlawful colonization scheme.

A singular case is that of May Wilkinson, of Newark, New Jersey, who, born a mute, never uttered a sound in her life till the day before she died, when she began to laugh, and laughed uninterruptedly till she died.

Journalism is in a flourishing condition in the little kingdom of Greece. At this moment there are 128 printing-houses, which produce annually about 1,000 different works. Nearly every village has its newspaper. In Athens there are fifty-four political papers.

Straw hats and linen dusters will not be so very popular as heretofore; Dr. Bull's Cough Syrup, however, will be as popular as ever.

It is rumored that the trust fund of $200,000 belonging to Gen. Grant is virtually lost because it is invested in Wabash securities which are quoted at twelve and one-half. E. D. Morgon & Co. invested the money, and the Morgan estate is responsible for it.



IT CURES WHERE ... ALL OTHER MEDICINES FAIL, as it ... and speedy cure ... and Kidney Diseases, ... Backache, ... Urine.
IT IS BOTH A SAFE CURE and a SPECIFIC, ... of the Kidneys, ... the Urine.
TAKE NO OTHER. ... Pamphlet of Solid Testimony. HUNT'S REMEDY CO., Providence, R. I.
sep4-1y

THE PILLOW-INHALER!

ALL-NIGHT INHALATION.



[The above Picture shows a person using the Pillow-Inhaler.]

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down the stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its session. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

CATARRH. BRONCHITIS. CONSUMPTION.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

jan1 tf

PHILLIP SAAL,

Dealer in Fancy and Staple Groceries. *A Specialty of Butter, Tea, Coffee, and Fine Family Groceries.*

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jan1-1y

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. John Quaile, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kiesla pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 9:30 in the morning. Class meeting Wednesday, 7:30 p m. Sunday-school at 1:30. R. O. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sundays, Preaching 11 a m., 8 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Priestley, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening

HAVEN CHAPEL—Jefferson street, corner of Pine, two blocks above the last station. Rev M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a m. Class meeting Monday evening. General Class, second Sunday at 11 a m, and communion at 7. Preaching Thursday evening.

NEW ORLEANS UNIVERSITY—A. F. Hart, M. A., Acting President 1423 St. Charles Street.

FIRST CHURCH—Rev. T. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—8 a m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 pm; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart. Sunday Services: preaching at 11, 3, and 7. Prayer meeting 6 in morning. Class meeting 3 30 Z. T. Guyden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 2 45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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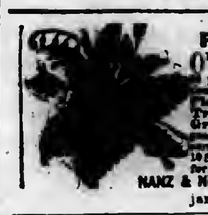
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FIRST QUARTER. STUDIES IN ACTS, A. D. 58. LESSON VIII. Feb. 22. Paul before the Council. Acts xxiii, 1-11. Golden Text, Acts xxiii, 11.

HOME READINGS.

M—Paul before the council; Acts 23, 1 11.
Tu—Christ beaten; John 18, 19 27.
W—The Sadducees doctrine; Matt. 22, 23 33.
Th—The Pharisees belief; Mark 7, 1-13.
F—The true doctrine; Matt. 22, 34 46.
Sat—Pure religion; James 1, 12-27.
Sun—Cheerfulness encouraged; Prov. 15, 1-15.

QUESTIONS FOR HOME STUDY.

1. *A brave rebuke, v.* 1-5.
Before whom was Paul taken the next day?
With what declaration did Paul begin his defense?
What did the high priest command to be done?
What reply did Paul make?
Of what did those around accuse Paul?
What was Paul's answer?
2. *A great dissension, v.* 6-10.
Into what two parties was the council divided?
What did Paul declare himself?
What is said of the belief of the Sadducees?
What was the result of Paul's declaration?
Of what was the chief captain fearful?
What command did he give?
3. *A divine friend, v.* 11.
Who appeared to the Apostle that night?
For what purpose did he come?
Where did he say Paul would preach Jesus?

PRACTICAL TEACHINGS.

How does this lesson teach—
1. That respect should be shown to rulers?
2. That zeal may be without love?
3. That God never forsakes his own?

Doctrinal Suggestions—The resurrection of the dead.

Sunday-school Convention Calendar for 1885.

Kansas, state, at Fort Scott....May 12-14
Colorado, state, Canon City....June 2- 4
Ohio, state, New Philadelphia....June 2- 4
New York, state, Binghamton....June 9-11
Minnesota, state, Faribault....June 23-25
Indiana, state, at Lafayette....June
New Brunswick, provincial, at Moncton.....Oct. 20-22

"Deeper than e'er plummet sounded" some people's coughs seem to come from, yet a bottle of Dr. Bull's Cough Syrup will cure them. It goes away down to the bottom of matters and works wonders. Pleasant to take and good for coughs, colds, croup, bronchitis, etc.

Obituary.

Mrs. Catharine B., wife of Rev. David Sherman, D. D., died suddenly at Holliston this morning, at the age of 73 years, 7 months and 15 days, after an illness of about two weeks. She was the daughter of Chester and Nancy B. Moody, and was born at Hinsdale, Mass., May 15, 1811. The early death of her father occasioned the removal of the family to Wilbraham, where her early life was passed, and where she enjoyed excellent facilities for her education at Wesleyan Academy. On the 4th of June, 1843, she was united in marriage to Dr. Sherman of the New England Conference of the M. E. Church. For many years she had been an invalid from a severe rheumatic affection which resulted from exposure by moving into a house newly completed. Her sufferings were long continued and most painful, but in the midst of all of them, even after she had lost the use of her limbs entirely, her mind remained firm and clear, and she was cheerful, hopeful and courageous to the last. Her interest in current events, and in the affairs of her household, over which she had always consented to exercise a personal supervision, was apparent to the end. Her illness extended back over a period of forty years, and for the greater part of that time she was confined to the house, and to her chair, but in spite of her feeble health, and the inroads of disease, with a courage and Christian fortitude such as is rarely witnessed, she accompanied her husband in his many changes as an itinerant preacher, and was his constant supporter and adviser. Up to two weeks ago she was in her usual health, but from that time she began to fail, until 1 a. m. to-day, when her long period of suffering was brought to a close, and she dropped away as peacefully as though falling asleep. The funeral services will occur at the M. E. parsonage at Holliston on Sunday, and the remains be taken to Wilbraham for interment. Mrs. Sherman leaves two sons."

Church Polity.

DEAR SIR—Please inform me which are the colored conferences of the Methodist Episcopal Church? —Snbscriber.

Answer. The following conferences have all colored members:

Washington, Delaware, Lexington, and Liberia.

The following are for the most part colored; having from one to eight white ministers, principally teachers or presiding elders, and a few pastors:

West Texas, Texas, Louisiana, North Carolina, Mississippi, Central Alabama, Savannah, South Carolina, Florida, Little Rock, Tennessee.

The following are for the most part white, having from one to forty colored ministers, pastors and presiding elders:

The New Arkansas, New York East, New England, St. Louis, Missouri, Kansas, and South Kansas.

The conferences in Japan, China and India are also mostly colored.

Rev. Stephen P. Bell.

BY J. BRADEN, D. D.

Rev. S. P. Bell was born in St. Mary's parish, Louisiana, about 1851, and died in Nashville, Tenn., Feb. 1st, 1885. From what the writer has learned of his history, he was early the subject of religious impresions. It was among his earliest impressions was that he was called to preach. Hence it is not strange that soon after his union with the church, he gave such evidence of usefulness that he was licensed to preach. In 1879 he was admitted as a student in the Central Tennessee College. He also became a member of the Tennessee Conference, and pursued his studies in College, and at the same time having the pastoral oversight of some appointment. His last charges were McMinnville and Brentwood, the latter including the College. During his illness he expressed his confidence in the grace of the Lord Jesus, and its power to save. He was a man of good attainments; had nearly completed the course in theology in the college. He had a pleasing manner and won the esteem and affection of all who knew him. He was a good preacher, deliberate in his beginnings, but when he was roused, he spoke with animation and very effectively. He was an excellent pastor, and endeared himself to the people he served by his personal interest in their affairs as far as his relation to them justified it. As a student he was diligent in his work, and gave evidence of a clear comprehension of the topics pursued. He expected to complete the theological course in the college in May, and enter fully on the work of his life. In this our expectations are thwarted, death has taken from the conference, one of its first and most useful ministers; from the pastorate, one whom the people always learned to love; from the school a promising, faithful student; and from the Church, one who seemed to bid fair to be one of the shining lights, whose rays should be seen from afar, and lead many out of darkness into light. He has been called from labor to rest, apparently at the beginning of his work. He will be missed in our conference, and from his pastoral charge, from his class in college, from among the Christian workers. He recently spoke of a deepening of the work of grace in his heart, and God seems to have been fitting him for his change from labor to reward.

Excitement Unabated.

The Remarkable Experience of a Rochester Physician Fully Authenticated.

Cleveland O. Herald.

Yesterday and the day before we copied into our colnmus from the Rochester, N. Y., *Democrat and Chronicle*, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion reconuted a wonderful experience which befell him, and the next day we pnblished from the same paper a second article, giving an account of the "Excitement in Rochester," cansed by Dr. Henion's statement. It is donbtful if any two articles were ever published which caused greater commotion both amoug professional people and laymen.

Since the pnblication of these two articles, having been besieged with letters of inquiry, we sent a commnnication to Dr. Heniou and also one to H. H. Warner & Co., asking if any additional proof conld be given to us as to the validity of the statements pnblished. In answer thereto we have received the following letters, which add interest to the entire subject and verify every statement hitherto made:

ROCHESTER, N. Y.

GENTLEMEN: Your favor is received. The published statement over my signatnre, to which you refer is trne in every respect, and I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made, for my recovery was as great a marvel to myself, as to my physicians, and friends. * * *

J. B. HENION, M. D.

ROCHESTNE, N. Y., Jan. 21.

SIRS: Acknowledging your favor duly received, we would say: The best proof we can give you that the statements made by Dr. Henion are entirely trne, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card pnblished by Rev. Dr. Foote, which you are at liberty to use if you wise. H. H. WARNER & Co.

To whom it may concern:

In the Rochester. *Democrat and Chronicle* of December 31, there appeared a statement in the form of a card from Dr. J. B. Henion, of this city, recounting his remarkable recovery from Bright's disease of the kidneys, after several doctors of prominence had given him up, by the nse of Warner's Safe Cure. We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are persoually or by repntation well acquainted with H. H. Warner & Co., proprietors of that remedy, whose commercial and personal standing in this commnnity are of the highest order, and we believe that they would not publish any statements which were not literally true in every particular.

C. R. PARSONS, (Mayor of Rochester.
WM. PURCELL, (Editor *Union and Advertiser.*)
W. D. SHUART, (ex Surrogate Monroe County.)
EDWARD A. FROST, (ex-Clerk of Monroe county.)
E. B. FENNER, (ex-District Attorney Monroe County.)
J. M. DAVEY, (ex-Member Congress, Rochester.)
JNO. S. MORGAN, (Connty Jndge Monroe Connty.)
HIRAM SIBLEY, (Capitalist and Seedsman.)
W. C. ROWLEY, (ex-Connty Jndge, Monroe Connty.)
JOHN VAN VOORHIS, (ex-Member of Congress.)

To the Editor of the Living Church, Chicago, Ill.:

There was published in the Rochester *Democrat and Chronicle* of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cnred of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Heuion to try the remedy, which he did, and was cured. The statement of Dr. Henion is trne, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine, and I visited him in his sickness. I urged him to take the medicine and wonld do the same again to any one who was tronbled with a disease of the kidneys and liver.

ISRAEL FOOTE, (D.D.)
(Late) Rector of St. Paul's Episcopal Church.
Rochester, N. Y.

Conference Notices.

New Orleans District—Louisiana Conference.

First Quarter.

Ames Chapel	Feb.	15
Simpson Chapel	"	13-15
Sixth Street	"	17-22
Clinton Street	"	20-22
Thomson's Chapel	"	26
Union Chapel	Feb. 27 Mar.	1
Algiers	"	1
Pleasant Plains	"	3- 8
Whites Church	"	5
Wesley Chapel	"	6- 8
Gretna	"	12
First Street	"	10-15
Mt. Zion	"	13-15
Barracks	"	19
Camp Parapet	"	22
Haven's Chapel	"	17-22
LaHarpe	"	18-22
Madeville	"	26
Pearl River	"	28-29
Shady Grove	Apr.	2- 5
Franklinton Circuit	"	10-12
Springfield	"	17-19
Lower Coast	"	25-26
Baldwin	May	2- 3

L. P. CUSHMAN, P. E.

New Orleans District.

Apportionments for the Episcopal Fund.

At the last session of the Louisiana Annual Conference it was voted the apportionments to this conference for the support of the Bishops be apportioned by the presiding elders to the several districts, and by each presiding elder to the several charges of the district. The following are the apportionments for each charge on the New Orleans District:

Wesley Chapel	6 00
Union Chapel	6 00
First Street	6 00
Simpson Chapel	5 00
Ames Chapel	5 00
Mt. Zion	4 00
Clinton Street	4 00
Haven's Chapel	4 00
Camp Parapet	4 00
LaHarpe	3 00
Algiers	3 00
Thomson's Chapel	2 00
Pleasant Plains	2 00
Pearl River	2 00
Baldwin Mission	2 00
Shady Grove	1 00
Springfield circuit	1 00
Mandeville	1 00
Gretna	50
Whites Church	50
Franklinton circuit	50

In view of the deficiency in raising our apportionments last year for the support of the Bishops, it is requested that each pastor have the apportionment for charge collected at the first quarterly conference of this year, so that the amount for the district can be forwarded without delay to New York.

L. P. CUSHMAN, P. E.

Navasota District—Texas Conference.

The Navasota District Conference of the Texas Annual Conference will convene at Pleasant Grove, on the Brenham circuit, March 12th and close on the 15th at 10:30 p. m. All the pastors and district stewards are expected to be on hand and all the other brethren that can. Bring your reports all ready to hand in.

W. B. PULLAM,
P. E. Navasota District.
Millican, Feb. 10, 1885.

Notice.

The brethren of the fourth year's class will please meet the Committee in Mount Olive Church, Van Buren, Ark., Feb. 18. Please come with all your studies.

A. J. PHILLIPS,
W. R. R. DUNCAN,
Committee.
Fayetteville, Ark., Feb. 2, 1885.

Navasota District—Texas Conference.

Programme of the Navasota District of the Texas Conference, religious and literary exercises:

Aaron Alexander—subject: Origin of the Methodist Episcopal Church.
R. J. Campbell—A sketch of Bishop Simpson's life.
Mark Muldrew—What duty does a Christian owe to himself?
Mason Reddick—What is meant by "saving faith?"
W. H. Jackson—Which of our fore parents broke the Law?
J. K. Leggins—For what cause was Job afflicted, and who by?
Linus Felder—What was the first blood shed on account of sin?
Silas Beldan—Why ought we to have Sunday-school?
A. Thomas—What is "perfect love?"
J. A. Tillory—What strength is the W. H. M. S. work to the Church?
J. L. Smith—Our schools in Texas, and what can we do for them?
W. Hamilton—The propriety of appointing women as class leaders.
E. Jefferson—Why do we baptize children in the Church?
F. D. Bookman—Where was the first Methodist sermon preached in America?
T. Cole—Is it right for a woman to pray in public without her head uncovered?
J. E. Shackelford—The SOUTHWESTERN and its relation to our Church in the South.

To preach the introductory sermon—Rev. W. W. Brown. Alternate, Rev. F. Gilmore; at 8 o'clock p. m., first night.
To preach the missionary sermon—Rev. L. H. Horne, assisted by Rev. J. H. Holland, at 8 o'clock p. m., third night.
Local preachers and exhorters can choose their essays from the above programme and bring them up in writing, and also preachers in charge.

J. E. SHACKELFORD,
E. JEFFERSON,
JOHN A. TILLORY,
Committee.

Notice.

To the preachers in charge of the Navasota District, Texas Conference: Please send me, at once, the names of the local preachers, exhorters and district stewards, as I need them in making arrangements for district conference March 12th next. Let each send them at once.

W. H JACKSON,
P. C. Brenham Ct., Tex. Conf.
February 2, 1885.

Little Rock District, Little Rock Conference.

The District Conference of the Little Rock District, Little Rock Conference, will meet at Wesley Chapel, Little Rock, Ark., on Saturday, Feb 14, 1885, at 2 o'clock p. m., and continue through Monday and Monday night. Bishop Mallalieu will probably be present during the session. Let the brethren of the district be present, prepared to make full reports and attend to all the business required in the Discipline.

O. H. SMITH, P. E.

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The adjustment of Reflector, Lenses, Tubes, Slide-rest and Cone, are made with mathematical nicety. Optical laws governing such adjustments have been accurately calculated, so that you have in our Lantern far more than appears, and we are placing within the reach of all, unsurpassed advantages for

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nov13-1yr-eow

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

Woe to the guilty of the sin of schism!
Even for thy seamless coat they cast the lot;
The church's outward dress, its organism,
May not be parted for a thing of naught;
Never should the vesture, suiting, finely wrought;
Obey the fashion's changeful whims and pride;
Such wilful changes are with danger fraught;
But waxing old and tending to divide,
It may be then reformed, or haply laid aside.

"Give us a club at every post-office."—*Golden Censor.*

What are you so angry with postmasters? There will soon be new ones.

We are under obligations to Dr. D. I. Kimball, of the *Times Democrat*, for invitations to the Battle of Belle at the Exposition. It is a great affair, and the visitor to the Exposition will be well repaid if he will take the trouble to see it.

Another stone at the ordination of deacons took John N. Stewart, a white man in the state of Alabama, to receive the order and office of a deacon in the Methodist Episcopal church. Of the deacons ordained, one was white, two yellow, and twenty-two blacks.

"And when they shall say unto you, seek ye unto them that have familiar spirits, and unto wizards that peep, and that mutter: reply should not a people seek unto their God? If it is a dead God then the people should seek for themselves who live to their gods who are dead." Such is the sarcastic reference of the great Isaiah, to professional and practical idolatry, fortune telling and like wickedness. Mediums peep and mutter while looking to the dead for the living, but spiritualism is a fraud if it speak not according to the law of God and the testimony of saints.

The American Bible Society has secured the privilege of placing the Scriptures in various languages on sale and for gratuitous distribution in the main building of the Cotton Centennial Exposition at New Orleans. It has been thought very desirable to reach not only the English-speaking population, but especially those who read the Spanish, Portuguese, German, and French languages. It is believed that many persons from Mexico, Central America, and South America may thus be supplied with the Word of life who could not easily be reached at any other time or place. This work will call for very considerable extra expense, which it is believed many will be willing to aid the Society in meeting, by special and prompt contributions to its treasury. Such contributions are earnestly solicited.

For the SOUTHWESTERN

Other Words About the Pastor and His Sunday-School.

BY A. H. GILLET.

There are several good reasons why the pastor should take a lively interest in the work of the church school.

1. It will do him good. There is a strength in the faith of childhood from which, now as in the time of the Master, much can be learned. The pastor meeting as he must the cold indifference of one class, the defiant skepticism of another and the faithlessness of a third, and at the same time combatting the tendenties to unbelief within him, needs constant contact with the simple, but powerful faith of the childhood of his church. He can meet them singly and in little groups, in the homes of his church. He meets them altogether and takes in the helpfulness of their combined faith in the school-room. The vitality, freshness and purity of young life is before him. Sin, folly, shame have made no marks on their faces. Life here is at its best, and symbolizes the glory and beauty of the life to come. There is a subtle, yet generous contagion of helpful influences coming out from these young hearts, and lives to the pastors. A contagion which is of priceless value, and wanting which, both pastor and his work will suffer. There is inspiration here; these young minds may be molded, not always easily or readily, but it may be done, these memories will now take inspirations, and hold them. It may be difficult to make the impression. They are restless, eager of excitement, sometimes wilful and stubborn, but the impression once made endures, lives to restrain, to comfort, to lift up a life which otherwise might be without restraint, comfortless, and utterly abandoned.

Change the current of one life at its fount, and deserts may be reclaimed. All dependent on it, or associated with it will be turned as it is turned. What possibilities are here, possibilities as touching the future of the church, of the home, of society, dull indeed must be the mind and sluggish the heart of any minister of the Lord Jesus Christ, who does not feel his purpose of faithful, unremitting devotion strengthened, whose zeal is not quickened, who does not find it easier to forget himself in his work because of the vision he has seen in his church school.

There is discipline here; the material before him, the ideal he seeks to realize in the material, in mind, but how to do the thing he seeks. Many a man can see the angel in the marble block, only the artist with carefully trained eye and hand can bring it out; prayer, study, effort, effort, study, prayer, so he grows. If he will not be discouraged every awkward approach, every humilitating failure will serve to aid him in securing that control over his resources and skill in the use of his powers that he must have before success comes. If the pastor feels himself at a disadvantage with children; if he be conscious of weakness in trying to reach and teach them, then let him be the more presistent in his efforts; if faithful, prayerful and patient he will at last succeed and be grateful for the ministry of Discipline which has come to him through his contact with the childhood of his church school.

There are sermonic helps here. Better than books often is a careful study of child life in its face, language and experiences. Adults learn to disgnise their thonghts and feelings, children give their confidence freely, and often a word from the lips of a child may shed new light on the deep things of God's word, and Christian experience; a whole sermon ontline of the most practical and helpful kind may unfold to the preacher during a five minute; conversation with a child. Incidents valuable for illustration, and snggestive of special thought, mines to be worked come to one in snch contacts. In all these ways and as many more the childhood of his congregation may be helpfnl to the Christian pastor. Special lines and ways of working may be sngsested in words that are to follow.

The Future of the South.

JAMES T. NEWMAN, M. D., NEW ORLEANS.

First Paper.

Much has been said and written of the "fnture of the Sonth." We propose now to examine this question critically, and ask a candid hearing. We shall confine our investigation to the industrial aspect of the subject. It is now conceded as a fact whatever the cause may have been, that heretofore the South failed to reap annually her due measure of the general progress and prosperity of the country; and it has become a matter of deep interest, therefore, to inquire whether under the present condition of things, that is equal and exact justice to all men and a generous compensation for labor are not more favorable to her material development than as was formerly illy paid labor and unrequited toil. We believe that the Sonth is now in a position to command her full share of progress and prosperity; and we believe that the industrial prospect is brighter to day than ever before in her history. We expect to demonstrate the soundness of these hopeful views on the following grounds, because hereafter, in addition to other advances: first, her interests will become more diversified; second, her people will become more industrious; and, third, her wealth will become more generally diffused. We will now consider these reasons seriatim.

First, Diversified Indnstries—No argument is needed to show that the prosperity of a large section of country cannot be as great under a system of industry as under one embracing also other occupations. But some reflection is needed to realize fully that a diversified industry is a pre-requisite to the normal development of a country's capacities and resources, being as essential to success in the struggle for political power as a race is for material progress. While the principle of the division of labor always operates to advantage, as between individuals in the same community, and in some respects as between communities in the same country. Yet, as regards the great department of industry, it cannot be applied between different countries, or even between different sections of the same country. Also theoretically the law applies as fully in the one case as in the other; yet, practically, in the relations between nations and sections counteracting influences and conditions interpose, and supercede, and neutralize its actions. While no nation could prudently rely upon other countries to supply those staple products and materials which are essential to its existence and defense, so also no section of country, under existing conditions of society, can depend exclusively on any single industry to attain its full productive capacity. Lands of greater or less value represent capital which must not be left unremunerative; and a similar remark applies in some respects to national facilities for commerce and manufactures. By growing the products, by manufacturing those articles, and by trading in those commodities for which it has respectively the greatest facilities, each community utilizes all its resources and opportunities, while at the same time all of its labor may thus be made available by giving occupation in one branch of industry to many who from age, sex or natural incapacity might be unfitted for employment in another. As far as the home consumption can be supplied by home production, so far is the community a gainer, other things being equal, to the extent at least of the cost of transportation, and the additional mercantile profit; and this margin always exists, unless it is overbalanced by reduced cost of production in the competing community. Until, therefore, further advances are made toward annihilating space as regards both time and cost of transportation, the great law of division of labor cannot be fully applied as between nations, states, or large sections of country. But each must have, as far as practicable, diversified industries. It has been most unfortunate for the material welfare of the South, that she has been almost exclusively an agricultural country. Indeed, even in agriculture, by the adoption of a policy fatally wrong in practice, for the reasons we have suggested, although strictly correct in theory, her people followed Adam Smith's law to its logical extreme. They cultivated only those staple crops for which the soil was best adapted, and, with the proceeds of their sales, purchased from Western farmers bread and meat for Southern laborers. Her development in consequence was dwarfed and one-sided, and hence her small annual increase in wealth and population as compared with the North.

For the SOUTHWESTERN.

Notes From Nashville.

REV. JOHN BRADEN, D. D.

The Central Tennessee College has never been so crowded as this year. Every room has been occupied and every seat in the dining room filled. Many have been turned away because no more could be admitted to the boarding department. It would seem that more room might be supplied: with a Church that has nearly two millions of members and immense wealth. God has been pleased to visit the college with revival influence, and a dozen students have found peace in believing. Meetings are in progress in several of the churches of the city and numbers have been saved. The brethren at Gallatin are getting ready to push the new church enterprise with earnestness so as to have a new church in which to hold conference next autumn. This building promises to be creditable to the society at Gallatin and to the conference. A new church is badly needed there.

The New Orleans Exposition is attracting some attention in this city. The Legislature has just passed a bill appropriating ten thousand dollars towards defraying expenses of the State at the Exhibition. The Cumberland Presbyterian paper is paying special attention to the Exposition as a Sabbath desecrating institution. The short notices it gives of the way the people dishonor God's day in the Exposition, by making it a high carnival of pleasure, is not calculated to enlist the Christian public earnestly in its support. The management of the National Exposition at Philadelphia respected the voice of the Christian sentiment of the country by closing its doors on the Sabbath day. The management of the New Orleans Exposition bids this Christian sentiment defiance by opening the doors and giving occasion for what may be said to be a national desecration of our Christian Sabbath. The respectful requests of representative Christian bodies have been presented to the managers, asking them to keep the Exposition closed on Sunday. For some reason these requests have been refused, and the work of diminishing respect for this holy day is going on, by what is known as a national exposition. It may be too late to protest successfully with any hope of a change in the management, but Christians who revere God's commands can stay away, rather than by visiting the Exposition seem to sanction this great iniquity. At a time when crime is holding high carnival, when communists and dynamiters are threatening the peace and security of the whole social fabric of our land, anything that weakens the moral restraint that is thrown around the people by Christian institutions, is no small evil. If the New Orleans Exposition may exhibit to the world the resources of our nation, if it promote the manufacturing interests of the South, if it further the knowledge of our mineral resources, if it shall cause millions to be invested in the development of new industries, and yet its influence shall be to bring the Lord's day into greater contempt, the good done will be no compensation for its evil influence. The free institutions of America are being severely tried. Intelligence and morality are our only safety. To weaken any of our safeguards is a national calamity.

Nashville, Tenn., Feb. 7, 1885.

Historical Notes of St. Paul M. E. Church, San Antonio, Texas.—No. 2.

BY M. HENSON.

At the Spring term of the District Court, 1873, our church edifice was given over to the African Methodist Episcopal Church. Previous to this some of our members had left us and joined Elder Richard Haywood, a presiding elder of the African Church, and they sued for the church property. Among the most influential to withdraw was Revs. Frank Green, Jacob Paterson, A. W. Jones and many others with their families. These persons had sued for the property twice during the pastorate of Rev. L. Carper and failed; this was while the State and city was under military authority, once before Gen. Mason, and again before Gen. Reynolds. The edifice was a plain California box building, 20x40, the cost of which we have no accurate account, but unceiled and roughly seated as it was, the cost could not have been less than $700 or $800, as lumber had to be brought from the coast by ox wagons, etc. The house was erected upon a lot belonging to Mr. Richard Brooks, whose wife, Mrs. Catharine Brooks, remained loyal to the Methodist Episcopal Church. They had not, at the time of the separation, and never did, give a deed to the lot. Therefore only the house and the Sunday-school melodeon worth $75, library and books, mostly donated, worth $50, a pulpit bible presented to the church by Gen. James A. Ekin, U. S. A., Deputy Quartermaster General. This Bible was fine, gilt-edged, leather-bound, and cost not less than $12. The house and the above named articles, and many books belonging to private individuals, left in the library for safe keeping, were taken by the A. M. E. Church; the Rev. W. R. Carson was pastor of said church at the time. Not being able to get the church key, a squad of furious men and women, mostly officers of Elder W. R. Carson's church, were led by him, much after the mob fashion, rushed against the door, broke it open, knocked down the pulpit, tore open the library and rifled it of its contents in a summary manner. The excitement ran high, many threats were made, and a few stones cast by women and a few boys; however the building was soon knocked to pieces with sledge-hammers, axes and crow-bars, and hauled away on drays and wagons, with little, if any, blood being shed. This was quite a sad stroke to our small band of persecuted members; and the loss of our property, the siege of rank persecution, confused and drove away many of our members and friends, Sunday-school work and we were without a place to meet. Our pastor, W. W. Brown, assisted by Revs. G. W. Smith and Samuel Gibbs, local pastors, advised to hold prayer meetings at private houses until they could do better.

Missions.

Mexico.—It may be that in this mission, so near that "foreign" seems almost a misnomer, our representatives feel more of the effects of persecutions, such as were formerly connected in our minds with missions, than are experienced in any other of our mission fields. In the midst of excitement, sometimes political, sometimes religious, the workers go steadily on; and the harvest is surely appearing. If there is no riot concerning the State there is sure to be one about religion. Only a few weeks ago a native minister was murdered but a short distance from Mexico City, where he was attempting to have a religious service. Mr. Butler's native workers are constantly telling him of the persecutions they have to endure, sometimes risking their lives for the faith. But still the work goes on, new churches are being opened all along the line. One is to be dedicated during the visit of Bishop Harris. Mr. Drees hopes soon to open work on the Puebla District where the prospects are very encouraging: One of the pupils of the girls' school in Mexico City was recently married and enters, with her husband, the work of the Southern Methodist Church. Another, spoken of as "our best girl in every respect," is the first to become assistant teacher and missionary, and is engaged, with Mr. and Mrs. Craver, in Queretaro. The health of the missionaries is generally good, and they all continue full of hope.

The cotton yield will be about 5,180,000 bales.

Letters from the Pastors.

Rev. Wm. Brooks, of Shodin, writes: "When I came to this place there was not a member of the Methodist Episcopal Church here; now, within eight months, I have got 21."

Rev. A. S. Adair, of Livingston, Texas, writes: "I arrived here on the 6th of December. By the help of some of my good brothers at Montgomery I was enabled to get here for one third of the regular fare, which would have been $25. I was told that I would find a good parsonage here, but I found that it was in such poor condition that it would not protect us from the rain in wet weather. I do not blame the presiding elder for saying that we need more money. During the first week I was here we had but one loaf of bread and some boiled collards. I worked and prayed with the people, but they said they had no bread to give us. The only work I could get was at the saw-mill, which is no place for a minister. I wrote to Presiding Elder Lee for help, but he said Bro. Johnson had just got a living here, and he was sorry I could not do the same. He promised me help but has never sent me a cent. I thought it was the duty of the presiding elder to help preachers in distress. Unless I receive help from some place I will be compelled to leave here in order to keep myself and family from starving."

Rev. A. D. Payne, of Abbeville, Miss., writes: "I have been in the ministry six years and have spent half of that time here. My stay here has been very pleasant, and I have had about 75 converts, all of whom joined our church, and seem to be earnest Christians. In one or two instances we had churches built on land without deeds, but succeeded in overcoming these difficulties, and now we have deeds for all. Since I have been here our collections have increased from $7 a year to $30, and although when I first came here we could not raise more than $5 a month we now raise as high as $15 a month. There is a work and by Providence, the headquarters of the circuit, where, were it would be a blessing to all the churches to have such a man as he. In conclusion I will say that a few days ago my people very agreeably surprised me by presenting me with a good suit of clothes, which was very gratefully received."

Rev. H. W. Simmons, of Murfreesboro, Tenn., write. "Our first quarterly was held Jan. 10 11. Our presiding elder was with us and preached an excellent sermon, but there were not many present on account of the unpleasant weather. The pastor received $15.35; the presiding elder $5. The work is in a good condition here. Our Sunday-school has not yet gone into winter quarters. We have a good superintendent, and he expects to make our school second to none in the district."

E. Jefferson writes: "Please publish the Sunday-school convention for the Navasota District, Texas Conference, to be held in July next. The convention is for the purpose of impressing upon each pastor and superintendent the necessity of looking up the waste territory within the bounds of their charges and seeing that schools are organized wherever practicable. If this was done as the Discilpine directs it would bring hundreds into our schools from ten to fifteen years of age who are now breaking the Sabbath and without religious instruction. God says in his Word, "Thou shalt not steal," and if we or our children use the Sabbath for any other purpose than what he directs we are stealing God's time."

Rev. C. C. Bryan, of Springfield, Livingston parish, writes to us of an incident which fully illustrates the mercy of God: "A man by the name of Wesley Steward, while in a dice room at this place, became involved in a difficulty with another man whose name was Douglass. A fight ensued, in which Steward was shot twice and mortally wounded, from the effects of which wounds he died in 36 hours. During the short time that he lived after being wounded he never ceased to pray, and a little before he died he said that God had spoken peace to his soul. Now, if he had begun to serve God in his childhood, and sown the seed of wisdom in his heart that it might grow up as he grew, perhaps he would be living now. He died in the prime of life, being but 35 years of age. He left a wife and four children. It seems wonderful to me that God, in his divine mercy, will pardon the sins of a man when he comes to die who has spent all of his life sinning against him."

Rev. Erza D. Miller, presiding elder, Leitchfield, Ky., writes: "Our fourth quarterly meeting was held, the 6 7 inst. Our presiding elder, Rev. Abraham Booker was with us, and preached on Sabbath morning a sermon, which was of special interest to the Church, and was listened to with marked attention. His text was from Zechariah, 4 chapter, and 10 verse. He spoke particularly, of the beginning of the church here, and its organization under the Rev. M. W. Taylor, D. D., the first pastor of this charge. It seemed that God's spirit was signally poured out on the church. Our church is spiritually, and financially alive. Owing to the fast growth of our congregation here, we are compelled to enlarge the church, before the district conference, which meets here March 27th, 1885. The presiding elder, before leaving us assisted in securing the amount needed for the work. 24 conversions, 25 accessions this year; we have raised $23, so far in our benevolent collections. Now a word about our presiding elder. He was licensed to preach in Wesley Chapel, in 1872, by Rev. Marshall W. Taylor, D. D., and as a presiding elder he is a man of great zeal, a good worker, and not at all tacit, in regard to the doctrines of our Church. I was delighted to hear him say on the 7th inst., that he had been two years on that district, and had not yet had an unpleasant word, with preacher, officers, or members, since he had been a presiding elder. This I think is a clear feature of his success as a presiding elder. He is much beloved by both ministers and members.

Rev. Felix Ross, pastor at North Middletown, Kentucyk., writes: "I wish to inform you of the condition of my charge, I have had good times. At the Greenrick appointment in November we hed a glorious revival at that point, in which 38 persons were converted. When I got a chance we closed at Greenrick and now we are in the midst of a great battle at North Middletown, with 30 mourners at the bench; we are having a heavenly time." That is the sort of a battle to be in, and if his Satanic majesty is anywhere in Bro. Ross's parish, we serve this notice upon him gratuitously that he might as well pack up and prepare to vacate, for Father Ross fights Satan, only Satan, and him under the black flag, neither giving or asking quarters. —[Ed.

Rev. S. A. Cowan, Holly Springs Miss., writes: "The Centennial service held in this charge, Dec., 19th, 1884, is a day long to be remembered by the members and friends of Asbury Methodist Episcopal Church. The programme arranged by Dr. Hartzell for our Southern Conferences was carried out in full, together with declamations and recitations by members of the Sabbath-school. Prof. R.R. Green delivered a pointed and timely address at the conclusion of the service, and a collection of $180, was brought in, which showed that skillful management had been in operation. The following ladies appointed by the pastor to solicit aid, reported as follows: Gray Johnson, $18.45; Luda Johnson, $3.10; Alice Burton, $3.25; Frenchie Burton, $2.40; Virginia Shelby, $11; Georgia Hill, $6.30; Lulie House, $5, and the pastor, $33.90. The Sabbath-school teachers from their respective classes: class taught by Rev. S. A. Cowan, $11.25; Prof. R. R. Green, $11.40, Miss N. H. Hill $9.90; Miss Theda A. Parker $9.90; Miss Sarah Morton, $3.95; Miss Florence Burton, $4.05; Prof. J. T. Hartfield, $11.10; A. M. Crayton, $2.65; Miss A. L. Tolbert $15.10; Miss Sophia Johnson $4.45; G. W. Jones, $1.45. Prof. W. W. Hooper, president of Rust University, worked faithfully to make the thanksgiving offering a success, and like all his efforts for the Master it was a grand success."

Jan. 7, 1885.

Rev. Alex Posey, Cokes Chapel, Louisville, Ky., writes: "I want you to see whether you made a mistake in your choice of a pastor for Cokes Chapel. Our year's work up to the present, will tell for itself. Notwithstanding, I have met with the strongest kind of opposition, but by the help of the Lord, we have been moving on to victory. There never was a time in the history of Cokes Chapel when the good women were more interested in the affairs of the Church, and have worked more faithfully than they have done this year. The stewards of the church have done well. The Sabbath-school has increased from twenty up to fifty, and is in a good condition. The church is spiriturlly alive, and gradually increasing; financially we are doing as well as can be expected, under the present existing circumstances. Our first work in the church to raise money was to form what is known as the Mother Hubbard Club which gave a grand entertainment, led by Mrs. Georgie Phillips and Mrs. Mary Brown. The proceeds from that entertainment was $42.35. The next was a club known as the Golden Circle, led by Mrs. Blake, and Walter Minor; the proceeds from that was $22.50. The next was a concert by Mrs. Emma Alexander, proceeds $10. After which we held a basket meeting at Vienna park, in which Dr. Tayler had the pleasure of preaching to us a Centennial sermon, which will not soon be forgotten, the proceeds from that meeting was $55.40. Our next means for raising money for the church, was the envelope process, proceeds from that was $30.05. Our next meeting was an open air meeting, at the Inwood park; we gained by that meeting, $73.40.

The Lord has blessed us in all of our undertakings. After this we began to wonder what more could be done to raise money. We went to work and organized 6 clubs: No. 1. Mrs. Mary M. Brown president, the proceeds was $7.50; No. 2. Mrs. Georgie Phillips president, proceeds, $22; No. 3. Mrs. Emma Alexrnder president, proceeds, $22; No. 4. William Bennett president, proceeds $24.50; No. 5. withdrew; No. 6. Rev. A. Posey president, proceeds, $12 50. We give these few lines to show what we have raised outside of our church collections. We have also built a good parsonage, fronting on Breckenridge st., and it is a very respectable house; composed of four rooms, two down stairs and two up stairs, and is entirely out of debt. If it had not been for building the parsonage, the church debt would have been nearly paid. If the church can do as well another year as we have this, the debt on the church ground will be paid. We have also paid $100 on the old debt. We must also say something about our good women: Mrs. Georgie Phillips, Mrs. Emma Alexander, Mrs. Mary Brown, and their lady friends have all done good work this year. Mrs. Emma Alexander is quite a historian, also an energetic Sunday-school worker; Mrs. Mary Brown, is a great planner for the church as well as a worker; Mrs. Georgie Phillips brings up the rear by her earnest and hard work; although Bro. Bennett excelled them in the prizes. Miss Nellie Cross is a scribe and a good Sunday-school teacher. Shortly after I moved into the parsonage, I was surprised by a large number of church members and friends, led by Mrs. Caroline Moore, and Mrs. Mary Sandusky, who left with us many good things. Shortly after this, Mrs. Posey was surprised by a number of young ladies, and gentlemen, led by Miss Nellie Cross. On the 26th of Dec., we were surprise by a large gathering, led by Mrs. Georgie Phillips, from which we obtained many good things.

Our fourth quarterly conference was a time of great refreshing. Elder Coke was with us, and preached with great zeal and power. Owing to the bad weather our congregation was not very large; 52 persons communed. In the midst of our prosperous work we have had sadness in our family; our children were sick with the measles, and just as they were getting over it our little boy took the croup and in spite of all the physician's skill, he could not be saved. He died December 27th, 1884. It was a sad time with us. His name was Chaplain McCabe Posey, he was a very bright and intelligent child, and a pet with all who knew him. He called himself Chaplain Posey, the preacher's man."

Rev. H. T. Rich, Pocomoke City, Md., writes: "But very little has been heard from me since I have been here. Now I wish to say something of my protracted effort. I have nearly closed my protracted meeting and 41 embraced religion. My circuit is in a flourishing condition. Twenty of the Sunday-school scholars have joined the church. My Sunday-school is very good. I am working on my benevolent money and doing all I can toward it."

Rev. D. A. Ridcont, pastor Smyrna, Del., writes: "We desire to say that our work here is holding its own, in spite of existing adversities we yet live, move and have our being. We were assigned to this charge two years ago (nearly) and we have not had cause to regret it. Our charge is small, people poor but liberal and we wonder often that we get along as well as we do. From only about 50 contributing members we managed to raise something over $300 last conference year, including pastor's salary, almost a miracle, taking everything in consideration. Our Church is only 3 years old in the town of Smyrna. It had its origin in an old brick dwelling that stands on the outskirts of the town, hard by an old Methodist graveyard. It was began by Bro. Chas. C. Potts, a local preacher, who still lives, and testifies to the fact that God is good. The brethren who have labored here as pastors are Rev. Dr. W. H. Coffey, an excellent Christian gentleman, a fine scholar, and now presiding elder of Salisbury District, Delaware Annual Conference; Rev. J. H. Waters, deceased, a promising young man and for years secretary of the Delaware Annual Conference; Rev. Charles Wing, an old veteran who located at the last session of our conference, and decidedly as good a preacher as we have ever listened to. And the writer of this article falls in line as pastor of Smyrna Station. Good work was done by each of our predecessors. It has been our prayer that we may do as well as they did spiritually and financially. Althongh we are young, in fact considered to be the youngest member of the Delaware Conference in years, but how old we are we shall not say, but we are still in our twenties. Smyrna is quite a lively little city, two colored churches, Methodist Episcopal and African Methodist Episcopal; the latter of course the stronger, and the sh——. We have just closed a revival, not a very successful one so far as the conversion of sinners was concerned. Notwithstanding we are moving on; will yon not bid us God speed? We are pleased to say that the Methodist Episcopal Church is second to none in the State of Delaware. Smysna and Seaford are the only two towns, to our knowledge, where another denomination excels us. Delaware, called the "diamond" State, and we believe it has another appellation by which it is sometimes known, State of "Blue Hen's Chickens," is a small State, and in many instances a mean one; mean, yes so far a State laws are concerned and school facilities for colored children go. However, it is getting better and your correspondent may live to see it, in every respect, equal to Massachusetts. Delaware in 1880 had a colored population of 26,456, many of whom are well to do farmers. We predict a bright future for the colored people of the State of Delaware if they will only help each other. We are interested in them, certainly. Although we are not a Delawarean by birth we are laboring among them, and it is our duty, by the help of God, to raise them, if possible, to higher, truer, and better lives. Therefore, God in his wise providence saw fit to call us to the ministry, a holy vocation. We have made up our mind to this effect, and come rough or smooth, hard or easy, we expect to die in the field and with our face to the foe. We are in the Methodist Episcopal Church verily from choice; in it we expect to stay, from it we expect to be buried. Its laws and doctrines harmonize with our views, hence we love it. We love the Southwestern, and wish it could come semi-weekly. With us it is like our own little *Conference Standard*; it brings peace and joy with every issue. A little lady whom we love dearly always scolds whenever we get the Southwestern and don't allow her to have the first look at it; however, as it is a good-natured scold, and of course being guilty, we manage to make ourselves comfortable. But as we must meet the trustees we close, with the promise to get as many subscribers as possible for the Southwestern."

Letters From the Laity.

H. O. Williams, of Camp Parapet, writes: "Please allow me to speak about our work at Camp Parapet M. E. Church for the last quarter for the year 1884. Steward's reports Paid to the pastor this quarter, $83.15; classes as follows: No. 1, $8.40; No. 2, $7.55; No. 3, $11.65; No. 4, $3.95; No. 5, $8.35; No. 6 $6.50; total class collections $11.35; public collection, $51.65; benevolent collection, $1.20; paid to sexton, $2.50. We are burning through the gates Camp at Parapet. We are gathering the entire country for the Lord. Our pastor is a loving one, he loves his sheep and we love him. Pray for our success."

N. R. Bradford, Esq., Wiley Chapel, Springfield, Ohio, writes: "I send you the programme of our Christmas concert which was pronounced, by all who attended, a grand success. It was only given for the amusement of the children, and its object fully accomplished. The two Christmas trees were well filled and every member of the school received a present. We had a good audience, and covered all expenses by the door receipts. The earth was covered by one foot of snow, but the night was clear and cold; the sleigh-bells jingled and merry smiles of the passers-by indicated that many hearts anticipated a pleasant time during the holidays and at some pleasant entertainment.

The following is the programme of Wiley Chapel Sunday-school concert:

Introdnctory service. Singing: "Come with songs, happy songs."

Scripture lesson, Matt. xviii, 1-14.

Prayer by Rev. Tate.

Singing: Joy Bells, chorus, school.

PART I.

Responsive reading—Superintendent, pastor, teachers and school.

Singing—Sing, Ever Sing, chorus, school.

Recitation—A Christmas hymn, Master Edward Hargrow.

Response by the pastor, Rev. H. W. Tate.

Recitation—Luther's Cradle, song. Miss Mollin Parsons.

Singing—Qnartette: Holy Night; Misses Lncy Echols and Amanda Craig; Messrs. N. R. Bradford and J. W. Haines.

Response by the pastor. Superintendent, single voice; school.

Singing—Joy to the world; chorus, school.

Tableau—The birth of Christ.

Intermission of ten minutes.

PART II.

Responsive service—Pastor, class and superintendent.

Recitation—The three kings, Miss Sarah Hargrow.

Singing—All hail the power of Jesus name; school.

Tableau—Joseph's warning to flee into Egypt.

Response by the pastor, superintendent and infant class.

Recitation—Jesus Smiled, four little girls, Nettie Yancy, Mary Smith, Julia Hawkins and Nannie Brown.

Response by the pastor and infant class.

Reading—The Master has come over Jordan, Master Jas. Ross.

Remarks by the pastor, Rev. H. W. Tate.

Singing—Jesus loves the little children, infant class.

Tableau—Christ in the Temple with the Wise Men of Jerusalem.

Thanks and Dismission—Superintendent N. R. Bradford.

Christmass Tree.

From the Districts.

Morristown District—East Tennessee Conference.

REV. S. J. HARRIS, P. E.

I have closed up the first round on this district for the conference year, and am pleased to say that the pastors were all well received in their new fields of labor, and they entered upon their work with great zeal and hope for a successful year's work. They are succeding well spiritually, as the Lord has blessed us with some revival interest on most of the charges with good results. The churches have been greatly edified, and many have been converted and added to the the church. In this respect matters are quite encouraging, but financially they are not so prosperous. Our collections are generally small, and the estimates made for ministerial support are also very small, ranging from $50 to $300, but the pastors seem to take their hardships quite cheerfully and are going right forward in the line of duty. We all feel well assured, that if we are faithful to the things committed to our trust, that the God of our fathers will provide for us in some way at least the common necessities of life. Through the kind solicitation of Bishop Warren the most of our preachers have received valuable presents from friends in Philadelphia, Pa., for which we are very grateful. Also, through the kindness of the president and faculty of the Morristown Seminary, many of our preachers and people received valuable gifts as Christmas presents, for which they have our inexpressible thanks. This school is having a very successful year so far. Mrs. A. H. Stern has been quite sick but is better now and we hope that she will soon be at her post again. We all congratulate the new editor of the Southwestern. We appreciate the reduction in the price, are are trying to put it in every family. Our people are willing, but money is scarce.

The Boston Street Railway Presidents are unanimous in their disapproval of any project for the heating of street cars, which they denounce as calculated to spread diseases.

The new Upright Pianos of Mason & Hamlin are highly praised by good judges. They possess a refinement of musical tone which charms the connoisseur and all who hear it. This is owing largely to the new system of their construction. The great experience of Mason & Hamlin in their original business, with the aid of their large corps of superior musical and mechanical experts, has enabled them, after several years of expensive experiments, to produce a piano which bids fair to do more for their reputation than even their famous organs have accomplished. Their chief improvement consists in securing the strings by metallic fastenings, instead of pins held by friction, which renders it easy to put the three strings of each one exactly in unison, and thereby produce tones of wonderful sweetness and purity. Messrs. Mason & Hamlin have made 150,000 cabinet organs. They can hardly hope to reach this number of pianos, but we doubt not their new "Uprights" will command a very large sale.—*Boston Traveller.*

Meeting of the Book Committee.

The Book Committee of 1884-88 convened, according to the reqiirements of the Discipline, Feb. 11, 1885, at the Mission Rooms, No. 805 Broadway, New York.

At 10 o'clock a. m. the chairman, Amos Shinkle, called the committee to order, and invited Dr. W. H. Olin, to conduct the opening devotional exercises.

All the members of the committee, both local and general, were present.

Standing committees were appointed as follows:

1. On Report of Eastern Agents.
2. On Report of Western Agents.
3. Salaries.
4. On Depositories.
5. On Periodicals.
6. On Estimates for Support of Bishops.
7. On Report to Annual Conferences.
8. On Credits.
9. On Real Estate.

The Book Agents, Editors, and the Bishops now present in New York city were invited to meet with the committee, and bring before it such matters as they deemed proper.

The reports of the Agents, East and West, were presented and referred to the appropriate committees.

The report of the Treasurer of the Episcopal Fund was referred to the Committee on Salaries.

A communication from Bishop Wm. Taylor was received in reference to his salary and referred to a special committee of five.

The various periodicals of the Church were represented by their respective editors.

WEDNESDAY AFTERNOON SESSION.

The committee met at 3 o'clock, and the Rev. J. G. Thompson offered fervent prayer.

By vote, the Agents, with the consent of the local committees, were authorized to distribute among the various institutions of the Church such historic documents as may be in their possession.

The Committee on the Communication of Bishop Taylor reported as follows, and the report was adopted.

After a full consideration of the case, the following resolution was offered by the Secretary:

Resolved, That, in view of the precedents in the cases of Bishops Burns and Roberts, and of the relation of a Missionary Bishop to the missionary work of the Church, we declare that the support of Bishop Taylor should be drawn from the treasury of the Missionary Society.

The committee were unanimously of the opinion that the other matters contained in the papers of Bishop Taylor did not come within their jurisdiction.

THURSDAY MORNING SESSION.

The morning religious exercises were conducted by the Rev. Thomas B. Bowie, D. D.

The following, offered by J. C. W. Coxe, was adopted:

Resolved, That a copy of the communication to the Book Committee from Bishop William Taylor in regard to his support, with the action of this committee on the subject, be referred to the Board of Managers of the Missionary Society; with the recommendation that the Missionary Society make an appropriation for Bishop Taylor's support as a Missionary Bishop.

W. H. Olin offered the following, which was adopted:

Resolved, That it is the understanding of this committee that the General Book Editors be held responsible for proper editorial supervision of the books published by the Book Concern, Dr. Curry to supervise the publications of the Eastern and Dr. Buckley those of the Western house.

Dr. Boyle, of the Committee on Claims for the Support of Bishops, presented the following, which was adopted:

Resolved, That the treasurer be instructed to make the apportionments to the Annual Conferences on the basis of one and four-tenths per cent. on the amounts estimated for episcopal support.

The Committee on Eastern and Western Agents and the Committee on Real Estate presented reports, in which the conduct of the business and the careful attention bestowed by the Agents and local committees to all the details of the same, were heartily commended.

A resolution was adopted recommending the Book Agents to distribute $18,000 the coming year to the Annual Conferences for the support of superannuated preachers and the widows and orphans of preachers.

THURSDAY AFTERNOON SESSION.

The committee met at the usual hour, and the Rev. T. H. Sinex, D. D., led the devotions.

The Committee on Periodicals presented a report embodying the following:

We have examined the reports of the Agents, East and West, and have heard the representations made by the several editors, and are of the opinion that that the papers and periodicals of the Church are well manned, and are doing a beneficent work for the Church.

Further, we recommend to the several conferences a faithful adherence to paragraph 351 of the Discipline, relating to Church periodicals.

The report was adopted.

A special committee of five was appointed to consider the action of the General Conference recommending the publication of a first-class Sunday-school weekly paper.

FRIDAY MORNING SESSION.

The devotional exercises were conducted by the Rev. D. F. Barnes.

J. C. W. Coxe presented the following report of the Committee on Sunday-school paper.

Your committee, appointed to confer with the Book Agents and the editor of Sunday-school publications in regard to a new weekly Sunday-school paper, respectfully report that they have performed the duties referred to them, and recommend the following, namely:

1. That the Agents at New York, in connection with the Editor of Sunday-school publications, be instructed to publish a weekly Sunday-school paper, as good as can be afforded on an assumed circulation of 25,000 copies—the first issue to appear not later than Oct. 1, 1885, at a club price, net, not exceeding $1 per annum.

2. That an appropriation of $300 per month be made for correspondence for the proposed paper.

J. C. W. COXE, Sec'y

After a full discussion the report was adopted.

A resolution was adopted urging upon those who have in hand the preparation and publication of a hymnal for Sunday-schools and social services, to bring out the book, if possible, in the early spring.

The following, presented by Gen. C. B. Fisk, was adopted,

Whereas, Our system of periodicals has evidently been providentially developed to meet the wants of our people; and,

Whereas, These periodicals, now well established, are so distributed over the country as to be able, with general support, to render efficient service in behalf of both local and general Church interests; and

Whereas, The united support of the several groups of so-called "patronizing Conferences" is necessary to sustain these papers at their present price, and at a grade of merit commensurate with the needs of the Church; therefore,

Resolved, That we urge the several Annual Conferences, and all our preachers and people everywhere, to support our Church periodicals, and to use their earnest and united endeavors to increase their circulation; and we further respectfully urge them to discourage the establishment of local and independent Methodist papers, or papers especially soliciting the patronage of Methodist people, except in what may be regarded as missionary territory, or where present and prospective needs of fields far removed from our present publishing centers may require.

CLINTON B. FISK.
W. H. OLIN,
J. B. CORNELL

A communication referring to Swedish publications, and all matters pertaining thereto, except the election of an editor, were referred to the Western Agents and Local Committee with power.

Cincinnati was fixed upon as the place of the next annual meeting of the Committee.

To the Book Committee of the Methodist Episcopal Church:

Dear Brethren—I wish respectfully to call your thoughtful attention to the status, relationship, and rights of our missionary episcopacy. The points of difference between a Missionary Bishop and any one of our regular Board of Bishops pertain not to the status and functions of the episcopal office, but simply to minor conditions pertaining to their respective fields of episcopal jurisdiction. By the action of the Board of Bishops, under the Discipline, the field of each Bishop for one year is defined and limited, and officially announced in the Plan of Episcopal Visitation. By the action of the General Conference, a foreign continent is assigned to their Missionary Bishop, without time limitations or any authoritative interference whatever, during good behavior, except that of subsequent action by a General Conference. Their Missionary Bishop is invested with the same Episcopal functions in Africa as those of the regular College of Bishops in their fields of episcopal jurisdiction; and as none of them have the right to go into the field of another to exercise episcopal functions without the consent of the incumbent, so no one of them has a right to exercise episcopal functions in Africa without the consent of its Bishop. As we have two methods financially of founding churches in America—first, the primary self-supporting method as exemplified in about nine-tenths of our home churches and the churches of the South India Conferences, and second, the more modern method of founding churches by the appointment of men and the appropriation of money for their support, under the auspices of our Missionary Society—so under the late amendments of the Discipline the first as well as the second of these methods has become legitimate in foreign countries under the law of the Church.

As the Episcopal supervision of our regular Board of Bishops applies alike to both these methods, and to the Church founded under them, so the Episcopal supervision of the Missionary Bishop applies in Africa alike to both these methods, and to the churches founded under them. As the home Bishops are not the *employes* of the Missionary Society, nor hence dependent on said Society for their support, so the Missionary Bishop in not an *employe* of the Missionary Society, nor hence dependent on that society for his support. The regular Bishops and the Missionary Bishop are alike the Episcopal servants of the Church, under the authority of the General Conference; hence both are alike entitled to a support directly from the Church through "the Episcopal Fund." "The laborer is worthy of his hire," to be paid by the party employing him. When the Missionary Society employs a missionary they pay him "his hire." When a self-supporting church, at home or abroad, accepts the appointment of a minister, they there by assume the responsibility of his support.

But when a Missionary Bishop, or founder of churches in foreign countries, goes forth on his own account, he must make tents, or otherwise provide for his own support; or, if sent forth under competent authority, should be supported by the body under whose authority he is sent. These facts are so simple and self evident as not to require argument to support them.

Now, my dear brethren, I write thus, not so much for my own sake as for the sake of the office of a missionary episcopacy. God is leading our Church in this direction to increase her efficiency for conquering the continents of heathenism in foreign lands; hence the propriety of introducing this subject now. "The Missionary Committee," at its recent session, tacidly conceded the facts I have stated, hence did not, by appropriations nor otherwise, establish a claim to jurisdiction over me, nor over any portion of Africa beyond, nor over the self-supporting churches God may enable me to establish in Africa. They made simply their usual appropriations to Liberia, yet have, of course, the undisputed right to found in Africa, by their own favorite method, as many missions as they may elect to found, and to exercise jurisdiction over all such, but not over any self supporting churches. My term of official service for the Church may date from the day of my departure for Africa—December 3d inst. The amount of compensation I leave to your own godly judgment of the sacrifice and service to be rendered.

The traveling expenses of our Bishops in foreign countries are paid from the missionary treasury. As in the past, so in the future, the Lord willing, I will pay my own traveling expenses in all my foreign work, and draw nothing from the missionary treasury, yet attend to their branch of my work with no less fidelity on that account.

Please give me an official report of your decision, and inform me when, and on whom, and for what what amount I may draw.

Address me by mail at St. Paul de Loanda, West Coast of Africa. I remain, dear brothers,

Your humble servant,
(Signed), WM. TAYLOR.

S. S. City of Berlin, Dec. 20, 1884.

A Deceived Woman.

Is the lady who uses cosmetics, face lotions, white lead, bismuth, powders, arsenic, etc., in the belief of enriching and beautifying the complexion. It is but temporary and ultimately destroys the skin beyond the power of nature to restore. Stop it! Stop it now and use only Dr. Harter's Iron Tonic, which imparts the vigor and loveliness of youth.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Please inquire for my son. His name is Thomas Roberts. We used to belong to Mr. Jeremiah Johnson, who lived five miles from Selma, Ala. I have been away from there 13 years. It is about that long, and it was at that place I last saw my son. If any one knows where he is they will favor a mother by writing to me at Vicksburg, Miss.

CELIA JOHNSON.

Jane Blanford, of Brazoria Co., Texas, who wishes to find her mother, writes the following inquiry: I left my mother, father, two sisters and a brother in Galveston, Texas. My father, whose name was Baraber Smith, died about three years after I left. After this my mother and the other children were taken to New Orleans and sold by Edward Settle. Their names were as follows: Fanny and Milly Settle, and brother Baraber Smith. My name was Jane Settle.

I wish to inquire for my people who lived east of Vicksburg, Miss., about the second or third year of the war. I was then six or seven years of age, and was taken from home by some Southern soldiers who brought me to Texas, and I was sold three times. When I was taken the soldier drew a gun on my step-father and made him put me up on a horse behind one of them. The last I saw of mother she was standing on the gallery crying. It is now about 22 years since I saw any of my people. My step-father's name was Benton Holmes, my mother's name Lettie Holmes, and my brother's name Dick Holmes. My name was then Truman Holmes, but is now John Holmes. We all belonged to a man called Captain Holmes. If any of my relatives or any one who knows them read this notice I would like them to write me where they are, and whether living or dead. Will the preachers please read this to their congregations and assist me in the matter? My address is John Holmes, Jefferson, Texas, care of J. P. Smith.

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Is a strong, healthful, vigorous wife with a clear, handsome complexion. These can all be acquired by using Dr. Harter's Iron Tonic.

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It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—*other Iron medicines do.*

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For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture, chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer	1 60
Lessons in Logic.—Jevons. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal church. Vol: II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Recollections.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 50
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	2 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible: Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Address to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—Christlieb	1 00

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For Bible Classes and the Adult Department.

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The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

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For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

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For the Younger Scholars.

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Picture Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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We are now prepared to furnish the following Juvenile Periodicals for 1885 at the regular subscription price:

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The Only Magazine in the World Expressly for Babies.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, FEB. 12, 1885.

Special Notice to Agents.

Pastors and agents of this paper will please notice, that the offer of the SOUTHWESTERN for 1885 to yearly subscribers at $1.50 was conditioned on the payment of the the money at this office within three months from the time the names are sent in. Unless we receive an order to discontinue, in case of a failure to pay within three months, the subscriptions will be charged to account of agents at $2 per year as heretofore.

PHILLIPS & HUNT.

Through the kindness of Rev. Allen Allensworth, we have before us the minutes of the 15th and 16th annual sessions of the General Association of Colored Baptists of Kentucky, which met respectively at Maysville, Ky., August 15 to 19, 1883, and at Franklin, Ky., August 15 to 17, 1884. They report a total membership of 45,698, total gain of 1,927.

Marion, Alabama, February 2, 1885. Dear Dr. Taylor—"I have been slow in sending you my hearty congratulations on your being elected by the late Methodist Episcopal General Conference, to the honorable and responsible editorship of the SOUTHWESTERN; but, by no means because I have been slow, have I lacked the deepest interest in your success; rather I have prayed for your success, and you are doing grandly; you are reflecting great honor on us. God bless you. Yours in faith. W. H. Nelson."

Marshall, Texas, January 27, 1885. "We are always glad to get your valuable paper, but last week we were especially delighted and surprised to see our place of business 'set up.' It was thoughtful of you to do so and it will be helpful to us. Accept our thanks.—N. D. Clifford."

This comes from President Clifford, so far apparently the only one of our college factotums who has been able to read our paper, for if read, they would doubtless see and appreciate the efforts we are making to give them such publicity among the Negroes as they can in no otherwise receive.

Temperance Days at the Exposition.

March 12 and 13 have been set apart by the managers of the Exposition for temperance meetings in Music Hall, under the auspices of the National Temperance Society, whose headquarters are 58 Reed street, New York. The meeting will be addressed by Dr. T. L. Cuyler, Geo. W. Bain, Mrs. J. E. [illegible], Rev. C. H. Mead, J. N. Stearns, Secretary of the Society and others. Meetings will also be held at night in the churches in the city (white and colored) for a week or ten days, beginning on the 11th.

A Glance at Messrs. Phillips & Hunt's Desk in our Office.

Hon. B. F. Williams, colored, member of the 19th Texas Legislature: "I still want the SOUTHWESTERN. Please find enclosed pay for 1885."

Rev. F. Walker, La.: "I will do all I can for the SOUTHWESTERN; I always have and always will, but you ought to publish my letters."

We will; God bless you, brother.

Mrs. John L. Whetstone, Mt. Auburn, Cincinnati, O.: "The paper will be a welcome visitor in our home. Enclosed please find $1 50." We know this is an act of disinterested kindness, but it is not the first one sent for this lady.

Rev. L. Y. Cox, Eastern District Delaware Conference: "Gents—I wish to renew my subscription for the SOUTHWESTERN for 1885. I am delighted with it. It is the best paper for us. The whole Delaware Conference should do all in their power to support Dr. Marshall W. Taylor." *Amen.*

The Soudan.

A crisis has been reached in the Soudan. A succession of battles has been fought, and lost by the English, with here and there a dash of victory to relieve the discomfiture of their defeat. Above all the death or capture of Gen. Gordon, with many heroic soldiers, will chafe the pride of Great Britain. We cannot see it in the light which the American press in general seems to consider the present aspect of the English invasion of another peoples' country. All was staked upon the fortunes of war, it is true, with the hope and boast that England's war-like record, superior arms, military culture and conrage would render serious resistance impossible, and greatly tend to prevent the effusion of British blood; but the seqnel shows that this calculation was erroneous. The Sudanese, led by as determined a leader as ever espoused the *Crescent* or followed the fortunes of the *Pretender* Mahomed, and by a fanaticism which amounts to desperation, have followed with a blind infatuation wherever the Madhi has led, and that leading has been thus far to victory for the false prophet, and to ignominous defeat for the English army. It cannot be claimed the English invasion of the Soudan under General Gordon meant the abolition of the slave trade so largely carried on by the Madhi and by Osman Digna, his chief lieutenant, since it was explicitly proclaimed early after Gen. Gordon's arrival in the vicinity of Khartum that the slave trade would not be abolished as an immediate result of his success in that country. If this meant less than it said and was only used as a means to victory it was unworthy of a Christian nation to use such strategy to conqner a country; and if it meant what it said then the canse of freedom loses nothing by the defeat of Gen. Gordon's army. It the effervescence of sympathy so freely flowing for English reverses in her war upon Soudan it should not be overlooked that this defeat took place in the God given country of the victors, that they were not invaders of English soil; they were fighting, not for conqnest, bnt their homes and their native land, and this is what gave them the courage that is invincible.

We hear of a campaign to avenge the death of Gen. Gordon. Was Gen. Gordon a peaceable citizen assassinated while travelling on an errand of peace and good will through the conntry of a neighboring power? or was he a bold warrior who staked his life npon a chance to win renown by conquering a country? If the latter and not the former is true, then what revenge must England have for that? The arbitration of the sword, to which without reason she has appealed, has been against her in the loss of an army and a heroic commander. The Sondanese should be accorded belligerent rights to which their warlike powers, and dogged endnrance in a contest against fearful odds entitle them. Such a course will stop the more than useless waste of blood, and cause the thunder of fire-arms to give place to the more humane arts of diplomacy.

The blood of Napoleon, who decoyed Philip Breda by a rnse to a lingering and miserable death amid the Rocks of Sonthern France, was paid back in the death of the young Prince Boneparte, who fell in Znluland, and now Arabi Pasha sees one element of the cause for which he languishes in exile trinmphant. Such is the fate of war. Meantime the period approaches when princes shall come out of Egypt, and Ethiopia shall stretchont her hand to God.

Personal.

—Charles R. Jones, Esq., a member of our church in Dallas, Texas, was in the city last week visiting the Exposition, and gave us a call.

—Rev. H. Webb, presiding elder, Texas Conference, returned home last week after seeing the Exposition and places of interest here. He will remove from Marshall to Denton shortly.

—We have received a pleasant letter from Rev. Tolbert Smith, an honored local preacher, and beloved brother in the West Texas Conference.

—While on his way home in Bnrtuson county, Texas, from Caldwell Dec. 25, Mr. Harry Ray was frozen to death. His family were members of our church.

—Rev. J. O. Hazelton and wife, of South West, Kansas, spent about ten days in the city viewing the Exposition and the city, and found also a moment to give the SOUTHWESTERN a call.

—A note from D. C. Monroe, dated London, Jan. 22, announces his safe arri val in that city, on his way to India. He expected to sail by the Hal Line from Liverpool, on the 24th. He has already made the discovery that, for him, at least sea sickniss is *not* "a mental hallucination."

—DEPARTURE OF MISSIONARIES.—D. C. Monroe, of Cazenovia, N. Y., sailed from New York, Jan. 10, for India. He goes ont to assist M. T. W. Foote, who has charge of the Memorial School for boys in Cawpore. No work in our mission requires more patient, careful attention than that of training Eurasian boys and girls, and we wish for both these young men the highest success. On Jan. 20 a party left New York for San Francisco, intending to sail from that port Feb. 3, en ronte for Korea. This company is made up of Dr. and Mrs. W. B. Scranton, Rev. and Mrs. H. G. Appenzeller and Mrs. Mary F. Scranton, the latter being sent by the W. F. M. S. They will stop in Japan until the way seems clear to go on to Korea. In a recent letter Dr. Maclay writes: "A short time since I received a letter from the Korean Minister for Foreign Affairs in which he repeated the assnrance given me at the time of my visit, to the effect that the government favored our proposal to open a school and hospital work in Saonl, and urged me to lose no time in commencing operations. Since writing that letter there has been serions tronble in Saonl, and it is feared that the minister has been assassinated. The recent riots commenced Dec. 4. U. S. Minister Foote, writing from Saonl, says: "If in coming here yon carry ont your intention, as expressed to me, of making haste slowly, I feel that the door will not be closed."

—That was a fine group for a painter sitting on the broad platform of Union Chapel, in a rather short sociable, Bishop Mallalieu, white, Rev. D. R. Williams, pastor Aberdeen charge, African Methodist Episcopal Church, and Rev. J. C. Eckles, presiding elder, of Holly Springs district Methodist Episcopal Church, white. The extremes were white and centre colored. Perfect freedom because perfect equality existed; indeed the questions of a social nature are all settled so far as legislation can settle them, and the people of their own motive are reducing the theories to actual practice. The fntnre danger is that the identity of the Negro will be destroyed in this blending with a circumstantially snperior people without circumstantial preparation for it.

—Whereas, The Rev. E. W. S. Peck, Presiding Elder of the Baltimore District of the Washington Conference of the M. E. Church, is shortly to change his present official relation to ns to enter npon some useful work that the Church shall see fit to call him to; therefore, be it

Resolved, by this, the fourth quarterly conference of Middletown circuit, held in Jefferson M. E. Church, constitnting a part of the Baltimore District, that while the earnest and enduring spirit which which has always characterized him in our intimacy, especially in his ministerial life, is thus emphatically proven, yet it is a matter of sincere regret to us who have been blessed with his ministry that the limitation of time reqnires him to leave our midst and enter upon some other work. Our official and personal relations with him have been of the most pleasant character. In the wise and energetic administration of the duties of his office he has greatly advanced the interests of the churches on this circuit. Our sympathies and prayers will follow him wherever he goes, and we earnestly hope and confidently believe his labors in the vineyard of the Lord will be crowned with abundant and glorious results.

God speed Bro. Peck on; while we shall sever onr official relation we will not sever in sympathy, love and respect. We give him np in the hands of an all-wise God.

ISAAC L. THOMAS, P. C.
JAMES F. SAMONS, Sec.

—The following resolutions by Stephen Brazilia and nineteen others of Baton Rouge, February 5, 1885, are sent to us for publication from Wesley Chapel:

Whereas, Our pastor, Rev. Fletcher T. Chinn, has received a new appointment and for the purpose of accepting the same, he is compelled to leave ns.

Whereas, We all realize that none but a selfish interest can prompt us to retain him, when a broader field and nobler opportunities are open to him. Therefore be it

Resolved, That we accept in good faith the actions of the Louisiana Annual Conference in the removal of the said Chinn, from the ties which severs our relations as pastor and people with feelings of heartfelt sadness.

Resolved, That one year of faithful services rendered by him to our church here has been greatly blessed in up-building our church, increasing its membership and creating feelings of Christian fellowship and good will among other denominations.

Resolved, That for his ministering to the temporial wants of the poor and the spiritual needs of all, for the tender solicitude and earnest sympathy, which have always brought him to the bedside of the sick and dying; for his efforts in behalf of the education of the masses, and for his exertion to ameliorate the conditions of suffering humanity at all times, and under all circumstances, the members of his parish and the people of this city owe him a debt of gratitude which they can never repay.

Resolved, That in parting our kindest wishes will ever attend him and his dear family, and that we recommened him to the church which he is to minister as one worthy their full confidence and highest esteem.

Resolved, That copies of these resolntions, be warded to Rev. F. T. Chinn, and to the SOUTHWESTERN for publication. We sign on behalf of the officiary of the Methodist Episcopal Church, at Baton Rouge, La.

WILLIAM DUPLESSIS, Sec'y.

For the SOUTHWESTERN.

Sights and Insights at New Orleans.

JAS. T. NEWMAN, M. D.

First Paper.

To those who intend favoring New Orleans with a visit to the great International and Cotton Centennial Exposition, it may be of interest to such to also spend a few hours among the land-marks and places of note in the weird wonderons Crescent City.

OUR STREETS.

As all cities have their beautiful streets so has New Orleans. Her Canal street, running from the river to Bayou St. John, a distance of quite three miles. This is one of the largest boulevards in the world, being several hundred feet wide with neutral ground all covered with a net-work of steam and horse car railroads, from which radiates lines to all points in the city, in fact it may with truth be said that New Orleans is grid-ironed with railroads.

THE CLAY MONUMENT.

At the intersection of Canlal with St. Charles streets the visitor will observe the colossal statue of the great Whig orator of Kentucky, Henry Clay. If the visitor will approach the side of the statue fronting the river he will be repaid by reading a selection from the grandest oration ever delivered by the great commoner. It was placed there by Gen. Bntler in 1863, but some iconoclast has almost obliterated the words that show how intensely anti-slavery Clay was: "If I could be instrumental in wiping this deep stain of slavery off the fair fame of our commou conntry I would not relinquish the prond satisfaction for the brightest coronet ever worn by the most snccessful conqneror."

LEE'S MONUMENT.

We will now take the St. Charles street car and ride np to Trivoli Circle. Here we will see a beantiful artificial mound, circular at its base and terminating in a cone, in the centre of which rises a magnificent marble shaft one hundred feet in height. Upon this colnmn is placed a colossal statue of Gen. R. E. Lee, the hero of the Southern Confederacy. This master-piece of art and monument of a people's high appreciation of the man, was unveiled Feb. 22, 1884, and the hour was 2 o'clock. The morning sun arose and bathed the city in its golden beams and had passed its zenith, when snddenly great, ominous black clouds covered the sky, and at the appointed honr there were thonsands of citizens on the spot, when suddenly the great sluice gates of the clouds poured blinding sheets of water on men, women and children. The fulminating batteries of the elements were unusnally disturbed, and the zig zag lightning left many marks of its displeasure. The ceremonies were cnt off, the speeches were never delivered, bnt they appeared in the papers the next day all the same.

THE STATUE OF MARGARET.

We will now proceed up St. Charles street to the corner of Calliope, walk down Calliope to Prytania. Here Camp and Prytania form an acnte angle, in the centre of which we perceive the statue of Margaret, holding in her arms an orphan and giving it a loaf of bread. Her heart was ever filled with love and charity. The Lord had given her a fortune to spend for him, and she performed the labor grandly, nobly, as becomes the Christian. She knew no race, no color no religious creed. It was enough for her to know that a human being was suffering. As that poor, helpless orphan places the loaf to its lips she looks on with joy as the voice of angels sing within the ripples of its laughter. It was her noble self-sacrifice which makes the child and loaf of bread a part of herself, each belonging to the other, and both are beautifully symbolized in the marble of the artist.

For the SOUTHWESTERN.

Needs of the Negro.

R. F. BOYD, NASHVILLE.

First Paper.

This question has been agitating the public mind since Abraham Lincoln issued that memorable proclamation of emancipation which cut the shackles from the wrists and ankles of four millions of slaves. In the discussion of this subject I am not so presumptuous as to believe, or to try to impress yon with the belief that I am better informed as to the needs of the race than others who are striving to lift our people out of the horrible pits of ignorance, shame and superstition in which slavery has left us; bnt my experience as a teacher, as a physician, as a close observer of passing events, and with an acqnaintance of the race's trials, strnggles and achievements, has been of great benefit to me in studying the needs of my people. When the Negro was first liberated many thonght that freedom from his tyrannical master, freedom from the dread of the nightly patrolers, and freedom from being hunted by the blood-thirsty Negro hounds would be all that the race needed. Some thought that he should be lifted to citizenship, given the ballot, and that laws should be passed to protect him in these rights. Those who thought on this line were active in having the constitution amended so as to confer npon the race the elective franchise, and to guarantee to us the protection of the general government; and when our friends were convinced that the constitutional amendments were not strong enough to secure us *all* the rights of American citizens, a special bill, known as the "Civil Rights Bill," was enacted. This bill, as you all know, was carried before the Snpreme Court, the highest tribunal in the nation, and there, because the judges construed it to be class legislation, it was declared unconstitutional.

The Progress of Civilization.

Delivered Before the Cotton Yard Men's Association, No. 2, New Orleans, La.,

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

First Paper.

The snbject of my address this evening will be the Progress of Civilization. Very few persons realize the many privileges of the age we live in, and of which our ancestors could anticipate but little. Without the steamboat, the locomotive, and telegraph, their food was limited, almost exclusively, to the prodncts indigenons to their own narrow localities, and their boasted luxuries were obtained from their own flocks and herds, gathered from their own gardens, fields, and vineyards, or netted in their own waters. In the early days of some now here, we made all our journeys on horseback, in wagons or dearborns, or in canal, flat, keel, or sailboats.

Many of the residences of the poor or middle class of people of this city, in every element of comfort, far surpasses the abodes of royalty of only two conturies ago. The Romanoff House, as an illustration, in the "Kitai Gorod," in Moscow, in Russia, was the birthplace of Michael, the first sovereign of the present reigning dynasty of Russia, whose father was the Boyar Theodore, patriarch of Moscow. This building stands on the slope of a small eminence, with one story on the street in front and four stories on the declivity of a paved court in the rear, and in it, anciently "grandeur found a magnificent abode." All the rooms of the Romanoff House are small and very low, and the walks are tapestried. There are reception rooms, dining and bed rooms, and a nursery room on the second, third and fourth stories; a hall, store rooms for the family provisions and kitchen on the first floor, and a wine cellar below.

In the upper rooms are yet carefully preseved the medieval family furniture, some of the under garments of the ancient Czarina, and the cradle, toys, picture books, and the shoes of the royal children, worn before the year 1613, all now in very good condition. The clumsiness of all these toys and articles, the coarseness of the materials, and the inconvenience of the cramped apartments, well illustrate the fact that a thriving mechanic in our day may live far more comfortably than did, or could, the most potent rulers two centuries ago, and that the children of a workman may now enjoy comforts and opportunities, the resources, ingenuity, and culture of the world could not furnish the offspring of royalty a few ages before.

The elder Pliny records the fact that Roman travelers in his time had first reported a cane that grew very abundantly in the Orient, from which the inhabitants extracted a bonntiful supply of saccharum, or sngar. Think of the fact that, until long after the days of Pliny, the whole civilized and Christian world could only be sweetened with honey!

Possessing facilities of intercommunication with the uttermost parts of the earth, we now enjoy advantages at home far beyond any other people. Our territory extends through twenty four degrees of latitude, even excluding Alaska, and fifty-eight degrees of longitude, in the northern temperate zone, and yields abundantly nearly every animal, vegetable, fruit, and mineral required by man, to alleviate his wants, minister to his comfort, or to contribnte to the necessities, pleasures, or luxuries of life. The people of all other climes are realizing the superior advantages of our geographical position and God is rapidly sifting the States and kingdoms of the Old World, to find seed fit to plant the New. Bringing together many of the best and ablest members of every other land, the United States gather for the whole world the noblest science, morality, and art of all the world, and will mould, and prune, and cultivate all towards perfection, for

the universal advancement of civilization.

We have bound the Orient to the Occident, and made the Orient of the Old World the Occident of the New, and we are revolutionizing the commerce of the whole world by the construction of Atlantic and Pacific railroads through the great heart of our country, and thus offering highways in the northern temperate zone to all the nations of the earth, causing all other people and powers to bow before the majesty of our national and geographical positon, and to be forced, by their necessities, to offer tribute at our doors.

In our zone, man is so constituted as to demand, for the gratification of his taste and appetite, and the relief of his necessities, meats, fruits, farinaceous grains, and the various esculent vegetables, and he here delights in the abundant variety indigenous to his own latitude, and hungers and thirsts for the exotic luxuries of all other climes. Nor do we crave the bounties of all other regions in vain; but we send forth the chained lightning to make our wants known, and we harness the iron horse and the steam neptune, to supply our table with luxuries from distant regions of earth, the isles of the sea, and the caverns of the deep. With one hand on the Orient, we call for teas, and silks, and aromatics; with the other on the Occident, we demand gold and silver and precious stones. The equatorial regions supply us with tropical fruits, [illegible] and rare dyes, and the polar latitudes clothe us in soft downs and warm furs.

The physical agents most powerfully influencing the human race are climate, soil, food, and what Buckle declares to be the General Agents of Nature, and which he defines to be the combination of those physical agencies that "produces its principal results by exciting the imagination, and suggesting those innumerable superstitions that are the greatest obstacles to advancing knowledge." Climate, soil, and food are nearly dependent on each other, for there is a close connection between the climate of a country and food ordinarily produced there, and the character of the food of a country is always influenced by its soil, the altitude, and the condition of the atmosphere, and by the physical geography.

The most important result effected by climate, soil, and food is the accumulation of wealth, and this, to some extent, has ever been necessary consequence. In the earlier ages, however, this increase was limited to the few in each community while the vast multitudes of China, India, Egypt, and Tropical America remained wretchedly poor and abject. Wealth, and the power it has ever secured in hot countries, being in the hands of a few, the masses could be forced to build such useless works as the pyramids and sphinxes.

The progress of knowledge accelerates the increase of wealth, yet, in the primitive formation of society, wealth must accumulate before there can be any true increase of knowledge. While men are constantly engaged in collecting the mere necessaries of life for their own subsistence, there can be neither leisure nor desire for knowledge. Then science cannot be created, and only an effort can be made to economize labor by the continuance of such rude implements as the most barbarous tribes invent. In such a state of society, the accumulation of wealth is first the necessary step, for without wealth there is no leisure, and without this there can be no knowledge. There must be a surplus from labor, that capital may be accumulated, and the unemployed maintained. If the production exceed the consumption of a community, the excess may increase itself and become a fund, or capital, from which those may be supported who do not create the wealth upon which they live. At this period, the existence of an intellectual class may begin; because individuals can use, or have used for them, what they have not produced, and thus devote themselves to the study of subjects, for the cultivation of which they previously had enjoyed neither time nor money.

But let us here ask, What is wealth?

Our Brother in Black

J. C. W. COXE, D. D., BROOKLYN, IOWA.

First Paper.

My theme recognizes two great facts of profound meaning: 1. The unity of the human race; 2. The diversity of the race. The latter is obvious and universally recognized; the former is usually ignored or denied. Yet both are among God's arguments and neither indifference nor denial can invalidate a fact. That "God has made of one blood all nations of men to dwell on all the face of the earth," is not merely an affirmation of scripture; the record is confirmed by all lines of human research. The testimony of language goes to confirm the Biblical account. The science of comparative religion bears similar testimony. All really weighty evidence supports the earliest witness, and traces the genealogy of all nations to one source; they are all the sons of "Adam, who was the son of God," "Am I my brother's keeper?" Certainly; if for no other and higher reason—for self-protection. "No man liveth unto himself." A community of interest binds the race as closely as a community of blood. My brother's poverty burdens my wealth; his ignorance threatens my intelligence; his limitations bar my advance toward my highest good. I serve myself when I serve another. No life is self-centered; each one best and only truly serves when, centered on God as a Father, the radius sweeps the circle of human brotherhood, with all of its possibilities and needs.

What of our brother in black? Much every way of interest to us.

1. He is an American. He is

——"native here
And to the manner born."

To call him an African is to use a misnomer. Not one in a thousand of these children of the sun ever saw the "dark continent." They were cradled in America; they were rocked by Columbia. And more; not one-half of them are of unmixed African blood. The shading runs from "softest salmon to blackest black," but the preponderance is above the line of mid-color. Miscegenation may be political heresy, but it is physiological fact.

2. He is a citizen. He has the right to vote. He has the right to pay taxes. He has the right to bear arms. He has the right to hold office. His name is recorded by the census taker. His ballot is counted in nearly every State in the Union.

General Church News.

Christmas Day in India.

On Christmas day, Mr. Parker was in Bijnour, with Bro. Hiram Cutting, and preached to a packed house of 500 people; all listened very attentively while he talked of the pre-eminence of Christ in all things. The influence of Bro. Cutting was shown by the full house. Twenty-five years ago on Christmas day, Mr. Parker preached his first little Hindustani sermon, to a few trembling people in the bazar of Bijnour. Now the place is held by a capable native pastor, one of the fruits of the twenty-five years of labor.

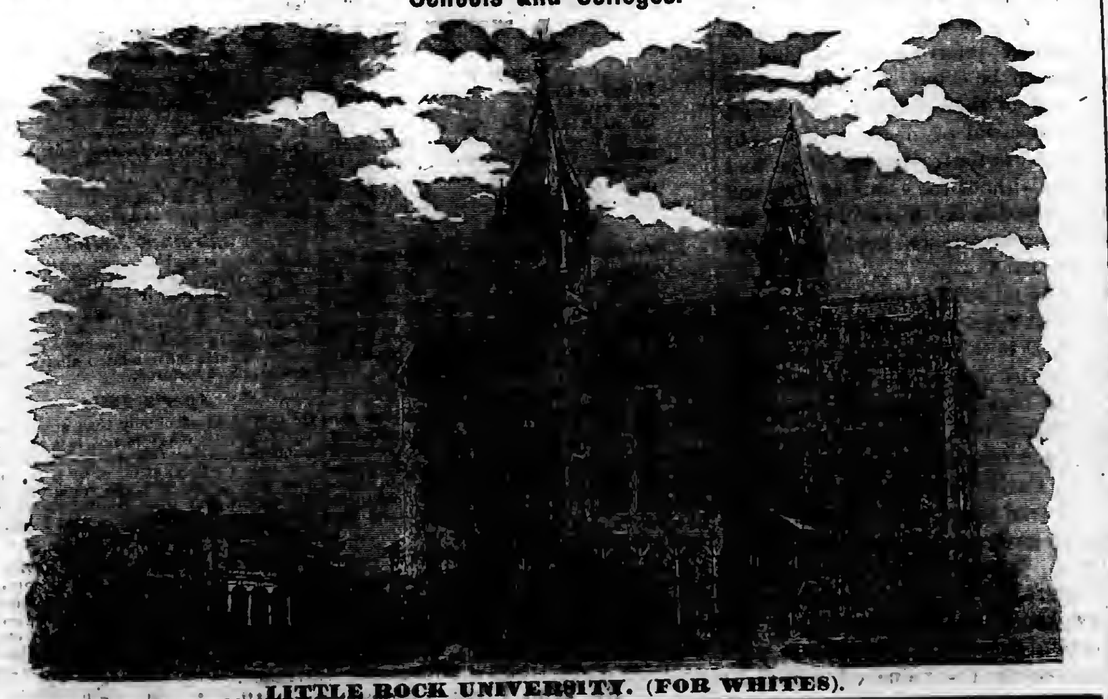
A proposal has been made in one of the London papers to convene an "International Conference" of thirty-five Christians and thirty-five Jews, selected from the ablest scholars of various countries, for the purpose of submitting the Messianic claims of Christ to an impartial and thorough investigation.

Missions among the *eabmen*, in Copenhagen are being held.

There are tokens that times of refreshing from the Lord for Sicily are near at hand.

A young Japanese Christian, imprisoned at Tokio for too free expression of his liberal sentiments, labored successfully for the conversion of a fellow prisoner.

Schools and Colleges.



LITTLE ROCK UNIVERSITY. (FOR WHITES).

University of Little Rock, Arkansas.

This institution was founded in 1882. It is located on a splendid site in the city of Little Rock, the capital of the State of Arkansas. Rev. E. L. Lewis, A. M., is president, the value of the buildings and grounds are set down at $20,000, but this is a very moderate estimate as the grounds alone ought to be nearly worth that sum, and the buildings as much more. There is neither an endowment or debt to help or hinder it. Nine teachers are employed, all white for the proper reason that their pupils are so. They had is 1882-3, 114 pupils, and the prospect is hopeful for the upbuilding of a school which shall be useful in gathering and helping a class of our people who are very needy, and whose needs demand consideration at the hands of both the Church, State, and nation.

Colored pupils do not and should not attend this school or any other of like character in the South, though they might be permitted to do so, until white children begin to attend those schools which are principally attended by colored pupils. We must not want so much as to seek any association which does not want so much as to seek us. We can be more helpful by influence than by this kind of contact in this region for the present. It is better for both races that the education and culture of their children be committed to such teachers as are in every way devoted to the best general growth of that race. This can be, and the teaching of Methodism can proceed with equal success by this, as by any method different from it.

India Bareilly Theology School

In a recent letter to Dr. Reid, Rev. E. W. Parker, writes from Bareilly: "You will very readily recall the day you spent in the theological school at the closing of the year, listening to the exercises of the graduating class, singing their best music, etc. Well, to-day we are here again and the graduating class of 1884 are holding forth eloquently. Remington Hall is full; many of the native gentlemen of the city are present, Hindus and Mohamedans, and a large number of Europeans friends. The class this year numbers twelve young men. Of these, six have a good English and vernacular education, having read the English vernacular business course of Government schools, in English schools: four men have read the business course in the Hindustani language and know less English; the other two have a fair secular education for this country, and were teachers before they came to this school. All the twelve read and write the Hindustani in the Roman characters; all read and write the Hindu; and all but one know the Veda. From this it will be seen that the present class at least had some training before they came to this school. If what Bose says be true that 'There has been a noticable increase in the talent and ability of pupils that each of these important institutions has enrolled and sent out;' then we must have commenced very well; and if 'This school is a favored haunt of intellectual dullness,' then those left out must be very remarkable specimens for a heathen community. We however think that we never graduated a better class than this, and these young men always stood well. As a rule we get the best of the Christian boys that we educate, for this school. These are exceptions of course and we are glad there are.

We want bright men in Government offices, in educational institutes and in business. We would gladly raise the standard of the entrance examination of our theological school, but the standard of education around us prevents it. Dr. Warren, in Boston, has tried for nearly twenty years to reach a proper standard, and has not yet accomplished his design by a great deal. Is it strange that we can not do just what we would here in India? God is however, wonderfully blessing this school in its results."

The University of Heidelberg declines a gift of twenty-five thousand dollars offered by an unknown benefactor on condition that women be allowed to enter the classes.

In the public schools of Sweden four hours a week are devoted to instruction in the mechanical arts.

The free schools of Texas are a credit to that growing Commonwealth.

The young women carry off nearly all the first honors in this year's art examinations at McGill University in Montreal.

The Garrett Biblical Institute proposes to erect a new chapel and library in memeory of the centenary year.

Penny dinners have proved so popular among the children of the London poor that a movement is now on foot to provide penny breakfasts. In some schools seventy per cent. of the children are unable to procure breakfasts.

Church Polity.

MR. EDITOR—Please answer through the columns of your paper the following questions:

1. Can the trustees of a Methodist Episcopal Church dispose of or sell its property, or any part of it, for instance, a piece of land on which to build a hall, the same being purchased by a society of Odd Fellows, members of the same church? 2. If so, through what process? And if they (the trustees) consent for or against, as the case might be, it also being contrary to the will of the people for whom they hold the property? 3. Can there be any further action taken satisfactorily?

Answer—1-2. The trustees of a Methodist Episcopal Church can sell property when necessary for the payment of church debts legally incurred, or for the purpose of securing other property according to the Discipline of 1884, page 207 par. 396, also par. 339 and 204, 393-5. 3. In the particular transaction referred to a statement of the case should be made to the quarterly or annual conference, or to both for full satisfaction.

The Pioneer, is the name of a monthly eight page quarto paper in the interests of the homes of America, published by John Dougall & Co. New York, 25cts a year.

Sermon Sketches.

REV. W. D. GODMAN.

Fasting—Lent.

Text—Matt. 9, 15: "But the days will come when the bridegroom shall be taken from them, and then shall they fast."

I. Did Christ authorize fasting?

1. We have from our Lord no express command to fast.

2. It is implied in self-denying and crose-bearing which are so constantly enjoined.

3. It is recognized as a duty under some circumstances by our Lord's words in Matt. 16-18, and in the text.

4. Our Lord himself fasted forty days. Matt. 4.

5. The Apostles and the Christian churches in time of the Apostles practiced fasting. Acts 13, 2-3; Acts 14, 23.

II—To what occasions is fasting proper?

1. To occasions of grief and affliction. 2 Sam. 12, 15; 2 Chron. 20, 3.

2. To times of humiliation on account of sin, and hours of discipline for the fight of faith. Luke 2, 37; Acts 10, 30; 2 Cor. 6, 5.

3. To occasions of great responsibility and moments of decision. Dan. 9, 3; Matt. 4, 1-11; Matt. 17, 21.

III—The Lenten Fast combines these reasons with others that are special: It was instituted to commemorate the absence of Christ from the circle of his Disciples during the time between his death and his resurrection. It was at first a fast of forty hours. It was afterward so extended as to comprise 40 days. It sets forth significantly (a) the sympathy of the church with our Lord in his sufferings; (b) the Christian's humiliation for the sins that caused those sufferings; (c) preparing for a right observation of the holy services of passion week; (d) penitential preparation for a renewed Christian life.

Books and Current Literature.

The numbers of *The Living Age* for the weeks ending 31 Jan. and 7 Feb. contain The Centenary of the Times, and The Savage, *Nineteenth Century*; From Siberia to Switzerland, the Story af an Escape, and the Colouial Movement in Germany, *Contemporary*; The Revolution of 1884, *Fortnightly*; Malta and its Knights and Outlying Professions, *Blackwood*; Charles Dickens at Home, *Cornhill*; Coca and Cocaine, *Lancet*; The Jews in Central Asia, *Sunday at Home*; with instalments of "A Home Divided Against Itself," "The Portrait, a Story of the Seen and the Unseen," and "A Millionaires' Cousin," and poetry. Littell & Co., Boston, are the publishers.

When a new drama has proved successful, it is customary for the audience to call the author before the curtain. They have a curiosity to see what sort of a man it is that created the play that has amused and instructed them. There is something very much like this in regard to our great newspapers; their editorial utterances are all anonymous, but there is generally a tradition of some half shadowy personage who has established the journal, given it its character, and constantly directs it; and the public like to have him come before the curtain now and then, to address them in his own person. This Murat Halstead, of the *Cincinnati Commercial Gazette*, has done in the March number of the *North American Review*, to which he contributes an article on "The Revival of Sectionalism." In the same number, Archdeacon Farrar presents his views on "Future Retribution," and Prof. N. K. Davis discusses "The Moral Aspects of Vivisection" in a way that brings together briefly nearly everything that any person of note has said on the subject. Max Muller describes the astonishing ideas of the Buddhists on the subject of Charity, and George John Romanes opens up a great subject with an article on "Mind in Men and Animals." The other articles are one by President Gilman on Titles (chiefly scholastic), one by Judge John W. Jameson on "Speculation in Politics," and one by John W. Johnson on "Railway Land-grants."

The February *Wide Awake* may be considered a special Valentine sent out to Childhood everywhere, so gay and sweet is it with dainty verse and delightful picture and fascincinating story. The Serial Stories are a strong element of interest. There are many illustrated poems, among them "The Danish Emigrants," a true incident delightfully told by Clara Doty Bates, and as delightfully illustrated by E. H. Garrett. *Wide Awake* is $3.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

The "Seed Annual," of D. M. Ferry & Co., Detroit, Michigan, comes to hand in very neat shape.

"Our Handy Lists for Shrewed Advertisers."

A very valuable annual hand-book and repository of all matters pertaining to newspaper advertising, has just been issued by Messrs. Lord & Thomas, the well known advertising agents of this city. The catalogue consists of 264 pages, and contains besides, a number of pages of thought and experience absolutely necessary for successful advertising, lists of all newspapers, English and Foreign published in the United States and Canada, arranged in convenient forms. It will be sent postpaid to any advertiser.—*Chicago Inter-Ocean*.

It costs from $200,000 to $300,000 to mend a break in an ocean cable.

The only olive grove in the United States whose fruit is used for the manufacture of oil is at Cannon Point, Ga. It contains 160 bearing trees, which were planted over 100 years ago. The grove yielded 200 gallons of oil this year.

From the Bloody Ground.

TOLLESBORO, KY.

DR. S. B. HARTMAN & CO., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county, with the exception of a drug store at Vanceburg, our county seat, and am selling a great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, has been very sick and low spirited for a long time. For several years he has tried all the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took half of the medicine. I could see a great change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being unacquainted with you, I refer you to John Shillito & Co., Aitor, Pinckard & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, P. M.

Messrs. Adamson & Shipley, of Waynesburg, Pa., write: "Please send us some "Ills of Life" immediately. We are having a big run on your medicine, PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of it. Please send the books soon."

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large sale for your PERUNA and MANALIN, we have also many calls for your book, "Ills of Life." Please send us a supply of them, German and English, and oblige."

S. Wolf & Son, Wilmot, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

A. G. Sellards, Greenup, Ky., says: "Gentlemen: I am handling your medicines, and having a good trade on them."

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Domestic Hygiene.

Sanitation and Christianity.

BY GEORGE L. CURTIS, M. D.

The prolongation of effective working power and years, "in the light of political economy, as a matter of advantage to the body politic or a profit to the commonwealth, considering the cost of producing an effective population, and its worth when produced," is of the utmost importance. A nation's wealth does not consist to any considerable extent in her broad acres or mines of gold and silver, but in her people; in the number of her healthy, vigorous population, and the effective force they represent. The brain, bone and muscle, the health, vigor and force, the morals, purity and religion a nation can show is her real and durable wealth. A nation of many dollars and vast domain, and few men to protect them is weak. A nation of men and women, happy, healthy and true, though possessed of few dollars, is strong. If by means of sanitation and Christianity the effective force of a people can be prolonged, the State gathers more from the last half of such an effective life than from the first. An artisan who at twenty years has a trade well learned enters upon an active producing life with the prospect of toiling profitably twenty-three years. During this time he is paying back to the commonwealth what has been expended to bring him to a producing period. When he has satisfied the State for the expenditure on his formative state he is in a condition to produce something to add to the great capital or stock of the nation. Should he die before that period, he dies in debt to the nation. Should he die just when he has paid for his bringing up, the world, financially, is neither better nor worse for his having lived; but if the man can have another seventeen years of active life, which will bring him sixty years, his skill, judgment and physical powers will produce as much, oftimes double, what he produced in the twenty years of producing life. In that event the nation is far richer when he dies than it could have been had he died at an earlier period. A careful study of the old Jewish people while directed by their external moral life, as well as in their moral life, by one who never errs, will reveal the life of a people under wise laws of sanitation. In a large measure these successful laws had direct reference to sanitation. When sanitary laws were strictly enforced that chosen people were a healthy people. Fire and water were recognized as the great elements of purification, and burial as a method for removing some elements of filth. All refuse and dead matter was to be destroyed without the camp. It must not be burned within the city, by the flame of anything polluted might be consumed and thus the spreading currents of air would take up evil matter and distribute it so as to contaminate and vitiate the atmosphere. By taking refuse out of the camp and burning it, much that would have been poisonous was removed.

The frequent ablutions of the body, washings of clothing and household utensils, the profuse washings of everything whereon blood had intentionally or accidentally fallen, or any dead carcass had touched, was one of God's constant reminders of his determination that everything should be pure and clean. This cleanliness was essential to good health, and when the people were the cleanest they most strictly observed the commands of God. When the dead body was buried in the earth it was not only removed out of sight, but it was put where its noxious gases would be readily absorbed and prevented from rendering the air unwholesome. The Jewish law requiring the isolation of cases of leprosy and all infectious diseases, was a wise provision which in after years fell into disuse among civilized people, to be revived in these later years by those who have given most attention to hygiene. The sanitary laws of God's ancient people, as promulgated by himself for their observance, will bear careful and even critical study. All of them, whether referring to the kind of food to be eaten, the manner and times of their frequent washings, the removal of dead carcasses by burial, or destroying all refuse and filth without the camp by fire, will be found in the direct line of the most complete and perfect laws of sanitation.

The following conclusions are believed to be unvarying principles:

1. It is the duty of all citizens to carefully observe all true sanitary laws, because of their obligations to themselves, their families, country and religion.

2. Careful observation of sanitation is of the utmost importance to good government, prosperous business, happy homes and mental culture. The world has not yet awakened to the importance of careful sanitation, nor does it yet appreciate the value of personal cleanliness to a republican government; nor does it see, as it will, that filth and mental culture are incompatible.

3. Sanitary laws clearly understood and well observed, tend directly to the advancement of a pure moral and spiritual life. The planting of a rose, the potting of a geranium, the sweeping of the room, the washing of a window, the cleaning of the yard, and the burning of refuse, tend to the cultivation of one's better nature and lifting up of the soul to the aspirations for something better and purer in this life, and an earnest inquiry for something better hereafter.

4. The neglect of sanitation tends to vice, impurity, poverty, disease, heathenism and cruelty.

5. A high type of Christianity and sanitation are so intimately connected and associated that the loss of either is the demoralization of the other, and the removal or violation of both is the destruction of society.

For The Southwestern.

Prohibition in Iowa.

BY W. C. MARTIN.

Having been a resident of Iowa nearly all the time for the last thirty-four years, I know something of the efforts made by temperance people to secure prohibition. A more persevering and faithful class of reformers can not be found on this continent, than the temperance people of Iowa; yet they have found in the opposition a determination backed by a free use of money, worthy of a better cause. In 1855 the legislature passed a prohibitory law with suitable penalties and submitted the same to the people for their ratification at the polls. The temperance people went into this cause in the true spirit of reform and came out with a handsome majority. The law came into effect and fully met the expectations of its most sanguine supporters. For a while all went well, but 1857 the legislature, by some combinations pandered to the German element in the State, and inserted in the prohibitory chapter, what was known as the "Wine and Beer Clause." This opened the floodgate and gave the demon free play. By this time the anti slavery agitation eclipsed everything else. Then followed the war, and then the reconstruction of the Southern States; so that it was not until about 1870 that the people were in a condition to give any special attention to prohibition. The temperance people made several attemps to get the "Wine and Beer Clause" repealed, but were thwarted by the politicians and political tricksters. In 1880 the legislature formulated a prohibitory amendment to the constitution, which by the legislature of 1883 was submitted to the people.

Again the earnest temperance workers entered into the canvas and every neighborhood was aroused. The opposition were awake and made a strong effort to defeat the measure by threats, pleas, ridicule and a most liberal use of money, yet on the 27th day of June, 1882, the amendment carried by nearly thirty thousand majority. The temperance people were hopeful, even jubilant. The opposition were bitter and determined and soon trumped up a case to try the constitutionality of the adoption of the amendment, and lo! the courts swayed by the saloon power set aside the temperance work of all these years. In this contest it became apparent that the saloon interests had the sympathy of many of the wealthiest and influential citizens in the State. Humiliated and chagrined, but not disheartened, the noble band of temperance workers again rallied. This time they went into the Republican convention, and succeeded in getting a prohibitory plank in the platform, which resulted in the legislature of 1884 enacting a prohibitory law similar in many respects to that of 1855. The law came into effect on the fourth day of July last. At first it seemed to be of marvelous potency. Thousands of saloons were closed. In nearly all the rural districts, and in some of the larger cities, great respect was paid to it. None but those who were on the ground can realize the magic change. Peace and sobriety reigned where riot and drunkenness had abounded. The presidential campaign came on and the whole State was stirred with political excitement. It soon became evident that somebody was engaged in the illegal traffic. In some places efforts have been made to ferret out the offenders, but in a large majority of cases they have failed. Since the election, the law has become powerless in most places. The town council in this place, (Atlantic), has licensed ten saloons to sell pop; each paying forty dollars per month. This statement suggests that "There is something rotten in Denmark." It is currently reported on the streets that there is a tacit understanding between the saloon keepers, and the town council, that the saloonists are to sell anything they choose. Many other towns are doing the same, and doubtless still more will follow. At the next session of the legislatnre strong and persistent efforts will be made to repeal the law. Many are making the result of the late election, a pretext for withdrawing their moral support from the law. Every true temperance man, who is a prohibitionist from principle, who has a conscience in the work, will stand in his place and be ready to answer at roll call. Having been in this conflict through the space of a generation, I have learned that the enemy is wily, wicked and wise, brave and in the use of money liberal; that his forces are not wholly made up of the slums of society, but many well informed, well to do people are in full sympathy with him; that he must be met in the open field before the people, in the halls of legislation, in the courts and last, but not least, in society. Nowhere does this giant of rum power appear more confidently than in the circles of gay and fashionable society, ever ready to scoff at temperance work and stigmatize the self-sacrifice of good people as fanatical and narrow.

Thousands are led to believe that it is a test of manhood to walk amid temptation unhurt, that they may "touch, taste and even handle the unclean thing;" and then show their wonderful willpower by walking away unsullied by the contact. Again: I have learned that political parties cannot be depended upon to inaugurate and carry forward reforms, when opposed by great moneyed corporations. Politicians are all wags willing to cater to even the very worst elements of society, when by so doing party strength may be augmented. Again: I have learned that defeat in a righteous cause is better than victory on the side of wrong. I am more than ever settled in the conviction, that prohibition is right and practicable that it is not a vain speculation or the wild frenzy of fanaticism. It is the only true solution of the great problem of drunkenness. Teaching and preaching are all right and proper and must not be omitted, but legal prohibition is the only sure means of subjugating the demon drink. That temperance people have made mistakes, and in some instances, weakened their cause we frankly admit, but the principle of prohibition remains the same. Our mistake in Iowa has been in suffering the politicians to lead us away into less important fields of thought and work. With the start we now have bold, solid, united effort will ensure success, but a little wavering along the line, a little inactivity, just at this time will set us back a generation or more in this noble cause.

Health Wealth and Happiness.

Are more intimately connected with a sound stomach and good condition of the blood than most people suppose. Thin blood means weakness, languor and misery. A dyspeptic stomach means all the horrors you can think of. Brown's Iron Bitters means enriched blood, good digestion, healthy appetite, sweet sleep and vigorous strength. Mrs. Henry Hallam, South 17th street, St. Louis, says, "Brown's Iron Bitters relieved me of dyspepsia, purified my blood, and gave me an appetite." Thousands of others testify in the same way.

INDIGESTION AND CONSTIPATION

ARE CURED BY

AYER'S PILLS.

Dyspepsia

Is one of the most dangerous of the diseases caused by these complaints. Affecting as it does the centre of life—the stomach—it quickly deranges and imperils the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure

For the various forms of dyspeptic diseases, is in a medicine that will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthful condition. Any other treatment is useless as an effort would be to make a watch keep time by simply gilding its case, when it had a broken main-spring.

Ayer's Pills

Are the best medicine to accomplish the necessary work of cleansing, stimulating and restoring. They are more thorough in their purgative effect than any others, yet are not violent in their action, exercise a powerful influence for good upon the other vital organs as well as the bowels, and effectually

Banish Disease.

For Biliousness, Jaundice, and other evil consequences of hepatic disorders, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

Kidney Diseases

Also spring from disorders of the digestive functions, and are not only exceedingly painful in themselves, but have symptoms, such as **Dropsy and Rheumatism**, which are of the gravest character. The work of the kidneys is the purifying of the blood. When, through disease, they cease to do this,

Prompt Relief

Must be accorded to avert most serious consequences. Medicines that lull their pain by dulling their sensibility, or that stimulate them to unnatural activity, do infinitely more harm than good. To restore them to health, the kidneys must be cleansed, their inflammation allayed, and their strength restored.

Ayer's Pills

Do this more effectually than any other. Their diuretic effect is not less marked and beneficial than their purgative power. Not only do they, at once, by a moving dose, free the clogged, and rouse the torpid organs, but their continuous effect, when taken in small doses, is to regulate the machinery of life, and

Restore Health and Vigor.

For all the several varieties of **Piles**, and for the many **Cutaneous Disorders** produced by Blood Impurities thrown into the circulation during attacks of constipation, no cure is so quick and easy as AYER'S PILLS, which free the bowels and aid nature.

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Chesapeake & Ohio R. R.

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—TO—

BALTIMORE,
PHILADELPHIA,
and NEW YORK.

THE ONLY LINE WITH

Pullman Sleeping Cars

—FROM—

Louisville, Cincinnati and Lexington

—TO—

WASHINGTON

WITHOUT CHANGE.

Schedule in effect October 12, 1884.

EASTWARD.	No. 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 50 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	6 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3 Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	8 30 p m	
Leave Richmond	6 25 p m	9 25 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos 2 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 runs daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 9 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 3 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates, Tickets, Baggage Checks apply to any office of C. & O. R'y. or Depot or Ticket Office of connecting lines.

C. W. SMITH Gen'l Manager.
J. W. FULLER, Gen'l Pass. Agt

Ohio & Mississippi R. R

—The Direct and Fast Line to—

Cincinnati,
Louisville,
Washington,
Baltimore,
New York and the East,

In Connection with the

"Great Jackson Route,"

Makes the following

FAST TIME:

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Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:53 p m
Grenada	4:50 a m
Coffeeville	5:35 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:55 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

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The old reliable route to all Eastern cities. Through without change to Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla., Lynchburg and Washington, D. C., in Pullman cars. Entire trains through from New Orleans to Louisville.

	Leaves.	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

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4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

3 PASSENGER TRIANS each way per day, between Cincinnati, Indianapolis, Lafayette and Chicago.

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Entire train run through without change between Cincinnati, Indianapolis, Lafayette and Chicago. Pullman sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

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LEAVE.	ARRIVE.
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Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the South and West is brought into close relation. Saving a day and a half in the many hours travel between the two sections. It is in fact now the only possible route from the South to all points in Kansas, Missouri, Colorado and all Western States. A through sleeping car from Memphis daily, running through to Kansas City without change, and one, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City for points in the Pacific coast and the Northwest. Time and money is saved by this route. Low rates will be made. Special low rates are made for the transportation of horses and cattle. Kansas City is first class compared with other cities. Send for map, it must please you. Tickets and baggage checked through to Kansas City. Send for Emigrants Guide, and first page pamphlet giving full information in regard to Kansas and Missouri—mailed free.

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CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.

Sixty Addresses by American Educators.

Edited by REV. J. C. HARTZELL, D. D.

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The sixty addresses are arranged topically, as follows:

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Sent postpaid on receipt of price.

Phillips & Hunt.
32 Natchez St. New Orleans, La.

For the Southwestern.

MOTHER'S WORK.

PROF. M. C. CONWAY.

Mother I hear you pray at night,
O Lord, Thy will be done.
To guide your children in the right,
And to His glory come.

Mother teach me the name of Him
And show me the path you mean,
To let my heart in love to grow
That I no faults would screen.

I know He is good, and kind and true,
I know His love is great,
I know His blood flowed free for man
To be His heavenly mate.

So teach my heart in life to live
That when this time is o'er,
And when this mortal frame is still
I'll sorrow then no more.

He says His yoke is easy [illegible]
Experience has taught me so,
I'm often called a simpleton
But I never weary grow.

Satan's darts fly thick and fast,
God's shield is round me placed,
My hope is fixed on him in life,
His banner I'll not disgrace.

This fact is very often observed
By Satan's army [illegible]
By faith I [illegible]
And will forever [illegible]

[illegible] will shout and sing,
And on to glory run.

General News Items.

The amount to be raised by taxation for New York city expenses for 1885 is $31,851,905.

Senator Palmer has introduced a bill in the Senate for the establishment of a bureau of public health.

The old "liberty bell" of Independence Hall, Philadelphia, has been sent to the New Orleans Exposition.

The increase of savings bank deposits was $2,516,000 in Connecticut and $11,200,230 in Massachusetts last year.

It is estimated that 100,000 evergreen trees were shipped to New York and Boston this year from Maine.

The German Reichstag has, after a protracted debate, adopted by a large majority a vote of $37,500 to be used in exploring Central Africa.

Electricity is becoming quite a motive power in [illegible]. The Pemberton Mills in Lawrence now run a [illegible] by this means.

[illegible] and Italy are said to have entered into an agreement by which they promise to support the latter's dialogue to annex Tripoli, in return for Italy's support of England's policy in Egypt.

The Russian [illegible] are in danger of [illegible]. Every [illegible] people to a district larger than the whole of France. It once had a population of about 50,000, but in 1880 the total had fallen to [illegible].

An avalanche occurred at Metrailles, in the French Alps, [illegible] in which a number of [illegible] were worshiping. All [illegible] but one, and twenty men working in a marble quarry near by.



THE PILLOW-INHALER!



TRADE MARK.
[The above Picture shows a person using the Pillow-Inhaler.]

ALL-NIGHT INHALATION.

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down the stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Let after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed mucous coating of the diseased air-cells from the nostrils to the bottom of the lungs, and, hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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M. E. Church Directory.

Southwestern Christian Advocate. Office 33 Camp street.

[illegible] CHURCH—Rev. John L. Quaile, pastor. Sunday services—Prayer meeting at 10.30 a. m.; Sunday-school at 3 p. m. Prayer meeting Wednesday evening at [illegible].

[illegible] GERMAN M. E. CHURCH—Corner [illegible] and Franklin streets. Rev. J. [illegible]. Preaching at 10.30 a. m. and Sunday-school at 3 p. m. Prayer meeting Wednesday evening at [illegible].

[illegible] CHURCH—Rev. [illegible] pastor. Preaching at 10.30 a. m. and 7 p. m. Sunday-school at 3 p. m. Prayer meeting Tuesday evening at [illegible].

[illegible] CHURCH—Corner [illegible] Street, Algiers. Sunday services: Preaching at 11 and 7 o'clock at night. Prayer meeting at 9 in the morning. Class meeting Wednesday at 7 p. m. Sunday-school at 1:30. M. C. Barrow, pastor.

[illegible] CHAPEL, M. E. CHURCH—Services [illegible] Sundays, preaching 11 a. m., 3 p. m. and 7½ p. m. [illegible] o'clock. Class meeting Tuesday evening. Prayer meeting Thursday evening. Love feasts [illegible] Friday nights. Stephen Duncan, Pastor, 62 Robinson street.

[illegible] CHAPEL—Liberty street, between [illegible] and Rampart. Sunday Services: [illegible] Sunday's 11 a. m; prayer meeting, preaching 11 a. m; 3 and 7.30 p. m; General Class and Love Feast monthly; preaching Thursday eve, 7.30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7½ p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class-Test Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 9 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—Jefferson street, corner o Prieu, two blocks above the last station. Rev M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion 4th. Preaching Thursday evening.

New Orleans University. A. F. Hoyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. [illegible]. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday night.

MOUNT ZION M. E. CHURCH—James W. Hud[illegible], pastor. Regular services 11 a m, 3 and 7 pm; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 3.45 p. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class, at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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Diameter.	Weight.	Bell & Mounting.	Price
26 inches	175 lbs	325 lbs	$45 00
28 "	225 lbs	375 lbs	55 00
30 "	350 lbs	550 lbs	80 00
35 "	550 lbs	800 lbs	120 00
40 "	750 lbs	1050 lbs	150 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1340 lbs	1800 lbs	250 00
54 "	1750 lbs	2300 lbs	400 00

SCHOOL BELLS.

18 inches	100 lbs	$15 00
20 inches	130 lbs	18 00
24 inches	190 lbs	25 00

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The bells are too well known to need any recommendation from us.

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Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, etc., etc. Price-list and circulars sent free. Address

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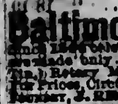
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[illegible] July 4 1885

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Southern Cultivator	2 75
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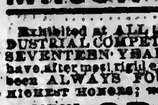
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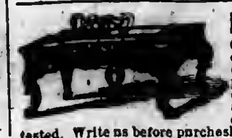


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LIVER AND KIDNEY CURE

In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as [illegible] *Feverish Irritation of the Kidneys, Inflammation of the Bladder, Female Weakness, Bright's Disease, Maldeclared, Impotency, Debility, Jaundice,* or any derangement of the

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THERE IS NO MISTAKE ABOUT IT!

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Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

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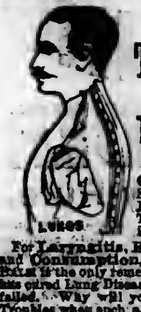
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THROAT AND LUNG DISEASES.

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? You Cannot Speak as the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. Don't Delay.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every druggist in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

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Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of DR. J. H. M'LEAN'S CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles $1 00

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WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

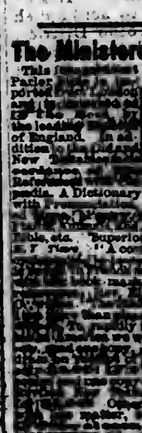
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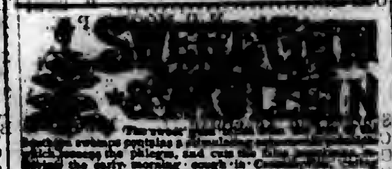
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Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every druggist in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

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Large Bottles, which contain six times as much as the 25-cent size Bottles $1 00

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jan22-26t-eow

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[illegible] to last 20 [illegible] by mail post-paid. Which will convince the most incredulous that Dr. Blodgett positively and permanently cures at small expense, by a simple treatment, the worst cases of Catarrh, though the cases of the past have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Coughs, Bronchitis and Incipient Consumption. No Snuffs, Washes, Inhalers or sprayers used. Over 1000 cases cured. The best [illegible] ever discovered for this dangerous disease. Address Dr. C. N. BLOCKINGTON, [illegible] 96 Fourth Avenue, Louisville, Ky.

oct2-1yr

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jan1-8t

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Established 1855, by F. K. PHŒNIX. Incorporated 1882. We offer for the *Spring Trade* a very large & fine stock of every description of Fruit & Ornamental TREES. Catalogue for SPRING of 1885 now ready and mailed on application. 600 ACRES. 13 GREENHOUSES.

feb12-4t

FITS A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE "Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success as simply beyond astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

je 6-13

THE SOUTHERN WORLD A 16 page Illustrated Journal. Sample copy sent free. Agents Wanted. ATLANTA, Georgia.

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Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 60. LESSON IX. March 1. Paul sent to Felix. Acts xxiii, 12-24. Golden Text, 1 Peter 4, 16.

HOME READINGS.

M.—Paul sent to Felix. Acts 23, 12-24.
Tu.—Paul's return. Acts 23, 25-35.
W.—Absalom's conspiracy. 2 Sam. 15, 7-18.
Th.—Counsel against Christ. John 11, 47-57.
F.—A friend in need. 1 Sam. 21, 1-10.
Sat.—Rejoicing in tribulation. 1 Peter 4, 12-19.
Sun.—Glorying in tribulation. Rom. 5, 1-11.

QUESTIONS FOR HOME STUDY.

1. *A cruel conspiracy, v.* 12-22.
What did certain of the Jews do?
What was the purpose of this conspiracy?
Of how many did the company consist?
To whom did they reveal their intention?
How did they propose to secure Paul?
Who discovered the plot?
To whom did he reveal it?
What course was taken by Paul?
To whom did the centurion take Paul's nephew?
What charge did the chief captain give?
2. *A night journey, v.* 23-24.
What course did the chief captain adopt?
Why did he send so many soldiers?
To what place and to what ruler were they to take Paul?
When did they start on the journey?

[illegible] Religious Biography.—God's unchanging purpose.—God's unchanging instruments.

The removal of Prof. Sanborn of N. H., [illegible] pronounced incurable by a number of physicians, from Las Vegas, N. M. to his home, was effected by administering Dr. Harter's Iron Tonic, which has restored him to his former good health.

[illegible] Alamo, [illegible] Rev. John Hall officiating.

At Smithville, Texas, Jan. 31, 1885, Rev. George W. Norris to Miss E. L. Matheson, Rev. A. W. Parker officiating; all of the Methodist Episcopal Church.

Rev. H. C. Kellum to Miss U. S. Smith, at the bride's residence, Dec. 30, 1884, Rev. Geo. W. Norris, officiating.

Jan. 8, 1885, at the residence of the bride's parents, near Apple Springs, Texas, Prof. J. C. Carter to Miss Sarah A. Randolph, Y. W. Randolph officiating. The professor is a local preacher of our church; the bride is a member of the Colored Methodist Episcopal Church. Both are faithful students and workers of Wiley University at Marshall, Texas.

There were all the evidences of a coming storm; the very air vibrated with the odor of danger! but when the kind father took from his pocket a bottle of Dr. Bull's Cough Syrup then came a calm; for the baby had the croup and should not get well.

Obituary.

Sister Rosanna McGraw departed this life Feb. 9, 1885, at Braden's Station, Texas. She was 41 years of age.

Sister Laura Steward, of Burleson county, Texas, died Dec. 23, 1884, in full triumph of faith. A husband and five children and many friends mourn her loss.

Bro. James Price died at Franklin, La., Feb. 1, 1885. He was a life-long member of the Methodist Episcopal Church. He was 55 years of age, a native of North Carolina, where two of his brothers, namely: Phillip Jackson and John Harris, died. Leakville papers are requested to reprint this.

W. S. POSEY.

Pattersonville, La.

Charity Ann Venable, wife of J. M. Venable, departed this life in Centreville, Appancoose county, Iowa, July 6, 1884. She was formerly a member of the St. Paul Methodist Episcopal Church in Galveston, Texas.

What it Does.

Almost every lady habitually uses some kind of hair dressing. It is a toilet necessity. Park's Hair Balsam is the best, because: it gives gloss and softness; arrests falling out does not soil the most delicate fabric; is deliciously perfumed; cools the head; eradicates dandruff, and promotes a luxuriant growth.

Conference Notices.

LaTeche District—Louisiana Conference.

First Round.

		Bishop's Quar. Apportionm'ts
Glencoe	Mar. 6-8	$1 25
Jeannerette	" 8-10	1 25
Hubertville	" 19	65
St. Martinsville	" 21-12	1 00
Lafayette	" 23	25
Waxia	" 26	75
Washington	" 28-29	1 35
Opelousas	" 29	1 00
Ville Platte	" 31	25
Alexandria	Apr. 3-15	1 50
Pineville ct	" 5-6	75
Cheneyville	" 11-12	75
Booneville	" 12-13	1 25
Stewart Chapel ct	" 16-17	25
Bola	" 18-19	1 00
Cotton Port	" 20	25
Birdlong Point ct	" 21	25
Bunkie	" 22	25

The above apportionments are made in accordance with the instructions of the Louisiana Conference at its recent session. Brethren will please collect the amounts set opposite their appointments and be prepared to pay the same over at quarterly meeting, so as to enable us to forward the same to the treasurer of the Episcopal Fund at New York. Now is the time to secure subscribers for the SOUTHWESTERN, and to push forward every interest of the Church. Let every one start out for a revival in every charge. Plan and put in operation valiant efforts for our Centennial Jubilee fund for the Gilbert Haven School of Theology, and for all the the local and connectional benevolent enterprises of the Church, and let no one wait till the end of the year to be again hindered by rainy season or other unavoidable hindrance. Let us put forth our best efforts to accomplish more this year on the LaTeche District, in adding converts, in building churches and parsonages, in paying debts on the same, in collecting for our benevolencies, and in sending subscribers for the SOUTHWESTERN than in any previous year.

Yours fraternally,

A. P. ALBERT, P. E.

[illegible] Charles St., New Orleans, La.

[illegible] District—Texas Conf.

Second Round.

[illegible]	Mar.	14-15
[illegible]	"	20-22
[illegible]	"	22-23
[illegible]	"	28-29
[illegible]	"	29-30
[illegible]	Apr.	3-4
[illegible]	"	5-6
[illegible]	"	11-12
[illegible]	"	18-19
[illegible]	"	25-26
[illegible]	May	2-3
[illegible]	"	9-10
Pittsville	"	16-17
[illegible]	"	23-24

[illegible] P. E.

[illegible]

Sturges and Ackerman	Mar.	1-2
Crawford	"	3-4
Columbus ct	"	5-6
Columbus	"	8-9
Caledonia	"	12
West Point	"	14-15
Athens	"	17
Aberdeen ct	"	18
West Point ct	"	19
Aberdeen	"	21-22
Aberdeen mission	"	21-22
Beaus Vista	"	26
Okolona	"	28-29
Okolona ct	"	28-29
Union Grove	Apr.	1-2
Tupelo	"	4-5
Pontotoc	"	8-9
Booneville	"	10
Corinth	"	11-12
Corinth ct	"	13
New Albany	"	16
Ripley	"	18-19
Starkville	May	2-3
Starkville ct	"	2-3
Webster	"	5
Tampico	"	7
Smithville	"	9-10
Houston	"	12—

D. A. WILLIAMS, P. E.

Dadeville District—Central Alabama Conference.

Second Round.

Pleasant Hill, at Locust Bluff	Mar.	14-15
Dadeville	"	21-22
Tallassee & Bethel, at Tallassee	"	28-29
New Style, at Cedar Grove	Apr.	4-5
Pine Grove, at Pleasant Hill	"	11-12
Roanoke, at Rocky Mount	"	18-19
Fredonia, at Mt. Pleasant	"	25-26
Blufton	May	2-3
Sardis	"	9-10
Lafayette	"	16-17
Alexander City	"	23-24
Soapstone	"	30-31

The district steward's meeting for this district will be held at Dadeville, March 21st. The district steward from each pastor's charge is requested to attend.

O. R. FRANKLIN, P. E.

Church Extension—Texas Conference.

To the Preachers and Presiding Elders of the Texas Annual Conference.—The Conference Board of Church Extension for the Texas Conference passed the following resolutions at their last meeting, and directed the secretary to forward a copy to Rev. A. J. Kynett, D. D., the Secretary, at Philadelphia, requesting him to return a statement of our standing that we might see how much we have to recommend for us this year. We have determined to abide by the resolution and if the pastors will not raise their assessments we will not recommend aid:

Whereas, The Conference collections fall far short of the small amount asked of this conference, we confess, with shame, our failure, and feel a deep sense of humility; therefore,

Resolved, That we will not recommend aid to these points that fail to collect their full assessment, and we will do all in our power to bring this work up to a good standard.

Resolved, That we ask no favors of the present Board beyond our rightful dues under the law of the Society, until we have fully met our obligations, and we ask the Secretary to furnish us a statement of our account so we may know just how to act; promising hereafter to keep our own accounts.

According to the direction of this Board I have acted, and received a statement from the Corresponding Secretary of our standing to date, showing applications already recommended from this Board since conference, and probably a short while before, when complied with, will overdraw the amount authorized by the General Committee by $301.53. The collections of 1884 have not yet come to his office, nor does he know where they are. So, brethren, from facts and figures we have before us, we cannot recommend much more this year unless we do it under the head of special cases.

REV. H. WEBB, P. E., Pres't.
F. PARKER, Secretary.

Marshall, Harrison Co., Tex.

Greenwood District—Mississippi Conference.

First Round.

Vaiden	Mar.	1-2
Lodi	"	4
Winona	"	5
Durant	"	7-8
Lexington	"	10
Goodman	"	12
Pickens	"	14-15
Carthage	"	15
Kosciusko	"	21-21
Louisville	"	25
French Camp	"	28-29
Benton	"	28-29
Yazoo City and Yazoo City ct	Apr.	4-5
Green Hill	"	11-12
Roseneath	"	18-19
Roebuck	"	25-26
Greenwood	"	2-3

H. R. HEVELS, P. E.

Holly Springs District—Mississippi Conference.

First Quarter.

Byhalia and Chulahoma	Feb. 28, Mar.	1
Ellett ct	"	7-8
Grenada ct	"	7-8
Grenada	"	14-15
Oxford ct	"	21-22
Elijah ct	"	21-22
Abbeville ct	"	28-29
Oxford	"	28-29
Hernando ct	Apr.	4-5
Batesville ct	"	4-5
Connorsville ct	"	11-12
Holly Springs ct	"	18-19
Holly Springs	"	18-19
Bankston ct	"	25-26
Greensboro ct	May	2-3
Bellefontaine ct	"	2-3
Wallthall ct	"	9-10
Cumberland ct	"	9-10

J. C. ECKLES, P. E.

New Orleans District—Louisiana Conference.

First Quarter.

Ames Chapel	Feb.	15
Simpson Chapel	"	18-15
Sixth Street	"	17-22
Clinton Street	"	20-22
Thomson's Chapel	"	26
Union Chapel	Mar.	1
Algiers	"	1
Pleasant Plains	"	3-8
Whites Church	"	5
Wesley Chapel	"	6-8
Gretna	"	12
First Street	"	10-15
Mt. Zion	"	13-15
Barracks	"	19
Camp Parapet	"	22
Haven's Chapel	"	17-22
LaHarpe	"	18-22
Mandeville	"	26
Pearl River	"	28-29
Shady Grove	Apr.	2-5
Franklinton Cironit	"	10-12
Springfield	"	17-19
Lower Coast	"	25-26
Baldwin	May	2-3

L. P. CUSHMAN, P. E.

New Orleans District.

Apportionments for the Episcopal Fund.

At the last session of the Louisiana Annual Conference it was voted the apportionments to this conference for the support of the Bishops be apportioned by the presiding elders to the several districts, and by each presiding elder to the several charges of the district. The following are the apportionments for each charge of the New Orleans District:

Wesley Chapel	6 00
Union Chapel	6 00
First Street	6 00
Simpson Chapel	5 00
Ames Chapel	5 00
Mt. Zion	4 00
Clinton Street	4 00
Haven's Chapel	4 00
Camp Parapet	4 00
LaHarpe	3 00
Algiers	3 00
Thomson's Chapel	2 00
Pleasant Plains	2 00
Pearl River	2 00
Baldwin Mission	2 00
Shady Grove	1 00
Springfield cironit	1 00
Mandeville	1 00
Gretna	50
Whites Church	50
Franklinton cironit	50

In view of the deficiency in raising our apportionments last year for the support of the Bishops, it is requested that each pastor have the apportionment for charge collected at the first quarterly conference of this year, so that the amount for the district can be forwarded without delay to New York.

L. P. CUSHMAN, P. E.

Navasota District—Texas Conference.

The Navasota District Conference of the Texas Annual Conference will convene at Pleasant Grove, on the Brenham circuit, March 12th and close on the 15th at 10:30 p. m. All the pastors and district stewards are expected to be on hand and all the other brethren that can. Bring your reports all ready to hand in.

W. B. PULLAM,
P. E. Navasota District.

Millican, Feb. 10, 1885.

Notice.

The brethren of the fourth year's class will please meet the Committee in Mount Olive Church, Van Buren, Ark., Feb. 18. Please come with all your studies.

A. J. PHILLIPS,
W. R. R. DUNCAN,
Committee.

Fayetteville, Ark., Feb. 2, 1885.

Navasota District—Texas Conference.

Programme of the Navasota District of the Texas Conference, religious and literary exercises:

Aaron Alexander—subject: Origin of the Methodist Episcopal Church.
R. J. Campbell—A sketch of Bishop Simpson's life.
Mark Muldrew—What duty does a Christian owe to himself?
Mason Reddick—What is meant by "saving faith?"
W. H. Jackson—Which of our fore-parents broke the Law?
J. K. Loggins—For what cause was Job afflicted, and who by?
Linus Felder—What was the first blood shed on account of sin?
Silas Bolden—Why ought we to have Sunday-school?
A. Thomas—What is "perfect love?"
J. A. Tillory—What strength is the W. H. M. S. work to the Church?
J. L. Smith—Our schools in Texas, and what can we do for them?
W. Hamilton—The propriety of appointing women as class leaders.
E. Jefferson—Why do we baptize children in the Church?
F. D. Bookman—Where was the first Methodist sermon preached in America?
T. Cole—Is it right for a woman to pray in public without her head uncovered?
J. E. Shackelford—The SOUTHWESTERN and its relation to our Church in the South.

To preach the introductory sermon—Rev. W. W. Brown. Alternate, Rev. F. Gilmore; at 8 o'clock p. m., first night.

To preach the missionary sermon—Rev. L. H. Horne, assisted by Rev. J. H. Holland, at 8 o'clock p. m., third night.

Local preachers and exhorters can choose their essays from the above programme and bring them up in writing, and also preachers in charge.

J. E. SHACKELFORD,
E. JEFFERSON,
JOHN A. TILLORY,
Committee.

"Truth has a quiet breast," says Avon's bard, but when the breast is racked with a cough it can not be quiet. Try a bottle of Dr. Bull's Cough Syrup. The cough it will stay, the soreness allay, and you'll bless Dr. Bull for many a day.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Feb. 21, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9@—; Middling 10¼@—; Good Middling, 10¼@—; Middling fair, 10 1-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5¾; White clarified, 5¼@5¾; Common 4¼@4¾.

MOLASSES, in bbls, ℔ gallon—Common, 24@26; fair, 26@27; choice, 44@—.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4.

GROCERIES.

BUTTER, ℔ lb—Western, 20@21.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10½.

CHEESE, ℔ lb—Western factory 5½.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl—Fancy, 4.50; Choice, [illegible]

LARD, ℔ lb—Choice, 7½.

HAY, ℔ bale—Coarse, 70c; Fine, 90c.

ESCULENTS—Irish potatoes, ℔ bbl, $1.50@1.75; sweet potatoes, ℔ bbl, [illegible]; onions, ℔ bbl, $3.25@3.50; apples, ℔ bbl, $3.25@4.00; cabbages, $2.00@— per crate; sour krout, $4.00@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl 12@—; linseed, raw, 62@63; boiled, 63@65; cotton seed 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.75.

BACON, ℔ lb—Breakfast, 11; shoulders, 6½; sides, short rib, 7½; sides, long clear, 7½; hams, sugar-cured, 11c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6½; clear sides, 6½; shoulders, 5½@5¾.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $2.25@3.00; ducks, $2.00@2.50; geese $4.@5; turkeys $9.00@12.00.

Western Eggs 24@25c per dozen.

Louisiana Eggs 24@25c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.50@6.00 ℔ dozen; young do. $2.00@4.50; ducks $3.50@4.00—; geese $4.50@5.50; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 65; mixed, 65.

OATS, ℔ bushel—Western, 36.

BRAN, ℔ 100 lbs—Choice, 75@77½.

Health is better than wealth but wealth will bring health to all sufferers from diseases of the kidneys, liver and urinary organs, if it is expended in judicious amounts for the old reliable HUNT'S [Kidney and Liver] REMEDY. Dropsy, Rheumatism and Bright's Disease are immediately relieved by its use.

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	per bushel
Red Clover seed	$6 25
Sapling Clover seed	6 50
Red Top or Herds Grass	70
Timothy seed	2 00
Orchard Grass seed	1 75
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 00
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Meadow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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jan29-4t

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

What dread remorse the wretched soul must know,
Who, fastened to the wood thy quivering flesh;
But heavier still must be the culprit's woe,
Who doth, with scorpion-whip of satire lash,
And Crucify the Son of God afresh.
With pointed pen of steel and adder tongue
Inflicting on thy bosom gash on gash;
Better a millstone round his neck were hung,
And he, from lowering cliff, were into ocean flung.

We acknowledge the receipt of a fine package of garden seeds from Jasper Vick, Rochester N. Y. We expect to test their quality; when they have grown to vegetables, will be able to report further.

The March Century will contain an article on the Soudan, written by Gen. R. E. Colston, formerly of the Confederate army, and later on the general staff of the Egyptian army. In the latter service he commanded two expeditions of explorations in the Soudan, traveling on all the principal caravan routes, and spending two years in the towns and among the tribes which are frequently mentioned in connection with El Mahdi's rebellion. The article will be illustrated with more than twenty pictures.

A well written letter, which we should be glad to print only it has no name signed to it, has reached us. It is a mild reply to the letter of Rev. Dorsey in the New York Witness, entitled "A Sad State ment by a Colored Preacher." We were almost ready to break our rule against printing anonymous letters, and insert this one, but on second thought we have resolved not to do it. When will brethren learn to be manly and speak their sentiments with respectful boldness.

The new Industrial Home at Holly Springs, Miss., will be dedicated with appropriate ceremonies, March 19th. This is an enterprise of the Woman's Home Missionary Society, and the object is to co-operate with the university for the higher education of girls, to fit them for the important duties of life, to furnish to girls a christian home, while they are securing an education, and at the same time will offer them opportunities to learn the accomplishments that go to make up the education of the true lady in her proper sphere of life—the home—also the industries that enable the girls to become self-supporting, will be taught in this home. Rev. Dr. [illegible], Bishop Mallalieu, Bishop [illegible], Dr. Rust and others will make addresses on the occasion.

The Little Rock Conference.

The seventh session of the Little Rock Methodist Episcopal Conference convened in Mt. Olive Chapel, Van Buren, Arkansas, February 19, 1885, Bishop Willard F. Mallalieu, D. D., presiding. Devotional exercises, consisting of the Lord's supper, reading the Scriptures and prayer were conducted by the Bishop and presiding elders. The roll was called by W. O. Emory, secretary of the last session, and it was found that 17 members and 4 probationers were present.

Thomas Mason was chosen secretary; W. O. Emory and Green N. Johnson assistants. A. J. Phillips was elected statistical secretary, with W. H. Morris assistant. The usual committees to consider connectional interests were appointed. The transfers of L. W. Elkins from this to the Central Illinois, and of W. S. Lankford from the Lexington to this conference were announced.

Rev. W. S. Lankford and the editor of the SOUTHWESTERN were introduced. Communications from various sources were received and referred to appropriate committees. A dividend of $38 of the proceeds of the Book Concern, and $30 on the chartered fund was ordered.

The committee on public worship devoted each afternoon from 4 o'clock to preaching and the evening to the anniversary services.

Rev. O. H. Smith, presiding elder of the Little Rock District, represented his district, and his own and the character of each effective elder thereon being passed.

After announcement the conference adjourned, with the doxology and benediction by Dr. Taylor.

SECOND DAY.

The Conference got together at the appointed hour for religious service, and the Bishop took his seat a half an hour later as per order to devote the first thirty minutes to such exercises. Minutes of preceding session were read and approved. The roll was called and four of the absentees yesterday were reported present. The examination of effective elders was resumed, and the name of G. W. Sams being called he reported the Argenta district of which he is the presiding elder. His character, with the other elders on the district, passed. The report of Bro. Sams showed that there was a good prospect for the extension of our church in that territory, and the elder had been hindered to some extent by failing health and absence attending the last General Conference.

Rev. G. B. Donnelly, presiding elder of the Hot Springs district, reported the district, his character passed, with that of the other effective elders on the district. He presented a carefully written report which evinced rather a closer attention to details than either of the others. His knowledge of his district was somewhat circumscribed in consequence of his having come to the work of the district only in the midst of the year, in consequence of the transfer of Bro. Elkins, his predecessor.

At this point the Revs. D. H. Upchurch, presiding elder of the Eureka Springs district, and L. C. Obar, pastor in the Arkansas Conference of the Methodist Episcopal Church; also D. J. Weems, pastor at Van Buren, Methodist Episcopal Church South, were introduced.

Dr. Marshall W. Taylor, editor, presented the intetests of our Book Concern, and urged the claims of our periodicals and general literature upon the preachers and people of our Church. The doxology was sung, and the benediction pronounced by Bro. Weems.

THIRD DAY.

Van Buren, Ark., Feb. 21, 1885.—Conference met at 9 o'clock, with Bishop Mallalieu in the chair; The opening exercises consisting of a half hours' devotional service. The secretary read the minutes of the previous session and they were adopted. The names of pastors not making their statistical reports as required were called in open conference, as per discipline of 1884. W. H. Harris, O. C. Riley, C. G. Brooks, Wm. M. Fuller, and A. Hardeman, the last four not being before the committee, and the first being examined, all were continued on trial. B. J. Donnell, and J. D. Johnson were admitted to full connection; the former was received upon his credentials as a deacon and the latter was elected to this order. H. C. Dunlap, Edward Spencer, Edward Pinkett and Peter Humphrey were continued deacons of the first class. Seth Neal, M. Lockman, and A. L. Richardson passed to deacons of the second class.

H. H. McAllister and B. Mc Cain were reported absent attending school; they were continued deacons of the second class. Foster Wallace, and U. S. Kitchens, failing in their examination were continued in their relation. G. N. Johnson and G. W Gill were elected to elder's orders, with the understanding that these brethren bring up and complete the prescribed course of study. Revs. D. H. Upchurch, L. C. Obar of the Arkansas Conference, took leave of the conference, and previous to their departure the conference passed resolutions of sympathy with and esteem for Rev. Thomas B. Ford, of the Arkansas Conference, who has been recently seriously ill, but is at present convalescent; and charged these departing brethren to bear these messages of love to Bro. Ford and the conference of which he is a member.

Prof. H. R. Pinkney, of Philander Smith College, was admitted on trial and recognized as a local deacon. Rev. J. M. Clayton, and Prof. Pinkney were introduced. The committee on memoirs and temperance submitted their reports and ordered them printed in the Church papers. Benediction by Rev. J. G. Thompson.

Afternoon session opened in usual form, the Bishop presiding. The reports of committees were resumed. Drayton Gamble was elected to deacon's orders. The Bishop addressed the class coming into full connection.

Bro. Mishack Lockman then preached a forcible sermon, and the conference adjourned.

FOURTH DAY.

Monday, Feb, 23, 1885.—Conference met. The remaining disciplinary business was attended to. Resolutions complimentary to Bishop Mallalieu, Dr. Taylor, the citizens of Van Buren and the various railroads for numerous courtesies extended, and services rendered.

The seat of next conference was set at Pine Bluff. Committees completed their reports.

Conference adjourned with prayer by Bro. Dunlap, and the reading of the appointments by the Bishop.

The conference treasurer reported $325 for all benevolent purposes which is an advance of nearly $100 over last year.

All candidates for examination were required to meet the examiners at the conference seat on day previous to each annual session, for examination.

It is possible that the statistics will also show growth for the present year.

The reports were of a high character and need only to be faithfully attended to in order to greatly enhance all the interests of the church committed to this conference.

The evening and Sunday services were profitable lessons and well attended throughout.

APPOINTMENTS.

LITTLE ROCK DISTRICT.

O. H. Smith, P. E., Little Rock.
Bledsoe—Seth Neal.
Carlisle, to be supplied by J. W. Jackson.
Forest City—G. N. Johnson
Forest City circuit—supplied by J. E. Toombs.
Helena—W. H. Morris.
Hot Springs—W. O. Emory.
Little Rock—W. S. Lankford.
Lonoke—C. C. Riley.
Marianna—to be supplied.
Marvell—S. J. Brown.
Palestine—A. L. Tate.
Salisbury and Brinkley—J. R. Frazier.
Little Rock Mission and Argenta—to be supplied by G. W. Sams.
Thos. Mason, Principal Little Rock College; Henry R. Pinkney, Professor Little Rock College; both members of Wesley Chapel Quarterly Conference, Little Rock.

VAN BUREN DISTRICT.

W. R. R. Duncan, P. E., Van Buren.
Alma circuit—F. Wallace.
Argenta circuit—H. C. Dunlap.
Batesville—G. W. Taylor.
Conway—to be supplied.
Fayetteville—A. J. Phillips.
Fayetteville circuit—Drayton Gamble.
Fort Smith—C. G. Brooks.
Jacksonport and Newport—W. H. Higgins.
Little Rock circuit—J. D. Johnson.
Morrilton—U. S. Kitchens.
Russellville—H. McDonough.
Sweet Home—E. Roberts.
Van Buren—W. H. Crawford.
Henr. H. McAllister and Berean McCain left without appointments to attend DePauw University.

PINE BLUFF DISTRICT.

G. B. Donnelly, P. E., Pine Bluff.
Center Point—B. J. Donnell.
Fulton circuit—to be supplied.
Garland City—G. W. Thompson.
Lewisville—G. W. Baber
Locksburg, Mishack Lockman.
Monticello and Warren—J. G. Thompson.
New Edinburg—A. Hardeman.
Poysonville—to be supplied.
Pine Bluff—A. L. Richardson.
Pine Bluff circuit—E. Pinkett.
Prescott—to be supplied.
Red Fork—E. D. Spencer.
Texarkana, First Church—G. W. Gill.
Texarkana, Second Church—to be supplied.
Texarkana circuit—W. M. Fuller.
Washington—Osborn Wheeler.

The Future of the South.—II.

JAMES T. NEWMAN, M. D., NEW ORLEANS.

And yet this system of industry confined exclusively to agriculture, whether unavoidable or not under the circumstances, matters not now, was advocated as most advantageous for the South. The tendency of the South, since the war, has been to change from the system of planting only staple crops to that of raising a variety of crops, and it has become an object to produce on the farm, as far as practicable, what will be needed for the farm. At the same time, a great disposition is shown in each community to encourage and develop local productions of every kind, and home manufactures begin, to some extent, to supply the home wants.

Before the war the planter ordered directly from the North, through his commission merchant, all the clothing, shoes and blankets which were needed for his laborers; but there is now a country store at every cross-road, by which the new wants of the freedmen are supplied, and at which his wages are spent. The clothing of the laborer is now, to a great extent at least, manufactured at Southern mills; and while, formerly, that part of the cost of labor, represented by meat and bread, was also, in many districts, paid directly to Northern producers or mechants, at present a large proportion is supplied by Southern production, and this proportion will steadily increase here after. The facts indicate that the tendency is now to a greater diversity of industries, and we would be led, a priori, to the same conclusion. The legislation of the South, under the old system, having been adverse to manufacturing and commercial enterprises, little inducement was offered to capital, foreign or domestic, to invest in either, and agriculture was thus the favored occupation, no other being profitable under the circumstances.

The habits and predilections of the whites were unfavorable to commerce and manufactures, while the character and capacity of the laborers were adapted only to agriculture; and as long as slave labor existed, free labor avoided the limits of the South. Other influences will readily suggest themselves, which, before the war, concurred in precluding a diversity of industries in the South; but, the opposing causes being removed, the normal and regular development of all her resources and capacities must follow.

THE LAW OF LABOR.

Wherever slavery exists, manual labor is regarded as degrading, and will be avoided by the people, as much as practicable. Such was the case in the South. but this influence has been removed, while, on the other hand, commerce and manufactures, accompanying a greater diversity of industries, will now exert their well known effect of making all labor more respectable; the people of the South, under new influences, all tending to encourage and elevate labor, will naturally become more industrious, and, with the next generation, the proportion of active producers to her population should be increased. Labor, however, must be elevated and honored if the South would have an industrious population, and she must have an industrious population if she expects to prosper.

Our civilization is based upon the triumph of man over nature; and labor, only, mental and physical, can retain the conquered domain.

While, from the accumulated knowledge of ages, the superiority of mind over matter, of man over nature, is greater than ever before, the demands of the age and the and the tendency of civilization loudly proclaim the inexorable law of labor as applying to the Southern people their weakness; self preservation now urges them to remove the cause. Stern facts have demonstrated that when in addition to that moral power, which as the world concedes, the South exhibited in the war between the States, her sons shall insure her, by new habits of industry, a due portion also of physical power, then, and then only, will her development proceed on a sound basis; then, and then only, her people will become really a great people. Labor, then, should be the corner stone of the new South. It is, indeed, the foundation on which the fabric must rest, the law of labor being to society the first law of nature.

MORE EQUAL DISTRIBUTION OF WEALTH.

It is an axiom of social science that an unequal distribution of wealth will be followed by an unequal distribution of social and political power and that the effect of such unequal distribution of social and political power will be stagnation decline, and, ultimately, decay and ruin. The principle can be readily explained and illustrated by referring to a fact of Roman history, which has been noticed by several writers.

In Italy, under the Roman Republic, the corn laws reduced the price of grain to such an extent, that the "small holdings" could not be farmed profitably by the yeomanry of the country, an industrious, furgal and hitherto prospreous class; and as the growth of grain ceases to be renumerative, pastoral husbandry was introduced in connection with the wine culture. As large land owners, under this system, enjoyed advantages over the small farmers, capitalists soon began to purchase and merge together the small farmers, and the tendency increased until the lands passed generally under their control. The result of this unequal distribution was the debasement and ruin of the yeoman class, and there followed in in consequence deterioration and loss of population. The finally disastrous result is thus depicted by a celebrated historian: "And so desolation advanced with gigantic steps over the flourishing land of Italy, where countless numbers of freemen had lately rejoiced in moderate and merited prosperity." This was the result of a policy which caused a concentration of capital, in the place of its general diffusion. The South furnished no exception to the rule that an unequal distribution of wealth injures nationalities, peoples and individuals as well.

Needs of the Negro.

R. F. BOYD, NASHVILLE.

Second Paper.

Our friends tried to legislate us into our rights and by law compel others to respect us. They failed. What God did not reveal to the wise He has made known to the simple. Time, the great teacher, has shown us their mistake. If, instead of the elective franchise and the civil rights bill, a bill appropriating twenty or thirty millions of dollars annually from the general goverment for ten years, and good teachers and school directors had been placed in every city, town and country district where our people could have been reached, and a system of compulsory education had been adopted compelling every one to attend school at least eight months in the year, our people would have been a hundred years ahead of where they are to-day. After the first ten years of our freedom we would have been able to enter the professions, the trades, till the soil intelligently, and fill with credit any position in church or State. We would now be moral, intelligent and wealthy. In every calling our men would be able to measure arms with those of any other race and nationality. This prejudice against us on account of our color would have been dead and buried years ago, and we would now be flourishing as the "green bay tree." But we are no less thankful to Charles Sumner, Wendell Phillips, O. P. Morton and other great and noble friends of the race who were anxious to help us, and whom God gave courage to stand up for a despised, ignorant and oppressed people. So thoroughly convicted were Sumner and Morton that they were doing that which would be conducive to the best interest of our race, they dared to grow unpopular in advocating these measures. They dared to do right, and they dared to be true. They did a work that no others could do; they fought the battle of life successfully, and now they have their reward. Honor to their memory and peace to their ashes. They are not dead, but sleep; they are not lost, but gone before, where all true followers of our Master shall rest from their labors.

From the Districts.

Columbus District—West Texas Conference.

REV. P. M. CARMICNNAL, P. E.

I thought I would write a short letter for the SOUTHWESTERN, as I am better pleased with it than ever. I want to say and do all for it I can. There are many things I could speak about, but I reckon the best thing to speak of would be my district work. I was better pleased with the district this year than I was at the first of last, therefore I commenced sooner. The Columbus District now has 14 charges and circuits, including LaGrange and LaGrange circuit. So I began the work on the LaGrange circuit with Bro. W. H. Mosby, Dec. 20-21. I can not tell why the brethren were not present; we had a pretty day and nothing to hinder them from being there, but there were only three present of about 18 or 20 official members; however, we held the quarter, adopted the disciplinary plan for raising money, and on Sunday I preached to a few of the members and friends. Had a very good time. Dec. 27-28 I was with Bro. E. Henderson at LaGrange, where we met all the brethren; had a good, old-fashioned quarterly conference. There was a little trouble about the preacher's salary but we got it all right, the estimating committee wanted to give only $300, when there were 150 members; however they agreed to give $350, not quite $3 a year per member; on the circuit they are giving, or promise to give a little more per member, there being 140 members, and they are to pay $3.50. The circuit is paying for the support of the pastor $2.50 per member, at LaGrange the amount per member for pastor is $2.33⅓. January 3-4 I met Bro. S. Gates at Columbus, also all the brethren but one or two. Had a good time, but the stewards would not adopt the disciplinary plan for raising money. I will not tell all that was said right here, I will leave it off for the present. The committee estimated for Bro. Gates $500; there is at this place over 250 members, but you see they are not paying $2 apiece. From here we went to Allenford, where we met Bro. Cogswell and his brethren, on the 10th and 11th. Had a nice time; all the brethren were present; pastor reported 210 members; the committee [illegible] for his support [illegible] tion over $2 per member; this is a good work, and they love the SOUTHWESTERN. From here I went to Oakland and Brown's Chapel, Jan. 17-18, where I met Bro. B. E. Cooper and some of his official members, and we had a nice time; the committee estimated for his support $425, there being [illegible] members; this is about $1.82 per member. I hope this circuit will give more than it has promised. Here, on Sunday, we met a moderately good congregation; on Monday morning Bro. Cooper and I were left in the creek by a horse that we borrowed from a brother to work to our buggy. I had the pleasure to stay with Bro. C. nearly or quite two weeks and visit a great many of his members. Oakland has lost Dr. G. R. Townsend, but Oakland's loss is Victoria's gain. Dr. N. H. Middleton is here and has a large practice. This place has been blessed with a good summer normal school for teachers through the labors of Dr. Townsend. As Dr. Middleton has no wife yet we trust that he will not let the school go to naught. After Dr. T. takes to himself a better half he cannot teach, but, Doctor, I am informed that Prof. Blakely will take charge of the school here on March 16th. Dr. Middleton says there will be, in the near future, a medical department attached to the school, also students wishing to study law may do so. May God bless those young men of our Church who have come out to do work among our people as ministers, teachers, doctors and lawyers. I had the pleasure of visiting M. J. Snowden's school also. Mr. Snowden is a nice young man with a good education; but he is an undaunted man. He was raised in Colorado county, Texas, and also educated in Texas. We have a great many nice young men in Texas who have made themselves and will make their mark. I did not get to hold the quarter at Wellersburg on account of bad weather. The district, so far, is doing fine spiritually, but not so well financially. I go from here to Schulenburg. I had an interview the other day with Dr. Brown, of Oakland, (a white doctor) about the Democratic party and the Negroes of Texas. I had a chance to tell him a great many things that I wanted to tell him, especially about the way our wives, daughters and ourselves are treated on these railroads. We pay for first-class tickets, but are compelled to take worse than second-class fare. There has been committees appointed by the colored people all over the State to meet at Austin to go before the committee on railroads and make known their grievances; this is not to be made known to the Legislature, of Texas, for they know already but to let the members of that body see that we are noticing the way we are denied the immunities of American citizens, and that we will not go with sealed lips while our hearts ache.

Columbus, Texas.

New Orleans District.

Jesse Lee began his mission in New England, by proclaiming on the highway at Norwalk, Connecticut, "Ye must be born again." He spent three months of incessant travel and labor before he succeeded in forming his first class which consisted of three ladies. Three months more passed and the second class was formed consisting of two members. The prospect was the most repulsive and discouraging. No one of the New England States was more thoroughly possessed, or rigidly controlled by the traditional sentiments of the Puritans than Connecticut. Mr. Lee was shut out of all the parish pulpits, and frequently had to light up the court house, or school house where he preached, and ring his own bell to announce the time and place of his service.

He was generally looked upon as a fanatic and frequently refused the hospitalities of the community, while the pulpits assailed him as a "Wolf in sheep's clothing;" but his determination conquered all, and at the close of sixteen months he reported four additional laborers, two hundred members in the church, two chapels erected, and five circuits formed, and the doctrines of Methodism preached by himself in six New England States. This was something more than merely holding the fort, it was storming and taking forts. All through Louisiana there are communities, where the Gospel of Methodism is greatly needed. There is just now a call for men who have conviction and determination to carry the Gospel wherever it is needed, though at first they may not be welcomed.

To my brethren of the New Orleans district: We are beginning a new conference year; it may like the past year be to some of you one of privation, suffering and trial, but with hard work and entire consecration to God, we can make it on all of our charges and circuits, a year of great religious triumph. Let us have this motto inscribed on all of our pulpits: "A revival on every circuit and station, and salvation in all of our homes." We need a little more of that unresting missionary spirit which stimulated the earliest preachers in their efforts to plant Methodism in this country.

At Simpson Chapel, Bro. Jackson has entered upon his third year under the most encourageing circumstances. The church and congregation are well united, and are working in harmony with their pastor. The trustees have added a recess to the church, giving ample room for the pulpit, and adding greatly to the beauty of the church, costing $100, and all expenses paid. The quarterly conference showed their appreciation of Bro. Jackson, by making an advance in his salary. Simpson Chapel in other days has passed through severe struggles, but with 240 members fully consecrated to God, ready for every good word and work, there ought to be a forward movement and the membership doubled this year. It is sometimes said that providence acts more as an ambulance coming along after the appointments of Methodist preachers are made, looking after the sick and wounded, than it does in making the appointments. We think that the Methodist minister who believes that he is in his place by divine arrangement has made long advance, and has great advantage over him who believes in the ambulance theory. There can not be much transforming power in the ministry of that man whose faith rises only to the ambulance. Poor man, he knows nothing of the possibilities of the sublime faith that makes a man—

"Laugh at impossibilities
And cries, 'It shall be done.'"

Moses believed that God sent him and three millions of godless idolators were spared in answer to his prayer. Joshua prayed and "the sun stood still upon Gibeon, and the moon over the vale Ajalon." Elijah prayed and the fire descended from heaven and consumed the sacrifice. Prayer is powerful, one has said "next to Almighty."

At Ames Church, Bro. Stalker is having the largest congregation, and Sunday-school we have seen there for over four years. We doubt if there is a pulpit in New Orleans, that is supplied with more ability. The membership have need of more individualism, and a faith that leads men to grapple with difficulties with the power and determination of conquering heroes: Dr. Wayland relates that "in the year 1855 a Baptist Church was organized in Hamburg, in Germany, consisting of seven members. In less than twenty years that church had multiplied itself into 42 churches, sustaining 350 stations, numbering 4,215 communicants. How was this? Each member realized his individual responsibility, and each pointed his neighbor to the Savior." They were aggressive Christians. O, for a generation of daring warriors for God, who are not afraid of danger, and esteem labor as a privilege, and sacrifice an honor!

L. P. CUSHMAN.

Letters from the Pastors.

Rev. C. L. Seward, of the Tennessee Conference, Murfreesboro station, writes: "My quarterly meeting was held on Jan. 15, 16 and 17. The elder arrived here on Monday, the 12th, and spent the first part of the week visiting the sick. We had with us Rev. T. Wood and W. Lillard, of Stone River circuit. All the members but one local preacher were present at roll call. We had a very nice time. The weather was cold; the collection amounted to only $20; paid the elder $12.50; paid the pastor $27 for traveling expenses; pastor's salary, $100; incidental expenses, $5.35; missions $5; total, $255 50. Our church is in a good condition and considered the leading church in Murfreesboro. We are having full congregations, though all the members do not attend owing to the cold weather. I will soon send in my list of subscribers for the SOUTHWESTERN."

Rev. W. Lillard, of Murfreesboro, Tenn., writes: "My quarterly conference meeting was held on the 17th and 18th of January. Presiding Elder Bullington was on time. He preached at 2:30 p. m. on the 17th, after which the business was proceeded with; 22 members answered to the roll call. The conference was well pleased with Elder Bullington's ruling. On Sunday he administered sacrament to 65 and collected $10."

Rev. Spencer Kelly, of Wallisville, Chambers county, Texas, writes: "The following is a list of those who gave benevolent money last year: Alfred Cooper, $1; Wm. Sims, $1; John Olois, $1; Jesse Williams, $1; Joe Godfrey, $1; Tealie Gillis, $1; Washington Lewis, $1; Chas. Sims, $1; Noah Vincent, $1; Wm. Rivers, $1; Susan Louis, $1; John Douglass, $1; Peggie Louis, $1; Mattie Harris, 50c.; Sam Harris, 50c.; Clancy Cooper, 50c.; T. J. Douglass, $1. S. C. Gill, $1; Statshen Thomas, 50c.; Amos Bailey, 50c.; John Moore, $1; Annie Cooper. $4.50; Mentie Raymond, $4.10; Martha Southens, $1.75; Ed. Louis, 50c.; Stephen Lonis, 50c.; Cloor Mazes, $1.40; Maggie Harrison, 50c.; Andrew Johnson, 50c.; Nolession Ramond, $1; Wm. White, 50c.; Maggie Kelly, $2; Maudy Ribou, 60c.; Laura Bovar, 40c.; Noah Louis, 55c.; Dohlt Mays, $1; Hines Mays, $1."

Letters From the Laity.

B. L. Hale, New Orleans, La., writes: "We are all alive as yet, and another glorious time we had winding up our conference year last night, at Wesley Chapel M. E. Church; the Lord's supper was delivered and a glorious time it was, 240 communed with us last night, the Lord was with us, and a glorious time we had. I thought at one time the dove was out from home or he was afraid to show up at old Wesley. It was delivered by Rev. M. Dale, assisted by Rev. A. Ross and others.

D. J. Price, Esq., of Allen, La., writes: "Our work on Allen circuit, which consists of four churches: first Hason church, situated at Allen, membership 71; second, Mt. Moriah church, situated near Jordan's Ferry, membership 15; third, St. Paul church, situated four miles northwest, membership 5; fourth, Union church, situated at Marthaville Station on N. O. P. R. R., membership 20; total, 111. Our new pastor, J. H. Pierre, was warmly received, happily and freely congratulated by all, arrived here on Feb. 4th; since that time he has been to each point on the above circuit. We concur with the recent session of the Louisiana Conference held at Baton Rouge, La., and thank Almighty God and the Conference for sending us such a lively, active and intelligent a pastor as Rev. J. H. Pierre. I, being a recording steward of said circuit, co-worker with the pastor, J. H. Pierre, can truly say to all that Bro. Pierre is of excellent eloquence, ability and a true up-builder for Jesus Christ our Lord. He has under his charge ten local preachers and 2 exhorters; names of local preachers: Jack Abbott, D. Atkins, H. Brown, P. C. Coltou, Robert Emmette, Wm. Emmette, D. Lewis, Chas. Mack, D. J. Price, and Edmond Wilks; exhorters: Ed Carr and Loudon Burrill. At Hason Chapel we have 6 trustees, viz: H. Brown, Ed. Carr, Ned Calhoun, John Gaunt, Alf, Henry and D. Lewis. At Mt. Moriah 3, viz: D. Atkins, A. Bendingfield, P. Eshack. At St. Paul 3, viz: H. Henton, Sr., H. Henton, Jr., and W. Diggs. At Union 2, viz: E. Johnson and V. S. Lewis. We have 5 stewards at Hason, viz: H. Brown, district; P. C. Coltou, H. Davis, Robert Emmette, D. J. Price, recording. At Mt. Moriah 2, P. Eshach, A. Bendingfield. At St. Paul, none, and at Union 2, J. Abbott and A. Johnson. At Hason there are three classes: No. 1, Robt. Emmette, leader, members, 28; No. 2, D. J. Price leader, members 20; No. 3, Ha. Davis leader, members 18. At Mt. Moriah, 2; No. 1, P. Eshack leader, members 9; No. 2, A. Bendingfield leader, members 6. At St. Paul 1; Henry Henton leader, members, 5. At Union 8; No. 1, Lamar Geare leader, members 10; No. 2, Chas. Mack leader, members 8; No. 3, V. Louis leader, members 7. Superintendent of Sunday-school at Hason, P. C. Coltou; assistant, Wm. Emmette; at Mt. Moriah, D. Atkins; at St. Paul, H. Henton, Sr.; at Union, A. Johnson. Pary that this work may do well this year, with our beloved pastor, J. H. Pierre, as his way and walk, show him a true son of God."

W. R. Wilkison writes: "At the request of Bro. T. Edward, I held the Centennial Jubilee at Shiloh, December 22st, and took a collection amounting to $11.65. The presiding elder desired the money sent to Houston Seminary, but the church having witnessed the good work done by a few of Wiley University boys, unanimously requested that in be sent to Dr. R. S. Rust for Wiley University. We intended to have taken a collection here but as the presiding elder, and the writer were absent nothing was done at Red Top. As the weather has been so very unfavorable since, we have made no further effort. Bro. Wm. Allen, who is pastor of this work has just got his family here. Though the future appears gloomy, he is as a gallant hero, making preparations for gathering together the "strayed away sheep," and making secure the more faithful members who have been trying to hold the fort till he came. The writer has been here three months as teacher of the public school, of this town. Though his situation is poor and the weather bad, the people express themselves highly pleased with the discipline of the school and teaching. Our community is a "hundred and ten strong," and bids fair to be one of the leading schools in the county. Several people here would take your paper were it not for the word "unable" standing between the hand and the dollar. However I'll continne to try during these two months, to get you a few subscribers in this country. The SOUTHWESTERN has made me a better Christian and has confirmed my desire to be "out and out" for Christ.

The M. E. Church.

Acknowledgement.

MR. EDITOR—Miss V. M. Richie, Miss Nellie Chapman and Miss Louise M. Davis last year raised $18.55 for Louisiana Conference Centennial fund. It went into the general fund, but I want to make this special acknowledgement. I received the money through Dr. Dean.

J. C. HARTZELL.

Cincinnati, O., Feb. 19, 1885.

The Right Way.

A COLORED MAN'S VIEWS ON THE RACE PROBLEM OF THE DAY.

To the Editor of the Mobile Register:

According to promise, I proceed to give some additional attention to the question regarding the future condition of the Negroes of the South. It is to me and to many others, I believe, a very easy question to settle. The history of the world shows that the hand of God is visible in the problem, if it amounts to one; and to me it seems the only point sought by some of the writers is to give quiet to their troubled minds.

The plain duty of these men is to prepare the Negro for his future, and the same means which have made the now powerful Saxon race what it is should be placed at the easy disposal of the Negroes.

For it is a matter of history that in the early ages of Britain, barbarism and ignorance held sway. Gregory the first had to send missionaries to convert them to Christianity. Such was their state in A. D. 542.

Take the Greeks. At one time they lived in caves, and so continued until they learned of the Egyptians how to build houses. And yet that same race developed in science and art so rapidly that Greece became the centre of the then known world, and in its language was written the Gospel of Christ, which tells the true way to settle the Negro question.

If then all men have had to be cultured, is it not reasonable to conclude that the Negro will at least show the same degree of impressability that other races have done. Aid can be given and ought to be given to raise the Negro to the dignity of true manhood, leaving questions of the future to be settled in the future.

No one doubts for a moment that we need good education, and all say we we ought to have it. In accordance with this feeling, liberal means have been devised, but few of us are able to use them. Why? Simply because we are too poor. This is a sad misfortune, but not our fault. Travel over the Southern States, with its millions of wealth, and tell why to day we are comparatively panpers. It is true that with the war came freedom—the gift of God—but not a dollar in payment of our hard years of labor was paid us with which to start in life. In a Bible sense we had been the ox which trod out the wealth of the whole country, and it is said "Thou shalt not muzzle the ox that treadeth out the corn." Let me leave this point to the sober honest thought of the Southern men who claim to be Christians.

When the question of educating us comes up for consideration it is recoguized that our co-operation is needed. The colored people are like all others; they want their own teachers, ministers and leaders. Instead we are given white instructors, who impart book learning, but cannot on account of race differences, help looking upon us as inferiors. It is the school teacher who is to bear an important part in solving the problem, and he must be of our race. Not only will such an one sympath'ze and encourage us to lofty aims, but the fact that the honorable occupation of teaching is open to colored youth, will stimulate them to greater exertion. At present after acquiring an education there is no place for the colored youth. The teachers' places are occupied by white people.

The result of this system is that those Negroes who have developed their brain power, and can even handle other languages than that to which they are native, have not received any sympathy, have no fixed aim in life, are deficient in courage and stability, and many fall an easy prey to vice and go down hill in the race for life. If this great stumbling block were removed, it would tell wonderfully in the near future.

It may and will be said that colored teachers are not fully qualified to take charge of our schools. We answer emphatically they are. An advertisement in the paper will bring all the men and women needed.

Nothing will help us more to provide for our future than to treat this question in its true bearing on the race issue. We love the South. It is our home. We know no other, and we are not to blame for being here. Her people, many of them, feel near to us. We have nursed and cared for them in our arms and at our breast.

Do you owe us nothing? When the war began, its devastation and masters had to leave home and all that was dear, who stood by and made the crop? Who lied to the Federal soldiers, hid your silver and valuables, ran your fine stock into swamps and other places of safety? It was your trusty slaves. At no time, so far as I have heard, was insolence, much less indignity, offered to any white family or to a single member. With all that is said of the race, it must be admitted that the Southern people should show kindness at least and help us to do our own work.

The plan which will succeed is easy. It will cost money and large amount, but it can be got. A high school for colored boys and girls can be established in every city in the South, and if the matter was undertaken in the proper spirit, men at the North, and women too, would help pay the running expenses. A few hundred dollars spent by the city for schools of a better grade would save the colored boys who are going to ruin, and at the same time greatly lessen the police and judicial expenses of the community.

We have friends among the white people. They are willing to see us rise up in the race for life, and have done and still are doing what they can to help us. Put the matter on the right line, however, and abundant success will crown your efforts and ours.

ISAAC M. WILLIAMS.

Mobile, January 28th, 1885.

The Mason & Hamlin Upright Pianos are pronounced to be like the organs of the same company, the best of their kind. The refinement and purity of tone attained in them are especially commended. —*Boston Journal.*

Wendell Phillips.

JAMES T. NEWMAN, M. D.

First Paper.

Death is a reality—irresistible, inevitable.

It is the lot of all men, the natural transition from mortal existence to immortal life; and yet, at times, it would seem as if God, in His Providence, subjects us to the sorest trials by calling from our midst the brightest ornaments of human society, the fairest flowers, the most consummate genius, the mightiest intellects amongst mankind at the very moment that they have reached the fullness of their glory and have become the pride of humanity and the hope of this world.

In the presence of such bereavements, we become tempted to say, lost the truth of natural law and and adopting the view of the fatal, [illegible] a shining mark," [illegible] golden bowl has been broken, the pitcher has been broken at the fountain, the wheel broken at the cistern, the dust has returned to [illegible] has returned to God who gave it."

Wendell Phillips is dead, but his noble and spotless life will be ever held up to his countrymen, as an example worthy of imitation.

He has built a monument which will perpetuate his name while the English language carries in its [illegible] the sweet words, God, liberty and our country.

This monument will be more enduring than brass and more lofty than the Royal site of the Pyramids. Neither the rain of calumny nor the storm of prejudice and the [illegible] nor the heat of the [illegible] can destroy it by force nor mar its beauty.

[illegible] rests firmly on the universal Fatherhood of God and the common Brotherhood of man. Its stately and majestic [illegible] reaches up to heaven, and [illegible] the [illegible] of free [illegible] [illegible] and [illegible] [illegible] the world has lost a [illegible] the loss of the [illegible] belonged a [illegible] [illegible] Abolition slavery.

Our Brother in Black.

[illegible] W. COX, D. D., BROOKLYN, IOWA.

Second Paper.

He has found his way into pub[illegible] He has occupied [illegible] [illegible] is now a new [illegible]

[illegible] nearly doubled its numbers since Lincoln proclaimed the doom of American slavery. He has in [illegible] [illegible] [illegible]

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In the presence of such bereavements, we become tempted to repine, but the truth of natural law and God's wise providence, in view of the fatal, [illegible] forces a shining mark.' The golden bowl has been broken at the fountain, the wheel broken at the cistern, the dust has returned to the earth, as it was, but the spirit of [illegible] has returned to God who gave it."

Wendell Phillips is dead, but his pure and spotless life will be ever held up to his countrymen, as an example worthy of imitation.

He has built a monument which will perpetuate his name while the English language carries in its flow the sweet words, God, liberty and our country.

This monument will be more enduring than brass and more lofty than the Royal site of the Pyramids. Neither the rain of calumny, nor the storm of prejudice, and the malignancy, nor the heat of the [illegible] rage can destroy it by force nor mar its beauty.

The foundation rests firmly on the universal Fatherhood of God and the common Brotherhood of man. Its stately and majestic column reaches up to heaven, and its [illegible] of rare [illegible] and unadulterated consistency and virtue. [illegible] and the race to which he belongs, one of the most illustrious [illegible] the arena to do battle against American slavery.

Our Brother in Black.

A. W. COX, D. D., BROOKLYN, IOWA.

Second Paper.

He has found his way into public [illegible]. He has occupied responsible [illegible] not a few cases [illegible] He has been [illegible] Governor, Congressman, [illegible] and [illegible] of the population of the nation [illegible] administration of our government. He has nearly doubled his numbers since Lincoln proclaimed the doom of American slavery. He has increased [illegible] in a single decade. [illegible] in a single bound, [illegible] the [illegible] of power in five States. At [illegible] rate of increase within [illegible] years he will be a [illegible] in one-third of the States, [illegible] the ratio of the next [illegible] the present [illegible] already. That is no fault [illegible] The curse of two centuries of [illegible] upon him. He has [illegible] but two decades of freedom [illegible] more easily perpetuated [illegible] ignited. A day cannot [illegible] age of a generation. [illegible] nation gave the freedman [illegible] hood; it gave him noth[illegible]

He had no home; he had [illegible] had no money; he had [illegible] He was a child in ex[illegible] he was a Lazarus in re[illegible] sources. The nation which he enriched by two centuries of toil, and which he aided to save from disaster in dark days of rebellion, has never requited his labor. It paid him $7 a month for carrying a musket, when it paid $13 to a white man for the same service. Before 200,000 white rebels are paid from the Union treasury for the loss of slaves, 4,000,000 black Unionists have a right to file a lien on every acre of land South of Mason & Dixon's line. They made the South all that it was and is; they have never received a tithe of their just dues. What wonder that our brother is needy to-day?

5. He is promising. His needs have proved an incentive. Bondage cursed his body, his mind—his soul. Liberty has brought blessedness to each. Self respect has been engendered; ambition awakened; industry promoted; frugality stimulated; every social and moral virtue has arrived under the sun of a new hope. The freedman is not a tramp. Rarely is he a beggar. Even more rarely is he a criminal. He is inventive in his nature; domestic in his habits; religious in his instincts.

Philadelphia Letter.

BY J. D.

The influence of the Centennial Conference lately held in our neighboring city of Baltimore has been felt in all the regions round about, and I suppose is destined to have its pulsations felt to the remotest bounds of our common Methodism. We of the East have been greatly interested in the project of securing a female college under church auspices, and I am glad to write the idea is fast assuming practical shape. It was decided by those interested that $200,000 would be needed for this work, and already $135,000 have been secured and the indications are that the remaining $65,000 will be obtained soon, notwithstanding the financial depression we are laboring under at present. The higher education of many of our daughters under "home" auspices is thus an assured fact, and Methodism adds another link to the chain which binds it to the progressive spirit of the age.

Our city has a great many suffering for the necessaries of life, and the question of the best means of helping the poor has become a very practical problem in social life. Christianity in these times needs to be removed from the merely theoretical and placed among the practical forces of the world's redemption. There is an undenominational society with as that labors with diligence in the work of relieving the poor, and the fiftieth anniversary of the society held at our Arch Street Church showed how warm a place it has won, and presided in the affections of our people. The report of the managers was full of good news, showing that during the past year $5,005 had been received, and $4,441.84 had been paid out. Notwithstanding that $440.80 more was expended than received, the society still has $560.28. During the year the agents of the society distributed 1708 packages of food, 498 tons of coal, 574 orders for groceries, 410 pairs of shoes, 721 articles of clothing, and provided medicines for 157 cases of sickness, and also aided a great many to secure work. Surely this is a display of the Spirit of the Master, and is clear proof of the power of our holy Christianity in visiting the sick, clothing the naked and feeding the hungry.

For years our city has been in need of a hospital erected by the M. E. Church. Other denominations not so wealtyh as we have found this a valuable aid in securing reinforcements for their various organizations. Many of our wealthy members have become aroused to the importance of such a help, and steps have been taken to secure a charter for such an institution. The Board of Trustees is to be composed of ten clergymen and eleven laymen, and the names of those announced to serve until May, 1885, afford excellent grounds for a speedy and safe completion of the work entrusted to their care. Caring for the physical condition in the way of mercy will afford ample opportunities to minister to the mind diseased and direct the patient to the Physician of souls which we doubt not will be eagerly seized by those in attendance. There has lately been an attempt made to repeal the license necessary to enable any one to sell liquors in our public park, and permit free and unrestrained sale of intoxicating beverages. Our ministers have taken steps to prevent such a course, and have petitioned our State Legislature against the movement, deeming it inimical to the public welfare and damaging to the public morals. The result of the petition is yet to be seen but many hearts are praying that, like many other checks to immorality, it will prove successful and save us from the deluge of vice that would necessarily flow in upon us were the barriers once removed. The contest against vice in many forms is being actively waged, and the reports are decidedly encouraging showing that "revivals" among Methodists have not become, as many would have us suppose, one of the "lost arts" of the Church. All agree the year has been a remarkable one in our midst, and the minutes will show a decided increase in members and probationers. Some of our revivals recall the days of the Moody and Sankey meetings in our midst. Especially is this true of our Fifth Street Church. The pastor, aided by his officials, have been holding protracted services for some time past. Thus far over 150 have made profession of religion, and the work still continues. These revivals serve largely as an effective check against the skating rink craze now possessing the people, and serve to call a halt and urge their attention to matters of culture and religion. May the good work long continue.

For the SOUTHWESTERN.

Character.—II.

BY REV. GEO. W. WELLS.

Look at a man of business, prompt, reliable, conscientious, yet, clear headed and energetic. When do you suppose he developed all these admirable qualities? When a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell just what kind of a man he will make. The boy that is too late at breakfast, late at school, stands a good chance to be poor. The boy who neglects his duties, be they ever so small, and then excuses himself by saying "I forgot, I didn't think," will never be a reliable man, and the boy who finds pleasure in the sufferings of weaker things will never be a noble, kind, generous man—a gentleman, a man of character. Good character is a tree that always bears fruit of joy. It is success, and grace of movement, what oil is to machinery. On the other hand suspicion, and questionable repute, is to man what rust, and exposure is to the elements of the easy, even, smooth, velocity of machinery.

The most pitiable, and melancholy individual in a community is the man with blasted character. If the subject is a minister, how crushing, how chilling, how sickening. It is like pulling, or swiming with a mill-stone about one's neck. If this smart thing is accomplished by the machinations of the ill disposed, frauds, supplanters, and pit diggers, the damnation of such, is full. A wounded reputation is seldom cured; guard well your beginning in life.

The influence which we exert will be a blessing or a curse to unborn generations, according as it is good or bad. In that influence we have a record of what the men are, and have been; character is power. It is the midas that turns every thing it touches into gold; or mildew that turns life into death. It is the greatest element of success, commanding respect and power in every department of labor. Franklin attributed his rise from the humble station of a printer's boy, to the first honors of his country, not so much to his talents as to his character. There is not a young man or woman living, or here to-day but that would gain for himself, herself, a worthy name. Every man ought to aim at eminence, not by pulling others down, but by raising himself, and enjoy the pleasures of his superiority, whether imaginary or real, without interrupting others in the same felicity. Where is the man who has not built air castles? Nor been enchanted with imagination's grand pictures? Even these castles may have an influence to inspire the mind to lofty aspirations. Everything finds its level. If a man has an element of character, he will rise in the respect and estimation of the people. He will be known and esteemed. It is this perfect development of character, that is to disclose to the world moral energies, and virtues that have been latent for ages. Young men, unknown possibilities are within our immediate grasp. If we would attain to useful prominence in the village or community, where our humble lot is cast we must use them.

(To be continued.)

Symposium of the Weeklies.

Marshall W. Taylor, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, 32 Natchez street, New Orleans, publishes a good paper in a difficult field. Many poor families down South would like this paper if they could afford to subscribe. Let some of our rich men send the editor a few dollars this New year time—it will be money well invested. At your expense, he can send the paper to many who he knows will appreciate and yet who are in need. $1.50 per year.—*Exchange.*

One of the greatest needs of the South is the education of its people in mechanical ways and means. —*Baltimore Manufacturer's Record.*

Secretary McCabe has been looking up tithes. He finds the value of the corn crop of the United States, of the wheat crop, and of the egg crop, according to the reports of the last year's productions, and then estimates the share of the 1,300,000 communicants of the Methodist Episcopal Church in each to be nearly $18,000,000. Every tenth bushel of wheat and corn and every tenth egg would make an offering of over $5,000,000, for the Lord's storehouse. These calculations are suggestive indeed. If there is so much to give, how is it that not even a twentieth finds its way to the mission treasury? The answer is worth considering.—*Heathen Woman's Friend.*

American Ahead.—Peculiar Characteristics of American Progress—The Evils and How Mastered.

In this age of bustle and hurry, an age devoted to great projects and enterprises, the American people are taking the lead in the duties of noble works, and in the advancement of the sciences and arts. In these they deserve to take a high rank, and through the united works of millions, the American continent is fast being transformed from its untamed state and being planted on an equality with the oldest countries beyond the ocean. The American people are fast, upon these influences developing into a nervous, energetic race, remarkable for its vim and business qualifications; yet there is danger that in the course of years these very elements may combine to the ruination of the physical character of the people, and leave them feeble and altogether different from their forefathers. General debility is now much more common than formerly, and seems to be on the increase among the masses. Many remedies have been extensively advertised for this wide-spread complaint, but none of these have been so successful or met with such general favor as the remedy manufactured by Dr. S. B. Hartman, and named by him PERUNA.

Mr. S. S. Goudy, of Massillon, Stark county, Ohio, writes: That he has been troubled with general debility and dyspepsia for several years; that he was induced to try PERUNA for his complaints, and that after using three bottles of the medicine he was greatly relieved. It braced him right up and gave him energy, and restored him to his youthful vigor. He ascribes his cure to PERUNA, and says it is a wonderful remedy.

Adolph Bakhaus & Co., Springfield, O., writes: "We are having a good sale for PERUNA. It sells as well as any medicine we have, and gives the very best satisfaction."

Mrs. G. W. Needham, Newtonville, Clermont County, Ohio, says: "I have been a great sufferer for the last six or seven years, with general debility and change of life. I was very much reduced. I have taken four bottles of PERUNA, which has restored me to perfect health and strength. We think PERUNA a safe and grand medicine."

BROWN'S IRON BITTERS

QUALITY P PURITY NOT QUANTITY. On Every Bottle.

Trade Mark

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonics, quickly and completely Cures Dyspepsia, Indigestion, Weakness, Impure Blood, Malaria, Chills and Fevers, and Neuralgia.

It is an unfailing remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—other Iron medicines do.

It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves Heartburn and Belching, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, etc., it is the great [illegible]. Take no other.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

New Course of Study.

The Bishops of the Methodist Episcopal Church, South, at their last meeting, held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All preachers who were admitted on trial in the Annual Conferences in the year 1885, will be upon this new course of study.

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Studies.	
History of the U. S.—Pierpont	$3 00
Scripture History—Smith. (Abridged edition in one volume) Net	60
Catechism of the Methodist Episcopal Church. (No. 2) Net	5
History of Methodism,—Stevens	3 0
(Abridged edition.)	
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture a hapters I.XXX—Harman	4 00
Systematic Theology—Compendium of hristian Theology—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	1 50
Christian Purity—Foster	1 75
Introduction to the Gospel Records—Nast	
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters LXI-LII)—Harman	4 00
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MARCH 5, 1885.

Special Notice to Agents.

Pastors and agents of this paper will please notice, that the offer o the SOUTHWESTERN for 1885 to yearly subscribers at $1.50 was con ditioned on the payment of the the money at this office within three months from the time the names are sent in. Unless we receive an order to discontinue, in case of a failure to pay within three months, the subscriptions will be charged to account of agents at $2 per year as heretofore.

PHILLIPS & HUNT.

The Little Rock Conference.

At 4 o'clock in the morning of Wednesday, February 17th, after a tedious ride of about 47 hours, a break down by the carriage which conveyed us from the depot, well jolted and thoroughly tired, we finally drove up in front of the always hospitable home of

REV. W. B. LANKFORD,

pastor, of Wesley Chapel, in Little Rock, Arkansas. Here we were soon refreshed, and in the peacefnl embrace of that dearest of visitors to weary travelers, the prince or restoratives—knight, morpheues monarch of all this nocturnal realm. Refreshing slumber, an early and elegant breakfast, such as Sister Elizabeth A. Lankford can prepare, and we were ont for a hasty glance at

WESLEY CHAPEL.

What a change since 1870, when in the early fall we arrived in this city to preach in old Wesley Chapel one Sabbath, and then hasten forward to the central and Southern section of the State to join Rev. W. J. Gladwin, then earnestly working there in connection with the Missouri Conference, to spread the borders of "our grand old Church." The Church was then a very small, and incomplete frame, now a handsome brick edifice, tabernacle form Gothic style, almost complete, adorns one of the most commanding sites in the whole city, surrounded by a little town, owned by the people, who compose its membership. The old heads with the old house are gone, but as in case of the house, so with the people, improvement in moral, and financial wealth marks the change. Bro. Thomas Harden, honest, earnest, and a true pioneer, the pastor has retired from the van and our polished host leads on the fourth army.

Elder Gilliam who then presided over the affairs of the district, has found a worthy successor in Rev. O. H. Smith, of Indiana. This State has furnished three of its honored sons for service here and they each perform it well.

William Leport, Esq., and Ann L. Richmond, Esq., are the wealthiest of our Negro members, both are first class mechanics; the first is worth $20,000 to $30,000; the last, $5,000 to $10,000. Each owns several houses in the city and both are valuable helpers in the work of the Church as officials.

For some reason this church has not enjoyed the prosperity its position and merits demand in late years. At least three different congregations have been formed out of it, and each forming part of another denomination. It is to be hoped that when it next swarms the result will be another Methodist Episcopal congregation in the city.

NEGRO LADIES.

Mrs. Margie Leport, is president of the Women's Home Missionary Society in the city and is commended for fine qualities, and excellent fitness to fill the position. Mrs. Lottie Stephens, a graduate of Oberlin University, ten years a teacher in the public schools, of Little Rock, female superintendent, of our Sunday-school at Wesley and an exemplary member of the same Church, is secretary. Both of these ladies are members of this Church, and think the recognition given them by their selection to fill the important stations they hold is eminently fitting, and give honor to the head and heart of the ladies by whom they were chosen.

If the Negro woman in her abjectness and moral abasement is to be effectually reached, not only precept bnt example must be applied as well. Every one, the Negro woman included, admits the ability of white women to climb to the heights of moral perfection, aided as they are by every elevating quality, and revered by men of cultivated and studied gallant, and chivalric attentiveness to their wants. Denied much, most and in some cases, and in many places all of this, the Negro woman must have, not only teaching, but proof of her ability to arise, and climb to these heights also. She needs an object lesson, such as only enlivated, pure women of her own race, who have climbed these heights can give her. Such a lesson is supplied in the person of these ladies, and therefore, the value of the appointment. God and the Church send them to us in some way and more, and more and in every place.

As with the women, so also is it with the men in this particular, hence the correctness of the declared, and a thousand times reiterated purpose of our church to prepare Negro teachers, preachers and doctors, to preach, teach and practice among them, thus elevating their own race. It is a heaven inspired, God ordained service she has assnmed, and if faithfnlly adhered to by her administrators until it shall everywhere prove to be the prevailing practice, hers will be the proud plandit of having done and achieved most in fitting a race of chatles to be a race of men. "The Lord hasten it in His day."

PHILANDER SMITH COLLEGE

Is the institution of this Conference for colored people, we are admonished to say, not for colored people, but for Methodist people, the former would be strictly and wholly true and the latter is. So it should be, any effort to have it otherwise, would simply result in not having it at all. The Church may be fully ready to blot out all lines and mix things generally, but the people, whom the Church serves, and is to benefit, is not yet ready in any extensive degree to go so far as this, nor is it at all needful to the accomplishment of the work we have taken in hand to do that which they shou'd do. This is a good school well built in a healthy locality, not large enough to accommodate those who are now in, and yet, to be brought to it.

The teaching force is a good one. Rev. Thomas Mason, a genisl, kind hearted gentleman, alive to his work, abreast of the times, and thoroughly in earnest, is its president. He has been there three years, and has seen the enterprise grow and grow upon his hands until now 130 pupils answer to the call of as able and efficient a corps of teachers as we believe probable we should find elsewhere within the State. Prof. H. R. Pinkney, a black scholar, and a gentleman viewed from any standpoint, fully competent to fill any position within the Institution, so far as we are capable of jndgment, comes next to the president. Next is Miss Anna. DesElms, of Ohio, a pleasant young lady, teacher of the primary department. Mrs. Florilda Craig, teaches vocal music to all free, and instrumental, by special arrangement. Mrs. E. A. Lankford, of Port Gibson, Mississippi, a graduate of Oberlin University, Ohio, teaches also in this Institution and reports 32 pupils with a daily enrollment of 29.

ADELINE SMITH INDUSTRIAL HOME.

This department is exactly what its name signifies. We went through and we are pleased, both with the home, the lady in charge of it and her management of its affairs. The building is a wooden structure, very imposing, yet modest in its general arrangement. Mrs. Adeline Smith, wife of Mr. Philander Smith, was the large hearted benefactress, whose philanthropy took this practical form. Miss E. H. McIntosh, of Syracuse, New York, has charge here and teaches besides all arts of house, and kitchen keeping, also sewing and needle work of various kinds. An order of neatness abonnds every where. We went throngh the rooms for girls, and we can testify to the good order generally prevailing, two rooms conld not be kept better. The bread made by the students, for they are learned to cook, was fine. We are sure we understand when we have good bread, we called for and ate of this and we can recommend it as sure cure of dispepsia or any form of indigestion, if enough of it is taken.

LITTLE ROCK UNIVERSITY.

In the same city, is not only a fine affair, bnt a monument to the breadth, of view and liberality of purpose, which distinguishes the efforts of our Church to reach and care for the wants of all the people. Prof. E. S. Lewis, A. M., of Boston, Mass., graduate of Boston University, is the president; J. P. Ellis, class of 1880, same university, is vice-president; Miss I. J. Brooks, of Iowa, and W. H. Waterhouse, of Wisconsin, complete the list of teachers. It is said at present to have abont 80 pupils. It is a fine structure, well provided with needful apparatus, and is in snccessful operation.

Books are needed for these, as well as for all our institutions here in the South, but they must be wisely selected and carefully culled as to doctrines, else in building up libraries, we shall demolish sound doctrines. A few good books are of far more value than crowded shelves of trashy stuff donated by persons, who are sometimes thankful to be rid of an accumulated mass of useless literary rubbish. There is a large field, and every useful, helpful book in any way secured for these schools, brings with it a blessing for both the giver and receiver.

VAN BUREN

Is a neat little village, a former Indian travel post in Northern Arkansas, six miles ftom the Indian territory border. Fort Smith has supplanted in it large measure, as a traveling point, but it is still quite a busy little place. We have a small church here, highly situated on a hill, but blessed by the possession of an excellent pastor in the person of Rev. W. H. Crawford, delegate to the General Conference.

Prof. Mack, the public school teacher here, is a product of Philander Smith College, and is doing well; he sets a good table, and we were permitted to examine an extensive menn at his home, in company with a number of others, while sojourning here. Bro. and Sister Burke, with whom we had a pleasant home, will occupy a place in our grateful memory through the remnant of our life, for constant and tireless attention to Bro. Lankford and ourself, who were their guest.

THE CONFERENCE

was a fine session, many say the best they ever had. Its saddest feature was the retirement of Bro. G. W. Sams, whose failing health demanded rest, and recreation. Father Thompson, the African Missionary, still answers to his name upon the effective list. W. R. R. Duncan, is a young man, of pleasing address, who for the first time assumes the responsible duties of presiding elder. It is thought he will make a good one. It is a small conference, but presents a hopeful appearance.

Rev. O. H. Smith, the presiding elder, of Little Rock district is a pleasant, competent, frank, consistent gentleman, such as it is refreshing to meet and he gives promise of a useful career for the Church in his new sphere. The duty well understood by all, and which we are sure and gratified to learn, will be faithfully performed by all his ministerial brethren, is to lay to a hand and aid him in making this a grand and effectual year of toil.

Dr Simmons, editor of the *American Baptist*, is a brainy man and was the business end of the Industrial Conference here. He is a first-class chairman, and full of good humor. His training in political meetings renders his manners rather abrupt for any other sort of assemblies; but for this bluffness of manner we should pronounce him the best presiding officer we have met in any like assemblage.

Personal.

—The post office address of Rev. Wm. Gatewood is Sturgis, Miss; of Rev. L. J. S. Bell, Quitman, Miss.

—Senator Jas. G. Fair donated a building and site worth $12,000 to the Boys' and Girls' Aid Society of San Francisco.

—D. O. Jones, wife and son, of Oshkosh, Wis., were in the city last week attending the Exposition, and called.

—Rev. Richard G. Hobbs, pastor Trinity M. E. Church, Quincy, Ill., expects to be in New Orleans in three or four weeks.

—Henry George has been refused the use of Guildhall by the Mayor of London for a lecture on the subject of trade depression.

—The Earl of Aylesford, one of the largest of Texas land-owners, died at Big Springs, Texas, Jan. 14. The remains were sent to England.

—A wealthy furniture dealer in Bombay, India, has recently offered $10,000 for the establishment of a dispensary for women and children, to be superintended by lady physicians.

—Miss Cleveland, the future mistress of the White House, is said to possess the rare faculty of never forgetting a face or the name that goes with it.

—The London *World* states that Prince Albert Victor, the Prince of Wales' elder son, before settling in England, will make a tour of Europe, the United States, and Canada.

—Prince Bismarck makes the foreign office cost only $1,400,000 a year, while those of England and France cost $3,000,000 each. His own private fortune is said not to exceed $500,000.

—M. Jules Grevy seems to be a humorist. When a deputation of unemployed workmen approached him the other day, he exclaimed: "What grumblers you fellows are! Look at me. I haven't a stroke of work to do, and do I complain!"

—By her marriage, the Princess Beatrice will become sister-in-law to the Prince of Bulgaria, and, curiously, sister-in-law to her own niece, the daughter of the Princess Alice, who is married to the elder brother of Beatrice's betrothed.

—Mrs. Lelia Fuller Jones, wife of Mr. A. B. Jones, and daughter of the late E. Q. Fuller, D. D., of Atlanta, Ga, died in Knoxville, Tenn., Jan. 16. Mr. Jones is an officer in the Civil Service under the Government, and son of the Rev. Wm. Jones, of the Central New York Conference.

For the SOUTHWESTERN.

Sights and Insights in New Orleans.

JAMES T. NEWMAN, M. D.

Second Paper.

THE CUSTOM HOUSE.

We will wend our way down Camp street to Canal street, the place we started from, and down Canal until we come to the United States Customhouse. This building is bounded by Canal, Decatur, Customhouse and St. Peter streets. Its foundation is laid twenty-five feet below the surface of the sidewalks, and this immense excavation is filled with solid granite. Its walls are four feet in thickness and rise grandly ninety-two feet above. This great oblong square is surrounded by an artificial stone pavement eighteen feet broad, which sets the structure off to great advantage. The post-office is on the ground floor and occnples one-half of it, while the appraisors and superintendent of bonded warehouses occupies the other half. The visitor should not fail to give these places a call. We will try to give a description of the hidden beauties of this wonderful building. The main entrance is on Canal street, and the second floor is approached by two sets of beautiful white marble stairways, each consisting of thirty-nine steps. These stairways are broken into three parts. The first flight is composed of fifteen steps on each side where you meet with a rest seven feet wide. The second flight is composed of fourteen steps and a rest exactly like the first flight. The third flight is composed of ten steps, which nshers yon into the magnificent vestibnle of this huge granite building. The vestibule is supported by six colossal columns four feet in diameter; chastely tinted after the fashion of the American ideal of the Composite Order, and are fifty-five feet high. The vestibule has two wings which lead to the various offices of the heads of departments. All around the marble hall, which we will soon attempt to describe, is a corridor fifteen feet wide inlaid with mosaic pavement composed of black and white marble squares. The marble hall is entered by three doors, viz: from the vestibule and two opening into the corridor. It is snpported by fifteen columns six feet in diameter of the, composite order, and they tower toward heaven sixty-five feet. The floor of the marble room is also inlaid with the black and white marble mosaic pavement, with the exception of six huge circular windows made of green glass. These windows are twelve inches in thickness, six feet in diameter and transmit light to the offices on the first floor. The light is obtained from the dome of the hall, which is bell shaped, and is likewise made of glass. This princely chamber contains all the clerical forces of the collectors of customs, internal revenue, naval and surveyor of customs. Any one having business with one or more of these departments can transact it without having to climb stairs or to wander from office to office; besides, there is always a messenger in attendance so that you can be put in direct communication with the chief of each department in a few seconds. The United States subtreasurer's office and vaults are also on the floor of the second story, and are models of aesthetic and chaste architecture, and a visit to these chambers will amply compensate for the time spent. The United States court-room and the office of the United States District Attorney are located on the second floor and overlooks Canal and Decatur streets. The court room is a magnificent temple, spacious and airy; all of its furniture is in keeping with the character of its sombre grandeur. We will now invite the stranger on the roof of the Customhouse, which is flat, with sufficient declivity to shed water. He looks out as far as the eye can reach. What wonderful scenes are unfolded to his admiring gaze. Hamlets, villages, plantations and church spires on the other side of the great father of waters, while the mighty river is moving onward irresistably bnt majestically toward the Gulf of Mexico, recklessly spending more force than is required to turn all the cotton spindles in the world. He beholds a great forest of sail and steam vessels, the "swift winged messengers of commerce," hugging the shore. The flags of all nations greet the eye. The levee presents the appearance of a bee-hive; thousands of black and white toilers are busily engaged in storing in the capacious holds of vessels mountains of the fleecy staple that Adam Clark once thought was king, while thousands are unloading the commodities of every clime where civilized man has trod. As the stranger turns his gaze upon the city he beholds the habitations and business places of its two hundred and fifty thousand inhabitants. He beholds six hundred miles of streets and two hundred and eighty miles of street railways traversing them. He turns again, and he surveys a harbor sufficient to anchor the fleets of the entire world, varying from 60 to 180 feet in depth, and from 1,500 to 3,000 in width, and measures fourteen miles on either shore.

For the SOUTHWESTERN.

Protestantism Reviewed—II.

REV. MACK HENSON.

WHAT PROTESTANTISM EMBRACES.

Protestantism embraces all avowedly Christian bodies ontside of the Roman Catholic Church; Jews and Mormons, professedly rejecting Christianity, are excluded. Protestantism claims the Holy Scriptures as the complete and final word of religions truth, bnt that new and deeper discoveries of their meaning and power will be wronght ont by the progressive studies and experience of the Church. An eminent divine said, "I am confident that the Lord has more truth and light yet to break forth out of His Holy Word." The Protestant religion, considered as internal, spiritual, exercises between the individual and his God, with no priestly or hierarchical dependence. Instead of pompous rituals, each soul is thrown upon its God and the deep realities of life. It teaches that every burdened soul must bear its own weight to the foot of the cross. That he must seek and find for himself access to God, and in the spirit of adoption begotten by the Holy Ghost find satisfaction to meet the soul's deepest needs. American Protestantism has triumphed amid the fiercest opposition of foes within and without of powerful patronage. But it has gathered multitudes from the masses among all people. One feature of our times is entirely new, and therefore, experimental. Great questions are brought into the arena of investigation. In the United States, unlike the older countries, there are no conserving forces in the constitution of society holding men to the old faith, no old institutions, hereditary nobilities, state church, etc.; but everything is new.

REVOLUTIONS OF THOUGHT ON ROMANISM.

The revolutionizing tendencies of the times has invaded every department of thought and action. In the midst of these moral, religious tendencies, American Christianity has been called to experience severer tests than European Christianity, with its institutions environing and sustaining it. But American Protestantism has come forth from the refining fires of crucial opposition purer and grander. It has fought and traversed its way on the simple promises of God. "As thy days shall demand shall thy strength ever be." The religious population of Europe in 1500 were all Catholic, except the major portions of Russia, Turkey, Greece and the Ionian Isles, in which the Mohammedan and Greek religions prevailed. All combined were scarcely enough to count at all against the overwhelming odds of the papacy, were the only exceptions. 80,000,000 may be accepted as an approximate estimate of the papal population in Europe, and in the whole world, at the opening of the century which introduced the Lutheran reformation. Coming to our own times we find the population of Europe divided in respect to the different religions as follows: Roman Catholics, 149,000,000; protestants, 74,000,000; Greek Church, 75,000,000; Jews, 4,500,000; Mohammedans, 6,600,000. The condition of Romanism is quite different in France, Italy, Austria and Spain from what it was 35 years ago. The Pope in Italy, is shorn of his temporal power, and Protestant churches are erected under the very shadow of St. Peters.

PROTESTANTISM IN THE FIELD.

Protestantism has numerous missions in Catholic countries. Eight in Ireland, eight societies in France, in Italy, Sicily and Malta there are seven societies; in Portugal and Madeira there are nineteen, in Canada nine, in Mexico, Central and South America there are twenty-three societies. Has eighty-four distinct missionary movements among papal populations, and have more than 1,546 stations, and sustaining 1,499 ministers, and 2,146 lay agents, and have reported 95,920 communicants; and all of these missions are continually enlarging and others being established. The

Protestant population has grown faster than the Roman population. In 1867 the Protestant was 24,921,000, the Catholic 14,564,000; in 1875, Protestants, 26,718,823; Catholics 15,371,227; these figures show a Protestant increase of 1,797,823 to a Roman Catholic increase of 807,227 in eight years. Roman Catholicism was predominant a hundred years ago in all the frontier provinces acquired by Prussia in the time of Frederick the Great. But German emigrants have propagated the Protestant faith in these districts; the condition is now changed; and less than 36 years ago the Roman Catholic Church in Mexico was the richest ecclesiastical establishment in the world, with a landed property and mortgages and rents worth $150,000,000, besides untold millions invested in cathedral church edifices of costliest construction, gold and silver vessels, etc. Church edifices in clergy [illegible] annual income of the archbishop being at one time $130,000, that of eight bishops $400,000.

THE DISPOSSESSMENT OF ROMAN

This vast and powerful establishment has received a stunning blow from which it can never recover. The inquisition, with all its horrors, existed until within a quarter of a century. The orders of Friars, Nuns, Sisters of Charity and Jesuits have all been abolished in Mexico, and the magnificent churches and convent buildings formerly occupied by these orders have been offered for sale by the general government. Since 1861 Protestantism has taken firm foothold, establishing 23 principal mission stations, 88 sub-stations, 52 ordained missionaries, 36 lay helpers, and about 8,700 communicants, and 16 Bible and tract depositories, all protected by the government. The Protestants have opened an immense region from the Alleghanies to the Pacific, and almost entirely occupied it since the year 1800. At that date there were probably less than 200 church organizations in this vast area, or about 2,000,000 square miles, exclusive of Alaska. This vast region has developed upon the lines of Protestant Christianity, and numerous communities and religious institutions have sprung into existence under the watch-care of Christian civilization. In the year 1880 there were in the United States [illegible] territory 37,366 Protestant church organizations, with 30,067 church edifices, valued at $67,183,

Church Polity.

Mr. Editor:—What is the meaning of a [illegible] of different [illegible] which [illegible] with the others [illegible] Episcopacy, when it is [illegible] by certain pious, learned [illegible] to meet and consult [illegible] ministers [illegible] the form you seem to refer to. It does [illegible] is [illegible] members [illegible] each other or not, [illegible] social, [illegible] topics, fundamental to Christian faith, which all evangelic churches hold [illegible] they can discuss these, and when they are so discussed with the purpose of improvement, they generally prove beneficial, and tend to closer union at other points.

"The Brain of Man: its Architecture and Requirements," is the title of a paper which Dr. A. L. Rawdon, of New York, contributes to the [illegible] March *Harper's*. It is thoroughly scientific, yet [illegible] presentation of the [illegible] knowledge of the brain, [illegible] interest every one [illegible] There is nothing [illegible] than the recent [illegible] of science in this direction, [illegible] number of diagrams [illegible] clear to the reader [illegible] Those who believe in the [illegible] of function, and to [illegible] phrenology has a scientific [illegible]

Schools and Colleges.



CENTENARY BIBLICAL INSTITUTE.

Centenary Biblical Institute.

The above is a cut of the Centenary Institute. This Institute is a monument to the Christian generosity of Dr. J. F. Goucher, a revered minister in the Baltimore Conference, Dr. Wm. Frysinger, J. Emory Rounds and Prof. T. B. Snowden, the latter colored, are the principal members of its faculty. There are six teachers in all, of whom three are colored, and one of them a lady. We call this practical and essential equality. The building, a handsome, massive structure, situated on a commanding site in the heart of Baltimore city. It is a great favorite with, and draws its pupils from the Delaware and Washington conferences, although, through some mistaken idea of utility, for a time a number of the youths of our people were led away to Lincoln, in Pennsylvania. The patrons of this institute are chiefly our white ministers and members in the Baltimore and contiguous conferences. It is under the control of the Freedmen's Aid Society, and a Methodist Episcopal Church institution.

The Progress of Civilization.

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Second Paper.

Gold and silver are merely the representatives of wealth, and money is of no value or use, excepting to measure and circulate the riches of a people, and wealth itself consists of the value that skill and labor can impart to raw material. If commerce were entirely free, its advantages would be shared by all nations that engage in it. In the absence of monopolies, the benefits of trade are necessarily reciprocal. So far from depending on the amount of gold or silver received, they evidently spring from the facility with which a country parts with those commodities it can produce most easily and cheaply; receiving, in return, those articles it can only produce with great effort and expense; but which can be produced by some other nation or nations, readily and abundantly, by the superior skill of their workmen, or by the bounty of nature within their borders, and, therefore, afforded at lower prices.

Among an entirely ignorant people, the rapidity with which wealth is created will be wholly regulated by the physical peculiarities of their country. After the wealth will have been capitalized, other causes intervene. Before this, however, progress will arise from, first, the energy and regularity of labor, and, second, from the bounty of Nature, stimulated by labor.

Climate and soil affect both labor and its products. Early civilization has always been confined to the tropics, or their immediate vicinity; because, in the earlier ages, man could only clothe himself in the simplest material, and it was, therefore, necessary for him to live in a comparatively hot climate, and he had only the means of cultivating the earth with the rudest implements, and these would have produced little in a cold and sterile region.

Agriculture, to be successful, demands a genial clime and a rich soil; for industry is irregular and cramped, and useful production is intermittent, in either a very hot, or a very cold country. Wages being the price of labor, the rate of wages, like the price of all other commodities, will vary with the market value of production. If the supply of laborers be greater than the demand, wages will be low; but if the demand for labor be greater than the supply of laborers, then the price for labor will rise. The question of wages is a question of population.

Food is the most active and general physical agent by which the increase of the laboring classes is affected. If in one country the national food be abundant and cheap, and, in another, it be scarce and dear; in the former, the population will always increase more rapidly than in the latter, and the rate of wages will be the lowest where the population augments most rapidly. Two effects are produced by food, viz.: First a supply of animal heat; second, a repair of the waste of the animal tissues.

Animal temperature is maintained by food that does not contain nitrogen, but that does afford an abundance of carbon, and our bodily waste is repaired by the consumption of food, of which nitrogen is a constituent. In the former character of nutriment, the carbon combines in the blood with the oxygen we breathe, and creates an internal combustion, efficient to renew our animal heat. In the latter kind, the nitrogen and oxygen, having little affinity, the nitrogenous food is not liable to combustion, and is, therefore, devoted to the purpose of repairing the waste caused by the constant removal of effete matters from all parts of the body.

Animal heat is more readily retained in hot than in cold climates, and the physical effort being greater in the latter than in the former, and the waste of tissues correspondly greater, a smaller amount of nitrogenous, and, also, of carbonized food, is required in the former than in the latter. These are the two great divisions of food. In cold climates, man requires more air as well as more food than in hot latitudes. He there breathes deeper and more rapidly, and nature demands food that contains a plethora of animal oils; because in in these is obtained the excess of carbon necessary to combine with the extra oxygen inhaled, and thus an increased internal combustion is afforded, to supply the extra heat demanded. Man there craves the blubber and oils of the whale, and the oils of the seal, the walrus and the polar bear; while in the tropics, his appetite is for farina, fruits, and succulent vegetables; all of which contain an excess of oxygen. Oxygen and carbon combine only in certain definite proportions, and when the air is condensed by cold, and respiration is accelerated by the same cause, the function of breathing consumes far more oxygen than under any other atmospheric condition and therefore, the food must then be proportionally carbonized.

The animal oils contain about six times as much carbon as do the fruits, grains and vegetables; but they have very little oxygen, while the starch of vegetables—their most common and nutritious principle—has nearly fifty per cent of oxygen. As a general rule, the colder a country is, the more highly will its food be carbonized, and the warmer it is, the more it will be oxydized. Highly carbonized food is much more costly than food in which there is little carbon. The fruits of the earth are very abundant, and in these, oxygen is the most active principle, and in these, oxydized food may be obtained with little labor and without danger, in the sub-tropical countries, where it grows almost spontaneously.

The highly carbonized animal oils desired and used as food in very cold climates, and there necessary to life, are only secured by man through great physical labor, exposure to the rigors of a very low temperature, and great risks to life. The fat of the polar bear, the blubber and oil of the whale, and the oils of the seal, the walrus, and of powerful and ferocious animals, are not spontaneous productions, freely offered, and to be readily and safely gathered or drawn at will. Even in the infancy of society, nations that live where the coldness of the climate requires them to use a highly carbonized diet, exhibit a bolder and more adventurous spirit, engendered by effort and exposure to danger required in securing food and clothing, than do the people who subsist on the oxydized food so easily obtained in the tropics.

In the polar latitudes, the transition from winter to summer is abrupt and springless, and man and vegetation alike suffer from the sudden change. Perfection of intellectual growth requires a proper succession of the seasons. The absence of real spring and autumn dooms a want of taste and genius, and loyalty is ever defective where there is neither true winter nor genial summer. In the polar latitudes there is no real night in summer, and no real day in winter, and the equality of day and night is constantly modified as we travel from the equator. In the polar regions, animals generate a full supply of heat, by means of a superabundance of their own fats, and they retain it by means of their own furs. Within the tropics where the heat is intense and oppressive, all living creatures are thinly clad; while the few animals found within the arctics are heavily clothed in their own furs and fats. Nature has either produced the animals that generate and preserve an abundance of heat, within the cold latitudes, and the lean and naked within or near the tropics, or all have wandered to congenial homes, or been forced there by storm or sunshine.

We are in receipt of the Year Book of the Drew Theological Seminary, Madison, N. J. Reports a fine list of students and the school in a prosperous condition.

Harpers Monthly Magazine for February has very interesting articles on "Pullman City, Ill." Art students in Ecouen, France," "Guardian Birds," "Yucatan," etc. Harper Brothers, N. Y.

Sermon Sketches.

REV. W. D. GODMAN.

Theme—The Betrayal of Jesus.

Text—Matt. 26, 49: "And forthwith he came to Jesus and said, 'Hail Master,' and kissed him."

Introduction—This scene was enacted in Gethsemane, by night. It was the opening scene of the final tragedy in the earthly mission of God's Son. He was in a solitary place, engaged in prayer, preparing himself for the dreadful conflict. The appointed hour was come. He was ready. The traitor and the band of conspirators were at hand. Jesus said to his Disciples, "Rise, let us be going; behold he is at and that doth betray me." This is not the language of fear. It expresses no thought of flight. It announces the simple intention of the devoted Savior to go to his appointed suffering.

Let us consider:

I.—The betrayed.

II.—The traitor.

III.—The treason itself.

IV.—Its outcome.

I. The betrayed—a. He is God's Son, "only begotten," John 1, 14. b. He *was* "with God," John 1, 1; creator of the worlds, John 1, 3; "before Abraham," John 8, 58. c. Now He *is* "God manifest in the flesh," 1 Tim. 3, 16; "Son of man," Matt. 8, 20; "and hath not where to lay his head," Luke 9, 58. He is poor, despised, forsaken of his friends. How sharp the contrast! How vast the descent! how keen and intense the humiliation! He felt it *bitterly*. The woe was proportionate to the greatness and the purity of his nature. He prayed the Father to "let it pass;" yet said he, "Not as I will, but as thou wilt."

II. The traitor—a. He was a disciple of Jesus; b. he owed his good name and influence and even his bread to his association with Jesus; c. but he loved money, and was, at heart, a thief; John 12, 6; d. he distinguished himself among the disciples by his greed of money; e. he so much desired money that he planned the betrayal for its sake; f. he probably thought that Jesus would somehow escape the violence of his enemies, or would overpower them, and he should be able to enjoy his money; g. he was profoundly disappointed; and weary of so base a life, hanged himself; Matt. 27, 5.

III. The treason—a. It was the voluntary, deliberate wickedness of a bad man. There is no evidence that any one instigated or abetted it previous to his proposing to the priests; b. it was, at the same time, an act foreknown to God, and it formed a part of the preconception of the Messiah's work, Acts 1, 16-20; c. it was foreknown and provided for by Jesus himself, John 13, 18; d. wickedness does not cease to be wickedness because God knows it and over-rules it.

IV. Its outcome—a. It brought Judas to grief and everlasting disgrace; b. it led to the trial, condemnation and execution of Jesus; c. it was a link in the chain of providences whereby the redemption of the world was enacted.

The March Number of *Harper's Magazine* contains the third instalment of Miss Woolson's new story, "East Angels. The illustrated articles are "The House of Orange," by Professor W. T. Hewett; "A Glimpse of Some Washington Homes," by E. W. Lightner; "The Cape Ann Quarries," by Ellen Day Hale; "In an Old Virginia Town" (Fredericksburg,) by Frederick Daniel; and "The 'Tricks and Manners' of a Cat-bird," by Olive Thorne Miller. George William Curtis in the *Editor's Easy Chair*, treating of our representatives at foreign courts, draws attention to the truly American character of Mr. Lowell's address. The other editorial departments are, as usual, timely and entertaining,

The first edition of the February *Century* (18,000 copies) was sold within a week of the day of issue. A new edition of 20,000 is on the press, making a total of 200,000, with the prospect of a still further demand. A fifth edition of the November *Century* was issued on Monday.

Mr. Stephen A. Aplin, Washington, D. C., says: "A member of my family having been troubled for several years with kidney disease was induced to use your HUNT'S [Kidney and Liver] REMEDY, and has been completely cured."

The Northwestern Pulpit, semi-monthly, $2.00 per year; by Frank A. Wunder, 825 Arch Street, Philadelphia, Pa., contains the sermons of Waldo Messaros.

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ZION'S DAUGHTER CEASE THY WEEPING.

BY THE REV. F. BOTTOME, D. D.

Zion's daughter, cease thy weeping,
Shake thee from the slothful dust;
Rise, O rise! His promise keeping,
Lo, the Holy One and Just.
He, whom they, thy sires, mistaking
In their ignorance crucified.
Why wilt thou, their sin partaking,
Turn thee from His wounded side?

See the open fountain stream,
Bearing gladness everywhere!
Shall its healing waters gleaming;
Only flow to thy despair?
See, the nations old and hoary
Lift their heads in youthful smiles;
And the rising, spreading glory
Reaches to the distant isles.

Shall the covenant of blessing,
Spread to all the Gentile race,
And the sons of strangers pressing,
Seize on Jacob's dwelling place?
Shall the grafted branches flourish,
And the vine itself decay,—
Shall His hand the alien nourish
While He spurns the child away!—

O, when wilt thou, and sad lonely,
Stranger still in every land,
See that thy portion is only
Watching this thing gave His hand!
King and Kingdom thine the treasure,

Domestic Hygiene.
Mind's Influence on Health and Medical Aid to Health.
GEO. L. CHANEY, M. D.

Psychology in its exact definition is the science of the human soul. In its extended and generally understood sense, it is the science of the immaterial part of man, including soul and mind. To show the relation of this soul and mind to the body and its functions a new word has been coined by scientists: it is "psychophysics," or the science of the relations between the physical and the psychical, or between the material body as the casket, and the mind and soul as the invaluable jewel.

The human being is endowed with many and various powers; not [illegible] is not for his good [illegible] if [illegible] when considered [illegible] to [illegible] what [illegible] the [illegible] and [illegible] Domestic Hygiene. [illegible] Mind's Influence on Health and Medical Aid to Health. [illegible] GEO. L. CHANEY, M. D. [illegible] Psychology in its exact definition is the science of the human soul. In its extended and generally understood sense, it is the science of the immaterial part of man, including soul and mind. To show the relation of this soul and mind to the body and its functions a new word has been coined by scientists: it is "psychophysics," or the science of the relations between the physical and the psychical, or between the material body as the casket, and the mind and soul as the invaluable jewel.

The human being is endowed with many and various powers; not [illegible] is not for his good [illegible] if [illegible] when considered, maltreated, perverted, they become abnormal, diseased, crippled, and minister pain, sorrow and misery. Man is [illegible] the [illegible] man, affectious, appetites, desires, and passions. He has [illegible] of sense, taste, hope, fear, [illegible] and [illegible] that have [illegible] and [illegible] which [illegible] and [illegible] or they [illegible] and [illegible] and [illegible] inclined to slumber in absolute love [illegible] The field in which they [illegible] is the world. The period [illegible] to [illegible] the cradle to the [illegible] The [illegible] to character [illegible] and [illegible] and fostered [illegible] childhood.

The [illegible] and passions, the moral elements, are part [illegible] is [illegible] of [illegible] [illegible] [illegible]

General News Items.

A superannuated preacher of Pittsburg conference 89 years old was married the other day.

The election for senators occurred throughout France on Sunday. The Republicans gained twelve members.

Just sixteen years ago the interest on the national debt amounted to $143,000,000 a year. It has since then been reduced to 58,000,000.

Exports of merchandise from the United States for December were $91,294,810, an amount which has been exceeded but twice before.

Later reports of the Piedmontese [illegible] add to the horror [illegible]. Whole villages were overwhelmed and the loss of life was enormous.

The Baltimore *Manufacturers' Record* states that [illegible] men have gone to work in manufacturing interests since April 1, and in [illegible] 10,000 in one Pennsylvania county alone.

Italy is the land of criminals, says the Director-general of Italian prisoners. It has 425 prisons with a constant average population of 40,000 offenders against the law. Of these more than 6,000 are murderers. No other nation in the civilized world has such a large proportion of criminals.

Gen. Stewart, commanding one of the divisions of the British army marching to the relief of Gen. Gordon at Khartoum, was met on the 20th by 10,000 of El Mahdi's troops. The British soldiers number 1,500 men, and were marching in a solid square when attacked. The Arabs fought fiercely, but were defeated, leaving 800 dead on the field. The British loss was seventy-four killed and ninety-four wounded. Among the killed was Col. Burnaby, author of the "Ride to Khiva."

A California man raised 5,400 pounds of black-berries on two acres of land this last season, which sold for $432. Roots taken from between the rows paid for cultivating the field, and it cost $100 to pick and market the fruit. Hence there was a net profit of $100 an acre.

The United Brothers of Friendship, of Kentucky, were organized August 1 1861. They now number in that State as follows: Lodges, 117; Temples, 77; Royal Houses, 21; Postmasters' Council, 10; Juvenile Temples, 11; Juvenile Lodges, 9. They are promising throughout the State." A Temple was organized at Paducah, Feb. 4, 1885, and a Juvenile one at Hopkinsville, by E. W. Glass, grand treasurer of the order, the same date.

What Ever Say.

"Women are so many times advertised for the hair," you say. So there are, but Parker's Hair Balsam is now one of them. It will not "work wonders," but it will do better service for your hair than anything else you can find. Restores original color, stops falling, keeps new growth. Elegantly perfumed. Not a dye.

Four hundred delegates from nearly all parts of Iowa met in temperance convention at Des Moines, Jan. 22, to consider measures to secure better enforcement of the prohibitory law. Resolutions were adopted denouncing the saloons, calling on the home, school and church to unite against the common enemy, calling for education as to the physical and industrial results of intemperance; declaring that political parties which desire the support of the Prohibitionists must take no backward step; calling upon the next general assembly [illegible] amendments, [illegible] to work for national prohibition.

A Beautiful Woman

Is the lady who uses cosmetics, face lotions, white lead, bismuth, powders, arsenic, etc., in the belief of enriching and beautifying the complexion. It is but temporary and ultimately destroys the skin beyond the power of nature to restore. Stop it! Stop it now and use only Dr. Harter's Iron Tonic, which imparts the vigor and loveliness of youth.

Vice-President Hendricks will live permanently in Washington.

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LABARRE STREET CHURCH—Rev. John Quails, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varget Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting at 9:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7 p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. M. J. Dyer, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—Jefferson street, corner o Pine, two blocks above the last station. Rev M. C. B. Mason, Pastor. Services—Public worship at 11 a. m ; 3 and 7 p. m , Sunday. Sunday-school chool, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m , and communion at 7. Preaching Thursday evening.

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First Street—Rev. [illegible] Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m , prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a, m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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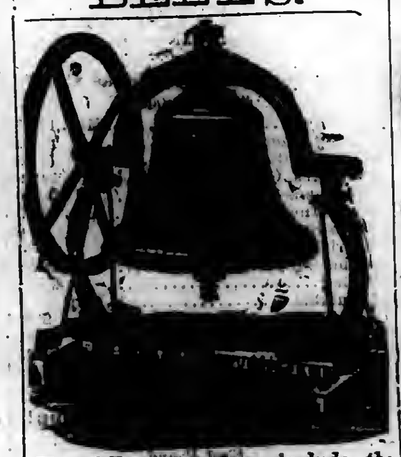
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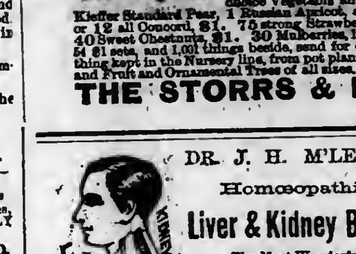
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Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 60. LESSON X. March 8. Paul before Felix. Acts xxiv, 10-27. Golden Text, Acts 24, 16.

HOME READINGS.

Monday—Paul before Felix, Acts 24, 10-27.

Tuesday—Tertullus's speech; Acts 24, 1-9.

Wednesday—Faith with chastisement; Heb. 12, 1-14.

Thursday—Good conscience; 1 Peter 3, 13-22.

Friday—Law of love; 1 John 3, 18-24.

Saturday—No fear of man; Daniel 6, 10-17.

Sunday—True worship; Psa. 29, 1-11.

QUESTIONS FOR HOME STUDY.

1. *A good confession*, v. 10-16.
   Before whom was Paul brought?
   What charges were preferred against Paul?
   How did Paul answer to the first charge?
   How does he reply to the second?
   In what did he profess belief?
2. *A plain statement*, v. 17-21.
   To what charge does Paul now reply?
   For what did Paul go to the temple?
   Whom did he say should have appeared against him?
   Of what was their absence a proof?
   To whom did Paul allude in verse 20?
   What only thing could they bring against him?
3. *A long delay*, v. 22-27.
   On what did Paul discourse?
   On what pretext did Felix postpone the case?
   Still later why did he leave him a prisoner?

PRACTICAL TEACHINGS.

How does this lesson show—
1. The advantages of a good conscience?
2. The advantage of right doing?
3. The advantage of the truth?

Doctrinal Suggestions—The power of conscience.

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Hungarian Millet	25

Johnson Grass, Italian Rye Grass, and English Rye Grass quoted on application. Bulbs are extra.

The latest news from Zuland comes by cable. The warriors have all married; they desire in the future, peace and happiness and enough Dr. Bull's Cough Syrup for the next season.

In this week's issue will be found the startling advertisement of Dr. SCOTT'S GENUINE ELECTRIC CORSETS. The proprietor's claim for these wonderful health-giving agencies, are powerfully and convincingly endorsed by many people of high repute. We invite you to carefully read these testimonials, and to give the goods a trial. Dr Scott and his appliances are well and favorably known, and you run no risk in dealing with him. The reasonable prices asked permit all to secure the great benefits the Doctor promises. In ordering kindly mention that you saw the advertisment in this paper.

Conference Notices.

Navasota District—Texas Conference.

Second Round.

San Felipe	Mar.	21-22
Patterson	"	28-29
Hempstead	Apr.	4- 5
Courtney	"	8- 9
Plantersville	"	11-12
Franklin	"	18-19
Bryan	"	15-16
Hearn	"	25-26
Bryan circuit	"	18-19
Caldwell and Burleson	"	21-22
Millican	"	25-26
Anderson	May	2- 3
Prairie Plain	"	9 10
Navasota	"	16-17
Brenham circuit	"	20-21
Brenham station	"	23-24
Belleville	"	30-31

W. B. PULLAM, P. E.

Shreveport District—Louisiana District.

First Round.

Cotile and Cane River	Mar.	7- 8
Columbia	"	10-11
Robeline	"	14-15
Natchitoches and Campte	"	21 22
Allen	"	25-26
Pleasant Hill	"	28-29
Coushatta & Mansfield	Mar. 31 Apr	1-2
Grand Cane	"	8 9
St. James and Scott circuit	"	10-11-12
Dixon's Cross Road	"	14 15
St. Paul and Fairfield	"	18-19
Monroe and Bastrop	"	25 26
Ouachita City	"	29 30
Cross Lake and Chalkley	May	2- 3

PIERRE LANDRY, P. E.

New Orleans District.

I desire to call the attention of the pastors of the New Orleans District to the following apportionments for Missions and Church Extension Society, made in accordance with the instruction of the Louisiana Conference at its late session:

	Missions.	Ch. Ex.
Wesley Chapel	$40 00	$15 00
Union Chapel	40 00	15 00
First Street	40 00	15 00
Simpson Chapel	30 00	12 00
Mt. Zion	30 00	10 00
Baldwin Mission	25 00	6 00
Clinton Street	15 00	6 00
Haven's Chapel	15 00	6 00
Camp Parapet	15 00	6 00
Sixth Street	15 00	6 00
Algiers	10 00	4 00
LaHarpe	10 00	4 00
Thomson's Chapel	8 00	4 00
Pleasant Plains	8 00	4 00
Pearl River	4 00	2 00
Mandeville	3 00	2 00
Shady Grove	2 00	1 00
Springfield	1 50	1 00
Whites Church	1 50	50
Franklinton	1 50	50
Gretna	1 50	50
Barracks	1 00	50
Lower Coast	1 00	50

The Louisiana Conference, in its character and work, is a subject of growing interest to the general Church. The smallness of our benevolent collections last year as reported in our minutes is a cause of anxious concern to our friends. The time has come for us to make a vigorous and united effort to increase our benevolent collections. We earnestly hope that each pastor will move up in his collections to the amounts named above. Now is the time to put in operation earnest efforts to raise our fund for the New Orleans University and Gilbert Haven School of Theology. Begin with the beginning of the year, and push forward every interest of the Church.

L. P. CUSHMAN, P. E.

Meridian District—Mississippi Conf.

First Quarter.

Meridian	Mar.	7- 8
Enterprise	"	14-15
Shubuta	"	21-22
Meridian circuit	"	28-29
Lauderdale	Apr.	4- 5
Shuqualak	"	11-12
Macon	"	18-19
Marion ville	"	21
Deerbrook	"	23
Ex Prairie	"	25-26
Quitman and DeSoto	"	30
Shubuta circuit	May	1
Waynesboro and State Line	"	2- 3
Enterprise circuit	"	5
DeKalb	"	9-10
Philadelphia	"	12
Daleville	"	14
Garlandsville	"	16-17
Paulding	"	19
Heidelburg	"	21

Brethren, try to be ready for your quarter, and pray that we may have a good time. Let us try to do more for the Lord this year than ever before

J. CAMPBELL, P. E.

LaTeche District—Louisiana Conference.

First Round.

		Bishop's Apportionm'ts	Quar.
Glencoe	Mar.	6- 8	$1 25
Jeanerette	"	8-10	1 25
New Iberia	"	14-15	1 25
Hubertville	"	19	65
St. Martinsville	"	21-22	1 00
Lafayette	"	23	25
Waxia	"	26	75
Washington	"	28-29	1 35
Opelousas	"	29	1 00
Ville Platte	"	31	25
Alexandria	Apr.	3- 5	1 50
Pineville ct	"	5- 6	75
Cheneyville	"	11-12	75
Booneville	"	12-13	1 25
Stewart Chapel ct	"	16-17	25
Bola	"	18-19	1 00
Cotton Port	"	20	25
Birdlong Point ct	"	21	25
Bunkie	"	23	25

The above apportionments are made in accordance with the instructions of the Louisiana Conference at its recent session Brethren will please collect the amounts set opposite their appointments and be prepared to pay the same over at quarterly meeting, so as to enable us to forward the same to the treasurer of the Episcopal Fund at New York. Now is the time to secure subscribers for the SOUTHWESTERN, and to push forward every interest of the Church. Let every one start out for a revival in every charge. Plan and put in operation valient efforts for our Centennial Jubilee fund for the Gilbert Haven School of Theology, and for all the the local and connectional benevolent enterprises of the Church, and let no one wait till the end of the year to be again hindered by rainy season or other unavoidable hindrance. Let us put forth our best efforts to accomplish more this year on the LaTeche District, in getting converts, in building churches and parsonages, in paying debts on the same, in collecting for our benevolencies, and in securing subscribers for the SOUTHWESTERN than in any previous year.

Yours fraternally,

A. E. P. ALBERT, P. E.

1956 St. Charles St., New Orleans, La.

Houston District—Texas Conf.

Second Round.

Hockley	Mar.	14-15
Trinity, Houston	"	20-22
St. James, Houston	"	22-23
St. Paul's, Galveston	"	28-29
Tabernacle, Galveston	"	29-30
Mt. Vernon, Houston	Apr.	3- 5
Sloan Street, Houston	"	5- 6
Harrisburg	"	11-12
Richmond	"	18-19
Spring	"	25-26
Columbia	May	2- 3
Brazoria	"	9-10
Pittsville	"	16-17
Oak Hill	"	23-24

F. C. MOORE, P. E.

Okolona District—Mississippi Conference.

First Round.

Sturges and Ackerman	Mar.	1- 2
Crawford	"	3- 4
Columbus ct	"	5- 6
Columbus	"	8- 9
Caledonia	"	12
West Point	"	14-15
Athens	"	17
Aberdeen ct	"	18
West Point ct	"	19
Aberdeen	"	21-22
Aberdeen mission	"	21-23
Benna Vista	"	26
Okolona	"	28-29
Okolona ct	"	28-29
Union Grove	Apr.	1- 2
Tupelo	"	4- 5
Pontotoc	"	8- 9
Booneville	"	10
Corinth	"	11-12
Corinth ct	"	13
New Albany	"	16
Ripley	"	18-19
Starkville	May	2- 3
Starkville ct	"	2- 3
Webster	"	5
Tampico	"	7
Smithville	"	9-10
Houston	"	12

D. A. WILLIAMS, P. E.

Dadeville District—Central Alabama Conference.

Second Round.

Plessant Hill, at Locust Bluff	Mar.	14-15
Dadeville	"	21-22
Tallassee & Bethel, at Talassee	"	28-29
New Style, at Cedar Grove	Apr.	4 5
Pine Grove, at Pleasant Hill	"	11 12
Roanoke, at Rocky Mount	"	18-19
Fredonia, at Mt. Pleasant	"	25-26
Bluffton	May	2- 3
Sardis	"	9-10
Lafayette	"	16-17
Alexander City	"	23-24
Socapetay	"	30-31

The district steward's meeting for this district will be held at Dadeville, March 21st. The district steward from each pastor's charge is requested to attend.

O. R. FRANKLIN, P. E.

Holly Springs District—Mississippi Conference.

First Quarter.

Byhalia and Chulahoma	Feb. 28, Mar.	1
Elliott ct	"	7- 8
Grenada ct	"	7- 8
Grenada	"	14-15
Oxford	"	21 22
Oxford ct	"	21-22
Elijah ct	"	28-29
Abbeville ct	"	28-29
Oxford	"	28-29
Hernando ct	Apr.	4- 5
Batesville ct	"	4- 5
Connorsville ct	"	11-12
Holly Springs ct	"	18-19
Holly Springs	"	18-19
Bankston ct	"	25-26
Greensboro ct	May	2- 3
Bellefontaine ct	"	2- 3
Wallthall ct	"	9-10
Cumberland ct	"	9-10

J. C. ECKLES, P. E.

Greenwood District—Mississippi Conference.

First Round.

Vaiden	Mar.	1- 2
Lodi	"	4
Winona	"	5
Durant	"	7- 8
Lexington	"	10
Goodman	"	12
Pickens	"	14-15
Carthage	"	15
Kosciusko	"	21-21
Louisville	"	25
French Camp	"	28-29
Benton	"	28 29
Yazoo City and Yazoo City ct	Apr.	4- 5
Green Hill	"	11-12
Rosenseath	"	18-19
Roebuck	"	25-26
Greenwood	"	2- 3

H. R. REVELS, P. E.

Church Extension—Texas Conference.

To the Preachers and Presiding Elders of the Texas Annual Conference.—The Conference Board of Church Extension for the Texas Conference passed the following resolutions at their last meeting, and directed the secretary to forward a copy to Rev. A. J. Kynett, D. D., the Secretary, at Philadelphia, requesting him to return a statement of our standing that we might see how much we have to recommend for use this year. We have determined to abide by the resolution and if the pastors will not raise their assessments we will not recommend aid:

Whereas, The Conference collections fall far short of the small amount asked of this conference, we confess, with shame, our failure, and feel a deep sense of humility; therefore,

Resolved, That we will not recommend aid to these points that fail to collect their full assessment, and we will do all in our power to bring this work up to a good standard.

Resolved, That we ask no favors of the present Board beyond our rightful dues under the law of the Society, until we have fully met our obligations, and we ask the Secretary to furnish us a statement of our account so we may know just how to act; promising hereafter to keep our own accounts.

According to the direction of this Board I have acted, and received a statement from the Corresponding Secretary of our standing to date, showing applications already recommended from this Board since conference, and probably a short while before, when complied with, will overdraw the amount authorized by the General Committee by $301.53. The collections of 1884 have not yet come to his office, nor does he know where they are. So brethren, from facts and figures we have before us, we cannot recommend much more this year unless we do it under the head of special cases.

REV. H. WEBB, P. E., Pres't.
F. PARKER, Secretary.
Marshall, Harrison Co., Tex.

New Light on Rheumatism.

"I had been completely disabled from rheumatism. I used Parker's Tonic for kidney disease, when to my astonishment the rheumatism completely disappeared.' So writes Mrs Henry Boger, of No. 454 Atlantic Ave., Brooklyn, N. Y. Rheumatism arises from the failure of the kidneys to seperate the uric acid from the blood.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle. July 17-1y.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Feb. 28, 1884.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9 3 16; Middling 1011-16; Good Middling, 10 15-16 Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5¾; White clarified, 5¾@5¾; Common 4¼@4¾c.

MOLASSES, in bbls, ℔ gallon—Common, 24@25; fair, 25@23; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@22.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10¼.

CHEESE, ℔ lb—Western factory 5¼@6.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 4.75; Choice, 4.50; Family, 3.90.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, 70c; Fine, 90c.

ESCULENTS—Irish potatoes, ℔ bbl., $1.60@1.75; sweet potatoes, ℔ bbl. onions, ℔ bbl. $3.25@4.50; apples, ℔ bbl. $3.25@4.00; cabbages, $2.00@—. per orate; sour kront, $4.00@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal; in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.62½.

BACON, ℔ lb—Breakfast, 11; shoulders, 6½; sides, short rib, 7½; sides, long clear, 7¾; hams, sugar-cured, 11c,

DRY SALT MEAT, ℔ lb—Clear rib sides, 6¾; clear sides, 6¾; shoulders, 5½@5½.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 3.50@4.00; young $2,25@$3.00; ducks, $2.00@2.50; geese $4.@$5; turkeys $9.00@12.00.

Western Eggs 24@25c per dozen

Louisiana Eggs 24@25c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.50@6.00 ℔ dozen; young do. $2.00@4.50; ducks $3.50@4.00—; geese $4.50@5.50; turkeys $12.00@15.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 65; white, 65; mixed, 65.

OATS, ℔ bushel—Western, 36

BRAN, ℔ 100 lbs—Choice, 75@77½.



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Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "Shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.

Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. SPENCER.

BROOKLIN, ME., June 23.

Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. BASSON.

HOLLIS CENTRE, ME., August 29.

I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. BENSON.

PEORIA, ILLS.

I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

POSTPAID

MEMPHIS, TENN., November 25.

Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.

I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others. MRS. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

EAST PEPPERELL, MASS., June 26.

Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude. ELIZA M. HOBART.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. MRS. S. J. HARPER, WESTON, O.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced. The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00. 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. OUR ELECTRIC INSOLES, price 50 cents per pair, should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to GEO. A. SCOTT, 842 Broadway N. Y. Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.



No. 2. 1.50

CHAMBERSBURG, PA., October 9.

I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. MRS. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 3.

I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astoolshed. MRS. A. CURREY,

NILES, MICH., January 5, 1885.

Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time. BALTIMORE, MD., Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

ON TRIAL.

BELOIT, WIS., November 7.

Dr. Scott — Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged M. E. PENNOCK.

MERIDIAN, MISS., June 24.

Dr. Scott — Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. MRS. J. H. DRINKWATER

PRINCETON, MINN., June 25.

Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

(Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh, and Tooth Brushes, and Insoles. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 Broadway, N. Y.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Union with Thee our Head is chief and prime;
And union with each next succeeds.
To separate from Thee is damning crime;
To this our severance from each other leads;
The body cut and mangled, writhes and bleeds;
And thou art torn with many a horrid gash,
And scandalised by our schismatic deeds;
Our words and tempers, piercing sharp and rash;
Rend like the iron nails thy keenly sentient flesh.

The colored people of Paducah, have been holding a convention, Rev. G. W. Dupre was chairman.

The *Popular Science Monthly* continues its monthly visits to our table, and is always a welcome visitor.

In his letter last week, Rev. Ezra Miller was called the presiding elder, when it should have been the pastor of Leitchfield, Kentucky.

"Please send my paper to me as it affords me great comfort around my fireside, reading with my people."—J. H. Simpson, district steward.

In addition to the other attractions a Sunday service is held at the Exposition grounds. A Minnesota man contributed to this feature of the amusement last Sabbath.

We hear that a lodge of United Brothers of Friendship has dissolved, the members dividing several hundred dollars, the contents of treasury among themselves. This can not be true.

"Whom shall He teach knowledge and whom shall He make to understand doctrine? Them that are weaned from the milk drawn from the breast."

Jackson street Coke's Chapel, and Loyd street Methodist Episcopal Churches, in Louisville, Kentucky, have each enjoyed a year of prosperity, and their faithful ministers have not been forgotten.

The colored coachmen of Louisville, have formed and been legally incorporated into a Union with James Bunn, Nell Johnson, N. D. Bennett, and Johnson Gales as charter members. This is right.

Dr. W. F. Butler, of the Delaware Conference is suffering from extreme mental abberation. He is a grand man with a delightful family, has been very useful to, and deserves and will have the sympathy of our whole Church.

A glorious revival is now going on in Haven Chapel, Methodist Episcopal Church, Rev. M. B. Reeve, pastor. Some eight or nine have already been converted and the good work still goes on.

Rev. B. T. Tanner, editor of the African Methodist Episcopal Church *Review*, preached at St. James Church, March 5th.

The March *Century* has followed the example of its recent predecessors and gone out of print,—this time within two days of issue. A second edition of 35,000 is on the press, making the total 225,000.

Bishop Mallalieu, writing from the Arkansas Conference which he has just closed says: "We have had a time of unusual sweetness and spiritual power all through the conference." The Bishop is himself enjoying vigorous health.

A certain layman has been talking Mack Henson down at San Antonio, and Mack has in his characteristic way been making it rather warm for that particular layman. Bro. Henson can be relied upon to stand straight up in any place for what he conceives to be right, and for the most part his conceptions are right.

Ahmed Suleiman or El Mahdi of Sondan, El Mahdi, the false prophet, is described as a Negro, about forty years of age, with a tall and powerful structure, and a complexion of reddish black. His real name is Ahmed Suleiman. He was an officer under the Egyptian government; then a slave dealer, and now a leader of men. A melancholy feature in the victorious progress of El Madhi is the impetus which will be given to the atrocious slave trade.

The discussion of the question of "National Aid to Education," begun by Gen. John A. Logan, in the February issue of *The Chautauquan*, is concluded in the March number. General Logan ably argues for an annual appropriation of $50,000,000 to educational purposes and shows conclusively how such an appropriation might be made and "not add one dollar to the taxes already imposed." A series of capital papers for girls is begun. Miss Frances E. Willard is the writer and "How to Win" is her subject. Certainly no woman of the day is better able to speak from experience on this timely topic. Particularly attractive features are the hints on "The Dining Room," which Susan Hayes Ward give; Bishop Hurst's article on "The Mohammedan University, of Cairo;" and a lively sketch of the "New Orleans World's Exposition."

Senators Sworn In.

WASHINGTON, March 4.—The newly elected Senators sworn in to day were Messrs. Jos. C. S. Blackburn, of Kentucky; James B. Eustis, of Louisiana; Wm. M. Evarts, of New York; Jas. K. Jones, of Arkansas; Harry B. Payne, of Ohio; John C. Spooner, of Wisconsin; Leland Stanford, of California; Henry M. Teller, of Colorado; and Ephraim K. Wilson, of Maryland.

The re-elected Senators sworn in were Wm. B. Allison, of Iowa; Joseph E. Brown, of Georgia; Wilkinson Call, of Florida; J. Donald Cameron, of Pennsylvania; Wade Hampton, of South Carolina; John J. Ingalls, of Kansas; John P. Jones, of Nevada; Justin S. Morrill, of Vermont; Orville H. Platt, of Connecticut; Jas. L. Pugh, of Alabama; Zebulon B. Vance, of North Carolina; George G. Vest, of Missouri, and D. W. Voorees, of Indiana.

Our Freedmen's Aid Cause.

The Freedmen's Aid Society must have a large increase in its annual income, or be seriously embarrassed in its work of Christain education in the South. In seventeen years this society has expended in this educational work nearly one million four hundred thousand dollars. Each succeeding year there has been an advance in its receipts, indicating confidence in its administration and sympathy with its mission among the neglected multitudes in the South.

Success in all benevolent work requires large expenditures of money, and the greater the success the heavier the expense, and as a rule in opening new and important fields, a large outlay is required to insure success. The work of this society is to educate ministers and teachers, and develop training and industrial schools. To do this successfully requires instructors of experience and ability, and commodious and well furnished buildings. The expense of these, necessarily large at first, must increase in proportion to the growth of the work. The financial embarressment of the society results from this unprecedented providential growth.

The work, and consequent financial obligations of the society have been greatly increased by its being made responsible for the supervision, and as far as possible the support, of a Christan educational work among the white people of the South. How large the addition of responsibility this is can only be appreciated by those who have carefully studied this department of our work. There are in the Methodist Episcopal Church, in what was slave territory, over 200,000 white members. If we add to these all who look to our Church for spiritual oversight and direction, the number will reach fully half a million. Among these there is still a great need of intelligent Christian ministers and teachers. The people are doing nobly, conseidering their poverty, to build up schools, but some help is needed, and the church can advance all her work by contributing liberally to this cause. Our society is doing all it can to help, but almost daily is compelled to refuse applications for aid, where even a few hundred dollars would insure a new building, or perpetuate the life of a seminary, or aid a number of young men and women, who unless aided must go without education. The present and pressing obligation of the Church to the illiterate white people in the Southern States no less than to simular classes among the negroes, is to direct them in professional and industrial pursuits.

The society has become involved in a debt because the money contributed for the erection of buildings for seveal years past has been less than their cost; and these buildings were imperatively demanded for the accommodation of students. In current educational work an [illegible]ed amount has been expended each succeeding year, and still each year, after the most rigid economy in the matter of teachers' saleries, and other expenses, we have been embarrassed because compelled to refuse additional teachers, and faculties where they were greatly needed. In the prosecution of its work the society has procured school properties real estate of which is valued at nearly $700,000. No other connectional agency in the Church has in so few years accumulated so much valuable property with the same income. The indebtedness must be gradually provided for, and the society has determined that it shall not be increased.

The receipts last year were as follows:

From the conference collections	$60,462 00
From other sources	68,991 05
	$129,453 05

This amount does not include what was received for the annuity fund. The "other sources" named above, from which a little more than half of the money came comprise individual donors who have selected objects for their contribution in which they feel a special interest.

Do not these figures indicate that the regular Church collections, for this important cause are not what they ought to be? The statistics show that out of 10,387 pastoral charges 2,351, or a little more than twenty per cent, gave nothing last year. A good share of these blanks are no doubt in mission fields, where but little could be expected. Still, of this number there must be hundreds of charges where, had the pastor presented the cause, something would have been given. But the most serious showing of the statistics is the large number of collections which are so small as to make it quite sure that the congregation had not been given a chance to contribute directly to this cause. Perhaps the pastor gave something to fill the blank, or put in a trifle from an omnibus collection. We appeal to the many pastors who always give the cause its proper share of sympathy and attention to continue in well doing, and to the large number who as yet have not given the work of this society that earnest and intelligent presentation to their people which it merits, we do more especially appeal. We assure you that a carefull study of the facts will show that no phase of benevolent Church work is more intimately related to the well being of the Church and to our Christain civilization in America than this Southern educational mission,

In view of the necessities of the field and its wants the coming year the society has estimated that $150,000 will be needed. If the entire sum be received it will be used to advance Christain education among both white and colored people, where the needs are great, and the results will continue to be most gratifying.

Will not every pastor see that his congregation contributes at least its apportionment? In the older conferences a fair average per member will be ten cents. We trust that many congregations will give even more, and we are sure that scarcely one would do less, if the greatness and importance of this work were understood.

Dear pastors, we earnestly appeal to you as colaborers with us in the sublime work of furnishing ministers and teachers to our needy people of the South. Their claims upon us for help no one can question; their cry reaches us out of the depths of a sad destitution, for which they are not responsible. Let pastors put the case fully before the Church, and we believe these wants will be cheerfully and liberally met.

J. M. WALDEN, *President.*
R. S. RUST, *Cor. Sec.*
J. C. HARTZELL, *Ass't Sec.*
EARL CRANSTON, *Treasurer.*

March, 9, 1885.

Sermon Sketches.

REV. W. D. GODMAN.

Theme—The Humanity of Our Lord.

Text—1 Tim. ii, 5: "The man, Christ Jesus."

I—The text teaches that the human nature of Jesus was not a semblance only, but a reality.

1. In earlier ages of the Church some thought to exalt the glory of God's Son by maintaining that his manhood was but an appearance, a theophany.

2. Some thought thus to simplify doctrine and rid themselves of the mystery of the two-fold nature. But the plain teaching of Scripture is that Christ was a real man. Note all the passages speaking of his birth as a child, of his growth, of his eating, drinking, travelling, temptation, friendships, etc.

II—His humanity qualifies him to reconcile man to God; Heb. 2, 16.

1. His being human attracts us to him the more readily; Heb. 2, 11-12.

2. His being tempted like as we are reconciles us the better to our lot; Heb. 2, 18.

3. It encourages us to holiness; Heb. 4, 14.

4. It adds an element of tenderness to the anticipated future judgment; John 5, 7.

III—We have naught to do with the mystery of two natures "joined together in one person," save to accept it on the authority of Revelation.

We cannot comprehend the mysterious union of our own "spirit and soul and body." No more can we understand the union of Godhead and manhood in Christ.

IV—The union of the man with God in Christ is to be everlasting. The man "setteth at the right hand," in the heavenly places far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world but also in that which is to come;" Eph. 1, 21; Rev. 1, 5 6.

All the future is His.

United States Senate.

The bill retiring General Grant with full pay unanimously passed.

"At 11:35 Mar. 3, a message from the House announced the passage of the bill authorizing the President to place one person on the retired list of the army. [Applause]. The bill was read at length, Mr. Ingalls then said: 'Mr. President—The nation knows who that one person is. I ask unanimous consent that reference of this bill to a committee be waived and that it be now considered by the Senate."

The presiding officer, Mr. Garland, stated that the bill was a Senate bill and nothing further was necessary to make it a law except the proper signatures. [Applause].

Mr. Edmunds (resuming the chair) stated he had received communications, which would now be read.

He handed the communications to Chief Clerk Johnson, who read as follows:

To the Hon. George F. Edmunds,
President pro tem United States Senate:

The accompanying communication, although an executive message, may be read in open session.

CHESTER A. ARTHUR.

[Applause]

The President pro tem of the Senate—Manifestations of applause are not in order.

The Clerk read as follows:

To the Senate of the United States:

I nominate U. S. Grant, formerly general commanding the armies of of the United States, to be general on the retired list of the army, with full pay of such rank.

CHESTER A. ARTHUR.

Executive Mansion, March 4, 1885.

The President pro tem. of the Senate then announced that the nomination would be considered in open session. 'The question is: Will the Senate advise and consent to this appointment? All Senators in favor will say 'Aye.'" [A storm of ayes]. "All opposed 'No.'" [Dead silence].

"The ayes have it unanimously."

This announcement was received with thunders of applause, both on the floor and in the galleries.

Louisiana Conference African Methodist Episcopal Church.

Appointments 1885, Bishop A. W. Wayman, Presiding, are as follows: To St. James, New Orleans, R. F. Hurley, transferred from Tennessee; St. Peters, New Orleans, Frank James; Union Bethel, New Orleans, J. D. Haynes; Morris Brown, New Orleans, P. Parker; Algiers, New Orleans, J. F. Cox, Baton Rouge, Adam Jackson; Jackson, David Brown; Groses Tete, Isaac Hunter Franklin, Andrew Jackson; Mt. Ornm, F. Scott; Tangipahoa, O. J. Leboeuff; Bayou Bouff, F. L. Logan; Bayou Gonla, T. D. Small; Covington, Wesley Williams Amite mission, R. S. Jenkins; Greensburg, T. A. Wilson; Venerable circuit, Chas. Malone; Darlington, Robert Sarofield; Pattersonville, Willis James; New Iberia-Madison Day; Houma, A. W. Page; Napolonville, W. W. Saanderson, Bayou Sara, James H. Harper; Plaquemine station, H. B. Parks.

The Colored Baptist Association.

The sixteenth annual session of Louisiana Freedman's Baptist Association of Lonisiana convened at the Zion Traveler's Baptist Church, Adam street, New Orleans, Seventh District, on Monday, March 2, 1885, thirty churches being represented, over one hundred delegates in attendance; also the Women's Baptist Home Mission work. This association comprises the different parishes of the State; the object thereof, the spread of the Gospel of Christ.

The following officers were elected for the ensuing year 1885; Rev. G. B. Duncan, of St. Charles parish, president; Rev. Chas. Brooks, of Orleans parish, vice president; Rev. Chas. Melburn, of Orleans parish, treasurer; Rev. Thos. Peterson, of Orleans parish, recording secretary; Rev. H. P. Kelly, corresponding secretary. Executive Board—Rev. Chas. Brooks; Orleans parish; Rev. Ed Carter, Plaquemines parish; Rev. Wm. Taylor, Boutte; Rev. W. Jones, St. Charles parish; Rev. Jas. Miller, Iberia parish; Rev. S. B. D. Robertson, Donaldsonville.

The Great Questions of the Day.

A new series of sermons intended for old and young, learned and unlearned, rich and poor. To be presented [D. V.] in St. Paul Methodist Episcopal Church, Smith street corner Seventh, Cincinnati, by Jno. J. Reed, pastor, during six successive Sabbath evenings, commencing at 7:30 o'clock.

SUBJECTS:

Feb. 15—The sad question of disappointed worldlings.

Feb. 22—The painful question of a beautiful woman.

Mar. 1—The anxious question of a cruel man.

Mar. 8—The kind question of the sympathizing Jesus.

Mar. 16—The unkind question of the sarcastic Jew.

Mar. 22—The question of all questions that has never been answered.

Little Rock Conference.

REPORT ON PERIODICALS.

To the Bishop and Conference—The Christian press under God, the pulpit, is the mightiest weapon in the hands of the Church, for the overthrow of sin and Satan, and for the promotion of Christianity and superior holiness. One of the most effectual departments of the Christian press, is that under the care of the Methodist Episcopal Church: therefore,

Resolved, That we continue our unqualified support to the spread of healthy Christian literature among our people, and that we commend, and urge upon our people the favorable consideration and adoption and use in our churches and Sunday-schools of the publications of our Book Concern.

Resolved, That we hail with joy and satisfaction the action of the Conference, which con- Philadelphia, Pennsylvania by the election of Rev. H. W. Taylor, D. D., its editor the SOUTHWESTERN CHRIS- and pledge ourselves to faithfully use every effort for its larger and wider circulation among our people.

W. H. MORRIS
G. W. GILL.
Committee.

REPORT ON TEMPERANCE.

To the Bishop and Conference—Your committee on temperance, after careful consideration would submit the following:

Whereas, Both science and human experience agree with Holy Scripture, in condemning all alcoholic beverages as being neither useful nor safe, and

Whereas, The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and public welfare; Therefore, be it

Resolved, That, we heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance.

Resolved, That, we regard voluntary total abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of traffic in alcoholic drinks, as the duty of civil government.

Resolved, That, we affectionately urge our preachers and members against the buying, selling or using intoxicating liquors as beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, instrumental to the ultimate success of the temperance reform, the family, the Church and the State.

Resolved, That, we urge strict observance by members of our Church to use every legitimate means in the family, and in Sunday-school, to promote the cause of temperance, and to enforce temperance by both precept and example.

We are fraternally your committee,

W. H. CRAWFORD,
WM. FULLER,
H. C. DUNLAP.

Report on Education.

Whereas, Religion and education are the only hope of our race; therefore,

Resolved, That, we leave not a stone unturned in getting this great subject properly before our people in all its different phases.

Recognizing the grand work Philander Smith College is doing under the presidency of Prof. Thomas Mason, in putting teachers into day and Sunday schools, and preparing ministers of the Gospel for more efficient service in our pulpits, thus doing an invaluable service for our people, and the cause of Christ in general.

Resolved, That, we shall endeavor to forward this good work by co-operation, and encouragement in every way that we are capable of rendering it to the complete success of this work.

Resolved, That, we return our grateful thanks to almighty God, and the grand old Church of our choice, for the Freedmen's Aid Society, its officers and teachers, from the least to the greatest ministering in Dr. Rust, and the sainted Bishop Wiley.

Resolved, That, we recognize the good work our Preparatory School at Forest City is doing, and ask Dr. Rust to supplement at least one teacher's wages, so that a good school may be kept up nine months in the year.

Resolved That, Rev. O. H. Smith and George W. Sams be a committee to wait on Dr. Rust and present the interests of this school.

G. N. JOHNSON,
J. D. JOHNSON,
W. R. R. DUNCAN.
Committee.

Bishop Mallalieu.

Whereas, Our beloved Bishop, W. F. Mallalieu, has presided over our present session with a marked degree of ability, dignity and impartiality; and,

Whereas, We fully appreciate the deep interest manifested by the Bishop in every possible way in our work and success as a conference; therefore,

Resolved, That he has our thanks, prayers and best wishes for success in any and every field wherein, in the providence of God, he may be called to labor for the Church.

W. S. LANKFORD.
O. H. SMITH.

Education.

To the Bishop and members of the Little Rock Conference: — At the dedication of Philander Smith College, and opening of the Adeline Smith Industrial Home, there was an impromptu election of a conference Secretary of the Woman's Home Missionary Society for the Little Rock Conference. The undersigned was chosen as that secretary, and, as such, immediately set about trying to gain information concerning the work of said society, and especially the duties devolving upon us. Receiving copies of the Annual Reports and other pamphlets concerning the society, its glorious aims and work contemplated from the General Secretary and grand moving spirit of our work, Mrs. R. S. Rust, we went forward, disseminating a knowledge of, and creating an interest in the Woman's Home Missionary Society by scattering reports, tracts, etc., among the presiding elders of the conference and earnestly requesting that they be left with the pastors of the respective charges, and the auxiliary societies as provided for in the general constitution. We also communicated, by writing, with several pastors direct, and with others personally soliciting their co operation in forming auxiliaries throughout the bounds of the conference. We are sorry to say that we have not heard from a single auxilary outside of that of Wesley Chapel, Little Rock city.

In Wesley Chapel, Little Rock, early in May, there was organized an auxiliary W. H. M. Society with a full corps of officers and several lay members. During the year we have forwarded to the General Secretary at Cincinnati, Mrs. R. S. Rust, $14.65. Members paying dues, 21.

Respectfully submitted,
LOTTIE E. STEPHENS,
Corresponding Secretary.
Little Rock, Ark., Feb. 14, 1885.

Complimentary to Rev. Marshall W. Taylor, D. D.

Whereas, We have listened to the addresses of Rev. Marshall W. Taylor, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, with both interest and profit; and,

Whereas, We fully endorse his sentiments as to the mission of the paper he represents and the ability of the Negro, all things else being equal, to teach and preach to the Negro, and thus lead the race to a higher plain of moral, social, religious and intellectual development; and,

Whereas, It becomes our duty to herein clearly reiterate and enunciate our purpose to labor therefor in full fraternal and organic fellowship with the ministry and membership of the Methodist Episcopal Church, whose ceaseless friendship and assurances in the past warrant the certainty of its attainment in the future; therefore, be it

Resolved, That we will renew our efforts and demonstrate our appreciation of the action of the General Conference in placing one of our number at the head of our great publishing interests in the Southwest, by increasing the subscription list of the paper, and in every available and landable way assist its editor in making the new enterprise a living success.

Resolved, That we fully appreciate the labors of our white brethren who, at great sacrifice in some instances, as ministers and teachers, have made and are still making the way possible by laying a foundation deep and broad upon which we may build a monument to the glory of God and the elevation of the race.

W. S. LANKFORD,
W. O. EMORY,
A. J. PHILLIPS.

MEMOIRS.

Sister Susan Johnson.

Whereas, God in His wise providence, has taken from our midst Sister Susan Johnson, wife of Rev. Samuel Johnson; and,

Whereas, We feel that we have sustained great loss in the removal of our dear sister from us, but we make grateful record of the fact that our loss is her gain; and from her beautiful Christian life and last words we are sure if we are faithful we will meet in the blessed world above; therefore, be it

Resolved, That we tender our dear Bro. Johnson and Sister Mary Wright, mother of our dear departed, our most sincere prayers for God's grace to support them in their bereavement.

W. O. EMORY.

Bishop Simpson.

No one man possibly has exersised a greater influence in marking out the course and shaping the destiny of men than Bishop Mathew Simpson, D. D., L.L. D. Thousands upon thousands have listened breathlessly to his impassioned and unselfish eloquence, and his words have lived in their hearts and controlled their lives. He sat as the counsellor of the chief executive of the nation, and the liberty and the prosperity that we enjoy to-day is largely due to his influence. But, as in the providence of God men come, do their work, and are gone, so the beloved Simpsone came, worked grandly, is at rest, while we feel deeply our loss a Church in his death, yet we bow submissively to these mysterious dispensations of Providence.

I. W. Wiley, D. D.

The death of I. W. Wiley in a distant land is a source of very deep sorrow to us. We have felt his sympathy in our need, and have seen his active work in our behalf. He was present when the Freedmen's Aid Society was founded that has been blessing the poor of the South for years in bringing to them the advantages of Christian education. And during all these years his counsel has very largely directed its course, and his energy has given it success. By his intimate connection with the Society, by his intense interest in every thing that has tended to the mental, moral, and spiritual development of the great South, by his wise counsel and judicious administration of the affairs of the great Church to which he gave his last thoughts, he has endeared himself to all hearts. So among the hearts of the Church militant we find ourselves in sadness in consequence of his death, and yet we bow in submission to the will of Him who "doeth all things well."

THOMAS MASON.

Sister Thompson.

Whereas, Almighty God, in His wise providence has taken from us Sister Thompson, wife of Rev. J. G. Thompson. Sister Thompson was about 58 years old, she spent twenty years of her life in Africa with her husband in our mission work there. Sister Thompson was a woman of extraordinary Christian qualities, she bore her trials patiently all the way through and at last died in great grace, and while we sustain a great loss in her, we rejoice that our loss is her gain.

Resolved, That we tender to our dear Bro. Thompson our most sincere prayers in his hours of bereavement.

W. O. EMORY.

Centennial and State of Church.

We hail with feelings of gratitude and profound delight, the first Centennial of Methodism in America. In taking a retrospect of the past, we can discover our glorious Methodism in her onward march, increasing her friends, conquering her foes, spreading life, light, and glory, the Lord greatly adding to her numbers such as shall be saved.

Early in her history, slavery was denounced as the "sum all villainies," and the policy of the Church has ever been on the side of justice and liberty.

The declared policy of the Methodist Episcopal Church, as set forth at the late General Conference of 1884, is well calculated to inspire the friends of Christ with courage and hope. No man is to be known by the color of his skin race, birth, or previous condition of servitude, and Methodist schools, with Methodist Churches are to be enjoyed by Methodist people, thus securing "all rights to all," and proclaiming to the world the doctrine of the Fatherhood of God, and the brotherhood of man.

In contemplating the future conquest of our great Church, we look forward to the glorious dawn, in the near future, of the day, when all the members of the different Methodistic branches shall form one grand invincible army, and shall go forth in the glorious work of evangelizing the world.

The Methodist Church of to-day is working as no Church has ever worked. Through her various missionary enterprises, the Gospel is being preached to all nations. Through her Church Extension Society the world is being dotted with churches, and by means of her educational enterprises, ignorance is disappearing like dew before the morning sun. The Freedmen's Aid Society, by planting schools and colleges in all the principal centers of the South, is meeting a pressing emergency that could be met in no other way, and is lifting up a long neglected people, by preparing them for usefulness on earth, and happiness in heaven.

W. S. LANKFORD,
WM. FULLER,
A. J. PHILLIPS.

EDITORIAL NOTES.

Bishop Mallalieu is painstaking to see that every communication from the various departments of the Church, be carefully noted by secretaries and their disposition fully set out in the minutes. Additional members were added to the roll.

Rev. G. W. Sams' character with that of the effective elders on his district, passed, and he reported his work. His descriptive powers are keen and have been fully enlisted in the elaborate, and exhaustive report he presented, which we regret was largely oral. His health is poor, and it is evident that he is too heavily taxed for his physical ability. Bro. Sams said, that "There were only few Baptists in the hills of Arkansas, because water was scarce there. Our people are a peculiar people, they won't keep money, they will spend it in spite of the North winds." We think they sometimes spend in this region because of the North winds. Robert Boone was referred to a court of inquiry. Committee of three, Emory, Crawford, Gill and Sams, chairman.

Rev. G. W. Donnelly reported the Hot Springs district, of which he is the presiding elder, after the passage of his character and that of the effective elders. Bro. Donnelly said, "Our people in the South don't pay much attention to old men when they get old and feeble, they like young men." Bro. Donnelly assumed the duties five months after the year had begun, succeeding Bro. L. W. Elkins. Samuel Johnson was reported as transferred to the Texas Conference and supposed to be stationed in Palestine district.

Dr. J. G. Thompson is a native of South Carolina, of the fourth generation of Methodists, being himself of over 40 years experience as a member and minister in the Church. He served as a missionary 20 years in Liberia, Africa. He returned in 1869, has served successfully as pastor of Clarke Chapel, Nashville; of our Church at Gallatin, and as pastor of Wesley Chapel, Little Rock, Arkansas; has served the last year at Monticello, Arkansas. Only a few days before his departure for this conference he followed his dear wife, who had been partner in all his labors, to her last resting place. He is a strong man, well learned, and ought now to be president of one of our institutions of learning in this country.

Bro. W. O. Emory, reported that it was a common thing to see Baptist ministers staggering with drunkenness in the streets of Pine Bluff; that well dressed ladies drank at the bar, and that the Baptist, African Methodist Episcopal Church, and whiskey men are combined against the temperance efforts of our Church in Pine Bluff. Bro. W. H. Crawford says the samething is true at Van Buren. Bro. Emory and his wife, a dear handsome little woman, and their boy have set down to potatoes and water during the year and are willing to do it again.

Bro. Emory knew of an instance in which one colored man was imprisoned for larceny because he sold a bale of his own cotton, while he owed $30 to the landlord, though there was yet two bales unsold out of which he could have met the debt. It was proven in court that this same land lord had charged this tenant $64 for a $16 barrel of flour, and several responses came up that there were scores of such instances that might be enumerated.

It was thought that a committee man had examined a candidate in a course of study, wherein the examiner had not himself read the books. The examination was held on the train coming to conference.

Rev. T. B. Ford, of the Arkansas conference is and has been seriously ill and utterly prostrated at his home near Siloam Springs, Arkansas, for the last few weeks, and his presiding elder, Rev. D. H. Upchurch entertains grave apprehenson that his affliction will terminate fatally. The last account there had been a slight rally followed by a successive relapse, and through this latter stage he is now passing.

For the SOUTHWESTERN.

Reminiscences of German Methodism—The Work in the West.

BY REV. J. J. KIENLE.

The cradle of German Methodism in the West is St. Louis. The German population in St. Louis was about 15,000 in 1841, one half of that were protestants. Two weak churches were then to take care of their spiritual welfare, and one of them had a rationalistic preacher. The large majority lived ungodly, and thought only how to get rich and enjoy this world. In the *Christian Advocate* 1835 a Methodist preacher wrote about the Germans, that they were like sheep without a shepherd, they don't understand our sermons, never or very seldom, they visit our churches, but as soon as they are addressed in their own tongue they listen to it with profound interest. He was convinced that a German missionary would be a blessing and could work among them very successfully. So the Church took up the work and Bishop Morris sent the first German missionary West of the Mississippi, Dr. L. S. Jacoby, to that great field white for harvest. Dr. Jacoby arrived at St. Louis, Aug. 1st, 1841, and commenced his work in a small chapel, which he had rented from the Presbyterians. From house to house he went with tracts, inviting to the service, the first service was well visited. He also preached on week days, founded a Sunday-school, held meetings in school, market, private houses and in the streets. Many were glad over the new awakened religious life, but opposition the young society had from all sites. The impious and fanatic people did all they could to disturb the preacher by mocking him, and to break up the meetings they threw stones at the doors, shot off pistols near the windows to scare those who were in the meeting, smeared the stairs and railings with tar, etc. From Catholic and Lutheran pulpits, the new sect, as they called it, was denounced. Dr. Jacoby was attacked once by a mob, while he was preaching in the market house; American friends protected him from their deadly assault. The mayor of St. Louis ordered two strong policemen, who were Germans, to be at the service and they kept good order. One of them was soundly converted a year afterwards.

For the first time the Lord's supper was celebrated by a small band of German Methodists in St. Louis, on Christmas, 1841. The first quarterly conference was held in March, 1842, the number of full members was 27 in St. Louis, and West of the Mississippi 40 in all. The first church was dedicated Aug. 7th, 1842, it was a small brick building 50x32. Under many hindrances and troubles, the work grew wonderfully, God blessed the work of the Methodist Church among the Germans in St. Louis, so there are now three valuable churches and flourishing societies. In 1844 the General Conference thought it wise to form a German district, of all the German missions in the West. That district belonged then to the Missouri Conference. In 1845 they separated from that conference, and went to the Illinois Conference, as they were against slavery and considered slavery a great wrong and a sin crying to heaven.

In Illinois, the work commenced at Belleville, by J. Hartman, 1841; there is now a flourishing society, and very valuable Church property. From there the work extended to Mascoutah, Alton, Edwardsville, Beardstown. The handsome church at Pekin, attracts our attention, the work there was commenced by D. Bristol, a local preacher in 1846; under reproach and even persecution the society was started, but the brethren were good Christian men and served God joyfully, and He blessed them so that they are a blessing to the city there. The new church and parsonage are of the finest and most comfortable that are in the German work. From there the work, in converting souls and bringing them to our Church, extended to San Jose, Emden, Peoria, Petersburg, Decatur, Bloomington, Quincy, and into Iowa, the article closes up thus:

Forty years are passed, many of the old preachers and members have gone from the Church militant to the Church triumphant, many of their children are members of English speaking churches, and still the increase in members, churches, institutions, and influence is astonishing. The field which was visited by the first German presiding elder has grown into four annual conferences. The St. Louis Conference alone has now 10,000 members, 150 churches, 75 parsonages, the total value of which is $436,500; two institutions of learning, one orphan asylum, 100 Sunday-schools, with 10,000 children.

(*Translated from Haus & Hurd, for the Southwestern.*)

New Orleans, La.

For the SOUTHWESTERN.

Protestantism Reviewed—I.

REV. MACK HENSON.

CHRIST'S KINGDOM SPREADING.

The universal spread of the Gospel and the kingdom of Christ. Text, tenth verse of the fifty-second chapter of Isaiah: "The Lord hath made bare His holy arm in the eyes of the nations; and all the ends of the earth shall see the salvation of our God." References, Psa. 98, 1, 2, 3; Luke 3, 6. The arm of the Lord as manifested in the person and work of Christ. To make bare is to expose to full view. The effects are to be seen in the world, among the people of God; in their lives and character they are led by the influence or the Holy Spirit, and are called the children of God. Mighty foes have opposed the Church of God in all ages of the world. It has ever been the effort of the "wicked one" to introduce into Zion the uncircumcised and the unclean, and to give them the dominion over her. They may greatly afflict and trouble her, but God will, in the end, give her the victory over them. The destruction of Christ's church would be a victory of Satan over the Redeemer such as would fill the mouths of the wicked with exultation and blasphemy. But God will never allow any opposition from without or corruption from within to prevail against her. Though her enemies may triumph for a season He will send her help from the "sanctuary above" as he did the captive Jews in Babylon the joyful tidings of deliverance filling the hearts of her children with gladness and thanksgiving, Psa. 98, 1, 2, 3. Made known his salvation.

His righteousness manifested; his righteousness in the salvation of his people. These words are fulfilled in every interposition of God for his people, especially in the mission of His Son. Hath remembered his mercy and his truth in the fulfillment of his promises. The places most distant from Judea, including the remotest heathen nations, shall one day hear and experience the salvation of God; Luke 3, 6, "And all flesh shall see the salvation of God." The angel said to the virgin, "His name shall be called Jesus, for He shall save his people from their sins." This was "tidings of great joy to all people." He was "a light to the Gentiles, and glory of his people Israel." "He came to give knowledge of salvation to his people by remission of their sins, through the tender mercy of our God; to give light to them that sit in darkness, and in the shadow of death, to guide them in peace." "He was annointed to preach the acceptable year of the Lord." He "finished the work which his Father gave him to do." And after his resurrection said to the holy Apostles, "Go ye into all the world and

preach the Gospel to every creature." "Teach all nations." And this command has been almost carried out to the letter. And the Spirit and holy mantle is still worn by the evangelical Protestant churches, "teaching them to observe whatsoever He hath commanded." "And lo! He is with them alway, even to the end;" amen!

A FALSE PROPHECY.

It has been predicted that Protestantism would fail. We have the army of skeptics, Roman Catholics, Ritualists, Premillenialists and disaffected and desponding evangelicals, all, of all ages, arrayed against it. Criticism is their strongest and choicest weapon. It has come from within and without. "The decline of Protestantism and its causes," was the topic of an address to the citizens of New York city by Archbishop Hughes a little more than fifty years ago, in which he asserted that "Protestantism had lost all central force and power over the masses of mankind." The same argument has been sounded in high church circles. In 1853 "Protestantism a Failure," appeared from the pen of Rev. F. C. Ewer, D. D. Three years later a writer in the *Catholic World*, in an elaborate work on "Statistics of Protestantism in the United States," and with unparalleled carelessness drew a comparison between two abnormal periods—the one of unnatural growth under the second advent, excitement, and the declension at the close of the civil war—and from this defective basis made a suppositious demonstration of the probable number of Protestant communicants for the year A. D. 1900. And the writer triumphantly inferred that Protestantism is hopelessly falling and must inevitably fall behind the progress of the population. Father Thomas S. Preston, an ex-Protestant, now high in the counsels of Rome, thinks what he thought was new evidence against Protestantism, has renewed the charge that "Protestantism is a failure."

PROTESTANTISM AGAINST ITSELF.

Besides Romanists and high churchmen, skeptical thinkers of various grades have represented Protestantism as having seen its best days, and as now rapidly losing its hold on the world. But others see very plainly that these great men have spoken rather flippantly. Human kings and emperors [illegible] governments on the sandy foundation of human power and cruelty, superstition and false religions. But God revealed to Babylon's king, Nebuchadnezzar, that the Heavenly King would destroy dominion over this world. The prophet Daniel explained to this king that he had reached the zenith of his glory, and that his kingdom should pass away, and another kingdom should be set up in rapid succession [illegible] rapidly upon away, filling the earth with confusion. But at that time the God of Heaven would set up a kingdom that shall never pass away. The stone which the king saw cut out of the mountains with [illegible] hands, and rolled over the feet, mixed with iron and miry clay, grinding them, and the beautiful images made of gold, silver, ivory and brass, into dust as the chaff from a summer's threshing floor. And it filled the whole earth. Let us continue to pray "Thy Kingdom [illegible] Thy will be done, in earth as it is in heaven." Isaiah, the prophet, says, "The earth shall be filled with the knowledge of the glory of God." Prophecy has filled, is a hard saying; who can hear it? [illegible] Christianity when it began was a [illegible] against Diocesan. It was a [illegible] that must [illegible] [illegible] believe what [illegible] they could not believe. In this sense has Protestantism not failed, and can never fail so long as there is left an honest man upon the globe.

THE ONCOMING REFORMATORY AVALANCHE.

In Catholic countries as well as Protestant, nay, among Mohammedans, Jews, Buddhists, Brahmins, traditionary creeds are losing their hold. "An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which historical faiths have been built up. Science, history, philosophy have contrived to create universal uncertainty." "Christianity retains a powerful hold, especially where the pure Gospel is preached. What does Protestantism claim? In the course of progress the term Protestant has undergone some modification in its common use; although it stands historically as the name given to all bodies of Christians which have sprung up out of the reformation. The totality of the churches which separated from the Romish communion." It is a protest against original Protestantism, such as Quakerism; a protest against its ordinances; Arminianism a protest against its Calvinism. Methodism is a protest against its Calvinism and formalism, "liberal Christianity," etc., a protest against its trinitarianism and sacredotal theology. It maintains, as ever, an unfaltering protest against the hierarchical prerogatives and exclusive functions of Romanism which constituted the leading issues of the Reformation in its broadest definition, then, and as the term is used by Dr. Ewer and Romanists.

To be continued.

For the SOUTHWESTERN.

A Visit to Flemingsburg, Ky.

J. ALLEN ROSS.

During the past week I spent a few days with Rev. Henry A. Southgate, our pastor at Flemingsburg, Ky. Flemingsburg, is the county seat of Fleming county, situated on the Cincinnati & Southeastern railroad, about 18 miles from Maysville, a thriving town of about 2,000 population with great prospects of future growth. Nature has done a great deal for the town, a rolling situation, pleasant to the eye, surrounded by large farms well cultivated and richly stocked with aristocratic strains of blooded cattle and horses. In every direction one sees evidence of thrift and growth—new buildings being erected, farms divided into smaller tracts to make homes for the "bold peasantry," which is ever a "country's pride," the small farmers. The colored people are well situated; not living entirely in little settlements to themselves, or in little "hovels" thrown up apparently for temporary shelter, but they live all over town, and when you find one you do not find them all. On the principal streets of the town are found many tasteful residences, finely furnished, owned and occupied by our people, and the remarkable advancement of this people, who began their new lives a few years ago, is shown in the fact that they pay taxes on more than $50,000 worth of real property. I give you a partial list of the more prominent property holders: B. Bradley, Wm. Beadle, Wm. Fleming, A. Scott, N. Parker, Morris Davis, Morgan, John, and Henry Ashley, Thomas R. Fletcher, Thos. Lacy, Alfred Thompson, A. Williams, L. A. Cash, Wm. Marshall. It made our heart glad to enjoy the hospitality of many of the above named. The colored school is taught by two young lady graduates of the Clyde, Ohio, High School, Clyde, the resting place of the gallant General McPherson, who fell before the Gate City of the South in defense of the land he loved so well. The enrollment of the school is over 100. They need more room, the present location being much too small, but the efficient trustees of the school, Messrs. Ashley, Lacey and Young, have secured a lot in a desirable location, with some funds on hand, and their hearts being in the work we may look for a new building in the near future. With all the disadvantages that surround them, Miss Celie Anderson, the principal, and Miss Lizzie Hill, the assistant, are carrying the children forward rapidly. A visit to the school warrants me in saying the teachers are faithful and conscientious, devoted to their chosen work they can but succeed, they surely have the writer's best wishes.

Bro. Southgate is in the midst of a protracted meeting, with every prospect of a great ingathering of souls. Bro. Southgate is a devoted earnest man, an able minister, a good pastor, loved without as well as within his church, his influence in the community is a positive one for good, and the effect of his gentle nature and trusting spirit is seen and appreciated by his visiting brethren. His wife is a grand woman, indeed a sub-pastor, a Christian lady who is qualified to lead the younger women; loving, lovable, tender, meek; with this lady at his side Bro. Southgate is sure to secure and retain the affections of his people. Rev. Geo. A. Sissle was present to give his aid in the meeting. With a graceful, winning presence, a well modulated but strong voice, familiar with the divine Word, deeply in earnest himself, he startles, alarms, persuades, points plainly the way to life eternal. Dear Bro. Taylor, you may imagine our happiness in this precious meeting, for I cannot tell it to you. My mind ran back over the years gone by, days that will come to us no more forever, times of danger and of doubt, disappointment and sorrow; a mighty hand seemed to draw that picture aside and I saw the to-day, with its duties, its opportunities for effort and endeavor, its awful responsibilities. Will I be able to stand? I asked, and then the heart grew glad with added strength. I knew I could stand. Before me is all that is desired. I have by faith seen the end of the journey, and that end was peace. I care not whether it be long years hence or if it be to-day. I have strength to meet it now. I will not be weaker then. Many things you have told me, come before me now; and on this Saturday afternoon, many miles from you, in my room here alone, I feel their force, and know myself entirely the Lord's, to either live or die as is best. The mind that directs, the hand that leads the weary fainting one into the right way, will not fail of its reward.

For the SOUTHWESTERN.

Industrial Drawing.

BY MRS. S. A. B.

Perhaps the subject of this article may be trite to the readers of the SOUTHWESTERN, but its importance may seem somewhat to apologize for its presentation. The benefits occuring to studentain our schools of a knowledge of industrial drawing can not be adequately stated in the limits of this brief paper. The practical uses of drawing, in developing talent, and leading to profitable occupations, such as designing, draughting, making specifications for buildings, furnishing symmetrical designs for the thousand and one subjects of decorative art; for designs for frescoing, for wood carving, for curtains, carpets, oil-cloths, and all upholstery; for internal decorations of steamboats, railway coaches, etc.; for signs, placards, showbills, for frontispieces, tail pieces and covers of books, for iron railings and ornamental work; for registers, radiators, gas fixtures; for porcelain and china ware; for all the infinite variety of textile fabrics; are, after all, not the greatest advantages which a knowledge of drawing gives to its possessor.

The cultivation of the eye and hand, the mental discipline, the "thinking out," which inventive drawing requires, the habit of observation it engenders, are all vastly more important, as related to the whole future life of the student, and are especially of infinite value to our own people in the South.

Keenness of perception, attention to details, exactness in work, strict accuracy in thought, speech and action, are eminently desirable to us as a people. To descend to small or what are sometimes called small matters one glance at the interior of some of our houses, a peep into some of our rooms, is all that is needed to exhibit the "plentiful lack" of a knowledge of symmetry and proportion, of closeness of attention to detail, of true taste, of harmony of arrangement, of form or coloring. Pictures and mirrors hang awry, or are placed against the walls without regard to each others position or to the doors and windows of the room; curtains are irregularly draped, if draped at all, more often are twisted, or tied in knots, to dispose of them when more light is needed.

Brackets and shelves have a tipsy habit of tilting, to the imminent danger of what is set on them. Books are tossed upon tables at hap hazard, or piled with the smallest at the bottom. The table cover is red while the curtains are blue, the carpet green, and the wall paper yellow; and that order which is said to be "heaven's first law," nowhere or but faintly visible. Now, thorough drill with the crayon and pencil would go far to correct all this.

The habit of criticising a sketch, the necessity of detecting when it is "out of drawing," when disproportional or not well balanced, the closeness of attention, and the comparison with the object represented; the skill, and thought required to combine a certain number of lines, angles, triangles or curves, into a symmetrical and well proportioned "figure," would cultivate nicety of observation and a readiness to detect a want of correspondence and harmony in material objects and beyond and better than even this, would open eyes hitherto blind to the wonders of art and nature and still better and higher, lead from Nature, "up to Nature's God."

Nashville, Tenn.

New Orleans Preachers' Meeting.

The New Orleans Preachers' Meeting met according to the call; Rev. S. Priestley, chairman. The following brethren were elected as officers for the ensuing year: Jas. W. Hudson, president; Wm. P. Forrest, vice-president; A. J. Ford, secretary; M. C. B. Mason, assistant; John Qualls, treasurer; Thomas J. Johnson, librarian. The following resolutions were adopted:

Resolved, That we tender our thanks to Rev. S. Priestley, the outgoing president of the New Orleans Preachers Meeting, for the able manner in which he has presided over this body, and, with regret, we bid him God-speed and pray the blessings of God on him in his journey.

Resolved, That a copy of these resolutions be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, with the names of the newly elected officers.

Respectfully, A. J. FORD,
JNO. QUALLS.

Diabetes Cured.

New Orleans Picayune, Jan. 20, 1884.

Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six other physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became so swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the names and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that if I would not improve any more, I would not for any amount that I had not placed myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it once in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. Don't hesitate, don't say humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only an advertisement, and not strictly true, call and see me and see for yourself."

Mrs. Huldah Riple, Smethport, McKean county, Pa., writes: "DR. S. B. HARTMAN, & Co., Columbus, O. I have used your PERUNA and it has done me a great deal of good. Have recommended it to many of my friends, who have since expressed themselves as wonderfully pleased with its virtues."

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

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Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture, chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope. Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	1 50
Christian Purity—Foster	1 75
Introduction to the Gospel Records—Nast	
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Jevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	35
History of Missions of the Methodist Episcopal hurch Vol. II.—Reid	3 00

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To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
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History of the Church.—Blackburn	2 50
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FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIV-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	3 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
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A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

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Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
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Christian Theology. Books IV and V.—Wakefield	2 50
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Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
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to the Gospel Records.—Nast	1 25
Era of the Protestant Revolution.—Seebohm	75

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Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
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Wesley's Sermons. Vol. II. books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
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The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

BABYLAND.

The Only Magazine in the World Express for Babies.

Only 50 Cents a Year.

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Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MARCH 12, 1885.

Special Notice to Agents.

Pastors and agents of this paper will please notice, that the offer o the SOUTHWESTERN for 1885 to yearly subscribers at $1.50 was conditioned on the payment of the the money at this office within three months from the time the names are sent in. Unless we receive an order to discontinue, in case of a failure to pay within three months, the subscriptions will be charged to account of agents at $2 per year as heretofore.

PHILLIPS & HUNT.

President Cleveland's Cabinet.

The following Cabinet was announced by President Cleveland and unanimously confirmed: For Secretary of State, Thomas F. Bayard, Delaware; Treasury, Daniel Manning, New York; War, William C. Endicott, Massachusetts; Navy, William C. Whitney, New York; Interior, L. Q. C. Lamar, Mississippi; Postmaster General, William F. Vilas, Wisconsin; Attorney General, A. H. Garland, Arkansas.

The Soudan.

Our latest news from the seat of war in the *Soudan* is that El Mahdi has gone on pilgrimage like a good Mahommedan to the grave of his father, and that General Wolsely has fallen back from Korti to Dongola. It was the General's first intention to dine in Kartoum on Chrismas day, but this little matter has been postponed for the time being.

Woman's Home Missionary Society.

The ladies held a convention of this Society in Wesley Chapel, March 2-3, with good attendance. The reports showed prosperity both in home and school work. Quite a number of the workers were present; several ministers made addresses. The convention adjourned to meet again in Wesley Chapel at 11 a. m., March 16th, when a full attentance of members and all the schools is desired. Steps looking to the establishment of a home for aged and infirm members, with an increase of self suppporting schools are to be inaugurated.

From a sister: "I have received my copies of the SOUTHWESTERN. Please accept the hearty congratulations of your sister."—Mariah V. Miller, Topeka, Kansas. This is truly gratifying, those of our homes should know us best, and their testimonial for us are at once most valuable, and encouraging be cause most intelligent. What would mother say if she still lived?

What is Christianity?

What is Christianity? We are utterly perplexed in the face of this query, when we read the dozens of religious newspapers, that tell us General Gordon, the English commander in the Soudan was a "Christian." That he followed Christ with "a fidelity which few men have attained to," and that he was "an independent Christian hero." General Gordon may have belonged to the Church of England, and he may have been a Christian, but his was not the Christianity taught by the precept and example of Christ, nor was his the kind of Christianity which rests upon either the ten commandments, or the Golden Rule as its eternal basis. General Gordon's chief claim to Christianity consists in his being an Englishman, a Saxon. Had he been anything else with a life spent in war and bloodletting, as the case of other nations in their relation, he would at least have been considered something less than a great spirited Christian. We have not so learned Christ or Christianity. General Gordon was a man of war, and his hands were red, red to the elbows in the blood of his fellow men. Is this sample Christianity?

Arthur—Cleveland

President Arthur retires from the chief magistracy of this nation honored for his fidelity, dignity and practical good judgment in matters of State. His administration has been clean; pure and strong. His is the satisfaction of retiring with the full consciousness that if the opportunity had been presented the people would have testified their confidence by re-electing him to his high office.

Mr. Cleveland upon assuming this great trust, vacated by Mr. Arthur, will find no such task as that bequeathed to Mr. Lincoln, by the last Democratic administration. Slavery is dead, the soil, press and speech are free. We are at peace with ourselves and all the powers. Our resources are abundant, and we are plethoric of accumulated capital in the vaults of the national treasury. It has been decided by the solemn arbitrament of the sword, and christened by a free and full libation of sacred blood, that this is not a mere confederacy of of States, but a great and mighty nation, one and indivisible. That the resvlets which break forth from the rock ribbed hills of the West to the towering peaks of the eastern mountains shall roll on unobstructed to the Gulf, bearing the fruit of our toil to the sea, and bringing hence of the worlds best products, for comfort of our free and happy people. It is settled, too, that our manufacturers and planters in this free nation shall not be brought into competition with the pauper, or slave craft of the Old World. And the illustrious gentleman now undertaking the high duties confered upon him by the people, has before assembled thousands, and in the face of the swift winged lightning, which has borne it over Christendom, admitted that the freedom of the freedman is an act accomplished, and hence beyond the power of change or alteration. He could not have said less, and we did not expect him to say more. What he has said, has been well said, and will give satisfaction generally, not only for the clearness of his ideas but for the brevity of the inaugural address as a whole. We should much rather have seen Hon. John P. St. John inaugurated, and shall yet hope to see the day when legal prohibition of the liquor traffic will be as fully acknowledged by an incoming administration, as is the freedom of the Negroes by this one. We do not simply hope but we expect and shall do what we can for the accomplishment of this purpose, regarding it as we do, the one great hope for complete freedom, not alone for the Negroes, but all the American people as well.

We repeat what we have previously said, that there is no room for for alarm on the part of the Negroes more than others. They are free and the whole land is before them; God has in it for them, prosperity some where and verily they shall not have gone over the verdant lands of all this fair country in search of it until real prosperity comes to them. God reigns, and a just government will live. In hope of this, we hail President Cleveland, and welcome him to the chief executive position of the world. The Negroes have not been idle spectators of the transactions of the past twenty years, they have learned some things, and the hour for careful, upright practice is now fully come.

Vale Amalgamation.

Whether miscegeneration be a useful and desirable, or a michievous and avoidable thing, we are opose to it. We oppose it on these two principles:

1. Because granting it to be a thing mutually beneficial to all parties concerned, the effort to secure it should be equally mutual, and it this is not found to be the case the party most solicitous for, will be regarded as the one most in need of it. The admission of such a necessity by the Negroes is equal to a confession of Caucasian superiority per se, and this admission would, we think, tend to retard rather than accelerate the pace toward the object songht to be obtained. We therefore oppose the seeking first npon this ground.

2. We are opposed to it because a state of continuous and progessive amalgamation between the white and black people produces first an amalgam and second a white man, thus wiping out the black man, which can not be a useful thing, except on the principle that the black race is less fit to exist than the white race. Nor can it become desirable to either, until the above conclusion is reached by both races and believed in by both. Nor then under such circumstances, except as a condecension on the part of of the race thus accorded the character of superiority.

We oppose it therefore because we disfavor the wiping out of the Negro race. We believe the Negro race was brought into existance under a divine necessity, and that it has hence a divine mission as yet, not wholly fulfilled, and that therefore the existence of the Negro race ought to be perpetuated and that its endeavors to elevate and render itself should be fostered and nourished.

But what *divine necessity* can there be for the Negro as such?

It is necessary for God to regulate this Universe, by laws which He has Himself ordained, the entire manner of operation and full purpose of which we can only comprehend in their entireness, as the the operation of the divine energy, acting npon our affairs, through an inscrutable providence deigns to unfold them. The Negro has instincts and characteristics purely his own, as distinct as those which mark and distinguish him from the other races of men, as does his color itself. These peculiarities adapt him to aye, and fit him for peculiar circumstances and duties.

That we do not understand at present the full measure of his adaptation, or the exact scope of his circumstances, is no argument against his possession of them. Rather to the contrary, this very unknown quantity is the reason why he should be dealt by kindly, and preserved in his best natural condition, with all possible artificial embellishments.

General Grant.

During the closing honrs of the last session of Congress, both Houses—the Senate unanimously—passed the bill to place Gen. Grant upon the retired list with the full rank and pay of General. President Arthur sent his name to the Senate, and President Cleveland has signed his commission. In the House which is Democratic, immediately after the passage of the bill it was resolved to send a telegraphic message to the General to apprise him of the fact.

The old commander has not lost the affectionate esteem of a Repnblic, which was mainly saved by his bravery and statesmanship in war and peace. His last days are to be comforted by this last token of esteem, which could not have been denied him, without serious injnry to the permanence of republican institutions. If a Repnblic uses a man in the plentitude of his strength and power, and allows him to dwell in poverty and neglect in his declining years, what would become of the powerful incentives to devotion and sacrifice which its honors are esteemed to be! Surely men would esteem them lightly, and selfish motives would ontrun the race with patriotism, and end in ignoble contests for spoils.

The Republic honors itself by doing exact justice to the old commander of its armies. The world thinks better of us to-day, because it has not failed to estimate Grant at his true worth. It loves to revere its noble and true men, that the generations coming after may be inspired and moulded by their virtuous qualities.

God bless and comfort Gen. Grant.

The Opening of the Colored Exhibit.

On the 23d of February, the colored exhibits in the Exposition were formally opened. The department covers 34,220 square feet and contains about 16,000 distinct exhibits, according to the *Times-Democrat*. All the States save Maine and Oregon, and all the Territories exeept Dakota and Arizona are represented. Hon. A. Dejole, city commissioner, derected affairs with his well known efficiency, and he is entitled to mnch credit for the good display made in the exhibit for New Orleans contributions.

Virginia attracts by a collection of 250 photographs by a colored artist, Mississippi, is foremost place in the display of cotton. Virgini has on exhibition a large number of relics of George Washington. In etching, embroidery, crayon drawings and general fine art work the District of Columbia, has to pre-eminence. Two working models of machinery show the aptitude of members of the colored race for the mechanical arts; one is a working model of a locomotive in the Arkansas exhibit, and the second a model steamboat in the Massachusetts exhibit. Utah contribntes a complete quartz mill of improved pattern, invented by a colored man in that Territory. Alabama occupies the greatest amonnt of space, while Lonisiana's exhibit shows the greatest diversity; Georgia exhibits the art of carriage building, and New Jersey may be proud of the exhibit of manufactured goods. In the display of woman's work New York takes the lead; in paintings and graphic arts the New England States collectively send a fine collection, aggregating abont 220 paintings. Tennessee is great in cereals and Pennsylvania shows some industrial and art work in wire that deserves careful attention.

At 1 o'clock a procession of colored students of various schools, marched in having been preceded by the Excelsior Band and Larendon Rifles. Among those present were Dr. J. T. Newman, Revs. Pierre Landry, A. M. Green, A. E. P. Albert, Dr. J. H. Coker, and and Hon. A. Dejole, New Orleans commissioner, besides the representatives of the varions States. Senator Dumas introduced J. S. Spellman, the superintendent, who turned over the exhibit to the Board of Managers in a brief address, which was responded to by Commissioner Morehead, in felicitous language. Later there were further ceremonies in the Music Hall, opened with prayer by Rev. C. H. Thompson, followed by addresses of Rev. A. M. Green, D. A. Straker, of South Carolina, P. B. S. Pinchback and Bishop Turner, of the African Methodist Episcopal Church.

You Fail to Comprehend the Case, Sah!

Our usually accurate neighbor, the New Orleans *Times-Democrat*, has a special correspondent whose special adaptation seems to be to make mistakes abont Methodist affairs. He thinks that the Bishops of the Methodist Episcopal Church want confidence in Bishop Taylor's Pauline Plan of Church support as now about to be applied to his African mission. The entire paper is inaccurate, but the following onght to convince all our readers if not those of the *Democrat* that the correspondent has very little knowledge of the subject npon which he has written. We qnote as follows, read this:

"The Bishop was assigned by the Methodist Episcopal Chnrch, on his own reqnest, to the propagation of Christianity among the savage tribes of Congo land."

Don't laugh yet. Now read this:

"All salaries of Methodist bishops are paid by the Book Committee ont of the profits of the various church pnblications, and a meeting of the members has considered the question of pay for Taylor. Their decision reflects the disapproval of the peculiar African venture. They have mailed to him, in time to catch him at Loanda, on the West coast of Africa, before the outset of the perilous journey inland, that the Book Committee will give no salary to him at all; that they judge his support ought to 'be drawn fro'n the treasury of the Missionary Society.' As he has expressly declined aid from that source, he is cut off with nothing."

"That they judge his salary ought to be drawn from the Missionary Society" is the only fact contained in this paragraph, but no donbt the correspondent gets his salary alle samee. Comment is unnecessary for our readers.

Sunday in New Orleans.

AMES CHURCH.

At 11 a. m., after announcements and the Scripture lesson, by the Rev. Thomas Stalker, the pastor, preached an able sermon on the evils of "False Philosophy." It was a pleasant service, 105 persons, little and big, white and colored, clerical and lay were present, but the gallery was empty. The pastor announced that the Church letter of Charles T. Simpson, professor in New Orleans University had been handed into this Church, and he welcomed the bearer as a member of the same. Dr. John P. Newman who was presented, and who was by many expected to preach, then closed the service in a characteristically beantiful prayer.

AT WESLEY CHAPEL.

Dr. Newman preached on "Character," to 350 people when he stood up, with constant inflow of people to the close of his sermon. He is very, and justly popular here with the colored people, and had it been well known that he would preach, no church in the city would have been snfficiently capacious to hold his audience. Prof. Hoyt, of the New Orleans University, all three of our German pastors, and quite a good sprinkle of other white people were present, and Bro. Stalker of Ames Church came later. He hurries on from this place to the bedside of his friend, General Grant.

The Inaugural Address.

Our readers as citizens will be deeply interested in all that the new President, Mr. Cleveland, had to say npon the occasion of his inauguration as foreshadowing his forthcoming policy. Therefore we present to them that particular item in the following extract:

THE NEGROES.

"In the administration of a government pledged to do equal and exact justice to all men, there should be no pretext for anxiety touching the protection of the freedmen in their rights or their security in the enjoyment of their privileges under the Constitutions or its amendments; all discussions as to their fitness for the place accorded to them as American citizens is idle and unprofitable, except as it suggests the necessity for their improvement. The fact that they are citizens entitles them to all the rights, and charges them with all its duties, obligations and responsibilities. These topics, and the constant and ever-varying wants of an active and enterprising population, may well receive the attention and patriotic endeavor of all who make and execute the Federal law.

Our duties are practical and call for industrions application, an intelligent perception of the claims of public office, and, above all, a firm determination by united action to secure to all people of the land the full benefits of the best form of government ever vouchsafed to man; and let us not trust to human effort alone, but humbly acknowledge the power and goodness of Almighty God, who presides over the destiny of nations, and who has at all times been revealed in our country's history. Let us invoke His aid and His blessing npon our labors."

Personal.

Bishop Parker.

Bishop Linus Parker of the Methodist Episcopal Church South, resident in New Orleans is dead. He died in his home at 6:30 P. M. Thursday, March 5th. He was born at Rome, Ky., in 1829 and converted at 9 years of age. He has served the church as pastor, editor of the *Christian Advocate* at New Orleans, and as Bishop. He was accounted faithful in all positions, and leaves a circle of friends as wide as the influence which he exerted upon his church.

—The postoffice address of J. W. Richardson, is Baldwin postoffice, Parish of St. Mary, La.

—"I wish my correspondents to address me at Pasquemine, La. P. O. box 57," M. P. Franklin, Jr.

—J. N. Stearns, Corresponding Secretary, National Temperance Society and Publication House, 58 Reade street, New York, is making a brief visit to New Orleans.

—Theo. F. Hurd, Esq., Galva, Ill., visititg the Exposition, called upon us and spent a very pleasant honr. We wish he may enjoy a prosperous visit here.

—A very fine portrait of Dr. Durbin has recently been hung npon the walls of the Board Room of the Missionary Society. It was presented by his daughter, Mrs. William Whitaker of Philadelphia, and represents him in his youth and vigor, somewhat earlier in life than the portraits of Dr. Bangs and Dr. Dashiell, which are hang on either side. It is hoped that the number of former secretaries will soon be complete in this series of portraits.

—On March 7th we were both pleased and surprised by a visit to our office from Rev. Dr. J. P. Newman, a cordial invitation to call npon himself and Mrs. Newman at their hotel was of course accepted. Thongh in a great hurry through the city he found occasion to visit Father Green, a venerable superannuate of the Louisiana Conference and associate of the Doctor's earnest work in the city. He spent the Sabbath at Wesley Chapel and then hurried on to the bedside of General Grant his mutual and changeless friend.

—A sad letter has been received from Rev. Joel A. Smith, lately appointed to the Central China Mission, containing an account of the sudden death of his wife. They had scarcely been in their new home two weeks when Mrs. Smith was attacked by small pox and after two weeks of great suffering died on the 12th. A beautiful life, a triumphant death. Borne upon nearly the last fainting breath, came the precious "gain! gain." A few days previous prefacing these words with the following most beautiful testimony "Entering Heaven I shall have but one thing to say: Nothing but the blood of Jesus."

Church Polity.

MR. EDITOR—Can yon tell me some useful books for girls and whereto get them?—Subscriber.

Yes, "Mothers' Practical Guide Revised," with a chapter on the duties and responsibilities of "Step Mothers." Price 40cts, Phillips & Hunt, New York.

"The Negro Woman, Her Wants and Her Needs," by Rev. Alexander Cromwell, D. D., Washington, D. C., pamphlet.

"Anecdotes for the Ladies," by Rev. Daniel Smith, with an introduction by Rev. (Bishop) R. S. Foster, D. D., price 50cts, Phillips & Hunt, New York.

"Gems of Female Biography," by D. Smith, price 50cts, Phillips & Hunt, New York.

"Heroines of Methodism," by Rev. Geo. Coles 90cts, Phillips & Hunt, New York.

"Itinerants' Wife," by Rev. H. M. Eaton, 20cts, Phillips & Hunt, New York.

"Letters to School Girls:" by Rev. J. M. D. Mathews, 35cts, Phillips & Hunt, New York.

"Women of the Bible," by Chas. Adams, 50ts, Phillips & Hunt, New York.

"The True Woman," by Rev. (Bishop) Jesse T. Peck, $1, Phillips & Hunt, New York.

"The Young Ladies Counsellor," by Rev. D. Wise, price 55cts., Phillips & Hunt, New York.

We are induced to give this list of works, because we sincerely believe them the most useful for the purpose intended of any we can now remember. They have made the present white women, of the best circle, what they are in excellence of character. Excepting Dr. Cromwell's pamphlet, they were all pnb-

linked prior to 1845, and are none the worse for that. Some of them may be out of print, if so, old copies might be obtained of some second-hand book dealer, or as these books had a good sale for Sunday-school libraries in the North, it may be that they could be secured from such schools as may have them, through an application to Mrs. Rust, Mrs. Whatstone or Mrs. Willing, all but the latter of Cincinnati, Ohio.

General Church News.

Arkansas Conference Appointments.

BISHOP MALLALIEU, PRESIDING.

FORT SMITH DISTRICT.

R. C. Moter, P. E.

Bentonville—J H Edwards.
Charleston—J S Morris.
Chickalah—T J Gideon.
Cotton Glade—supplied by W M Smith.
Cedarville—J F Marshall.
Dayton—L C Cleary.
Elmworth—J C Blanton and G H Cooper.
Ft. Smith—J T Kendrickson.
Hackett City—G D Ivy.
Kingston—H H Gibson.
Mulberry Springs—W J Simmons.
Van Buren—James Lokey.
Waldron and Dierville—W M Ludwick.
West Fork and Prairie Grove—H H Briggs.
Wheeler—H H Crook.

LITTLE ROCK DISTRICT.

T B Ford, P. E., Little Rock.

Amity—S W Gamble.
Argenta—to be supplied.
Carlisle and Hazen—D H Upchurch.
Center Valley—W C Evans.
Conway and Greenbriar—G P Williams.
Judsonia—G E Cunningham.
Little Rock, Main Street—G T Weaver.
Little Rock, Capitol Hill—to be supplied.
Little Rock circuit—S L Titus.
Nashville—supplied by W Preston.
Roode and Ada—J M Walburn.
Russellville—B D Jones.
South Hot Springs—J P Singleton.
Texarkana—M T Brown.
G W Gray, Western Agent of the Freedmen's Aid Society. E S Lewis, President of Little Rock University. S J Carroll, Ogden City, Utah Mission.

ROGERS DISTRICT.

O E Bryant, P. E., Rogers.

Clear Creek—H M Hughes.
Curia—supplied by H Jones.
Eureka Springs—LeRoy Bates.
Green Forest—to be supplied.
Huntsville—W H Lewis.
Harrison—G W Hood.
Jasper—J F Lowry.
Mason Valley—supplied by W S Baker.
Mountain Home—W F Wood.
Polk Bayou—T Ross.
Riverdale Springs—to be supplied.
Searcy—J H Maddox.
Salem and Mammoth Springs—A W Smith
Wild Cherry and Newburg—E A Gilbert.
J C Barnes, Principal of Harrison Academy.

Left without appointment to attend school—W F Bowden, Northwestern University; W J Powers, J E Trott, Little Rock University.

Ged Protectors Association.

ARTHUR A. LACY, ESQ.

The above named Association was organised at New Orleans in 1844, and in 1884, it was the writer's good fortune to become a member. I found at the head of this association Wm. Rodolph, President, one of Louisiana's most [illegible], a gentleman of [illegible] parliamentary ability and eminently qualified to preside; Mr. J. P. Thomas, a well-known gentleman of this city, who is master of both the French and English languages, is our worthy Secretary. His executive talent is incontrovertible. Of others I shall have something to say hereafter.

The following are members of this association, which is well-known, having been established since 1844. It is at present principally confined to our French population, but has a good reputation of solidity and square dealing:

Officers for the year 1885—President, Wm. J. Rodolph; Vice-President, Jules Honore; Corresponding Secretary, Arthur A. Lacy; Financial Secretary, J. P. Thomas, jr.; Treasurer, Alexander Antoine; Collector, Joseph Johnson, No. 2; 1st Commissary, Louis Gaspard; 2d Commissary, Jackson Thomas; 3d Commissary, Jacques Augustin; 4th Commissary, Wm. Pierre; Master of Ceremonies, Theodore J. [illegible]; Chairman of Relief Committee, Alfred Seraphin.

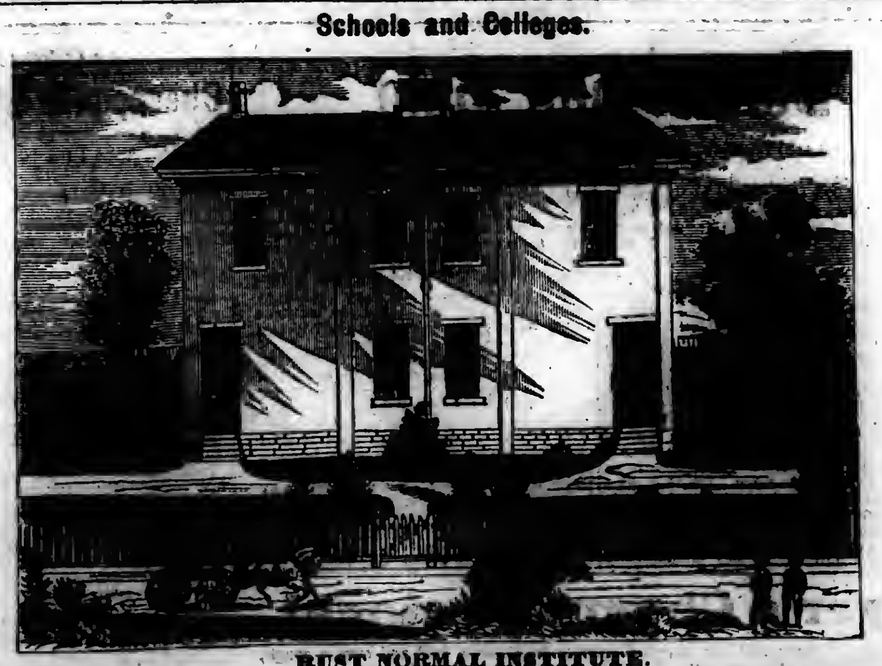
Relief Committees—1st District: Joseph Johnson, No. 1; Hyram [illegible]. 2d District: Louis Voltaire, [illegible] Prudent Prospere St. Ingo. 3d District: Henri Bernard, Victor Marchand, Francis Charles. 4th District: Charles Stevens.

Committee on Finance—J. P. Thomas, jr., Chairman; Emile Vinet, Henry Levere.

Committee of Improvement—Eugene Lepine, Chairman; George [illegible], Theophile Thomas.

[illegible] of Music—Eugene C. [illegible]; Auguste Denis, [illegible].

Schools and Colleges.



RUST NORMAL INSTITUTE.

Rust Normal Institute.

A. W. M'KINNEY.

In this article I desire to give our brethren of the Central Alabama Conference, some idea of our school at this place, and its work and needs. As you know, this school is supported by the Freedman's Aid society of the Methodist Episcopal Church. Mrs. M. L. Raines, daughter of Rev. A. S. Lakin, D. D., an accomplished lady, is principal of this school. To her faithful labors and earnest efforts it owes much of its prosperity, if not its present existence. She employs two teachers besides herself, one, a young Scotchman, teacher of languages and mathematics, and the other a colored lady of Huntsville, wife of Dr. Scruggs, who gives instructions in vocal and instrumental music.

They have classes in complete arithmetic, algebra, ancient history, elocution and higher English grammar, etc.

Many of these students are studying with a view to enter the college course in some one of our higher institutions, and quite a number are in the normal course, and expect to teach soon as they leave school. The enrollment for this term is 170. From this any one with experience in school work may judge the amount of work these three teachers have. There are many things that might be done for the improvement of this school, but with the means and force at hand, we are unable to see how it could do any better than it is doing.

The fact that it has been of so little service to our conference (as one brother says), is not the fault of the school, but of the conference. The teachers are here, and are doing faithful and earnest work for all that come. It is liberally patronized by our people here, and there are a good number of students from the country, boarding in private families and attending.

We are told that there has been some opposition between ours and the State Normal School which, as is always the case, worked disastrously to both, but the same now, pleasantly takes the form of competition which will equally tend to the life and prosperity of both. The thing this school needs is the moral and financial support of the Conference and Church at large.

Huntsville, Ala.

Theological and Sunday-school Institute.

BY REV. JOHN BRADEN, D. D.

The third annual meeting of the Theological and Sunday-school Institute of the Central Tennessee College will begin on March 22, 1885, and continue four days. The exercises will be under the general control of Rev. A. H. Gillett, general agent of the Sunday-school Union of the Methodist Episcopal Church. He will be assisted by brethren, who have given [illegible] subjects to be discussed such as will make the exercises [illegible]ble. The brethren in the [illegible] and Sunday-school work are cordialy invited to be present and take part in the exercises. Children who come over the [illegible] Chattanooga and [illegible] road, may write to the undersigned for reduced rates of fare. As far as possible the members of the Institute will be entertained without expenses; brethren will report at the College, unless they have made arrangements to be entertained elsewhere.

Central Tennessee College, Nashville.

Wiley University closing exercises and annual examinations, from June 8 to 10. Commencement exercises June 11. Bishop Mallalieu and Dr. Gillett, are expected to visit our district during the month of April or early in May, and assist in memorial services at Wiley University in honor of Bishop Wiley, and may vary the above programme, in which case due notice will be given.

Woman's Home Missionary Society.

The quarterly meeting of the Woman's Home Missionary Society was held in Cincinnati, January 31st; Mrs. Rutherford B. Hayes presiding. Mrs. Bishop Walden conducted the devotional exercises. The report of the Recording Secretary, Mrs. F. A. Aiken, was accepted. The report of the Treasurer, Mrs. A. R. Clark, shows the receipts for the quarter, including balance on hand, to be $7,838.58, expenditures $6,234.49. The Treasurer represented the urgent need for additional funds to meet the increasing demands of the work. Appeals come to the Society for aid from all destitute portions of the country.

The reports from missionary teachers indicate that God is blessing their labors and the instrumentalities employed by the Society. The reports from the several conferences show increasing activity in promoting organization. This is vital to the success of the Society and it is encouraging to know that several of the conference associations have donbled their membership and number of auxiliaries during the quarter. The Erie conference reports 58 this quarter and only 27 last, an increase of 31. Mrs. Bickley, from the Philadelphia conference, writes: "Our work is going on finely, we are organizing new societies every week, and the interest is increasing." Mrs. Col. Springer, from Iowa, sends similar word, and other secretaries join in the chorus. But we believe that there is great loss to the society from lack of system in preparing and forwarding reports. The secretary of one of our conference societies sends reports from only sixteen out of thirty-nine auxiliaries, and we doubt if an average more than half were reported in time for the quarterly summary. The item of membership in this case given is 443, while if all the societies are equally prosperous it would be 1036. As our work grows in proportions and importance the necessity of more thorough system in the details becomes more apparent. The Society is now in part organized in forty [illegible]nferences, and we have in ten [illegible]ates and Territories seventeen [illegible]sionaries at work. Each conference is an interesting field of [illegible]ations, and each secretary [illegible]s items of information from her that are intensely interesting and would be an inspiration to our workers everywhere. So of our missionary teachers. These noble women toiling in their several fields, each in her own impressive way, tells her story of incident and often of genuine pathos. Many of these letters read like a romance, but it is not possible in the limited space of this report, to even glance at these fields of labor or relate the touching messages that have cheered my heart, awakened my sympathy and kindled my enthusiasm.

The new forms for the use of conference and anxiliary officers have been prepared, and we trust full reports will be secured for the next quarter. Special enterprises are receiving encouraging support. The Philadelphia Conference has secured, outside of membership dues, over $1,000 for the Simpson Memorial Home, at Orangeburg, South Carolina. The ladies of the Troy Conference are pushing energetically the interests of the Industrial School at Greensboro, North Carolina. The purchase of desirable property has been made for the work at Savannah. The Industrial School building at Holly Springs has been completed. It is a beautiful structure and thoroughly adapted to the object; and will be dedicated with appropriate ceremonies the 10th of March. Since the publication of the act securing the incorporation of the society, we have received notice of three bequests of considerable value.

We have to lament the death of a faithful friend of the society, in Malden, Massachusetts, Mrs. A. D. Sargent. At the age of 78 she went home to heaven, ripe in years and good works, mourned by a large circle of friends, having lived the life of a faithful consecrated Christian. Two years ago she gave to the Society $500, a large share of her little property.

Also, our Society has lost another true and able friend in the death of Mrs. Gen. Albright, of Mauka Chunk, Penn., for ac onsiderable time corresponding secretary of the Philadelphia Conference Society, a lady of fine ability and true consecration to the course of Christ.

Four missionary teachers have been added to our corps during the quarter. Miss Hattie Emerson, Jacksonville, Florida; Mrs. Snow, Greensboro, North Carolina; Miss Levering, Morristown, Tennessee, and one teacher at Provo, Utah.

The school and chapel building at Salt Lake City and the one at Ephram, Utah, are in course of construction and will be finished in the Spring. The latter was secured to this people by the generous donation of Mrs. Joseph Knapp, made at the annual meeting and will be named in honor of her mother, "The Phœbe Palmer Memorial Chapel." Rev. P. A. H. Franklin, writes of the joy of the people at Ephram, who shed tears of rejoicing when they learned of the gift which secured to them a place for a school and for worship. He says, "I am to receive seven persons into full communion in our Church next Sunday. *These have all been Mormons.*"

Mrs. McCabe presented the report of the committee on mission work among the Indians, and $300 ware subscribed at once by ladies to build a cottage for our missionary among the Pawnees.

Mrs. Geo. Williams represented the committee on work in our great cities. Unless the neglected populations of these can be brought under Christianizing influence, it may not be long that we will have a country to love and sacrifice for. Mr. J. H. Boyles reported in behalf of the department of supplies 241 boxes sent to seventy-five different places, valued at $9,241.43; grateful recognition was made of favors and courtesies extended this department by railroad and express companies.

Mrs. Jennie F. Willing presented the report of the Bureau of organization and gave a deeply interesting account of her observations in her recent visit South. Enlivening music was rendered by Miss Freshman and Miss Ambrose and others.

MRS. E. S. RUST, Cor. Sec'y.

Books and Current Literature.

The Model Singer—A book for singing schools, conventions and choirs. By W. O. Perkins and D. B. Towner. Price 60c. Published by Oliver Ditson & Co., Boston.

A new, and to appearance an an excellent book for singing classes. Mr. Perkins' work as a composer is well known, and Mr. Towner's music evinces taste and ability. The book contains 162 pages well filled. The usual singing school course is well furnished with graded exercises. There are many bright and singable harmonized songs, and a good assortment of hymn tunes and anthems. The moderate price is a recommendation.

The Pulpit Treasury, for Febnary, cantains a fine engraving of Rev. Charles H. Parkhurst, a sermon by the same and many other leading divines of the present day. Especially helpful to ministers. Published by E. B. Treat, N. Y., $2.50 per year; to clergymen, $2.

Outing and the Wheelman an illustrated monthly magazine of recreation, published by the Wheelman Co., 175 Tremont Street, Boston, Mass., $2.00 a year. Among other interesting articles the February number has one on "Out door life in Louisiana," which will be of unusual interest to the people of New Oaleans and the Gulf coast.

Babyhood, devoted exclusively to the care of infants and young children, and the general interests of the nursery. Leroy M. Yale, M. D., Medical Editor; Marion Harland, Editor of the departments relating to general nursery routine. It is the purpose of this new magazine to become a medium for the dissemination among parents of the best thought of the time on all subjects connected with the needs of early childhood, embracing in its scope the period from the day of birth to the age when the nnrsery is supplanted by the school-room. Every important topic concerning life during that time will be discussed in its pages—the physical requirements of the child, the manifestations of its development, the sanitary conditions of its surroundings, the comfort and embellishment of its home, questions of dress, amusement, etc., and the many minor problems of nursery economy. *Babyhood* will enlist in all its departments the services of competent specialists; it will endeavor to be thoroughly helpful and suggestive in its chosen field, and to combine so great a variety of subjects, briefly and practically, treated, that each issue cannot fail to be useful and companionable to all who have the interests of their little ones at heart. Price of snbscription, $1.50 a year; $1 for eight months; $2 for sixteen months; single numbers, 15 cts. All commnnications should be addressed to *Babhyood*, 18 Spruce Street, New York. Snbscription canvassers wanted everywhere; liberal terms on applications.

The Febuary number of *The Put; pit of To-day* contains sermons by Cannon Liddon on "Mysteries in Religion," Cannon Farrar on Spirituality," Henry Ward Beecher on "The Natural and the Spiritual," and "The Use and Abuse of Praise." Dr Joseph Parker continnes his exposition in the book of Genesis, and Prof. E. Johnson contribntes one of his characteristic studies. Among the sermonic framework there are outlines by Dr. Landels, Dr. Maclaren, Dr. Parker, Dr. Gervase Smith, C. H. Spurgeon and others. Taken all together, it is a rich number of this popular periodical. One dollar a year; single number, 10 cts. A. E. Rose, publisher, Westfield, N. Y.

The numbers of *The Living Age* for the weeks ending February 14th and 21st, contain Prince Bismarck, *London Quaterly*; Sydney Smith, *British Quarterly*; English Character and Manners as portrayed by Anthony Trollope, *Westminster*; Cæsarism, *Nineteenth Century*; Dr. Johnson, *Contemporary*; Della Crusca and Anna Matilda; Satan: Episode in English Literature, *National Review*, The Summer Palace, Peking, *Belgravia*; Whitby, *Good Words*; The Religion of Hamlet, *Month*; Outside London, *Chambers*; Coptic Monasteries in the Eighteenth Century, *All the Year Round*; "Snow Bncking" in the Rocky Mountains, *Longmans*; Silence is Gold, *Spectator*; with Instalments of "A House Divided Against Itself," "Within his Danger', a Tale from the Chinese, and "A Hard Day's Work," and Poetry. Littell & Co., Boston, are the publishers.

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With his curious wares to sell,
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Who has sweeter dreams than I?"
—*Lucy M. Blinn, in Janary Wide Awake.*



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ORIGIN OF SCANDAL.

Said Mrs. A.
To Mrs. J.
In a quiet and confidential way,
"It seems to me
That Mrs. B.
Takes too much—something—in her tea."
And Mrs. J.
To Mrs. K.
That night was overheard to say—
She grieved to touch
Upon it much,
But "Mrs. B. took—such and such!"
Then Mrs. K.
Went straight away
And told a friend, the self-same day,
"'Twas sad to think—"
Here came a wink—
"That Mrs. B. was fond of drink."
The friend's disgust
Was such, she must
Inform a lady, "which she mussed,"
That Mrs. B.
At half-past three
Was "that far gone she couldn't see!"

The lady we
Have mentioned, she
Gave needle-work to Mrs. B.,
And at such news,
Could scarcely choose
But further needle-work refuse.
Then Mrs. B.,
As you'll agree,
Quite properly—she said, said she,
The like would rankle
The spiritual back
To those who made her look so black.
Then Mrs. K.
And Mrs. J.
She got at last to Mrs. A.,
And asked her why
With cruel lie,
She painted her so deep a dye?
Said Mrs. A.
In soft dismay,
"I no such thing could ever say;
I said what you
Had stouter grew
Or too much sugar—which you do!"

For the SOUTHWESTERN.

Third Letter.

BY MACK HENSON.

MR. EDITOR.—I started a few weeks ago, to write up the history, of St. Paul Methodist Episcopal Church, as the church at large, and even our sister churches with, in bounds of Western Texas Conference can never know with what the church in San Antonio has had to contend, unless it be told them, by some one competent to do so. The question has been asked, why the membership of this church are so small after so many years of faithful labor by some of the best ministers? It would be quite difficult to answer these questions so well, as by giving a history of the charge, which would enable the inquirer, to inform himself intelligently. It has been thought by that there has never been any heroism displayed by the ministers [illegible] in the South, especially so, with reference to the work done by our colored brethren. I am now, at a point, where I think, if the facts are given to the public, it will go far to show, the work accomplished by our colored brethren here, and under what circumstances.

Within the last five weeks, we have disposed of our old parsonage property, as it was inconvenient to board, and purchased a few lots, adjoining our church lot, on the east side; and are erecting a four roomed house on it, with a hall, three of the rooms are [illegible] with twelve feet walls, the kitchen and dining apartment are 10x12, this room will be left unfinished inside only. It is built of first class lumber, siding, or weather boarding, and of California or Novelty styled lumber, ceiled, and has two flues, one with a double thimble. All dressed lumber will receive two coats of paint. As we had no money to begin with, and the pastor almost out of shelter, we gave a lien on the property, (parsonage) and will have two [illegible] $700 in, but the contractor will receive some of the above amount, when he turns over the keys to trustees, etc. We are all pr[illegible] and feel that his presence will diffuse new life into the veins of our conference school enterprise. This school is the hope of the Western and Southwestern portion of this emporium, its erection, and readiness for occupancy are the prayers of many faithful women and men. The SOUTHWESTERN CHRISTIAN ADVOCATE increases in brilliancy, with her increase of age. And with Dr. M. W. Taylor at its head, we feel that its value is greatly enhanced. The people unite in eulogizing the wisdom of the General Conference, for appointing a competent man of color to that important post, but not to the exclusion of any brother of another race, or color, but to a place, and a man for the place. We occupy the preacher's new house, first week in March, 1885. Adieu.

San Antonio, Texas, Feb. 13, 1885.

What You Say.

"There are so many frauds advertised for the hair," you say. So there are, but Parker's Hair Balsam is not one of them. It will not work miracles, but it will do better service for your hair than anything else you can find. Restores original color, cures dandruff, gives new growth. Elegantly perfumed. Not a dye.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for my relatives. My mother left all her relatives in Kentucky. Her father and mother were Bennet and Deliley Johnson; her brothers were Rolling, Elisha, Westley and Bob Johnson, and also a brother named Smith Bolett, by father; her aunts were Betty and Sally; she left them all in Cloverport, Ky. They all belonged to Zeak Fisher, brother of Clayton Fisher. My mother was named, at that time, Sally Johnson; she left her son in Elizabethtown, Ky., seven miles from Harding county; before peace was declared his name was Henry Clay Brown; she used to belong to Thos. Brown, brother of Elisha Brown, and her name was at that time Sally Brown, but is now Sarah Forrest. My father, Hardy Forrest, now deceased, left his relatives on Stanley's Creek, Gaston county, North Carolina. His parents were Samuel and Lucy Forrest; brothers, Moses, Orange, Jerry and Wart Forrest and a sister named Margaret Forrest. My guardians, Geo. and Sally Hunter, left the city about fifteen years ago, and said they were going to Norfolk, Va., but I never heard from them. I am anxious to hear from all my relatives. Ministers in Kentucky, North Carolina and Virginia will please read this from their pulpits. Any information will be thankfully received. Address, Chestnut, near Valence street, New Orleans, La.

BENNET FORREST.

I came from Virginia, Amaranda county, with a Mrs. Annie Owens, when about five years old. My old master's name was Richard Warfield; my father was named Zechariah Wood; my mother's name was Fanny Warfield; my brother was named Sam Warfield, sister Lucy Warfield. I had two aunts Eliza and Maria Warfield. After Mrs. Owen's death I was sold to the traders, brought to South Carolina and sold to Benj. Kilgore. I next belonged to Mrs. Borum, and lived in Mississippi. I have four children that are gone from me. Abram Borum went to Memphis with Grant's army, Caddice, Catharine and Joe Borum lived in Memphis, Tenn., they belonged to Jerre Borum. I am now living in Oxford, Miss., with Mrs. Bettie Ferrell.

MATILDA BORUM.

I have not yet found my uncle, and through your most interesting paper I wish to make further inquiry for him. He left Rea's plantation two years before the civil war closed; at that time he went by the name of Philip Rea. His mother and father went by the the name of Alzaro Rea and Joe Rea. He had only one sister; her name was Sarah Ann Rea; she married Nelson Holston, but his name has since been changed to Hayman. They are my mother and father. He came to Arkansas in 1857 with Thomas Oliver, and lived in Columbia county, near Mathew's store, on Crooked Creek, adjoining Anderson Smith's plantation. His mother and father came two years after he died. He belonged to Cornelius Rea, and the overseer's name was Anderson Bursey. Pastors and friends, I desire your help in finding my uncle. Any information concerning him will be very very gratefully received. Address G. W. Mayman, Wiley University, Marshall, Texas.

Mrs. Martha Johnson, Hempstead, Texas, whose maiden name was Hoxey, wishes to find her mother, whose name was Annie Watkins. She went from Eaton, Ga., to New Orleans. Her children were Harry, the oldest, Jim, Rachel, Maria and Sophie.

Better than Gold.

So easily is a cold taken that not frequently one is at a loss to tell when or how it has originated, and is prone to expect it will go HEALTH as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes to STAY... It may happen just at a IS time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become firmly seated, and the work of dislodgement will be very difficult. The simple Coryza, or cold in the head, may THAN develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every ONE, in the United States, have catarrh in a severe form. Or, if it does not take that form, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurring, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryngitis" AYER'S and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the CHERRY bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly PECTORAL fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" PRESERVES cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All HEALTH. the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

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"My wife, troubled with violent coughing, hard and dry, for 30 years, got so low I thought it would kill her. She took AYER'S CHERRY PECTORAL, and is entirely cured.—G. M. CARR, *French Camp, Miss.*

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The will of Ex-Vice president Schuyler Colfax has been admitted to probate. The homestead with its contents goes to Mrs. Colfax, together with half of the estate, and the rest goes to Schuyler Colfax, Jr. The estate is of the value of $550,000, and is without incumbrance.



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Due Charleston	6 36 a m	10 00 p m
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Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
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WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
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Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Chas'eston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 2[illegible] p m	12 45 p m
Arrive Louisville	7 10 p m	5 2[illegible] p m
Arrive Cincinnati	6 05 p m	5 55 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates, Tickets, Baggage Checks apply to any office of C. & O. R'y; or Depot or Ticket Office of connecting lines.

C. W. SMITH, Gen'l Manager.
H. W. FULLER, Gen'l Pass. Agt.

Ohio & Mississippi R. R

—The Direct and Fast Line to—
Cincinnati,
Louisville,
Washington,
Baltimore,
New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:20 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the Line to take.

2 DAILY TRAINS
FROM ODIN
To WASHINGTON in 27 Hours,
To BALTIMORE in 28 Hours.
This is 5 Hours quicker than the fastest time by any other line.

The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change.

The Night Express has Sleepers through without change. No other line from St. Louis offers a Double Daily Through Train Service to the National Capital.

W. W. PEABODY,
President and General Manager.
W. B. SHATTUC,
General Passenger Agent.
Cincinnati, Ohio. jy31tf

Louisville and Nashville Railroad.

The old reliable route to all Eastern cities. Through without change to Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla. Washington and Washington, D. C., in Pullman Palace trains through from New Orleans to Louisville.

J. WORTH,

	Leaves:	Arrives:
20 YEARS IN CONGRESS!	accomodation.....8:00 a m	7:45 a m
	.....3:35 p m	9:10 a m
	.....8:20 p m	7:30 p m

1,000,000 change of cars to Northern and Eastern 1881 to 1881. Ticket office corner St. Charles and [illegible] streets, where sleeping car accommodations secured. C. P. ATMORE, General Agent.
Blaine's friend has read the responsible agent.
Bill Publishing[illegible]ern, Ticket Agent; J. T. Harahan, [illegible]ger; John Kilkeny, Assistant [illegible]nger Agent, New Orleans; O. M [illegible]endent N. O. and N. Division. a25-1y

RAILROADS.

C. I. St. L. & C. 4
KANKAKEE LINE.



4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

3 PASSENGER TRAINS each way per day, between Cincinnati, Indianapolis, Lafayette and Chicago.

2 PASSENGER TRAINS each way per day, between Cincinnati, Indianapolis, Lafayette, Sheldon, Peoria, Ills. and Kankak, Ill.

KANKAKEE LINE.

Entire trains run through without change between Cincinnati, Indianapolis, Lafayette and Chicago. Pullman Sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

SHELDON ROUTE.

Commodious Reclining Chair Cars run through without change between Cincinnati, Indianapolis, Lafayette and Peoria, Ills. and Kankak, Ia. Close connection for Burlington, Ia.

KANKAKEE & SENECA ROUTE.

Between Cincinnati, Indianapolis, Lafayette and Rock Island, Ills., and Davenport, Ia.

CONNECTIONS

At Cincinnati, in Central Union Depot, with all trains of the Cincinnati Southern Railway, (Queen & Crescent Route) thus avoiding the tedious omnibus transfer incident to ALL other lines.

At Indianapolis, in Union Depot, with all lines diverging.

Through Tickets and Baggage Checks to all Principal Points,

Can be obtained at any ticket office, C. I. St. L. & C. Ry., also via this line at all Coupon Ticket Offices throughout the country.

See Agents of this Company for Rates, Routes, &c., or write Grant K. Lowry, Trav. Pass. Ag't., Wilmore, Ky.
JOHN EGAN,
Gen'l Pass. and Tkt. Agent, Cincinnati, O.

BIG
J Great Jackson Route.
Illinois Central R. R. Co.

Double Daily Passenger Trains.

LEAVE.		ARRIVE.	
Express No. 2	9:15 a. m.	Express No. 1	7:00 a.m
Mail No. 4	7:00 p. m.	Express No. 3	9:00 a.m
Express No. 6	5:30 p.m	Express No. 5	8:45 p.m

The standard gauge, steel rail route to all points North, East and West, with Pullman Sleepers through WITHOUT CHANGE to Chicago, St. Louis, Memphis and Cincinnati, and BUT ONE CHANGE TO NEW YORK and other Eastern cities.

Ticket Office: Cor. Carondelet and Canal, (Pickwick Club Building.)

WM. MURRAY,
General Southern Passenger Agent.

J. W. COLEMAN, Ass't. Gen'l Pass. Agt. | MATT KENNEDY, Ticket Agent

C & O

The Chesapeake & Ohio Railway Company have moved their ticket management and business rooms to No. 225 Fourth avenue.

C. O. & S. W. R. R.

THE SOUTHERN TRUNK LINE
—TO—
Louisville, Cincinnati, Washington, Baltimore,
And the Short Line to
Cairo, St. Louis, Chicago and the Northwest.

The Direct Route to
Eastern Seaboard Cities, Texas, Arkansas and the Southwest.

Chesapeake, Ohio & Southwestern R. R.

For Owensboro, Henderson, Paducah and Memphis and all points South and Southwest. Ticket office, 225 Fourth avenue, Depot, corner of Fourteenth and Main streets.

	Express Daily	Accom Daily ex Sun'y
Leave Louisville	7 55 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
Elizabethtown	10 10 a m	7 05 p m
Glendale Springs	11 13 a m	.....
Litchfield	1 23 a m	.....
Central City	2 00 a m	.....
Owensboro	5 05 a m	.....
Hartfordsville	3 27 p m	.....
Hopkinsville	9 50 p m	.....
Madisonville	4 37 p m	.....
Henderson	6 15 p m	.....
Evansville	8 10 p m	.....
Tradewater	4 07 p m	.....
Princeton	4 47 p m	.....
Paducah	7 00 p m	.....
Mayfield	8 27 p m	.....
Fulton	9 29 p m	.....
Cairo	10 45 p m	.....
Rives	10 10 p m	.....
Memphis	3 30 a m	.....
Louisville	7 00 p m	9 35 a m

Tickets now on sale at depot at lowest rates. Call on or address R. E. W. LEE, Ticket Agent, Memphis, Tenn.
Or B. F. MITCHELL, Gen. Pass. Agt, Louisville, Ky.

ARE YOU GOING TO
KANSAS, MISSOURI, COLORADO, CALIFORNIA OR ANY OF THE WESTERN STATES?

If so you should avail yourself of the advantages that are now offered by the Kansas City Route, the only direct route from the South to the West and Northwest. This line runs its entire trains, with Pullman Palace Sleeping Cars and free Reclining Chair Cars, from Memphis to Kansas City, saving many hours time over any other route. If you are going West you will save money by purchasing your tickets via Memphis and the Kansas City Route. Send for large map of this Short Route; mailed free. Address,
J. E. LOCKWOOD,
Kansas City, Mo.

Or, H. D. ELLIS, Ticket Agent.
31 Madison street, Memphis, Tenn.

PAYSON'S INDELIBLE INK.
No preparation and only a common pen needed. Established 50 Years. Superior an popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.
jan29-26teow

General News Items.

The number of cattle in California is less than it was thirty years ago.

The New Orleans Exposition is said to be running behind at the rate of $1,000 a day.

A news vender in Paris has been sentenced to six days, imprisonment for carying out items that were false.

Telephonic conversation has recently been successfully carried on between St. Petersburg and Boulogne, a distance of 2,465 miles.

Mayor Grace, of New York, in his message to the Board of Aldermen, gives the net funded debt of the city as $[illegible],0[illegible],403.

The season thus far is said to have been febra[illegible] in Chicago. There a[illegible] days in the [illegible] of January.

Elmar Granger, a Bethel, Vt., school teacher, fell dead from heart disease, in the school-room while [illegible] April Monday afternoon, Jan. 19th.

The Cincinnati Associated Charities has lately organized a volunteer corps of one hundred ladies to visit its visitors to homes of the needy.

Simpson Division No. 14, Maysville, Ky., the only colored division in the State is one of the largest, best officered and most prompt members of any division in the State.

Ohio has about 7,000 insane persons, half of them in State asylums, and the rest substantially without intelligent care of any kind.

There are in the United States Army 18,262 privates, 2,913 storekeepers, musicians, etc., 1,660 non-commissioned and 2,193 commissioned officers—25,028 in all.

At Boston, David McCay, proprietor of a fashionable skating rink, was recently fined $50 and costs in two suits for refusing to allow colored men to skate in his establishment.

The Lower Terrebonne Refining Company will be short 500,000 lbs. granulated sugar this season. In 1883 made 2,300,000 lbs. sugar.

R. W. Combs, Chairman of the West Brookfield Selectmen, is ill with blood poisoning caused it is thought, by a pair of new red mittens on scratched hands.

Mayor Doyle, of Providence, R. I., says in his inaugural that the most dangerous places for the sale of intoxicants to women and young men are those of unlicensed pharmacists.

Senator Morgan recently introduced as an amendment to the diplomatic and diplomatic bill a resolution appropriating $5,000 for the expenses of an examination into the atrocities of the Congo country.

One may now buy for five dollars a clock which will contain enough stored electricity to supply a four-candle lamp for four hours, and which may be recharged for only twelve cents.

That the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be disputed by any one. Few among the artists, even, will claim to make organs equal theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority.

This company have just commenced the manufacture of improved Upright Pianos, which they claim are entitled by their superiority to rank as high as their organs.—*Boston Traveller.*

Last year, according to the report of the Commissioner of Internal Revenue, the people of this country consumed 17,578,723 barrels of beer. This, at 31 gallons to the barrel, is 554,940,413 gallons—nearly 10 gallons yearly for every man, woman and child.

A Husband's Greatest Blessing Is a strong, healthful, vigorous wife with a clear, handsome complexion. These can all be acquired by using Dr. Harter's Iron Tonic.

THE PILLOW-INHALER!

ALL-NIGHT INHALATION.



TRADE MARK.

(The above Picture shows a person using the Pillow-Inhaler.)

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down the stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation.* The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time,* spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

CATARRH. BRONCHITIS. CONSUMPTION.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

jan1-tf

PHILLIP SAAL,

Dealer in **Fancy and Staple Groceries.** *A Specialty of Butter, Tea, Coffee, and Fine Family Groceries.*

503 Dryades Street, (near St. Andrew st.,) New Orleans, La.

jan1-1y

Edw. Heath, DEALER IN Wall Paper,

Cocoa and Canton Matting, Rugs, Mats, Upholsterer's Materials, Window Shades, Cornices, and Curtain Goods,

Frames, Mouldings, Mirrors, Plates, Wire Screens, Etc.

75 Camp Street.....New Orleans.

Liberal discount to the trade. Samples of WALL PAPER sent on application. oct9-6m

Crescent Insurance Company.

Incorporated as a Mutual Company in 1849. *Re-organized as a Stock Company in* 1880.

CASH CAPITAL.....$600,000.

Has paid nearly TEN MILLIONS for losses since 1849. Annual and Term Policies issued on Desirable Fire Business.

W. H. Lyman, President, Chas. H. Dolsen, Vice President, Chas. E. Rice, Sec'y.

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Joseph Fowling,	Sam. H. Kennedy,	Geo. W. Sentell,	Alfred Moulton,	W. B. Conger
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S. O. Coulon,	Harry L. Flash,	Wm. A. Phelps,	J. J. Reiss,	Louis Prados
Landon Delery,	Charles Newman,	N. D. Wallace,	Sigmund Katz,	M. Gillis
L. F. W. Bachman,	O. K. David,	Wm. Gartg,	A. Rosenfeld,	John D. Fishe
Chas E. Rice.	Joseph Kohn,	Chas. M. Whitney,	James T. Rodd.	

See our Agents throughout the South. oct9 1y

The Pulpit of To Day is the first number of the consolidated "English Pulpit of To Day" and "Plymouth Pulpit," forming a very strong and attractive combination. The January number contains sermons by Revs. Canon Farrar, Arthur Mursell, Principal Stubbs, Joseph Parker, and two by Henry Ward Beecher; sermonic outlines by Principal Fairburn, Wm. F. Faber, Arthur Mursell, and others, besides the usual amount of other miscellaneous matter. The low price of the magazine has helped it into public favor and gained for it the largest circulation of any homiletic magazine in America. One dollar a year; specimen copies, 10 cts. A. E. Rose, publisher, Westfield N. Y.

"I was right peart till the rheumatis sot in," said a suffering old man who lives near the swamp. Fact is, wherever you live you can't be "right peart" if you are a victim of this troublesome disease. Captain C. W. Hostenpiller, Springfield, O., says, I found great relief from inflammatory rheumatism by using Browns Iron Bitters." Thousands of other people have found similar relief.

Frederick W. Freer, whose paintings are fair representations of progressive American art, has produced two ideal heads, brunette and blonde, which have been reproduced on satin by L. Prang & Co., and will be published as valentines. There is a growing tendency to accept as missives of this kind genuine art productions in place of exaggerated representations of Cupid and his victims which once appealed to popular taste. In the same way the comic valentines of the past are represented to-day by humorous but artistic reproductions from the brush of well-known artists, as F. S. Church, Harry Beard, &c.

The Kidneys cleanse the system. It is important to keep them healthful and active, this is the best done with HUNT'S [Kidney and Liver] REMEDY. It is a specific for all kidney, liver and urinary complaints. Some of the worst chronic cases that have been given up by physicians and friends, have been cured.

Gregory's Retail Catalogue of Seeds, for 1885, sent free on application to James J. H. Gregory, Marblehead, Mass.

While chopping in the woods near Rondout, N.Y., recently, Jacob J. Brown found an iron cannon ball, supposed to have been fired from a cannon in Revolutionary times. The ball, now much corroded and full of holes, weighs seven and a half pounds.

A Western newspaper says that the latest sensation is a St. Louis horse that chews tobacco; but the greatest sensation is Dr. Bull's Cough Syrup, now used by every sensible person.

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LAHARPE STREET CHURCH—Rev. Elijah L. Clarke, pastor. Sunday Services—Prayer meeting, 5 a m; Sunday-school, 9 a m; preaching, at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev. J. J. Kiesle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varlet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m. Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m.; 3 p. m. 7½ p. m. Sunday school at 9 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m.; Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University, A. F. Hoyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. T. C. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

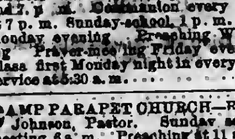
MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

J. E. OGILVIE—Teacher of Vocal and Instrumental Music. Also tunes and repairs pianos and organs at reasonable rates. Residence, 39 South Johnson Street



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.

feb19-1y

BELLS.



The following prices include the Mountings.

CHURCH BELLS.

Diameter.	Weight.	Bell & Mounting.	Price
26 inches	175 lbs	325 lbs	$45 00
28 "	225 lbs	375 lbs	55 00
32 "	350 lbs	550 lbs	80 00
36 "	550 lbs	800 lbs	120 00
40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1350 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

SCHOOL BELLS.

18 inches	100 lbs	$13 00
20 inches	130 lbs	18 00
24 inches	190 lbs	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well-known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

PHILLIPS & HUNT,
32 Natchez st., New Orleans, La.

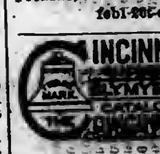
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BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.
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MENEELEY BELL COMPANY.
The Finest Grade of Church Bells
Greatest Experience. Largest Trade.
Illustrated Catalogue mailed free.
Clinton H. Meneeley Bell Co.,
TROY, N. Y.
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McSHANE BELL FOUNDRY
Manufacture these celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Price-list and circulars sent free. Address
HENRY McSHANE & CO.
oct23-1y Baltimore, Md.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.
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CINCINNATI BELL FOUNDRY
E. A. & G. L. ARMSTRONG
CATALOGUE 1500 TESTIMONIALS
THE C. S. BELL FOUNDRY CO.
CINCINNATI, O. U. S. A.

OUR CLUBBING LIST,

—1885—

Persons sending us *cash with their orders* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

Littell's Living Age	$8 00
Outing	3 00
Wide Awake	4 25
Babyland	1 75
Our Little Men and Women	2 25
The Pansy	2 00
Our Little Ones and the Nursery	2 25
American Agriculturist	2 50
Southern Cultivator	2 75
Popular Science Monthly	6 00
New York Medical Journal	6 00
Illustrated Christian Weekly	3 25
Harper's Magazine	5 00
Harper's Weekly	5 00
Harper's Bazar	5 00
Harper's Young People	3 00
American Reformer	2 00
Weekly Inter-Ocean	2 25
Babyhood	2 75

PHILLIPS & HUNT,
32 Natchez street, New Orleans.

MASON & HAMLIN

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison has any other American Organ been found equal to them. Over HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, up to the best instrument which it is possible to construct from reeds, at $900 or more. Illustrated catalogues, 48 pp. 4to, and price lists, free. The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such one of peculiar instruments, practical value, tending to greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. The MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

PIANOS

MASON & HAMLIN ORGAN AND PIANO CO.,
BOSTON, 154 Tremont St. CHICAGO, 149 Wabash Ave.
NEW YORK, 46 East 14th St. (Union Square.)
oct23-26t

CATARRH

{Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid.}

Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the sense of the nose have become affected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best internal treatment ever discovered for this dangerous disease. *Address* Dr. O. H. BROCKINGTON, (Mention this paper.) 239 FOURTH AVENUE, LOUISVILLE, KY.

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OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.
mar20-52t

THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. ATLANTA, Georgia.

Sedgwick Steel Wire Fence.



Is the best general purpose wire fence in use. It is a strong net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire, as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and the neatest cheap iron fences now made. The Rees folding poultry coop is a late and useful invention. The best Wire Stretcher. Capping Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper.

SEDGWICK BROS., Richmond, Ind.



NEW & RARE FRUITS PLANTS BULBS

and all the old reliable kinds. Cheapest Plants, Trees, Vines, Roses, Bulbs, Seeds, &c., in the World. Postage paid; safe arrival guaranteed. Over 64 CHOICE CHEAP SETS

For example: 15 splendid Roses, each one, choice, $1; 14 magnificent Chrysanthemums, 14 sorts, $1; 50 packets choice flower seeds, $1; 17 for $1; 250 for $5; 25 packets choice vegetable seeds, $1, or [illegible] Grapes, 4 Currants, 4 Gooseberries, 4 Raspberries, 4 Blackberries and [illegible] choice Vines, 4 sorts, all for $1, or 12 all different, $1. 75 strong Strawberry [illegible] offered. To rapidly introduce this Reliable in America, we will, *for a limited time only*, send one copy, *post-paid*, to any address on receipt of only $2.00! If more than one copy of Revised New Testament is wanted, send $2.00! for each copy and one copy of Bible. Other Bibles, with less matter, sell for $15. Agents wanted. Circulars free.

THE STORRS & HARRISON CO. PAINESVILLE, OHIO.

jan22-26t

DR. J. H. M'LEAN'S Homœopathic Liver & Kidney Balm,



The Most Wonderful LIVER AND KIDNEY CURE In the World.

Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice*, or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

H. C. Harris, Lloyds, W. Va., says: "Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm cured me of Nervous Prostration of five years' standing."

Mrs. C. B. Wilson, Toronto, Canada, writes: "Dr. J. H. M'Lean's Strengthening Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homœopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions."

Price $1 per Bottle; Six Bottles for $5.

DR. J. H. M'LEAN.
Cor. Broadway and Biddle, St., St. Louis, Mo.

DR. J. H. M'LEAN'S Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalcules), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver Kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Retention of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Tract, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nerve power. One or three pillets taken every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

Dr. J. H. M'Lean's Liver and Kidney Pillets cost 25 cents each vial, and can be sent by mail. One dozen for $2.00.

DR. J. H. M'LEAN,
Cor. Broadway and Biddle St., St. Louis, Mo.

Send For My Free Catalogue of Dr. J. H. M'Lean's Own Selected Field, Farm, Garden & Flower Seeds.

jan1-6m

DR. J. H. M'LEAN'S TAR WINE BALM,

A sure cure for all

THROAT AND LUNG DISEASES.



Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to the magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and be give all doubting skeptics a chance to be assured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

Dr. J. H. M'Lean's Tar Wine Balm.

Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of Dr. J. H. M'Lean's CATARRH SNUFF and use it once a day, besides taking DR. J. H. M'LEAN'S TAR WINE BALM to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - $1 00
Or six Bottles for - - -

ROYAL



BAKING POWDER

Absolutely Pure.

[illegible] preservation. A marvel of purity, wholesomeness. More economical [illegible] Alum, and can not be sold in competition with the multitude of low test short weight alum or phosphate powders. Sold only in cans.

ROYAL BAKING POWDER Co.
106 Wall Street, N. Y.

Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 60. LESSON XI. March 15. Paul before Agrippa; Acts xxvi, 1-18. Golden Text, Acts 26, 15.

HOME READINGS.

M.—Paul before Agrippa; Acts 26, 1-18.

Tu.—Paul before Festus, Acts 25, 1-12.

W.—Agrippa hears of Paul; Acts 25, 13-27.

Th.—The promise of God; 2 Sam. 7, 12-17.

F.—Firm in hope; Heb. 3, 1-15.

Sat.—Changed through Christ; 1 Tim. 1, 12-20.

Sun.—Receiving the inheritance; Col. 3, 16-25.

QUESTIONS FOR HOME STUDY.

1. *The orators opening*, v. 1-3.
What was the charge against Paul?
How did he begin his defense?
Why was he pleased to answer Agrippa?
What request did he make of the king?

2. *The Pharisees record*, v. 4-11.
What did Paul say of his own life?
To what sect did he belong?
Of what did he say he was judged?
What question did he ask concerning the resurrection?
How had he formally felt toward Jesus?
What did he confess to have done?

3. *The Christian's Call*, v. 12-18.
What wonderful event did he narrate?
Who appeared to him in a vision?
What did he wish to make of Paul?
To whom was the Apostle to be sent?
What results were promised to him?

PRACTICAL TEACHINGS.

How does this lesson illustrate—
1. The pleasure of addressing intelligent hearers?
2. An honest man led astray?
3. The honest man's restoration?

Doctrinal Suggestions—Conversion from sin.

"Take the bull by the horns" is an old adage, but you take Dr. Bull's Cough Syrup by the teaspoonful. A few drops for a child. One bottle will save the lives of a family. For coughs, colds, bronchitis, etc., it is excellent and safe.

Marriages.

Mr. Anderson Williams and Miss Della Preston, Feb. 19, 1885.

Mr. Edward Loyd and Miss Maria Brown, at the residence of the bride, in Morgan City, Feb. 7, 1885; H. C. Armston officiating.

In New Orleans, La., Feb. 19, 1885, Mr. John Faulk to Miss Rose A. Turner; Rev. M. C. B. Mason officiating.

Mr. Philip Messiah and Miss Alice Banon, at the residence of the bride, in Morgan City, Feb. 5, 1885.

The removal of Prof. Sanborn of N. H., after being pronounced incurable by a corps of physicians, from Las Vegas, N. M., to his home, was effected by administering Dr. Harter's Iron Tonic, which has restored him to his former good health.

Obituary.

Charles Norris, a member of the Methodist Episcopal Church, died at Hahnville, St. Charles circuit, Jan. 11, 1885.
G. PAYNE.

Mr. Samuel Care died at his residence, in Georgetown, Tenn., Jan. 17, 1885. He was a class leader and member of the Methodist Episcopal Church at this place.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are teething. It relieves the pain, cures wind colic, regulates the stomach and bowels, gives rest to the child, softens the gums, reduces inflammation, allays all pain, relieves wind, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

Conference Notices.

Marion District—Central Alabama Conference.

Second Round.

Choctaw	Mar.	7- 8
Mobile	"	14-15
Brewton	"	21 22
Newborne	"	28-29
Springfield	Apr.	4- 5
Clinton	"	8- 9
Gainesville	"	11-12
Tuscaloosa	"	15-16
Eutaw	"	18-19
Simpson	"	25-26
Selma	"	28-29
Marion	May	2- 3
Watshrall	"	9-10

The pastors will please give due and timely notice to their congregations from time to time so we will not be always filled up with excuses. We want every officer and all the committees to be more prompt, and be present with reports according to our Discipline.
E. B. McCAULEY.

Amount apportioned to each charge for 1885 for benevolent purposes:

Marion charge	$30 00
Eutaw charge	17 15
Gainesville	17 15
Tuscaloosa	14 00
Brewton	15 00
Mobile	12 00
Watshrall and Oak G.	15 85
Clinton	10 00
Newborn	10 00
Choctaw	8 00
Simpson and Old Town	9 00
Springfield	10 00
Selma	2 00

The brethren will please see that each of the above charges raise the above amounts. We must push on our benevolences this year. I will set the time when you must take up your missionary money as follows:

Marion, for missions		$9 00
Eutaw,	"	7 00
Gainesville,	"	7 00
Tuscaloosa,	"	5 00
Brewton,	"	5 50
Mobile,	"	4 00
Watshrall,	"	5 00
Clinton,	"	2 50
Newborn,	"	2 50
Choctaw,	"	2 10
Simpson,	"	2 00
Springfield,	"	2 10
Selma,	"	2 00

Dear brethren, you must rally up to these figures. I will appoint the time when this collection must be taken up say on the 12th day of July. The town charges can take any night in the week as may suit the pastors best, just so the collection is raised any time up to the 12th. Let us have a grand missionary collection on that day from one end of the district to the other.
E. B. McCAULEY.

Marshall District—Texas Conf.

Second Round.

Queen City	Apr.	4- 5
Kildare	"	11-12
Jefferson	"	18-19
Hughs Springs	"	25-26
Cypress	May	2- 3
Paris	"	9 10
Paris circuit	"	16-17
Brenham	"	23-24
Blossom Prairie	"	30-31
Clarksville	June	6- 7
Marshall circuit	"	13-14
Marshall, Ebenezer	"	20-21
Red Oak and Zion	"	27-28

H. WEBB, P. E.

Pine Bluff District—Little Rock Conference.

First Round.

Locksburg	Mar.	21-22
Washington	"	28 29
Centre Point	Apr.	4- 5
Fulton	"	11-12
Texarkana, First Church	"	18-19
Texarkana, Second Church	"	25-26
Lewisville	May	2- 3
Red Fork	"	9-10
Pine Bluff circuit	"	16-17
Pine Bluff station	"	23 24
New Edinburgh	"	30-31
Monticello	June	6- 7

G. B. DONNELLY, P. E.
Little Rock, Feb. 25, 1885.

Van Buren District.

First Round.

Fayetteville	Mar.	21-22
Fayette circuit	"	28-29
Russellville	Apr.	4- 5
Merrilton	"	11-12
Conway	"	18-19
Batesville	"	25 26
Jacksonport	May	2- 3
Searcy	"	9-10
Little Rock circuit	"	16-17
Argenta circuit	"	23-24
Sweet Home	"	30 31
Alma	June	6- 7
Van Buren	"	13-14
Fort Smith	"	20-21

W. R. R. DUNCAN, P. E.
Little Rock, Feb. 24, 1885.

Huntsville District—Texas Conf.

First Quarter.

Montgomery	Mar.	21-22
Willis ct	"	28-29
Danvillect	"	28 29
Huntsville station	Apr.	4- 5
Huntsville ct	"	4- 5
Walker ct	"	11-12
Livingston ct	"	18-19
Swartout ct	"	21-22
Cold Springs ct	"	25-26
Lovelady ct	May	2- 3
Groveton ct	"	4- 5
Liberty ct	"	9-10
Wallisville ct	"	13-14
Orange	"	16-17
Harden ct	"	19-20
Town Bluff	"	21
Beverlport	"	22
Beaumont	"	23-24

E. LEE, P. E.

Jackson District—Mississippi Conference.

First Round.

Jackson	Mar.	7- 8
Jackson circuit	"	10
Clinton	"	12
Bolton	"	14-15
Edwards	"	14-15
Vicksburg circuit	"	17
Rolling Fork	"	18
Mayersville	"	20
Vicksburg station	"	21-22
Steens Creek	"	24
Madison	"	26
Canton circuit	"	27
Canton	"	28-29
Brandon	Apr.	4- 5
Brandon circuit	"	4- 5
Pelahatchie	"	7
Trenton	"	9
Forest	"	11-12
Lake	"	14
Hickory	"	18-19
Chunkey	"	18-19

J. M. SHUMPERT, P. E.

Navasota District Conference.

All members coming will be met at Brenham on Wednesday, March 11th, at 12:30 to 2:05 p. m. All failing to arrive this day will have to walk five German miles. Per order presiding elder.
WILLIE H. JACKSON, P. C.
Brenham Circuit.

Notice.

The Ladies Union Association of Wesley Chapel will give a grand concert on March 18 and 19, 1885, at Wesley Chapel M. E Church, for the purpose of finishing the parsonage. The singers for the occasion will be Miss Emma Fisher, Mrs. Abbe Lyons, Mr. J. Dupuy, and others. Admission, 25 cents.
MRS. REV. M. S. DALE, Pres.
MISS I. DALE, Secretary.
Wesley Chapel M. E. Church, 132 South Liberty street, near Perdido.

West Tennessee District—Tenn. Conf.

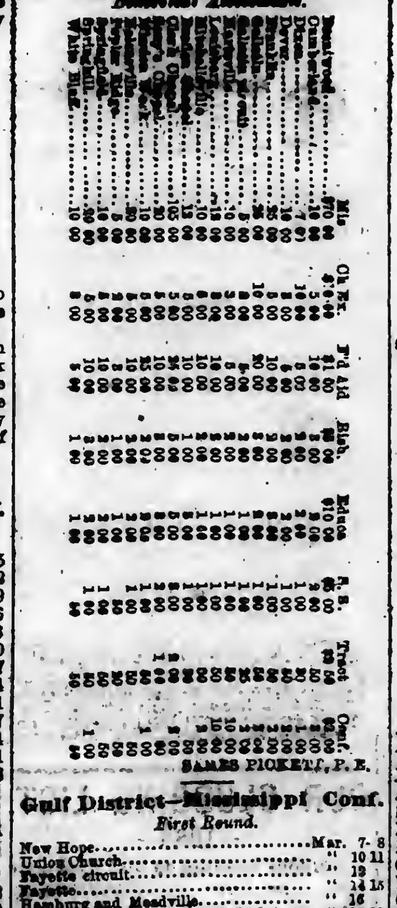
The following amounts are estimated to be raised for the benevolent causes by each circuit and charge for the year 1885:

	Mission	F'd Aid	Ch. Ex	Epis
Brownsville	$17 65	$8 80	$4 10	$2 20
Bells circuit	20 00	8 80	4 10	2 20
Clifton	17 65	8 80	4 10	2 20
Clarksburg	12 50	8 80	4 10	2 20
Dyer circuit	17 65	8 80	4 10	2 20
Friendship	17 50	8 80	4 10	2 20
Henderson	18 00	8 80	4 10	2 20
Linden	17 65	8 80	4 10	2 20
Lawrenceburg	17 65	8 80	4 10	2 20
Mansfield	17 50	8 80	4 10	2 20
Mason	20 00	8 80	4 10	2 20
Martin	17 65	8 80	4 10	2 20
Memphis	81 00	8 80	4 10	2 20
Memphis circuit	20 00	8 80	4 10	2 20
Purdy circuit	19 00	8 80	4 10	2 20
Paris	19 45	8 80	4 10	2 20
Pleasant Grove	20 00	8 80	4 10	2 20
Waynesboro	20 00	8 80	4 10	2 20

JESSE PRIOR, P. E.

Nashville District—Tennessee Conference.

Benevolent Assessments.



JAMES PICKETT, P. E.

Gulf District—Mississippi Conf.

First Round.

New Hope	Mar.	7- 8
Union Church	"	10 11
Fayette circuit	"	13
Fayette	"	14 15
Hamburg and Meadville	"	16
Liberty	"	17 18
Purvis	"	20
Mattiesburg and Vernal	"	21-22
Spring Chapel	"	23-24
Bay St. Louis and Pearlington	"	26-27
Penn Christian	"	28 29
Handsboro and Ocean Springs	"	30-31
Pascagoula	Apr.	2- 3
Brookhaven and Hazlehurst	"	4- 5
Columbia	"	9 10
China Grove	"	11-12
Summit and Magnolia	"	18-19
Georgetown	"	25-26

W. McDONALD, P. E.

San Antonio District—West Texas Conference.

Second Round.

Fredericksburg	Mar.	21-22
Pleasanton	"	28-29
San Antonio	Apr.	4- 5
Lavernia	"	11-12
Seguin	"	11-12
Boerne	"	18-19
Riddleville	"	25 26
Goliad and Centerville	"	25 26
Cuero and Mission Valley	May	2- 3
Victoria	"	9-10
Vanderbilt and Edna	"	10 17
Hallettsville	"	23-24
Gonzales	"	30-31
Mt. Vernon	"	30-31
Belmont	June	6- 7
San Marcos	"	13-14

C. W. RICHARDSON, P. E.

Palestine District.

Second Round.

Palestine	Mar.	21-22
Rocky Mound	"	28-29
Butler circuit	Apr.	4- 5
Fairfield	"	11 12
Cotton Gin	"	18-19
Shiloh and Hopewell	"	25-26
Leona	May	2- 3
Madison	"	9-10
Crockett and Ainwell	"	16-17
Jacksonville	"	23 24
Hawkins and Center	"	30-31
Mineola and Quitman	June	6- 7
Sabine and Shelby	"	13 14
San Augustine	"	16-17

G. W. SMITH, P. E.

To Members of the Central Alabama Conference.

Dear Brethren—I can not send your minutes by express. Please send 20 cents in stamps and I will send them through the mail.
A. W. McKINNEY.
Huntsville, Ala., Mar. 2, 1885.

Notice.

The Central Alabama Conference Board of Church Extension will meet at Birmingham on the 3rd of April. In order to receive attention all applications for aid should be previously sent to the Secretary, Rev. I. Townsend. The Board will meet at 10 a. m., in the Methodist Episcopal Church.
O. NELSON, Pres.

Lexington Conference.

The sixteenth session will be held in Wiley Chapel M. E. Church, Springfield, Ohio, April 2, 1885.

Wednesday night—Conference sermon, by Rev. A. Booker.

Thursday night—Sunday school Union Anniversary address, by Rev. J. H. Vincent, D. D., "The Story of our Minister."

Friday night—Missionary and Freedmen's Aid Anniversary; missionary sermon by Rev. W. C. Echols; Freedmen's Aid addresses, by Rev. A. Posey and G. W. Zeigler.

Saturday night—Church Extension anniversary, addresses by Revs. G. W. Thomas and M. S. Johnson.

Monday night—The Ministerial Relief Association will hold its annual meeting.

The preachers of the Ohio District will meet in the above named church Wednesday morning, April 1st, to perfect their statistical reports.
JOSEPH COURTNEY, P. E.
HENRY W. TATE, Pastor.

Temperance Campaign in New Orleans.

A series of Temperance meetings will be held under the auspices of the National Temperance Society, 58 Reade street, New York, at the following churches—

Wednesday, March 11, 7 p m—Sixth Street M. E. Church. Rev. E Lyon, pastor. Clinton Street M E Church, Carrollton, Rev. A J Ford, pastor.

Thursday, March 12, 7 p m—Wesley Chapel M E Church, Rev. M. Dale, pastor. Laharpe Street M. E. Church, Rev. E. Clark, pastor. First Street M. E. Church, Rev. J Qualls, pastor.

Friday, March 13, 7 p m—Amo Zion, near Barracks, Rev. Chas Williams, pastor. Simpson Chapel M E Church, Valence street, Rev. T. Jackson, pastor.

Sunday, March 15, 7 p m—Union Chapel M E Church, Bienville street, Rev. S Duncan, pastor. Thomson Chapel M E Church, Poet street, Rev. Z T Gayden, pastor. Camp Parapet M E Church, Rev. T J Johnson, pastor. St. Matthew M E Church, Algiers, Rev. B C Barrow, pastor. Ames M E Church, St. Charles street, Rev. Thomas Stalker, pastor. Haven Chapel M E Church, Carrollton, Rev. M C B Mason, pastor.

Monday, March 16, 7 p m—Pleasant Plain M E Church, Perdido street, Rev. W P Forest, pastor.

Wednesday, March 18, 7 p m—Mt. Zion M E Church, Rev. J W Hudson, pastor.

Navasota District—Texas Conference.

Second Round.

San Felipe	Mar.	21-22
Patterson	"	28-29
Hempstead	Apr.	4- 5
Courtney	"	8- 9
Plantersville	"	11-12
Franklin	"	18-19
Bryan	"	15-16
Hearn	"	25-26
Bryan circuit	"	18-19
Caldwell and Burleson	"	21-22
Millican	"	25-26
Anderson	May	2- 3
Prairie Plain	"	9 10
Navasota	"	16-17
Brenham circuit	"	20-21
Brenham station	"	23-24
Belleville	"	30 31

W. B. PULLAM, P. E.

Shreveport District—Louisiana District.

First Round.

Cotile and Cane River	Mar.	7- 8
Columbia	"	10 11
Robeline	"	14-15
Natchitoches and Campte	"	21 22
Allan	"	25-26
Pleasant Hill	"	28-29
Coushatta & Mansfield	Mar. 31	Apr 1-2
Grand Cane	"	8-9
St James and Scott circuit	"	10-11-12
Dixon's Cross Road	"	14-15
St. Paul and Fairfield	"	18-19
Monroe and Bastrop	"	25 26
Ouachita City	"	29 30
Cross Lake and Chalkley	May	2- 3

PIERRE LANDRY, P. E.

New Orleans District.

APPORTIONMENTS.

	Missions.	Ch. Ex.
Wesley Chapel	$40 00	$15 00
Union Chapel	40 00	15 00
First Street	40 00	15 00
Ames Chapel	40 00	15 00
Simpson Chapel	30 00	12 00
Mt. Zion	30 00	10 00
Baldwin Mission	25 00	6 00
Clinton Street	15 00	6 00
Haven's Chapel	15 00	6 00
Camp Parapet	15 00	6 00
Sixth Street	15 00	6 00
Algiers	10 00	4 00
LaHarpe	10 00	4 00
Thomson's Chapel	8 00	4 00
Pleasant Plains	8 00	4 00
Pearl River	4 00	2 00
Mandeville	3 00	2 00
Shady Grove	2 00	1 00
Springfield	1 50	1 00
Whites Church	1 50	50
Franklinton	1 50	50
Gretna	1 50	50
Barracks	1 50	50
Lower Coast	1 00	50

L. P. CUSHMAN, P. E.

Meridian District—Mississippi Conf.

First Quarter.

Meridian	Mar.	7- 8
Enterprise	"	14-15
Shubuta	"	21-22
Meridian circuit	"	28-29
Lauderdale	Apr.	4- 5
Shuqualak	"	11-12
Macon	"	18-19
Macbuiaville	"	21
Deerbrook	"	23
ExPrairie	"	25-26
Quitman and DeSoto	"	30
Shubuta circuit	May	1
Waynesboro and State Line	"	2- 3
Enterprise circuit	"	5
DeKalb	"	9-10
Philadelphia	"	12
Daleville	"	14
Garlandsville	"	16-17
Paulding	"	19
Heidelburg	"	21

Brethren, try to be ready for your quarter, and pray that we may have a good time. Let us try to do more for the Lord this year than ever before
J. CAMPBELL, P. E.

New Light on Rheumatism.

"I had been completely disabled from rheumatism. I used Parker's Tonic for kidney disease, when to my astonishment the rheumatism completely disappeared." So writes Mrs Henry Bogert, of No. 454 Atlantic Ave., Brooklyn, N. Y. Rheumatism arises from the failure of the kidneys to seperate the uric acid from the blood.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
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NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Mar. 7, 1884.

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Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

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MOLASSES, in bbls, ℔ gallon—Common, 24@25; fair, 25@32; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5¼@5⅝; choice, 5¾@6.

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MESS PORK, ℔ bbl—Choice, $12.50.

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Editorial Notes.

For the Southwestern.

Why, oh Moon, hide thy full refulgent face
Behind clouds heaven high, golden and lace?
Thy myriad babes seek thee, cross milky-way,
With songs of praise, as in creations first day;
Mars in blue space hanging and a'one sleeps,
Venus in brilliant majesty peeps
Through clouds like the pillar by day of old,
Watching meteors leave their mother's fold,
With eyes streaming tears, fiery tears;
But thou, O Queen of night, fixed as in Primitive morning! Be thou still sign for years.
Music the faintest, angel whispers, all did,
Yea, all creation's anthems wailings,
O, Moon, reach far unto thy cold dull cave.

GEO. W. WELLS.

The Lord is a crown of glory, a diadem of beauty, a spirit of judgment to them that sit in judgment, a strength to them that turn the battle to the gate.

Dr. Rust requests us to say that in our late notice of Rust University we gave credit to him for liberality in its establishment and support above what he is entitled to receive.

"Mr. Editor, please accept my thanks for what you are so nobly doing for us. The SOUTHWESTERN is giving more satisfaction now than ever before." Yours ——

Dr. Hartzell, in his acknowledgment of $16.55 paid him by Miss [illegible], Miss Nellie Chapman and Miss Louise M. Davis last week, credits the payment through Mr. Hunt, but the ladies claim that they paid the money to Dr. Hartzell himself. Now, how is this, Doctor?

The *People's Advocate* seems to think, and we endorse the thought, that people, black or white, who have the least dread, fear or aversion to what is called social equality ought not to accept positions among the Negroes, the requirements of which cannot be honestly, and fully met without this equality.

They seem to be in earnest about the inauguration of an Episcopal residence on the Pacific coast, and Bishop Fowler seems to be equally in earnest about making his residence there. Steps are now being taken to raise means to secure a site and erect a building for the [illegible] in San Francisco. Happy [illegible].

BISHOPS' MEETING—The next meeting of the Bishops will be held in St. Louis, Mo., May 14. Presiding elders would do well to make a note of this, take plenty of time, [illegible] and present any [illegible] for their supervision, that [illegible] amount of information may be thereby imparted, of [illegible] cannot be too much.



The Seat of the Soudan War.

The above map will give our readers a good idea of the Soudan, a region but little known to the American people. The city of Khartoum, so long the objective point of public interest, is on the south bank of the Bahr-el-Azrak, or Blue Nile, a mile south of its junction with the Bahr-el-Abiad, or White Nile, and the city walls reach to within less than half a mile of the latter, so that the garrison of Khartoum commands both streams. On the other side of the White Nile is the terminous of the great caravan route to Dongola and the fortified camp from which General Hick's ill-fated expedition set out. Opposite Khartoum is the island of Tuti, dividing the Blue Nile into two branches. The city is thus the most important post, strategically considered, on the upper Nile, and is the natural centre of military power in the Equatorial Provinces. In one other respect it is even more important to Egypt. It is at Khartoum that the Nilometer records the rising of the waters and indicates to the farmers of the Delta the influence the melting snow will exercise upon the volume of the stream upon which their prosperity and very existence depend.

Its early history is unknown. The ruins in the neigborhood indicate it to have been an important outpost of the imperial government of the Pharaohs. The vicissitudes of centuries finally reduced it to the position of a subordinate town of Sennaar, commercially tributary to Shendy, which, situated more than a hundred miles further down the Nile, had become the business centre of the entire Eastern Soudan. In 1819, however, Mehemet Ali, the great Pacha and first Khedive of Egypt, determined to extend his sway as far as possible. He accordingly sent up the Nile an expedition commanded by his sons Ibrahim—afterward Khedive for a few weeks—and Ismail—not the Khedive of that name. The result of this expedition was to conquer the Eastern Soudan and annex it to the Egyptian realm, and Khartoum, at first made the base of military operations, became in 1823 the seat of government and outstripped Shendy in commercial importance. In 1846, Pope Gregory XVI, founded a mission there which was long conducted by Dr. Ignaz Knoblecher. Several European consulates were also established, that of England dating from 1849 to 1864, in which year it was abolished.

The population of Khartoum has varied from 10,000 to 30,000, according to the policy of the Governor; official exactions frequently causing a sudden exodus of one-third of the inhabitants The town contains, however, about 3,000 houses, mostly of mud and millet stalks, and in only a few instances arranged in streets or squares. The Governor's house is the principal building in the city. It stands on the river bank, and General Gordon said it was as large as Marlborough House, London. There have also been constructed some other buildings of importance, for in 1871 Dr. Schweinfurth says he found there a large number of new brick buildings, a spacious quay on the Blue Nile, and some imposing structures on the other bank of the river. The land slides of the city are surrounded by a wall and ditch. The drainage of the place is bad, much of it lying below the level of high-water in the river; consequently it is an unhealthful and foul-smelling city. The inhabitants are Egyptians, Berbers, Arabs, Turks, Negroes, and Europeans.

DISTANCES.

From Cairo to Old Dongola, about 1,000 miles.

From Old Dongola to Korti about 50 miles.

From Korti to Metemneh, 185 miles.

From Metemneh to Khartoum, 95 miles.—*Standard.*

A new and complete Bible Commentary, critical, explanatory and practical, on the Old and New Testament, by Jamieson, Fausset, David Brown, four volumes, 12mo. 1,000 pages, has been issued by Jerome B. Names & Co., Toledo, Ohio.

For the SOUTHWESTERN.

Methodist Men and Women's Mutual Aid and Beneficiary Assiciation.

BY REV. L. N. TAYLOR.

The Methodist Preacher's Mutual Aid and Beneficiary Society of the United States of America, what is it? Why was it organized? Is it a necessity? Can it succeed? What benefit will it be to the ministers and laymen of our Church? To answer these five questions is the object of these letters. Believing that if these questions can be answered to the satisfaction of those whom we hope to reach by the organization, and who are now halting between two opinions, that they will see their way clear, and feel it a duty as well as a high privilege to help build up this organization. In my letter published in this paper November 27, 1884, I tried to show that it is not a close corporation and that it has given satisfaction to quite a number, who had mistaken the object of its founders. In that letter we said, that every policy holder is eligible to any and every position in the gift of the Society, and that we look forward to the time we hope not far distant, when each conference will be represented on the different boards of the general management of the Society. We also stated that at the rapid rate at which the Society is increasing in the South, that it would, within the next year be entitled to at least half of the officers.

To the first question, what is this Society? It may be the better way to show what a thing is by showing what it is not. First it is not a General Conference Society, the General Conference has nothing to do with it. Looking over the territory occupied by our Church, and knowing what small salaries our preachers receive, and the destitute condition of our superannuated preachers, and seeing with horror the rapidity with which ungodly societies were and are springing up all over the land, and seeing how these institutions are imposing on the people, robbing them annually by their legalized schemes, of their hard earnings, and seeing the class of men those institutions push to the front as leaders, men who ignore Church, God and morality; men whom we would wish to not have in our homes; men who stagger in the streets and frequent dens of crime, and get their living at cards and in questionable ways, are frequently men who swing the gavel; which notifies Methodist preachers, their wives, daughters, and thousands of the best men and women under the sun, that the ungodly wishes their attention, and seeing what an unholy influence these societies exercise in the community, how they tax the people give dances, drill on the holy Sabbath, administer the Lord's supper, etc. And seeing with what perfect submission, Christian men and women bow to the mandates of those demoralizing societies scattered all over the land, to the robbing of the Church, the desecration of the Sabbath, the dishonor of God.

The lowering of the standard of Christian character, which causes the sinner to doubt the elevating influences of the religion of Christ, and are the forerunners of many deeds of darkness and immorality, which is always sure to follow. Whenever any power to any great extent throws off the restraining influences of the Church; and that a great many of the societies in which thousands of Church members are enrolled, do meet on the Sabbath, and receive men and women into membership, who are living the most ungodly lives, and that their influence is in the interest of immorality, tends to foster and encourage disobedience to God, and the church. No one who is acquainted with the facts will for a moment question that some societies do administer the sacrament to their members; Church members sinners, all alike. I have a Methodist preacher as my informer, he told me that it was done in his church, in his presence. Yes, in a Methodist Episcopal Church, by an African Methodist preacher. I wish to say here, that that Methodist preacher is lucky that I am not his presiding elder, and that African preacher is lucky that I was not the pastor of that Church.

With all of these facts before us, knowing the evil that is among the colored people, and that the colored churches, colored preachers, and the colored race is suffering therefrom. Yes, suffering morally, socially, religiously and financially, and being Methodist preachers, and knowing that to be superannuated is almost equivalent to being sent to the poor house; and believing that the aforesaid evils can be counteracted by a united effort of the colored preachers only. That it is the question of questions, with which the colored preachers have to grapple. How to emancipate the Church from, and protect the rising generation against the demoralizing influences of the hundred and one immoral societies, which are pushing their way into every community, to rule and ruin. Believing that the Methodist preacher has a great work to do along this line, we could not wait for the General Conference to take up the work; for thes evils mentioned above affect the general Church only relatively. To say that there is sectional evil, or evils which effect the Church in one section, that do not in another, is only to say what is true. Hence the necessity for a united effort on the part of the preachers of a church to check and overthrow an evil in one section of the country, that is almost entirely unknown in another. We said above that this evil is among the colored people, all we mean by this is, that it is to correct these evils among the colored people more directly, that this Society was organized, and not that the white people are not beset with the same enemies, yes, worse enemies, ten time worse if possible. If any one doubts the above let him read what the late Bishop Simpson has written on this subject.

But the difference between the white part of the Church and the colored part is among the former. The Church is the highest type of society, and is the dividing line in the moral world, and to her altar the learned and wealthy bow. So the demoralizing societies can not so early make their inroads upon the white Church; but they assail the community from another standpoint; but among the latter, on account of their ignorance and poverty of nine tenths of our people, their inability to care for their sick, and bury their dead, it was necessary to organize societies for that purpose, and the tardiness of the ministry to make this provision for the people. Satan always on the alert, set his agents to work, and as these societies were to care for the sick and bury the dead, they found easy access to the people so they have gone on year after year increasing their influence over the people until, in some places their control is so complete that the Church occupies only a secondary place in the affections of the people, and the preacher is a very small man, compared to the head man of the society, though he be a perfect Christian gentleman, and the head man of the society be a devil incarnate. (To this only we object).

Second, It is not an insurance company, in the general acceptation of that term, according to the laws of Missouri.

Third. It is not a stock company with shares.

Fourth. It is not a war on all societies among the colored people for there are 3 or 4 good strong societies which will, and ought to be continued, but there are about 50 or 60 which, if they do not die it will not be our fault. It is, first, an effort to emancipate the Church from all the evil influence of the societies mentioned above; by giving the people a society in the Church that will care for their sick and bury their dead.

Second. It is an effort to protect the ministry by organizing ourselves together in order to raise by an assessment a stated sum to be paid to superannuate preachers, instead of turning them out without any means of support, only a few dollars each year from the Annual Conference.

Third. It is an effort to unite our members for the protection of our homes, so that when a brother dies leaving his family in a home only partly paid for, that we can by the small assessment of 40 cents raise $800, which will enable the wife and children to save their home, or where the husband dies and leaves his family in a rented home, that we may raise $900, and by the aid or with aid of the pastor and presiding elder, purchase a home for the widow and children, and thereby counteract the influence of the societies to which we object. Break their hold on the people and make the church the temporal and social friend of the people as well as their spiritual friend.

Evanston, Ill.

[Though we do not assume any responsibility for the sentiments held by our correspondents yet, we wish to say that there is more truth than fiction in what our correspondent, Rev. L. N. Taylor, has to say concerning the morals of men, too frequently found in control of of societies, and of the seeming disregard these societies often manifest toward the Church, the Sabbath and the ministry. We commend his letter to the careful consideratoin of our readers.]

"The Little Rock Conference approved the action of the General Conference, which convened in the city of Philadelphia, Pa., last May by the appointment of Rev. M. W. Taylor, D. D., as editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, and adopting it as our official organ. We pledge ourselves to faithfully use every effort to give it a larger and wider circulation among our people."

W. M. MORRIS,
G. W. GILL.

Granada, Spain, has been alarmed by fresh shocks of earthquakes.

Letters from the Pastors.

Rev. C. P. Westbrooks, pastor at Waco, Texas, writes: "I entered my work Dec. 11, 1884. Like all other ministers, strange faces were presented, great inquiries made as to who he is and where did he come from? I found the people in great hopes of accomplishing more the coming year than ever before, yet I was a little surprised to find the headquarters of Waco district (that is St. James) without a parsonage, and really no where to put their minister. Nevertheless, I called the officials together and we talked business, after which the lumber was put on the ground, carpenters contracted with and painters employed. Feb. 4, 1885, finds Waco with a parsonage of four rooms, and their pastor and family comfortably situated. I think that Waco will, in a few years, lead the charges of the West Texas Conference. The parsonage is not only a model for the West Texas Conference but for any in the State. The people of Waco treat their pastor and family very kindly. The leaders seem to do all they can to make us happy. Mrs. Westbrook, whose heart is deeply interested in the work of the Methodist Episcopal Church, takes great pleasure in tendering to the people of St. James her influence, prayers and sympathies to God and the world in their interest. We do not feel discouraged, but thoroughly determined to bring this people to the front. Elder W. H. Davis was with us February 7-8. We had a lovely quarterly conference. He addressed the Sabbath school at 9 o'clock a. m., then at 3 p. m. preached an interesting sermon, and also preached at 7:45 p. m., after which the sacrament was administered to 130 persons. The elder's collection was $26.46. He is much beloved by this people. We will meet you at the fountain that pours forth its crystal stream. Pray that God may bless us this year."

Rev. F. Reader, pastor at Hubbard City, Hill county, Texas, writes: "The first quarterly conference convened at Antioch, Rev. W. H. Davis, our presiding elder, was on hand, and we had a good time. On Sunday, March 1, the elder preached a soul reviving sermon from 11th chapter of Hebrews, at the close of which the sacrament was duly administered. The elder preached again Sunday night; he is greatly beloved by all the people. On Monday night he spoke from the text, "Go forward." His discourse was on education, telling us how to live virtuously and upright. The members of the church awoke out of a deep sleep and cried out, 'We now see the light of the Gospel as we never have seen it before; and we believe this is the true light.' The elder's collection was $2.05. We shall do better in the future than we have in the past."

Rev. Frank Walker writes from Morgan City, La.: "I am thankful that I am again on my work. I arrived here on Feb. 3 and found a willing people, and they received me gladly. The number of members were 12 to start with, and a Sabbath-school numbering 46. I can speak well of this Sabbath-school. I preached on the Sabbath after my arrival, and the church gave me money to move my family here from Mansfield. I got here with them on the 13th, and as I was going to have family prayer and go to bed there was a band of brethren and sisters interrupted us by coming in singing, "Who is that coming; don't you grieve after me;" thus they entered my room, set the table out, and put thereon a plenty of good things for their pastor and family; and, like good Methodists, they took up another collection, put it on the table, and so filled my heart with joy and left wife laughing and giving glory to God. This makes my tenth year in the Louisiana Conference. I never was more encouraged."

The present Indiana Legislature indefinitely postpones all temperance bills.

Letters From the Laity.

Isaac Scott, secretary, Mount Carmel Chapel, writes. "This church is about 7 miles northeast of Clinton, La. Our first quarterly conference was held Feb. 26. Rev. S. Priestley, our new presiding elder, presided. The Spirit of God was felt in the conference. Elder Priestley seems to be in earnest, his words to us were enconraging. Said he, "I came to carry this work on from where Elder Landry left off." He seemed to be careful not to say too much at one time."

For the SOUTHWESTERN.

A Few Thoughts on "The Freedman's Case in Equity."

BY JAMES D. KENNEDY, ESQ.

I take it that most, if not all of those present have read the admirable paper of George W. Cable, in the *Century* for January, 1885. It will not be amiss for me to remark for the benefit of those who have not, and who perhaps do not know the author, that he is a Louisianian by birth, a native of this city and an ex-confederate soldier. That he has obtained celebrity in the world of letters, and in literary walks his most bitter opponents can not deny. The fire that he has drawn for his bold utterances proves conclusively that he wields a Damascian blade, that he has the courage of his convictions, notwithstanding the fact that the influences which surrounded his youth and manhood were antagonistic to the ideas that he advances to-day, and are still antagonistic if the tone of the Southern press can be taken as a criterion.

George W. Cable has undertaken a bold thing in his defense of the Negro, a thing that nine white men ont of every ten, with his birth and learning, would not undertake. He says in substance, the Negro has a case in equity, that the privileges of public comfort, such as theatres, hotels, cars, and other places are denied him, and argues that this is due to prejudice on account of his previous condition and color. This, he denounces as a wrong; this, he depicts as an injustice. In this he is right and for this he must win the undying love of all who worship and honor those who strike a blow in our defense, whether it be in the field of letters or on the field of battle. The inference to be drawn from his article is that Negro citizenship is a mockery and the acknowledgement of his rights a fraud. In that he is right. In a word, he has put before the country in bold, living letters of truth, the actual condition and position of the Negro to-day. What that condition and position is, *we know*; what it *will be* belongs to the future. Whether the rights that he says ought to be accorded *will be*, remains to be seen. One thing is certain however, that the Negro question, as he puts it, is "the greatest social problem before the American people." The question then naturally follows. "Does it benefit the Negro to be the subject of contest, conjecture, agitation and speculation? Does it advance his interest? Does it enhance his value? Does it bring to him the potent force, so necessary to claim and maintain success? Does it bring to him education, without study; money, without work, or standing politically, without an effort on his part to defend it? I think not, and moreover I assert the best thing that could befall the race, would be for the dominant class to let them severely alone. Throw them upon their own responsibilities, their own resources, their own manhood and capabilities for intelligent citizenship. It would then be either "sink or swim, live or die, survive or perish." No longer the foot-balls of men parties, no longer the slaves of former days. As Mr. Cable well puts it, the government that gave the Negro his freedom, enfranchisement and citizenship has turned its back upon him. To use his own words, "The popular mind in the old free States, weary of strife at arm's length, bewildered by its complications, vexed by many a blunder, eager to turn to the cure of other evils, has retreated from its uncomfortable attitude and thrown the matter over to the States of the South." And here the Negro stands. Here he must work out his salvation, here he must live or die.

He, he is suffering from the reflex influences and memories of those days. Here in my judgment, he ought to build a monument of advancement over that scene of degradation. The very atmosphere that he breathes ought to be an incentive for holier aims, higher objects and grander achievements. It would be the capstone of the monument, that will eventually be erected to his memory, and it will do more in generations to come to prove to his Anglo-Saxon brethren, whose slavery a few centuries ago was ten times more bitter and galling than his, that like them the Negro can rise from the ashes of his degradation and like them achieve wonders in all that goes to make up intelligent manhood and womanhood.

Strange it seems, but nevertheless true, that every time this Negro problem presents itself, (and it will not down), the people who profited and perhaps suffered most (the Southern whites) always combat the idea of equality of rights with the prejudice and ignorance of wrong. Gayarre, Louisiana's historian, in his answer to Cable, in one of our home papers, and even the home papers themselves in leading editorials, pushes forward the bugbear of social equality and miscegenation in answer to his plea for common rights. Perhaps it has never occurred to him or them that the presence of the "hybrids" as they call them, or the people of mixed blood, is not so much an example of the depravity of Negro woman, as it is the bestiality of Southern white men. It has never occurred to him or them that the very thing abhorred, is the very thing practiced by those who are loudest in denunciation. This matter however will regulate itself. No rule can govern it, no legislation can control it, no statute can define or describe it. Cable did not mean this in his paper, nor would the people he defends desire it; what he maintains is what we desire; equal public privileges and better treatment, not as Negroes, but as citizens. Cable, with Southern instincts and proclivities, like Sumner and Garrison in anti-slavery days, is ahead of his time. Like them he is the leader of the more enlightened public sentiment, and like their victory, the cause that he has espoused will ultimately triumph. I look upon him as an instrument in the hands of God. The culture, the training, the education, his very truth and standing is a monument of God's goodness, and the cause in which he has enlisted all those excellencies, and qualities is heaven-born.

I do not know the man. I have never seen him, but I can never forget his burning words or fail to remember the shafts of envy, hatred those words have engendered. He is the pioneer of public opinion on the latest social problem. The Negro has a case in equity, and the Negro has one earnest advocate and defender in the person of George W. Cable.

New Orleans, La.

For the SOUTHWESTERN.

Pittsburgh Correspondence.

These are the days when in this latitude men go clad in divers garments of fur and wool seeking the monster who makes remarks about the weather when the words freeze as soon as spoken. Yes, it has been somewhat cool here for the past month or so. I suppose that during the last three weeks the mercury has averaged about zero. This morning as I write it stands at nine degrees below, with no prospect of anything warmer. Some one of our papers here recently printed a squib to the effect that in Mobile when the thermometer gets down to forty above it is called a blizzard; while in Montana everybody hurrahs for the January thaw, when the mercury rises to zero.

From a friend, who was in New York at the recent meeting of the Book Committee, I heard that one gentleman from New Orleans, had left there for New York, when the vegetables were growing finely in his garden, and had come up North to find the weather uncomfortably near the zero mark.

The Exposition in your city is exciting more and more of interest here, as witness the fact that so many of our people are attending it. Some two or three of our neighboring ministers are there now, and the wife of Rev. Dr. Taylor, president of Beaver College, was a passenger on the ill-fated Belle of Shreveport when she sunk in the Mississippi.

Since my last letter I have good cause for believing that times are are becoming somewhat better. Since then many thousands of idle men have been able to go to work, and there are prospects of a general brightening up before long. Pittsburgh has not escaped the insane ravings of the so-called anarchists who have been so busy (with their tongues) even since the the Parliament House explosions. From the way they talk one would be led to suppose that we are living here over a sleeping volcano which will at some unwary moment give us a good chance to make astronomical observations at short range. There has been a very serious proposition entered to inmure the anarchists within the city's gas tanks, and thus to save the vast amount of that useful article which they give out so constantly; and speaking of gas reminds me that the natural gas question has assumed a new phase since I last wrote you. It appears that natural gas is a hard thing to keep after you once have it, as it can walk right through any ordinary castiron pipe with the greatest ease. Two or three companies have filled our streets with pipes, and withal none of them too well laid. The result is that large quantities of gas are wandering about in various parts of our city seeking whom they may destroy.

On the last day of January a gentleman out in Penn avenue two or three miles, went down into his cellar with a lighted lamp. There was a leak in the pipes out on the street and the gas had filled all the cellars in the neighborhood, and being odorless it was not discovered until the time of which I write. This gentleman went down into the cellar, discovered the gas, very quickly ascended out of it again, and was landed away down the street in a very battered condition along with more or less of the debris of nine houses, which were badly damaged by three almost instantaneous explosions. The one redeeming feature of the whole affair was that some two or three saloons were scattered pretty effectually over a large expanse of territory. Of the twenty or more persons injured I have in mind the case of the driver of a coal-wagon, who was blown from his wagon seat, through the large glass windows of a drug store, and landed at the feet of a physician. The injured man was the first of the twenty to arrive at the store for treatment.

This Centennial winter of Methodism seems to have awakened the Church most gloriously here. At Gallipolis, in Ohio, over five hundred conversions have occurred, while a grand revival of religion is sweeping the Ohio valley and West Virginia. The issue of our *Advocate* here for February 7th, contained reports from 41 charges of 2043 conversions and accessions. 18 others did not give any number, but if they had done so and had been as good as those who did there would have been about three thousand conversions reported in one week from four conferences, which, not very many decades back, were one.

Mr. George Cable and Mark Twain were in Pittsburgh not long ago giving "readings." They are each making, it is authoritatively stated, three thousand dollars a week, which is something better for the former of the two than the salary which he received when a clerk in New Orleans. So far as I can judge from my reading his case is no exception to the rule that a man is always greater the further away from home he gets, for I understood that Mr. Cable is considered a "humbug" by the people of the Cresent City, and especially by the inhabitants of the creole quarter of it. CELES.

Pittsburgh, Feb. 21, 1885.

For THE SOUTHWESTERN.

What We Love.

AY REV. H. J. WRIGHT.

The children of the Reaper's Missionary Society heald by Sister Lotta Phenix, a worker for God, along with Sisters Jeannette Jefferson, Cornelia Hason and Emma Block, all missionaries held a secret meeting for some purpose, foreign to us they condecended to give a supper, but for what purpose we did not question; but satisfied ourselves that it was for the Christmas tree. The little ones kept their purpose secretly and closely. We attended the supper at Sister Phenix's comfortable home. The little, middle and grown folks and we enjoyed ourselves along with our better half and the little ones nicely, and everything passed off smoothly; and $23 was realized with no expense whatever. As the children—my children—I must say, know how, what and when to give. Imagine my surprise, when Bro. G. W. Duncan, a father in Isreal, presented me the $23, for my own use, on my salary in behalf of the children. I could not realize it to be a fact, as I am not accustomed to them surprising me in this way, although, it is very acceptable, because we love it. Now dear girls and boys, you requested me to write to our SOUTHWESTERN and ask the editor to put it in, that others may follow suit. I knew the other pastors would be gald and love their surprises as I do mine. Then we would say let them come, for we love them. Now children read your paper and you will see what I have said about you and you will be made glad. Do so again. If the older ones wont get up your salary give the children a chance, pastors.

On last Sunday, Nov. 16th, 1884, we dedicated our church at New Town, a colored settlement seven miles from here, we had a right good crowd present. We were assisted by Revs. Charley Crockett, J. P. Calvin, D. K. Mickelberry and A. N. Hamilton. We had a splendid time. The pastor preached the dedication sermon, from I. Kings 8: 27. This house is 42x27, 1 story and a new house and as good a house as ever we saw in the pine-woods; and our people here are loyal to the church. They are home farmers and own their little farms, living independent, and as men ought to live. It is true there is not a half of a crop but the people have their homes, and something to eat. Times never were so close but they were good enough to be able to give to God a place in their midst for His holy presence, this we like. Collection $8.50.

Natchitoches, La.

A Special Plea.

Within a few days I shall have sent out, since the current school year began, over $15,000 for loans to students in the different literary and theological institutions of the Methodist Episcopal Church. The largest sum loaned to any individual is $100; many receive only $50, and some only $25, or less. These loans have gone to aid and encourage about 350 young men and women, all of whom are members of our Church, having been trained in our Sunday-schools, and recommended in the highest terms as striving for a thorough education to qualify themselvs for Christain usefulness. Most of them are already consecrated to the work of the ministry or of missions. A few expect to devote their lives to teaching. In nearly every case, without the aid rendered by the Board of Education, they either not have entered the schools, or could not continue in them through the year. As strongly put by one of our college Presidents, these small loans, superadded to their own efforts, settle the question of "education or no education." How well it is that in such crisal moments of human lives the Church should step in as a loving mother to help her own children!

In spending the amount named for the object stated, the Board of Education has gone to the very extent of its prerogatives, being as yet required by its charter to fund all collections received from the churches and Sunday-schools, and use the interest only. As authorized by the late General Conference, it now has a bill before the Legislature of the State of New York which, if passed, will enable it to use the collections of 1885 and subsequent years for the purpose named. But in the meantime a considerable number of students whom, with the above amounts, it has not been able to reach, may be obliged to leave the schools unless help for them can be obtained promptly.

I am authorized by the Board to increase the amount of money already loaned by all that can be secured from the repayment of loans heretofore made or from special donation for this particular object. I therefore earnestly plead for funds from both these sources in behalf of promising students in nearly part of the Church. A more certain way of doing good can hardly be offered to any one. All money sent will at once be invested in consecrated heart and brain, and, as a rule, may be expected to return every few years to be reinvested in like manner.

In addition to urgent applications for this species of aid from nearly all our schools in this country, I have on file even more urgent ones from our missionary training-schools in Norway and Sweden, and am expecting similar ones from Mexico, Japan, and India, every one of which will have to be postponed unless special aid shall be sent to me with which to meet this special emergency. This state of things is owing to new and enlarged development of educational spirit among us, and to the special adaptation of the plans of the Board of Education to foster it.

My estimate now is that if from $3,000 to $5,000 additional help shall come in the ways proposed we can go through the year as originally hoped, aiding to an appreciable extent every worthy student in our schools, who from a churchly point of view, strictly needs help.

But if the desired help shall not come, all applications from the first of January forward will have to be postponed till the opening of the next scool year, in hopes that by means of general and liberal collections in the month of June all may then be provided for. But as time, at the educational period of life, is worth more than money, it is hoped that liberal friends will respond to this appeal, so that not all, if any, will have to lose a half year.

Repayments or donations of any amount will be thankfully received, and all special donations will be acknowledged in the published reports of the Board of Education.

D. P. KIDDER,
Corresponding Secretary.
805 Broadway, New York.
Jan. 22, 1885.

Hobbies of the Hygienists.

There were several dozen of the hygienists in council, each with his individual hobby. Each thought all the others were wrong. Each was sure that his own hobby was the only correct one. A gentleman present said he had taken Brown's Iron Bitters for debility and dyspepsia, and, though he didn't want to make a fuss about it, he knew the use of this great tonic to be better than all the notions he had heard advanced in the council. One practical cure is worth thousands of guesses and notions. Thousands of happy convalescents speak gratefully of Brown's Iron Bitters.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July. 17-ly.

The M. E. Church.

Christmas Day in Cawnpore.

From a private letter we are permitted to make the following extract, which gives a good picture of the way Christmas is spent among Christians in a heathen land: "Christmas Day was very full; first thing in the morning came the distribution of prizes among the boys in the Industrial school; then Hindustani service, Dr. Johnson preaching; then English service, with a sermon from Bishop Hurst; then the Sunday-school *tamasha* (celebration) in the Memorial School building, by far the most orderly and satisfactory one we have had. A thousand children, regular attendants, two or three hundred "hangers on" were not permitted to enter the building. The singing was by schools, consequently much better than formerly. We can appreciate that statement, for our ears have been deafened by the indescribable noises produced by the lungs of the whole company exerted at one time.) The prize boys, one hundred of them, sat on benches in front and were catechized. Among the children were about forty girls, heathen and [illegible]. Think of that! We had made no special provision for them, but they came and sat by themselves up in front and seemed to enjoy it. There are not more than three schools now in which there are not a greater or less number of girls, regular attendants with their brothers and neighbors. That means progress! The native Christians made a good show in the examinations, and were provided with seats in the assembly. They were much better pleased than ever before. Then we had the jugglers for the Bishop's delectation, who was hugely amused. The day ended with a company of 24 Americans meeting to dine at Miss Easton's at the Girls School in Cawnpore.

Work Among the Tarocs in India.

Dr. Humphrey writes of continued interest among this most interesting people. He was about to organize [illegible] Taroc schools, the first to be [illegible], and had thirteen more in view in the course of a week. The hope of reaching this race is largely in connection with these boys in school. It is most cruel to see the [illegible] with which they listen to the teaching. There is [illegible] that the Government will assume charge of these schools in which case no [illegible] will be given. The people are now so open to it [illegible] be a great pity not to [illegible] opportunity. After [illegible] and needful term of [illegible] in the Hills, finding his [illegible] unequal to the trying [illegible] appointment upon the [illegible] Dr. Humphrey [illegible] re-transferred [illegible] the North; [illegible] he expects to [illegible] his old friends in [illegible] ripe.

Work in Mississippi.

Rev. J. C. Eckles writes regarding the "White Work" in Mississippi: "There is a very large [illegible] country between the R. Wa. (L. [illegible] and B. & O.) formerly [illegible] Choctaw county. Recently it has been divided forming [illegible] Montgomery & [illegible]. During the late [illegible], with the few exceptions [illegible] Many people, Many of the [illegible] were promoted into service. Many refugeed, and others [illegible] out. Pastors for two years [illegible] in the woods when Our [illegible] were in the vicinity [illegible]. Those who had been members of other churches [illegible] without ceremony, and for several years they were without Church privileges.

[illegible] you know are very [illegible]. Many of them have never had school privileges and, of course, can neither read [illegible]. There are those who have grown up in those pine woods [illegible] never seen a railroad, [illegible] have no idea of what a telegraph or telephone is, and I presume have never so much as heard that there is such thing as telephone or telegraph. They live in log or board houses, very open, raise a few acres of cotton or corn, a very few vegetables, go to the R. R. (30 or 40 miles distant) about twice a year, trade their produce for sugar, coffee, tea, tobacco, shoes and sometimes other articles of clothing, returning with a few dollars with which they settle their accounts with the country merchant, and then they will be without money until the next "cotton picking." Whiskey and tobacco are as common as corn pone. Whilst few of our members use whisky yet in common with other people they use tobacco in all its forms. Men, women and children, yes children at the age of six years, all use tobacco.

Practically they have no schools. They have a free school system which allows them two months school in the year, but these are located from four to ten miles apart. Their teachers are incompetent. To be able to read and write and to "cipher" a little, is abundant evidence of a qualification for a "school master." I intend to keep knocking at the door of the Church treasury till I get help for my poor people.

An Apology.

BY C. C. M'CABE.

We wish to make an apology to the Methodist Episcopal Church for not adding to the appeal for a million dollars for missions the words "for the year 1885."

It seemed to us that sum might be raised within the quadrennium—but we stand rebuked for our timid faith. The needs are great; they are pressing beyond all the power of language to tell; but we thought it would take about four years to make the Methodist people hear the cry for help that comes from our Mission fields all the world over, and from the South and West of our country, where three thousand home missionaries draw their support in whole or in part from our treasury.

On the fifteenth of February, at Spring Garden Street Church Philadelphia,—Rev. George W Miller, pastor,—the collection, including the amount from the Sabbath-school, footed up $5,000. One of the gentlemen who had subscribed most liberally said to me: "Bring the collections up to a million this year and I will double my subscription." The congregation were told of this, and another gentleman came forward and made the same proposal. These offers were mentioned elsewhere, and every man approached on the subject responded favorably. Already we have a goodly sum of conditional pledges to be paid *if we raise* with their help one million dollars for missions this year.

What year is this! It is the first year of the second century of organic Methodism upon the American continent. It would be a good way to begin a century—raising a million dollars for Missions. Let us do it. Don't say anything about "spasmodic giving." I have known men to give a hundred dollars for Church Extension, in a gale of enthusiasm, who went up to ten thousand dollars in cool blood after they learned what had been done with their money.

Did you ever hear anything about spasmodic fighting? A few hundred men struggling up the Heights of Abraham, on the 13th of September, 1759, had a spasm of enthusiasm for the flag of old England, and up they went, and they wrested a continent from Romanism and handed it over to Protestantism and the Bible forever.

We Methodists are not as well drilled as we ought to be. We all know that, and God knows it too. But let us go up on the Plains of Abraham by a "double-quick" march, and drill better after we get there.

The responses of the Presiding Elders to our appeal for a million are full of good cheer. They come to us from the cities of the East, from the prairies of the West, from the slopes of the Rocky Mountains, and from the Sunny South. Never can they know what an inspiring effect these replies have had upon the Board itself.

Now, therefore, let the words "In the year 1885" be added to the appeal for a million dollars. Let every one who will unite in this effort write a letter informing us how much he will give, *in addition to the contribution he has made or will make in his own congregation*, to see a million dollars raised for the cause of Missions in the year 1885. A book will be opened immediately. There will be space in it to record the names and subscriptions of the eleven thousand pastors, and twenty-one thousand Sabbath-school superintendents, and all the laity who shall respond. The fund will be called the "Guarantee fund." Rain in the letters. Let us have a thousand every day.

On the 15th day of October we will figure up and tell you how we stand, and inform you whether you will have to pay your subscriptions.

If the cash reported by the treasurer, plus the amount of these conditional pledges, foots up a million dollars, you will have ten days in which to give or raise the amount pledged. Pastors may pledge themselves to raise or give, as they please. We will record subscriptions from one dollar up to ten thousand dollars. Why not? Twenty men gave ten thousand dollars each to the Loan Fund of Church Extension, why not for Missions?

Now we are in for it—*Let us have a Centennial Missionary Collection of One Million Dollars* with which to begin a new century—and God grant that long before this century shall close, the world's great carnival of sin and blood may be over forever, and the time come when "there shall be nothing to hurt nor destroy in all God's holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Forty Eighth Congress.

During the two sessions of the Forty-eighth Congress there have been introduced in the House 8286 bills and 345 joint resolutions. The following named measures of general importance have been enacted into laws: To establish a bureau of labor; to establish a bureau of animal industry, to prevent the exportation of diseased cattle, and to provide for the suppression and extirpation of pleuro-pneumonia and other contagious diseases among domestic animals; to repeal the test oath act of 1862; to limit the time in which prosecution may be begun against persons for violations of internal revenue laws; to establish a bureau of navigation in the Treasury Department; to grant letter carriers at free delivery offices fifteen days' leave of absence, with pay, in each year; to provide a retired list for soldiers and marines who have served continuously for thirty years or upward; to reduce the rate of postage on newspaper and other periodical publications of the second class, when sent by others than publisher or news agent, to one cent for each four ounces; to remove certain burdens from the American merchant marine (the Dingley shipping bill); to provide a civil government for Alaska; to prevent and punish counterfeiting in United States bonds or other securities of a foreign government; to extend the duration of the Court of Commissioners of Alabama Claims; to make all public roads and highways post roads; to make it felony for any person to personate an officer or employe of the United States, acting under the authority of the United States or any department thereof; to relieve from the charge of desertion certain soldiers of the late war who, after having served faithfully until the close of the war, left their commands without leave; to provide for the location of a branch home for disabled soldiers of the Mexican war and war of 1812, whose disabilities were not incurred in service against the United States; to recognize the corps of Judge Advocates of the army; to declare forfeited certain lands granted to aid the construction of railroad and telegraph lines from Portland to Astoria, Or.; to reorganize the inspectors of the general department of the army; to provide for the ascertainment of claims of American citizens for spoliations committed by the French prior to July 31, 1801, by referring them to the Court of Claims.

The following important bills have been sent to the President for his approval: Bills to prohibit the importation and migration of foreigners and aliens under contract or agreement to perform labor in this country; to declare the forfeiture of lands granted to aid the construction of Texas Pacific Railroad, and to prevent the unlawful occupation of public lands.

Among the important measures yet remaining in the conference committees upon points of difference between the Houses are the House bill to repeal the pre-emption and timber culture laws; a bill to forfeit lands granted Atlantic and Pacific Railroad Company, and the House bill to provide for the settlement of claims of officers and enlisted men of the army for private property destroyed in the service of the United States.

The more important measures which have come before this Congress for action and failed are as follows: The Morrison tariff bill to reduce import duties and war taxes; the McPherson bill to provide for the issue of circulating notes to national banks; the Blair bill to provide for the establishment and temporary support of common schools; the bill to provide for the collection of statistics relating to marriage and divorces; the bill to provide for the performance of the duties of the President of the United States in case of the death, removal, resignation or inability of the President or Vice President; a proposition to suspend the coinage of standard silver dollars; the substance of House bill to provide an appropriation for the commencement of work on the Pennsylvania Canal; House bill to provide for the restoration of Fitz John Porter to the army, passed both houses, but was vetoed; House bill to authorize the purchase by citizens of the United States, and the admission free of duty, of foreign-built ships for use in foreign carrying trade; Senate bill to provide for a copyright for newspaper articles; House bill to provide that hereafter appointments of Governors of Territories should be limited to persons who have been residents of said Territories for at least two years; Senate joint resolution proposing an amendment to the Constitution to provide that the right of citizens to vote shall not be denied or abridged on account of nativity; bill to provide for the establishment of a uniform system of bankruptcy throughout the United States: House bill to provide pensions for veterans of the Mexican war; House joint resolution to provide for the appointment of a commission on the alcoholic liquor traffic; bill to establish a board of commissioners on interstate commerce, and the bill to provide for counting the electoral vote.

Of measures of general interest introduced during the lifetime of this Congress, which will fail of final action, a large number passed one house, but did not pass the other, and many hundreds have never got further than the calendars of the House in which they originated and will die there, while a great many have never even been reported from the committee to which they were referred. The bill to to punish bigamy (the Hoar anti-polygamy bill) passed the Senate, but failed in the House.

Among the bills which passed the House, but failed to pass the Senate, are the following: To declare the forfeiture of unearned railroad land grants; to amend the Thurman act and provide for the investment of the sinking fund of Pacific railroads and for the settlement of their accounts with the government; to establish a department of agriculture and to regulate forms of bills of lading and liabilities of shipowners in regard thereto.

Among the measures reported upon favorably by committee, without further action, are the following:

For the establishment of a United States court in the Indian Territory; to prohibit the use of the mails to newspapers containing lottery advertisements; to provide for the admission of Southern Dakota as a State; to provide for the inspection of meats intended for exportation, and to prohibit the importation of adulterated articles of food and drink, and to authorize the President to prohibit importations in certain cases; making an appropriation to defray the expenses of a military exploration of Alaska; to declare forfeited unearned portions of the land grant of the Northern Pacific Railway; to prevent the acquisition of real property in this country by aliens; to prohibit the hiring out of the labor of United States prisoners under contract; to provide for the adjustment of accounts of laborers under the eight hour law, and to provide for the survey of a water route to connect Lake Michigan with Detroit river.

Several investigating committees sat during the session, but the result of their labors have been fully reported from time to time.—*Times-Democrat.*

What You Say.

"There are so many frauds advertised for the hair," you say. So there are, but Parker's Hair Balsam is not one of them. It will not work miracles, but it will do better service for your hair than anything else you can find. Restores original color, cures dandruff, gives new growth. Elegantly perfumed. Not a dye.

The Fall of Kartoum.

At last the news of the death of General Gordon is confirmed by what seem to be reliable dispatches from the Soudan. The details of his death are given as follows: "On the day of the capture, which is variously stated as the 26th and 27th of January, General Gordon's attention was attracted by a tremendous tumult in the streets. He left the so-called palace, or government building, in which he had made his head-quarters, to ascertain the cause of this disturbance. Just as he reached the street he was stabbed in the back and fell dead. The tumult was caused by the Mahdi's troops, who had gained access to the interior of the town through treachery, and were soon in complete possession of the place, including the citadel. A fearful massacre of the garrison followed. The scenes of slaughter are described as surpassing the Bulgarian atrocities and rivaling the worst horrors of the Sepoy mutiny. The panic-stricken Egyptians were captured in their flight and put to death in the most fiendish torture. Most of the victims were mutilated in a most horrible manner. Their eyes were gouged out, noses slit, and tongues torn out by the roots. In many cases mutilated parts of the victim's bodies were thrust into their mouths while they were still living. The massacre included many non-combatants, and Egyptian women were subjected to the most shameful indignities. More than one hundred women and young girls were given over to the Mahdi's followers to be used as slaves. After the slaughter many Arabs were seen rushing about the streets with the heads of Egyptians impaled upon spears. The next night was spent in a saturnalia of blood and debauchery. Since the capture of Kartoum the Mahdi has repaired the fortifications and made the place well-nigh impregnable. He has made it his permanent head-quarters, and is said to have abundance of guns, small arms, and ammunition.

A Husband's Greatest Blessing
Is a strong, healthful, vigorous wife with a clear, handsome complexion. These can all be acquired by using Dr. Harter's Iron Tonic.

A card from Rev. Maxwell P. Gaddis, Sr.: As I am now in the fiftieth year of my ministry, and no longer able to preach, I take great pleasure in publishing, occasionally, in a cheap form something that will aid my brethren in building up and advancing the cause of God in the world. With this view and with a single eye to the glory of God, I have just published in a 12mo, pamphlet of forty pages, Bishop R. S. Foster's grand sermon before the delegates at the opening of the Centennial Conference at Baltimore, December 10, 1884. Also a brief account of the interesting closing exercises of the Love feast at Baltimore, December 19, 1884, in the "sunsetting" of one hundred years of Methodism in America, including the beautiful, clear and practical farewell address of the venerable Dr. Frederick Merrick of the Ohio Wesleyan University, Delaware, Ohio. I will send a copy to ministers and laymen by mail, prepaid, for twelve cents in postage stamps. Address me at Dayton, Ohio, Post Office box 224.

A Remarkable Case.

Mrs. Henry Ellis, 500 Scott street, Milwaukee, Wisconsin, writes: "DR. S. B. HARTMAN & CO., COLUMBUS, O.: I am induced by a sense of duty to the suffering to make a brief statement of your remarkable cure of myself. I was a most miserable sufferer from the various annoying and distressing diseases of delicate persons, which caused me to be confined to my bed for a long time, being too weak to even bear my weight upon my feet. I was treated by the most reputable physicians in our city, each and all saying they could do nothing for me. I had given up all hopes of ever being well. In this condition I began to take your MANALIN and PERUNA, and I am most happy to say in three months I was perfectly well—entirely cured, without any appliances or support of any kind."

Mr. G. A. Proehl, New Portage, Summit County, Ohio, writes: "My wife has been sick for about five years. In the first place the doctor called it leucorrhœa, and treated it about one year, and she grew worse, and turned to ulceration of the womb, and was treated for that two years, but she grew worse and the doctor gave her up. Then I employed Dr. Underwood, one of the best doctors of Akron, but under his treatment she grew worse. She was paralyzed; she had lost all of the sense of feeling and her eyesight. She could not walk for nearly two years. About six months ago Underwood gave her up. She tried your PERUNA. She has taken three bottles, and it did more good than any other medicine. The paralysis has about left her; her eyesight is getting better. We will continue the use of PERUNA until she is well."

Mr. Isaac Nicodemus, Schellsburg, Bedford County, Pa., writes: "I am induced, by a sense of duty to the suffering, to make a brief statement of your remarkable cure as a sufferer of catarrh in my head and throat. I doctored with one of the best physicians in our place for that dreaded disease, catarrh, and found no relief. But in 1883 I lost my speech, and was not able to do any kind of work for near three months. I could neither eat nor sleep. PERUNA and MANALIN did wonders for me. I used three bottles of PERUNA and one of MANALIN, and now I am in better health than I have been for ten years, and I can heartily recommend your medicine to all suffering from that dread disease, catarrh."

Mr. F. W. Wood, Mt. Sterling, Ohio, says: "Your medicine gives good satisfaction. My customers speak highly of its curative properties."



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Juvenile Periodicals.

We are now prepared to furnish the following Juvenile Periodicals for 1884 at the regular subscription price:

WIDE AWAKE.

The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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The Only Magazine in the World Expressly for Babies.

Only 50 Cents a Year.

It will have its baby music, its baby stories, and its large, beautiful picture

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For Youngest Readers at Home and at School.

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Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

THE PANSY.

An Eight page Weekly, for Boys and Girls

Only 75 Cents a Year.

This illustrated paper, edited by "Pansy," is equally suited to every day and Sunday reading.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MARCH 19, 1885.

Prominent Living Colored Men of Louisiana.

A brief mention of some of the colored men who have acquired prominence is all that shall be attempted on this occasion.

GOVERNOR PINCHBACK

Is, by common consent, placed at the head of the list. He has been charged with higher official trusts, and had more opportunities to display the qualities of statesmanship than others of his race. He has always made friends and retained them, outside of the political party to which he was allied, and by reason of his acknowledged tact and ability as a leader of men. Under the reconstruction government of Louisiana he rose from the position of State Senator to the Chief Executive office, and was finally elected a U. S. Senator. His title was good, but considerations best known to a Republican Senate, though never satisfactorily explained to his constituents, deprived him of the seat. When Gov. Nicholls came into office with the first Democratic administration, he called Gov. Pinchback to his counsel on matters affecting the colored people, and conferred a position of honor upon him, and places of emolument for friends. He is now Surveyor of the port of New Orleans, and Democrats have petitioned President Cleveland for his retention in office. He is in the prime of life, has devoted friends, and is a definite factor of Louisiana politics.

COL. ANDREW J. DUMONT

Is a younger man, but can rank only second to Mr. Pinchback in ability and prominence. For a number of years he has served as chairman of the Republican State Executive Committee, and has consequently been a conspicuous figure in every political campaign. He is a native of Louisiana, was a commissioned officer of the French army in Mexico during the intervention and attempt to place Maximilian upon a throne. He afterward engaged in business in Mexico, but subsequently returned to New Orleans, and almost immediately engaged in politics. In national and State conventions of his party Colonel Dumont has been characterized as a bold and intrepid leader. He is Naval Officer of the port, but will doubtless be succeeded by a Democrat, and retire to private life.

Next in order it is safe to place

GEN. JAMES LONGSTREET

He resigned his commission in the Federal army during the war because of indignities to which colored officers were subjected by the whites. Among the numerous civil offices which he has filled the most notable is that of Administrator of the Department of Improvements in the municipal government of New Orleans. To this position he was elected, having for a competitor the distinguished Confederate Gen. P. G. T. Beauregard. He received a large number of conservative votes, and his administration of the office was efficient and praiseworthy, in fact, no successor has ever attained so high a degree of public esteem. With the same fidelity he held the Naval Office for a number of years, from which he was removed mainly because he declined to misrepresent the colored people of Louisiana and firmly espoused the cause of Gen. Grant for a re-nomination. A few months ago he was appointed Surveyor General, and if the new Administration is desirous of retaining a clean and safe representative of the colored people Colonel Longstreet would be that man, and could well be retained or given a foreign mission.

HENRY DEMAS,

State Senator and colored Commissioner to the World's Exposition for Louisiana, as a humble freedman was elected to the Lower House of the General Assembly, where he quickly distinguished himself as a man of bright parts and a high order of natural intelligence. He was soon after elected to the State Senate, of which body he is still an influential member. He engaged in sugar planting successfully, and is to-day one of the largest planters in the State, and possesses a good standing in commercial circles. He was a candidate for Congress, second district, but was defeated because of the apathy and bad faith of the white leaders of his party.

DR. L. C. ROUDANEZ,

who is a graduate of a Parisian medical college, has a large practice as a physician among all classes of society, and was free born. He started the first Republican daily paper in the State of Louisiana, the New Orleans *Tribune*, published in both French and English languages, and which exercised a commanding influence upon the party before the election of the first reconstruction State government headed by Gov. Warmoth. Conservative by training and instincts, Dr. Roudanez was opposed to Gov. Warmoth, because he was a newcomer and not a native of the State. The *Tribune* counseled and supported an opposition ticket headed by Judge James G. Taliaferro. This course made the *Tribune* unpopular, and the able and lusty champion of equal rights in the days which tried men's souls sorely was suspended. Dr. Roudanez suffered a heavy financial loss in the maintenance of the *Tribune*. He has been warm in his sympathies for Republicanism, and is kindly esteemed. His ability and independence are traits which make him an honor to his race.

PAUL TREVIGNE,

Entrance Clerk in the Customs office, is a fine French scholar, and an old-time teacher. He was connected with the editorial staff of the *Tribune*, and wrote with vigor and force in behalf of his people. He is also a fair public speaker, and always an estimable gentleman whom it is a pleasure to meet.

C. C. ANTOINE

Was a member of the State Senate, and twice elected Lieutenant Governor. He served four years with the Kellogg administration, but was denied a second term by the surrender of the Packard State government, in 1877, during the settlement of the Presidential contest. He has been Assistant Gauger at the Customhouse, and is widely known and esteemed.

MAJOR J. O. LAINEZ,

Chief Clerk of the Registry Department, has been connected with the Post office nearly ever since the war. He was appointed in 1868 by Gov. Warmoth, Major of the Louisiana Volunteers and made a good record. He was at one time assistant Postmaster at New Orleans, which required of him a bond of $50,000 in gold. He furnished it without trouble. He is a good French scholar, and before the war was engaged as a teacher of that language in the school called Orphelins Indigent, third district.

CAPT. ARNOLD BERTONNEAU

Served in the Federal army with that rank, but, like Col. Lewis, refused to be treated otherwise than as comported with his rank. He was a brave soldier, and afterward a steady Republican. He possesses an excellent French education, and for years has made a valuable customs official, serving as assistant auditor.

JAMES D. KENNEDY,

Though a very young man, has been active, and distinguished himself. He was first heard from as a brilliant stump speaker in campaign service of the Republican party, and his oratory has delighted multitudes on numerous occasions. He early became acquainted with U. S. Senator W. P. Kellogg, and in Washington he was for a long time Secretary of the Senate Committee on Post-offices, of which Senator Timothy O. Howe was chairman. When Senator Howe became Postmaster General he remembered the faithful secretary and made him a post-office inspector for the States of Louisiana, Mississippi and Texas. The death of Postmaster General Howe sorely grieved Inspector Kenuedy, who at the time was on duty, and the funeral taking place at Green Bay, Wisconsin, he found it impossible to take a last grateful look on the kindly face of his esteemed friend. Later on, Mr. Kenuedy became a government warehouse superintendent in New Orleans. What may be in store for him can not be wisely predicted, but with a careful use of his talents and experience, his career should lead to higher honors over a period of many years.

J. B. GAUDET

Has held several civil offices; was on the Metropolitan police force, and recently in a post-office position. He is connected with numerous societies, by whom he is held in high regard; and is an excellent citizen of more than the average ability and talent.

DR. J. T. NEWMAN

Has, within a few years, acquired an enviable prominence. A college graduate in medicine, part of his education obtained in Europe, he entered upon the practice of his profession here, and is highly esteemed by his colored and white fellow citizens for his merits as a physician and his gentlemanly qualities. During the great yellow fever epidemic of 1878 no one labored more arduously or was entrusted with greater responsibilities than Dr. Newman. He was faithful and untiring, his patients were of all classes, but he was specially the servant of his own people. From that time, in medical associations and in practice, his standing has been assured, his profession remunerative. Several societies have elected him as their physician. Frequently, also, Dr. Newman has been called upon to indulge a keen literary taste and wield a graceful pen on subjects nearly connected with the progress and elevation of his people, and he has done so with credit.

THEOPHILE T. ALLAIN,

State Senator, of Iberville parish, has long been a member of the General Assembly, and an active participant in State politics. He is also a wealthy sugar planter.

ARISTIDE MARIE

Is without doubt the wealthiest colored man in the State, has a fair French education, and has enjoyed the luxury of foreign travel. His name has frequently been mentioned in connection with prominent official positions, and his purse and sympathies have been open for the general welfare of his people.

L. A. MARTINET

Has had a stormy career in politics. He has held several civil positions and among them was that of deputy surveyor of the port. He is a law graduate of Straight University and edited for a time the *Standard*, but is now in private life. Gov. Nicholls and Superintendent Lusher favored him during their administration, and regarded him as a man of excellent character.

PIERRE LANDRY,

Of Ascension, has served his parish in both Houses of the General Assembly. Were a fair election possible, he would probably continue to do so for some time to come. He is a sound man, true to party principles, yet conservative as the best interests of people require him to be. His success has been due to his steady maintainance of an unsullied character, which commands for him the esteem of citizens of all parties. Among the constituents, who voted for him in elections to the General Assembly, are many Democrats, who have relied on his faithfulness to the local interests of the entire people. In the Assembly and among State officials he has made warm friends, who pull the latch string and give him a manly greeting wherever found. His ministry in the Methodist Episcopal Church has been successful, and the last Annual Conference, after approving his efficient labors for the Church on Baton Rouge district, assigned him to larger and still more important one, the Shreveport district, on which, he is now engaged in a genuine revival of religion, and judicious care for his people.

Probably other names will occur to the reader as worthy of mention, but the present list has been confined to those of such prominence as would have made it inexcusable to overlook them. There are rising young men, a score or more, whom the people have in view, and who will probably as the occasion calls them forth, prove to be equal to the ones above mentioned. The grave has closed over gallant soldiers in war and patriots in peace, whom the faithful historian of the war, and the no less bloody period of reconstruction and renovation in the South will need to treasure up as a sacred duty to a growing, patriotic and aspiring class of the American people.

Distinguished Visitors in New Orleans.

On Wednesday morning Bishop Walden and Dr. Rust, accompanied by their ladies, arrived in New Orleans from Cincinnati, via Holly Springs. After a thorough look into our New Orleans University the gentlemen were off for a survey of our work on the Teche, and the ladies for a glance at the affairs of the Freedmen's Aid Society in the World's Fair. After a pleasant visit to Bros. Godman and Fitch the Bishop and the Doctor returned to the city of crescentric angles, and spent Friday and Saturday at hard work in the interest of the Freedman's Aid Society, of which the Bishop succeeds our beloved Bishop Wiley as president, and as all know, Dr. Rust is Corresponding Secretary. The ladies were equally active looking after and mapping out Home Missionary plans

Sunday was the great day. Its work began with a 6 o'clock converts' prayer meeting, led by Elder Dale, in Wesley Chapel, where 15 converts and 80 veterans told what the Lord had done and was still doing for them. At 11 a. m. the Bishop preached to a fair audience in the lecture room of Ames Church in spite of a driving rain. He used Phil. 3, 10-11, and illustrated with graphicness and beauty the Christian experience of St. Paul. At 3 p. m. a union meeting of the three German churches was held in First Church where the Bishop preached again, choosing Matt. 11, 27 as his text, theme: "Christ revealing God as the Father." At the same hour Dr. Rust preached to a fair house in Wesley Chapel on "Perfect love." The discourse was in the usual inimitable style of the Doctor, and was greatly enjoyed by the hearers, quite a number of whom were white people.

At night a great meeting was held at Wesley Chapel, the house, with extra seats below, was filled and the capacious gallaries were half full, from 600 to 800 persons were present. After singing and prayer by Dr. Taylor, Mrs. Rev. M. Dale introduced Mrs. Bishop Walden and Mrs. Rust in befitting words. The distinguished ladies and gentlemen were received by the congregation rising to its feet, and afterwards Mrs. Rust addressed the audience touching the work of the Ladies Home Missionary Society, followed by Bishop Walden, and the meeting closed in the usual Methodist style, with a collection, doxology and benediction. The editor introduced the gentleman, and the pastor, Rev. M. Dale, also made a brief address. On the platform, besides the distinguished guests, were also Mrs. Chapman, Miss Cowgill and Rev. L. P. Cushman, presiding elder of the district. The occasion will not be soon forgotten by our people here. It leaves a pleasant and beneficial impression generally.

Temperance Work.

Saturday, March 14th, was a great day here with the temperance people. Three great meetings were held in Werlein Hall; morning, noon and night, the host rallied. Ex-Gov. St. John, Luther Benson, this editor, Miss Willard, Mr. Nicholls, and many others delivered addresses. The enthusiasms were high, the good impressions made will, we sincerely trust, be deep, and abiding. The following ladies and gentlemen, with others, were upon the platform, viz.:

Mrs. Caroline E. Merrick, Prytania corner Napoleon Avenue, New Orleans; Mrs. Sallie F. Chapin of Charleston, South Carolina; Mrs. M. L. Wells, Indianapolis, Indiana; Mrs. Mary Read Goodale, Baton Rouge, Louisiana; Miss Francis E. Willard, Evanston, Illinois; Mary T. Lathrop, Jackson, Michigan; Miss I. C. DeVelling, Springfield, Massachusetts; Mrs. Mollie McGee Snell, Columbus, Mississippi; John P. St. John, Olathe, Kansas; Mrs. J. J. Lyons, 219 Carondelet street, New Orleans, Louisiana; Samuel D. Hastings, Madison, Wisconsin; Dr. Lester Jewett, Maryland; Nathan Jewett, Illinois; Rev. C. H. Mead, New York, special missionary of the National Temperance Society; ex-Gov. J. P. St. John, 314 St. Charles street; Marshall W. Taylor.

The *Christian Observer* is busy with a discussion of the proposition whether or not to turn their Negroes over to the Northern end of the Presbyterian Church, and co operate with it in its efforts for their Christian culture. Gen. Fisk has written a trenchant letter to the Methodist Episcopal Church South *Quarterly Review* on the Negro case in reality, and Mr. Green, in the St. Louis *Christian Advocate* has replied to him. "In the multitude of counsellors there is safety." We have a few reserved opinions touching this matter for later expression.

The Journal of the Louisiana Conference of the Methodist Episcopal Church has just been issued from the Western Book Concern, Cincinnati, edited by Dr. Joseph C. Hartzell, Secretary of the Conference. It is well done, and is a good piece of workmanship. If the reader will turn to the top of the 252d page he will find the square and decided testimony this conference gave to the SOUTHWESTERN.

Misery loves comfort, and we find a crumb of this in the fact that at least two of the periodicals of our own Church have fewer subscribers than we; that the *Christian Recorder* has not so many as we, and that the *Religious Telescope*, a large weekly, with two editors, organ of the United Brethren, has only 12,000. Each desires and should have more.

They have now reached a construction of the civil service rules which allows the removal of active politicians of the opposite party to the Administration from office, and it is argued that the Diplomatic force, as the Cabinet, should be in political accord with the President. This means a clean sweep, just as we told our readers last November.

We hear something about the necessity England is under to break the power of the Madhi in Soudan, and restore the prestige of her arms there, lest the Mohammedans in India take courage and raise the standard of rebellion. Rebellion against whom and what? Pray, does not India belong to the Indians?

A letter from Bishop Mallalieu informs us that he will reach this city, the Lord willing, before Mar. 22, and that under the direction of Bro. Gillette a series of Sunday-school Institutes will be held in this vicinity, beginning with one in this city on that date.

For the SOUTHWESTERN.

Dedication of Elizabeth L. Rust Industrial Home, Holy Springs Mississippi.

Tuesday, March 10th, was a memorable day at Holly Springs, Mississippi. The new building erected on the beautiful site, owned by the Woman's Home Missionary Society, adjoining Rust University, was dedicated with impressive exercises held in the chapel, which was crowded by an audience that included some of the leading citizens of the place. This enterprise of the ladies, inaugurated last year, promises industrial training for girls, which will greatly increase the efficiency of the work of the Church in this part of the country. It will furnish that which is greatly needed, practical instruction in the industries for women.

The University at Holly Springs, during the fifteen years of its history, has accomplished a grand work. Five hundred students have been prepared for teachers or ministers, and are now doing efficient service in this and adjoining conferences, while hundreds of others trained in its classes are exerting an intelligent influence for good in the South.

Mrs. Bishop Walden was introduced by President Hooper and took charge of the dedicatory exercises. A son of the late Dr. McDonald, now a teacher in the University, led the music. Rev. Dr. Haygood, of Oxford Georgia, agent of the Slater Fund, delivered the principal address. It was an interesting and eloquent discussion of general education, and the training essential to prepare girls for the practical duties of life. His words were listened to with profound attention as he described the needs and opportunities of this field of effort. Dr. Haygood is prepared by his intimate acquaintance with the South to speak with authority on the subject of education. He gave his unqualified endorsement to this movement of the Christian women of the country, and his approval of the plans of the Society. The address will be published in full, and should be read by all.

The Corresponding Secretary of the Society, Mrs. R. S. Rust, described the plans and methods of the association, and called attention to the opportunities that this "Model Home" would offer to young ladies to secure the benefits of a practical education, and appealed to the women of the conference for co-operation.

Bishop Mallalieu delivered an able address, which evinced a profound appreciation of the importance of this work. He stated that the Society is now one of the authorized agencies of our Church, and he paid a beautiful tribute to woman in her relation to the work of saving the world. Bishop Walden's address will also be published.

Dr. R. S. Rust followed with a spirited resume of the subject of industrial education, and showed its practical application in the solution of the great problem of elevating and saving a people. The audience then repaired to the new "Model Home," and the building was consecrated to its mission of usefulness by Bishop Walden in an impressive extemporaneous dedicatory service.

This department is arranged to provide for girls a pleasant home while they are obtaining an education, and will afford them an opportunity to acquire a knowledge of the industries and accomplishments that are essential to a well ordered home, and a useful and happy life. The Home will claim and be a special interest of the women of the Conference. The contributions of the auxiliary societies will be appropriated to its support, while the daughters of the Conference will be the recipients of its advantages.

A pleasant and very encouraging incident of the occasion was the presentation of an offering of $56.35 from the Auxiliaries of the Mississippi Conference which had been organized by Mrs. Corina Thomas. This money was placed in the hands of President Hooper, at the session of the Annual Conference, and then presented by Mrs. Thomas at the dedication of the Home to the W. H. M. S., to go to the General Treasury for the prosecution of this mission work in the Mississippi Conference. The auxiliaries in this conference have received this year, $345.50, which amount has been devoted to the support of schools within the various charges of the conference. No officer of the Woman's Home Missionary Society receives any salary for her services, but all the money contributed to this cause is expended in mission work.

Rev. John Qualls is making headway at First Street, and that old war horse Marcus Dale is pushing the battle inside the gates at Wesley.

Personal.

—Rev. John Fopp's post office is at Dixon Cross Roads, La.

—Rev. S. R. Mason's post office address is Benton, Bossier parish, Louisiana.

—Rev. Albert Freeman, Pittsburgh, Pa., is in the city, taking in the Exposition.

—J. H. Keeley, pastor, Edenburg Church, Erie Conference, will soon visit New Orleans; mail left with us will reach him.

—Rev. Stephen Duncan is earnestly at work in his new charge at Union Chapel, and we hear that the people are well pleased with him.

—Mr. and Mrs. Emerson and Joan Bentley, of our office are happy; it is a little girl, in good health and doing well; Friday 27, at home, 2:30 p. m.

—Rev. A. E. P. Albert has returned from meeting the Book Committee Meeting, looking well and is now on his district, to be absent eight weeks.

—Rev. Allen Allensworth has of late been visiting, preaching and speaking in Paducah, Kentucky. Wherever he goes he inspires the people and helps the cause he represents.

—Bishop Walden and Dr. R. S. Rust, accompanied by their ladies, arrived at New Orleans from Holly Springs, Wednesday, March 11 With all our heart we wish them a pleasant and protracted sojourn among us.

—Rev. P. F. Schreider, of the German Wallace College, at Berea, Ohio, was recently in the city, visiting the Exposition and representing the interests of the College as financial agent; stopping awhile here with Rev. John J. Kienle.

—In a note from our old presiding elder, Rev. W. L. Muir, we learn that his charge Jackson Street Church, Louisville, is closing a very prosperous year. Rev. W. W. Locke has been with them lately; the occasion of his visit was a very pleasant season.

—Mrs. M. H. Holloway and Mrs. E. Johnson, both of Greenville, South Carolina, and the former the wife of Rev. Michael K. Holloway, an honored member of the General Conference of 1872, arrived in New Orleans and domiciled with Mrs. [illegible] on Friday 17. They are enjoying a pleasant visit among old friends and in seeing the Exposition.

—Mr. Hinton, our agent at Wesley Chapel, has been pushing the SOUTHWESTERN'S interest with such energy, and determination as to secure on the largest list at that charge of any in the city. We commend Bro. Hale to the confidence of our friends there. He is deservedly popular and exceedingly energetic.

—We have heard with sincere sorrow of the recent death in Mt. Pleasant, Ohio, of Rev. John Newton Irvin of the Cincinnati Methodist Episcopal Conference. He was a young gentleman of great promise of usefulness in the Church, and one that we very highly esteemed for many excellencies of character. We shall never forget the distinguished courtesy paid by this gentleman of precious memory to the Hon. J. S. Payne of Liberia in 1880.

—Rev. John A. Salzer, of La Crosse, Wis., is at present in this city, guest of Rev. John J. Kienle, of the first German Methodist Episcopal Church. Bro. Salzer is a located preacher, and is engaged in the plant and seed business. He has a well established business with an area of 20,000 feet of ground under glass in hot houses. He is also connected with a like establishment in St. Louis, Missouri. He is here taking in the Exposition.

Calanthe Literary Club.

This Club gave its third readings and reception at Mrs. Louisa Griffith's, 68 Conquest street, on Friday evening, March 6th. It has been organized about six months, or since September 5, 1884. N. C. Mitchell, Esq., President; Miss M A. Craig, Vice President; Miss L. R. Gordon, Recording Secretary; Mr. T. W. DeLong, Financial Secretary; Miss M. L Robinson, Treasurer; W. B. Ritchie, Literary Manager. Their permanent meeting place is at Mrs. J. A. Craig's 25 South Roman street. The meetings are held weekly on Friday evenings, 25 cents admission, and 20 cents monthly are collected of all members for the support of the club in the entertainment of guests.

THE ORDER OF THE EVENING.

Mr. Craig recited the mummy in good style and with dramatic effect; Mrs. Nora Dale sang "What are the Wild Waves Saying;" Mrs. J. A. Yerrington presided at the piano; James D. Kennedy, on the "Freedmen's Case in Equity," which was suggested by Mr. Cable's article in the *Century*, of whom it was quite eulogistic. (We print it elsewhere.) This gentleman is a writer, reader, and even elocutionist of first rate ability. Lowrena Gordon recited and sang "The Bugle Call;" this was well rendered, but the large audience dazed the fair lady a little; she must pinch up courage, for she has the elements of fine elocution in her. Miss V. M. J. Ritchie recited "Virginia," and sang "The Election of Roman Tribunes." The rendition of this piece was excellent, the young lady bringing out the different characters with extraordinary delivery. Miss L. M. Davis an essay on the "Sorrows of Authors." Then followed an interlude with piano music, by Mrs. J. Yerrinton. Then came a simple but very appropriate repast of sandwiches, followed by a large bowl of white wine punch, cream cake and fruits of all descriptions. Among the guests we noticed the following well-known society people: R Henri Herbert, Trenton, N. J.; Geo G Johnson, New Orleans; Rev. G W Bothwell; Miss Olive Hope, Mobile; Miss Minnie Moore, N. O.; Henry S Baxter, N. O.; A H Edmonds, N. O.; Miss Mary White, N. O.; Miss Fanny A Campbell, N. O.; Mrs. Virginia Moore, N. O.; Geo Ricks, N. O.; D. S. P. Brown, Atlanta, Ga.; J G Ross, N. O.; Joseph A Craig, sr., N. O.; C. C. Crane, N. O.; Joseph A Craig, jr., N. O.; C T Pointer, Washington; E W Adams, Findlay, O.; Miss E T Allain, Iberville; Miss Maggie White, N. O. Mrs. J A Yerrinton, N. O.; J T Newman, M. D., N. O.; Shelley A Craig, N. O.; Miss Mamie Chatman, Mobile; D B Temple; Geo R Hampton, St. James; J W Ames, St. James; N W Nickerson, N. O. The members present were: Mrs. Charlotte Craig, James D Kennedy, Palmeston Landry, Frank Craig, L M Spriggins, Jeremiah Williams, M A Craig, W B Riche, N C Mitchell, T W Delong, H S Battiste, Miss V M J Riche, Miss L M Davis, Miss Marie Robinson, Miss E A Lewis, Miss Elenora Dale, Miss Izella Dale, Miss L R Gordon, Miss Eva Griffin, Mrs. S M Price, Prof. Geo W Walker, N A Jefferson, Charles W Dale.

Church Polity.

How shall I become an interested Sunday-school missionary?

Presuming that you are already converted and that your life is dedicated to the service of the Lord, as He may direct. Then you should:

1. Do everything you know how to do, in order to create and cultivate an interest in the Sunday-school work. Visit children and converse with them about the Sunday-school and its purpose. Get them to it and then talk to them about the Gospel and its object, always making a personal application of your teaching, to both the pupil and yourself.

2. Use our Sunday literature and no other except you can buy it from our publishing house.

3. Get a book called "Teachers, and Teaching," by Trumbull and read it. You can order it of Phillips & Hunt, 805 Broadway, New York, or Cranston & Stowe, Cincinatt..

4. When you have done all these things pray over it all and write us the result.

Schools and Colleges.



CLARK UNIVERSITY INDUSTRIAL HOME.

Clark University Industrial Home.

This home is one of a number of buildings erected, or to be erected, for the purpose of teaching girls the art of house-keeping, and as a home for female students who reside at the University. There are others similar to this at Holly Springs, Miss., Little Rock, Ark., nearly similar at Nashville, Tenn., and others to be erected in North Carolina, Louisiana and elsewhere.

Chautauqua University.

The Chautauqua University, in connection with its department of the Chautauqua Literary and Scientific Circle, has organized a new enterprise designed to aid young people of town and country everywhere in the right acquisition of knowledge, in profitable ways of spending leisure hours, and in the formation of good character. It is to be known as "The Chautauqua Town and Country Club," and will be under the immediate supervision of specialists of reputation in their different occupations.

The central office, through which all enrollment of its membership must be effected, will be at Plainfield, N. J. The working headquarters of the Club will be at Honghton Farm, Mountainville, Orange county, N. Y., and its special Superintendent of Instruction, will be Mr. Charles Barnard, of New York city. The C. T. C. C. will aim to be to the young people of the land in practical and scientific lines what the C, L. S. C. is to its vast circle of readers. The whole support and influence of the Chautauqua officials will be given to insure its success, supplemented by the valuable experience of Mr. Barnard and his associates at Honghton Farm. For further particulars address, enclosing stamp, Miss K. F. Kimball, Plainfield, New Jersey.

Closing Exercises of the Meharry Medical Department.

The closing exercises of the above named institution took place Feb. 26, 1885, at Thompson's Chapel, Nashville, Tenn. The exercises commenced by singing the opening chorus. Then Mr. S. P. Brown was introduced as salutatorian of the class; his thesis being "cholera." Mr. H. S. Berry was next introduced as valedictorian; his thesis being "diseases of the brain." Dr. J. W. Nowlan delivered the address of the class, after which the Degree of Medicine was conferred by Dr. Braden on the following young men, who reside and will practice as below:

J. W. Anderson, Wyandotte, Kan.
J. B. Banks, Summit, Miss.
H. S. Berry, Nashville, Tenn.
S. P. Brown, Atlanta, Ga.
G. A. Henderson, Nashville, Tenn.
A. S. Jerry, Lake City, Fla.
H. M. Simkins, Washington, D. C.
T. A. Walker, New Orleans, La.

Will practice at:

J. W. Anderson, Nashville, Tenn.
J. P. Banks, Summit, Miss.
H. S. Berry, Memphis, Tenn.
S. P. Brown, New Orleans, La.
G. A. Henderson, Nashville, Tenn.
A. S. Jerry, Pulaski, Tenn.
H. M. Semkens, Macon, Ga.
T. A. Walker, New Orleans, La.

Rev. F. Harvey, pastor at Mansfield, La., writes: "We have organized the John Wesley School Board here for the purpose of holding a day school. There were 17 members present at our first meeting, and we raised $10 and about $45 in subscriptions. Steps were taken to put solicitors in the field in behalf of this enterprise. A building committee was appointed, and it looks like we are going to have a school here ere long."

New Orleans Preacher's Meeting.

Programme of Exercises for the New Orleans Weekly Methodist Episcopal Preacher's Meeting. Published by order of the undersigned:

The regular meeting of the New Orleans Prechers will be held at Wesley Chapel, on Liberty, between Perdido and Poydras streets, every Monday, at 10 o'clock a. m. The following subjects are assigned, each pastor, commencing March 23, and ending, June 29th:

T. J. Johnson—Revelation and the Christian faith, March 23d.

M. C. B. Mason—What is Temperance, March 30th.

A. J. Ford—Divorce as Methodists understand it; April 6th.

T. P. Jackson—How ought members to be received in the Methodist Church; April 13th.

H. Lyons—The Relation of Baptized children to the church; April 20th.

John Qualls—The way to conduct our classes and class meetings, April 27th.

Dr. Stalker—The Woman's Home Missionary Society and its relation to the church, May 4th.

Moses Farfax—How we can employ our time profitably when not engaged in public exercises, May 11th.

M. Dale—The better way of taking collections in the Church, May 18th.

W. P. Forrest—The Steward's duty, May 25th.

R. C. Barrow—The Duty of Preachers to God, themselves, and one another, June 1st.

S. Duncan—Three reasons why we ought to hold a District Conference, June 8th.

E. Clark—Free Will, June 15th.

Z. T. Gayden—The Lord's Supper, June 22d.

Graham Bell—Good Works, June 29th.

Visiting ministers while in the city will receive a cordial welcome to the meetings

JAMES W. HUDSON, Pres.
A. J. FORD, Secretary.

Sermon Sketches.

REV. W. D. GODMAN.

The Fruit of the Spirit.

Text—Gal. 5, 22-23: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

I. Love.—This is the chosen attribute of God; 1 John 4, 8. It is made the highest element of Christian character; 1 Cor. 13. It denotes the soul's devotion to God and the heart's affection for mankind—not for individual men, but for humanity; Matt. 22: 37, 38, 39. Love makes God supreme, and every man our equal.

II. Joy.—This is a *stable gladness of soul.* It is not occasioned like earthly enjoyment, by some personal gain of ours, but it is "in the Holy Ghost." Rom. 14, 17. It is divinely inspired and sustained; Phil. 4, 4. It is, or may be, unutterally glorious; 1 Peter 1, 8.

III. Peace.—This is the opposite of war. The believer has laid down his weapons of rebellion, and is at peace with his God. This is conditioned on the reconciliation effected by Jesus Christ; Col. 1, 21; consequent on justification by faith; Rom. 5, 1. It is a part of Christian happiness, and is closely associated with joy; Rom. 14, 17. He that has peace with God will be at peace with his neighbor; Eph. 4:3; 1. Cor. 7, 15. It is, like joy, unutterable and even incomprehensible. Phil. 4, 7.

IV. Long-suffering.—This does not differ essentially from patience. Commended by the example of our Lord; Heb, 2, 10. The discipline of hope; Rom. 5, 4; 15, 4. Due, toward all men; 1 Thes. 5, 14. Should be perfect; James 1, 4.

Our Brother in Black.

REV. J. C. W. COXE, BROOKLYN, IOWA.

Third Paper.

The nation put the ballot in his hand. A perilous experiment; he reached at once for a spelling-book, that he might read his ballot, and vote understandingly. In schools established by private and churchly benevolence in the South 20,000 colored students are found, eager to learn, quick of apprehension, retentive of memory, indomitable in perseverance; and in the public schools there are 800,000, in every respect the peers of youth of lighter shade. They are outstripping their rivals. By the increase of population illitterate voters have increased in the late slave states within a decade more than 200,000; but two thirds of these illiterates are white. The increase of the illiteracy among the colored people was 11 per cent; among the whites it was 88 per cent; eight times as large a proportionate increase among those who have always been the dominant race on this continent. The increase of voters comes mainly from the boys who have attained their majority—entirely so among the black; and in view of this the facts recited are startlingly significant. Their true meaning is this: the brother in black is acquiring the requisite intelligence for citizenship eight times as rapidly as is his brother of lighter hue, and at this same rate will become the dominant race at the South within the present century, by virtue of brains as well as ballots. The hunger of this race for learning is something inexpressibly pathetic, yet full of hope. Do you remember the picture in "Uncle Tom's Cabin," of golden-haired Eva teaching the old man to read and write? Uncle Tom is in college today; he may be in Congress tomorrow. The darkness of his ignorance is fading in the light of advancing intelligence, as the hue of his skin has been bleached by the strains of the Saxon blood which mingle in his veins. Twenty years ago but an insignificant fraction of the colored race in the South read; to-day 35 per cent of the whole number read readily and intelligently.

Rev. W. R. Davis was installed pastor of Zion Baptist Church recently. Verily this gentleman is a model itinerant, this being his third installation within a year, viz.: at Paris, Ky., Terra Hante, Indiana, and now at Louisville, Kentucky. Viva la itinerancy with the Baptists.



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'Itching Piles.'—Symptoms: Moisture.

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"Whether Heyder misjudged by erring priest,
In all her sons is clearly justified."
The creed and life accord, harmoniously agree;
The soil and clime are suited to the tree.
God visited a lukewarm nation to repent,
"He gave the word," and sons of thunder went.
What Luther was our predecessors were;
He scorned the two-faced hypocrite to spare;
To plain advice they showed a fiery law
And struck the daring reprobate with awe;
Who spares a rock requires a sledge to smit,
No man e'er thundered with a melting lute.
What if the present race more light possess,
Their need was greater and their leisure less;
They roused the wretch's hopes, alarmed his fears,
Five words are only music in his ears.
The critic's niceness all the scholar's mind,
All Davy's arts and Newton's science joined,
Whate'er the polished pastor may assert,
Did ne'er the dead in trespasses convert.
But they, with holy energy broke in,
And stormed the citadel of pride and sin.
Their fervent spirits no excuse allowed.
The stubborn glebe they resolutely ploughed;
And when the clouds had felt the parting skate
They sowed the truth, and watered all with prayer.
Others the palm of learning may secure,
Their seed was burning and their creed was pure.

Domestic Hygiene.

For the Southwestern.

What is a Cold, and How Can it be Cured?

GEO. L. CURTISS, M. D.

Is there anybody who is not liable to a cold? If such a person can be found carry him or her around to be seen as a living curiosity. A cold is the result of an unusual lowering of the temperature in some part of the body, in which we live. This may occur in some partial part, or it may be a lowering of the temperature in the whole body. There are two ways of taking a cold. The first way is when temperature in the whole or some part of the body is reduced greatly below the natural standard without a previous condition of unusual heat. In this case the blood is driven from the surface of the system to the internal portions of the body. The greater portion, or about one-half, of the blood is in the arterioles and capillary vessels of the surface of the body. In a reduction of the temperature of the surface of the body the caliber of the capillaries and arterioles is greatly reduced, and the blood driven back upon the internal portions of the body. If this continues for some time a severe congestion of the lungs, liver, stomach, bowels, kidneys and bladder become inevitable. The most serious consequences follow upon the weakest of these organs. Should the reduction of temperature be temporary, and congestion relieved speedily, no serious results occur immediately.

The second mode of taking a cold is to first [illegible] i. e. become overheated, or perspire vigorously, or in some unusual manner, and then to suddenly reduce the temperature of the little life of the blood. Then a million of pores of the skin are wide open and panting for breath, like a man pants for air in a dog day, suddenly a cold draft of air passes over them, and before these million gaping lips can close the blood is driven from the surface back into the deeper parts of the system. The congestion of the internal organs occurs, and generally continues for some hours. [illegible] and diseases than the first kind. The chill is longer, and congestion more stubborn to relieve. Harder to produce, and the diseases following are more serious.

The phenomena following "taking cold" are [illegible] may be more than a feeling, an unpleasant sensation of dryness and roughness in the nose and throat; hot flashes at first, which [illegible] into shaking fever, stiffness of joints and muscles, a dull sensation as [illegible] strained; a slight [illegible] and muscles at first, [illegible] into a hard ache; the [illegible] hot, eyes [illegible] the head and body [illegible] to assume an individuality. One feels "mean all over."

A cold can be taken in summer as well as in mid winter, though possibly people are not quite so much subject to it in hot as in cold weather. I do not know that a summer cold is really any more dangerous than a winter cold, though it seems to be severer in its symptoms.

Some of the most serious consequences follow a cold. Indeed, all colds are dangerous, however so slight. Most of the diseases of the lungs, if not all, are directly or remotely caused by a cold. There may be latent disease from heredity in these organs, which only require some favoring cause to rouse into life and activity. Thus in a person where consumption is hereditary, a slight cold incurred fires up the system and warms these latent seeds of disease into activity. Such persons cannot endure much "taking of cold."

The kidneys are peculiarly susceptible to evil influence from cold. Bright's disease in all its forms, followed by the terrible effects of these diseases, flows largely, if not wholly from cold. When the congestion of a cold occurs, the kidneys, one or both, may become congested, to be followed by acute inflammation of the substance of the kidneys, extending to the inner lining membrane and uriniferous tubes. These are then incapacitated for eliminating the urea from the blood, which, as a poison, is thrown back into the system. The inflammation becomes aggravated. The blood poison increases, soon some of the membrane lining the kidney is sloughed off and passes away with the urine, and can be seen with the microscope. When this occurs the case is serious. This is only one form of the result of a cold in the kidneys.

All organs of the body are liable to the same grave results of a cold. A cold ought not to be neglected.

To overcome a cold we must reverse the operation of taking a cold. By heat, and the use of remedies such as will drive the blood away from congested parts to the surface, a cold may generally be "broken up." A hot bath, a vapor bath, and the putting of the person shut and surrounding them with hot bricks, cora or bags of hot salt, to produce an opening or relaxation of the capillary vessels so they may receive their wonted amount of blood, is an excellent mode of "breaking up a cold." When the work is well done the person will break out in a profuse perspiration, and grateful relief is felt. During the breaking up of a cold, hot tea drank in abundance is a great help. The best is a stimulant to the internal organs, and the fluid enters the blood and aids the process of perspiring. All alcoholic drinks at such a time are absolutely injurious and retard the work of ridding the system of a cold. In some cases a cold water pack is efficacious in breaking up a cold. Take two sheets and wring them out of cold water and wrap around the body next the skin, over the head with clothe wet in cold water and cover the person up in bed. Give cold water to drink. In the course of a few hours most colds can be broken up. The patient will be likely to sweat profusely, and while so doing be greatly relieved of the pressure of a cold.

After a cold is "broken up" great care must be taken lest a new cold be taken, and all the former good lost. After the severe sweating keep well protected from a cold draft or any great reduction of temperature. A bath in tepid water, followed by sponging off with cold water, is an admirable method of closing the pores of the skin to their normal condition and prevent further damage. On going out of doors it is well to wear an extra wrap for a time.

At another time we will tell how to prevent, in most cases, "taking cold."

A Deceived Woman.

is the lady who uses cosmetics, face lotions, white lead, bismuth, powders, arsenic, etc., in the belief of enriching and beautifying the complexion. It is but temporary and ultimately destroys the skin beyond the power of nature to restore. Stop it! Stop it now and use only Dr. Harter's Iron Tonic, which imparts the vigor and loveliness of youth.

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Anæmia caused by Dyspepsia,
Torpidity of the obstructed liver,
Heart disease induced by Constipation,
Apoplectic tendencies similarly originated,
Relaxation of the nervous system,
Torturing sleeplessness from Indigestion,
Inflammation of the costive bowels,
Clogging and deterioration of the kidneys,

Pain in shoulders and back,
Indigestion and Constipation,
Liver Complaint and Biliousness,
Low vitality and Nervousness,
Skin Eruptions caused by Constipation,

Costiveness and Pain in the bowels,
Uric acid poison in the blood,
Rashes and Boils caused by Constipation,
Enfeebled sight and Nervous Tremors,

Mental and physical depression,
Aguish symptoms from Indigestion,
Nausea, Dizziness, and Foul Breath,
Youth and age troubles of women,

Inaction of the excretory organs,
Looseness of the bowels,
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Swellings symptomatic of Dropsy.

There is no form of disease, caused by Indigestion and Constipation, that does not yield to their beneficent power. They stimulate the digestive and assimilatory organs, strengthen the machinery of life, and have no drastic or weakening effects. Any one who chooses to enquire will find in his own community abundant willing witnesses to assure him that the best pills in the world for cure of the many ailments consequent upon derangement of the digestive functions are

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"Ayer's Pills are far superior to any which have fallen under my notice." DR. J. R. CHILTON, *New York.*

"Ayer's Pills are adapted to all the disorders which can be cured by the judicious use of a physic." DR. SAMUEL MCCONNELL, *Montpelier, Vt.*

"Ayer's Pills I am using in my practice and find them excellent." DR. J. W. BROWN, *Oceana, W. Va.*

"Ayer's Pills have entirely corrected the costive habit and vastly improved my general health." REV. F. B. HARLOWE, *Atlanta, Ga.*

"Ayer's Pills have cured Rheumatism and Kidney troubles among my crew, and they did away with my Dyspepsia." CAPT. C. MUELLER, *Str. "Felicia."*

"Ayer's Pills invariably cure me of headache." JOHN STELL, *Germantown, Pa.*

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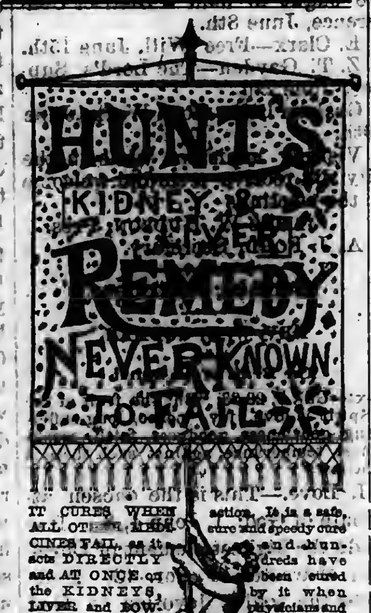
General Grant's Condition.

Philadelphia, Feb. 4.—Geo. W. Childs received a letter from General Grant this morning stating that his physician had positively declared that he could not leave New York until the weather became warmer, and that for that reason his visit to Mr. Childs must be postponed for the present. The General adds that he is now feeling quite well with the exception of a soreness at the root of the tongue and the tonsil over it. He says he suffers considerable pain from this source when eating, and especially in swallowing water. He has not, he states, smoked a cigar since November 26.

"General Grant," said Mr. Childs, "is no doubt a very sick man. He does not complain and bears his sufferings with the bravery and courage for which he is noted, but for all that I know he suffers a great deal."

HARTFORD, CONN., Nov. 25, 1884.
"I gratefully acknowledge Hunt's [Kidney and Liver] Remedy. Have suffered from severe kidney troubles and intense pain. Am entirely relieved by Hunt's [Kidney and Liver] Remedy."—Albert W. Handy, Superintendent Press & Whitney Company.

A bill repealing the black laws of Ohio was indefinitely postponed in the State Senate on the 19th inst.



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IT IS BOTH A SAFE CURE and a SPECIFIC.

It CURES all Diseases of the Kidneys, Liver, Bladder and Urinary Organs; Dropsy, Gravel, Diabetes, Bright's Disease, Nervous Diseases, Excesses, Female Weaknesses, Jaundice, Biliousness, Headache, Sour Stomach, Dyspepsia, Constipation, Piles, Pains in the Back, Loins, or Side, Retention or Non-Retention of Urine.

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In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

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The Best Newspaper Ever Published at the National Capital.

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WITHOUT CHANGE.
Schedule in effect October 12, 1884.

EASTWARD.	No. 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1,45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 24 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

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No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m Old Point 11 10 a m, Norfolk 11 45 a m

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"Great Jackson" Route,
Makes the following
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Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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	Express Daily	Accom Daily
Leave Louisville	7 55 a m	4 10 p m
Arrive at Cecelia	10 39 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Glendon Springs	10 [illegible] a m	
" Litchfield	11 23 a m	
" Centerville	2 [illegible] a m	
" Owensboro	5 05 a m	
" Nortonville	3 27 p m	
" Hopkinsville	9 58 p m	
" Madisonville	4 37 p m	
" Henderson	6 10 p m	
" Evansville	8 10 p m	
" Tradewater	4 07 p m	
" Princeton	4 47 p m	
" Paducah	7 00 p m	
" Mayfield	5 27 p m	
" Fulton	9 29 p m	
" Cairo	10 45 p m	
" Rives	10 10 p m	
" Memphis	3 20 a m	
" Louisville	7 00 p m	9 35 a m

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mar12 4t

General News Items.

[illegible] of 1881 there were in the nearly 21,000,000 widows, and nearly 64,000 were under ten years of age.

The number of copies of daily, weekly, and monthly journals published each year in America is estimated, in round numbers, at 2,900,000,000, and in Europe, 7,800,000,000, a total of 10,100,000,000 copies.

Nearly every national bank in the United States, whose charter has expired during the past few months, has applied for [illegible] of circulating notes to the amount of one hundred and forty-four millions. Seventy-six banks have had their charters renewed, [illegible] to February 1st. Two hundred and forty-four have been renewed since November 1st, 1884. One hundred and nine expired in January, and nearly all [illegible] Sixty-eight expire in February, and [illegible] almost 250 in March.

A dispatch from Korti says that Gen. Buller, who began his retreat from Gubat several days ago, was compelled to halt at Abu Klea Wells and intrench his troops in a position there in order to safely defend himself against El Mahdi's [illegible] gathering in large [illegible] of retreat, and continually harassing the British forces. Special dispatches indicate that Gen. Wolseley will have to send strong reinforcements to Gen. Buller if the latter is to be rescued from his present position. Grave fears are entertained that Gen. Buller may meet the fate of Gordon unless speedily succored.

The second annual report of the civil service commission has been transmitted by the President to Congress. The comprehensive document says, among other things that the civil service law has been found practicable and effective. During the year persons have been examined from every State and Territory except Idaho. One hundred and sixty-two examinations have been held, and 6,337 persons examined, of whom 5,525 were males and 822 females. Of those examined 4,141 passed at a grade showing them competent for public service, and 2,306 failed.

"Died of ammonia, poor fellow," said the renowned Mrs. Partington, on learning of a friend's death from pneumonia. I believe I should have died, too, if it had not been for Dr. Bull's Cough Syrup. It stirred up my cough and drove it away." Dr. Bull's Cough Syrup she means, of course.

Words From Bishop Taylor.

Bishop William Taylor, writes to *Christian Witness and Advocate* from Madeira which he passed on the 4th ult. He expected to spend a month in Liberia and join the [illegible] missionary party that left New York, at Cape Palmas, on the 22d inst. Dr. Summers and Mr. Eli Chatelain precede him at Loanda to prepare the way. The Bishop says: "We are traveling with a number of commercial men who have been living on the West Coast for forty to fifteen years. They are healthy-looking men, and say that with care they have but little to fear from the climate. We learn from some of them that St. Paul de Loanda is the healthiest place on the coast. The probability is that we shall settle most, if not all, of our coming forces within the first six hundred miles of our inland travel—not much more than half-way to the Tschilange, Basonge and Beneki nations; but, by re-enforcements to push our way across the continent."

The Mason & Hamlin Company, long the most famous manufacturers of reed [illegible] world, have commenced the manufacture of Upright Pianos, having effected an improvement which they regard as the most important introduced in many years. An ingenious arrangement fastens the strings directly to the iron plate of the instrument, giving greater clearness and purity of tone, with absence of all metallic [illegible]. At the same time it renders the instrument more durable, less liable to get out of order. The Mason & Hamlin Pianos are certainly exquisite instruments, and, coming from thoroughly well-known makers, may be depended upon to be all they represent them.—*Boston Journal.*

THE PILLOW-INHALER!

ALL-NIGHT INHALATION.



TRADE MARK.

[The above Picture shows a person using the Pillow-Inhaler.]

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: batters down the stronghold of Catarrh, Bronchitis, Asthma, and Consumption by a *continuous* application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation.* The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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☞ See our Agents throughout the South. oct9 1y

Symposium of the Weeklies.

Colored men have nothing to expect from the Democratic party, since they have contributed nothing to its triumph.—*New York Globe.*

These words appear among the dying utterances of the *Globe*; in the struggle with death, when its reasoning powers must necessarily have been enfeebled, it uttered what it may have thought a prophecy. We are thankful that in no instance can it be so. It is obvious that we expect no offices at the hands of the Democrats, since the adage "to the victors belong the spoils" with them means just what it says.—*Maryland Director.*

The opportunity again offers for the pseudo-friend of the colored man and the immigrant agents to reap another harvest by playing upon the fears and credulity of the colored people of the South.—*Africo American Presbyterian.*

The colored papers of the country are a unity that the election of Governor Cleveland will not injure the Negro. These views are plausible if he does not cater to the whims of his party. There is a chance for the Democrtic party to make good its professions, that it will do the fair thing by the colored people. And this it is bound to do to get any support from the balance of power in this country.—*Virginia Critic.*

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah L. Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kiesle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E CHURCH—On Varuet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. R. O. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7 p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Dunoan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a. m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation. Rev. R. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-sch ol, 1 p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F Hoyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. A. G. montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

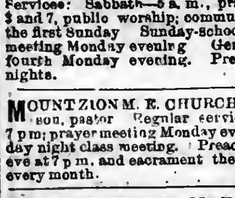
MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m. and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3.30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a, m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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SEEDS PLANTS

OUR ILLUSTRATED CATALOGUE FOR 1885, OF "EVERYTHING FOR THE GARDEN," full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (4 cents). To customers of last season sent free without application.

PETER HENDERSON & CO.,
35 & 37 CORTLANDT STREET, NEW YORK.

BELLS.



The following prices include the Mountings.

CHURCH BELLS.

Diameter.	Weight.	Bell & Mounting.	Price
26 inches	175 lbs.	325 lbs.	$45 00
28 "	225 lbs.	375 lbs.	55 00
32 "	350 lbs.	550 lbs.	80 00
36 "	550 lbs.	800 lbs.	120 00
40 "	750 lbs.	1050 lbs.	160 00
44 "	1000 lbs.	1350 lbs.	200 00
48 "	1300 lbs.	1800 lbs.	260 00
54 "	2100 lbs.	2900 lbs.	400 00

SCHOOL BELLS.

18 inches	100 lbs.	$12 00
20 inches	130 lbs.	18 00
24 inches	190 lbs.	26 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

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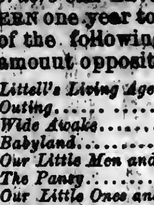
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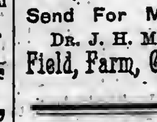
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Liver & Kidney Balm,

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LIVER AND KIDNEY CURE

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Will relieve and cure all diseases of the Liver, Kidneys and Urinary Organs, such as *Inflammation, Feverish Irritation of the Bladder, Weakness & Pains in the Back, Catarrh of the Bladder, Stone in the Bladder, Female Troubles, Bright's Disease, Melancholia, Impotency, Debility, Jaundice,* or any derangement of the

KIDNEYS, LIVER OR BLADDER.

THERE IS NO MISTAKE ABOUT IT!

Dr. J. H. M'Lean's HOMŒOPATHIC LIVER AND KIDNEY BALM will cure you.

We have thousands of certificates, but add only two:

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Homœopathic Liver and Kidney Pillets.

They are little white pillets, size of a pin head, but they perform wonders in cleansing the Bowels. When the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bacteria (Animalculæ), which if not destroyed, produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pillets will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by effectually removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, has cured thousands of cases of

Bright's Disease, Catarrh of the Bladder, Brick Dust Deposit, Irritation of the Bowels, Costiveness, Colic, Gravel, Renal Stones, Thick, Turbid, Frothy Urine, Pains in the Region of the Liver and Kidneys, Piles, also loss of nervous power. One of these little pillets taken, every night before going to bed will produce an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition.

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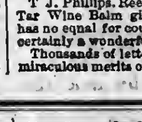
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TAR WINE BALM,

A sure cure for all

THROAT AND LUNG

DISEASES,

Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Pulmonary, and all such Throat Troubles yield instantly to its magical and soothing influence.

For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. M'Lean's TAR WINE BALM is the only remedy that will give sure relief. It has cured Lung Diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For singers and Speakers the TAR WINE BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure That Bad Cold! Stop That Cough!

Those whose Lungs and Throats are sore, hard and dry, will realize the soothing effect of a single dose of Dr. J. H. M'Lean's Tar Wine Balm, and to give a doubting skeptic a chance to be cured of its wonderful soothing and miraculous virtues, I have put up Trial Bottles, costing only 25 cents per bottle. Every dealer in the United States should have them; if they have not, please ask them to send for a dozen as a favor. Every one trying that 25-cent size will be convinced of the miraculous benefits they will receive from taking

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Cold in your Head, tickling in the nose, forehead and throat; you have Catarrh; get a box of Dr. J. H. M'Lean's Catarrh Snuff and use it once a day, besides taking Dr. J. H. M'Lean's Tar Wine Balm to heal your Throat and Lungs.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00 or that amount in postage-stamps, I will send you one dozen, freight paid.

Large Bottles, which contain six times as much as the 25-cent size Bottles - - - - - - $1 00
Or six Bottles for - - - - - - - - - 5 00

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WONDERFUL STRENGTHENING CORDIAL AND BLOOD PURIFIER, which has rescued thousands upon thousands from the grave, giving them nerve, vital life, strength and pure blood.

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Sixteen (16) Immense Exhibition Buildings;

One—the largest building ever erected, another—the largest Conservatory in the World.

90 Acres of Space Under Cover!

Low Transportation Rates from all Points.

Ample Accommodations at Reasonable Rates for all Visitors.

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American Breakfast Cereals.

Selected grain, all hulls, cockle, and impurities removed. CRUSHED, STEAM COOKED AND DESICCATED. *Patented.* Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, *being already thoroughly cooked and dried (desiccated.)*

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OF THE WORLD. "A Voice Crying in the Wilderness," by Frederic Gerhard. All thinking people want it. Everybody reads and quotes it. There has been nothing like it before in the history of book making. Authors, Teachers, Students, Business Men, Clergymen, Laymen, Atheists, and Agnostics acknowledge it the great literary work of the century. See press notices everywhere. Issued in one octavo volume of 526 pages, with portrait of the author. Price $2.00. Trade edition in paper at $1.25, helps to create demand for the handsome subscription edition. A copy post-paid, on receipt of price. Outfit for agents $1.00. Liberal terms. Circulars for stamp. Address W. H. THOMPSON, 404 Arch St., Phila., Pa.

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Vegetable Seeds,

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SEED DRILLS, GARDEN CULTIVATORS, &c.

Catalogue Mailed Free to all. Address

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"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

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Sunday-School and Children.

FIRST QUARTER. STUDIES IN ACTS, A. D. 60. LESSON XII. March 22. Paul vindicated; Acts xxvi, 19-32. Golden Text, Acts 26, 22.

HOME READINGS.

M—Paul vindicated; Acts 26, 10-32.
Tu—Repentance and works; Matt. 3, 1-12.
W—Prophecy explained, Luke 24, 27-44.
Th—The great Prophet promised; Deut. 18, 15-22.
F—Wisdom considered madness; John 10, 1-21.
Sat—The source of help; Psa. 46, 1-11.
Sun—The everlasting light; Isa. 60, 1-22.

QUESTIONS FOR HOME STUDY.

1. *Paul and his Work*, v. 19-23.
How did Paul treat the heavenly vision?
How did he obey it?
What were the consequences to him?
How was he able to remain steadfast?
What was the burden of Paul's preaching?
2. *Paul and Festus*, v. 21-26.
By whom was Paul ineterrupted?
What charge did Festus make?
What did he say had crazed the Apostle?
How did Paul reply?
What did he say to Agrippa?
3. *Paul and Agrippa*, v. 27, 32.
What question did he ask the king?
How did Agrippa reply?
What did the royal party then do?
What was the result of their consultation?

PRACTICAL TEACHINGS.

How does this lesson show—
1. The loyalty of Paul?
2. The wisdom of Paul?
3. Paul's advantages over his enemies?

Doctrinal Suggestions—The fulfillment of prophecy.

Marriages.

At the residence of Mrs. Annie Willoughby in Columbus, Miss., Feb. 14, 1885, Mr. S. E. Skipwith to Miss Bettie Morton, Rev. B. H. S. Ferguson officiating.

At the residence of Mr. C. H. Moore, in Forest, Miss., Feb. 26, 1885, Mr. Christil Illberger and Miss Amanda Champion.
J. L. GARRETT.

Thursday 26, 1885, Mr. Willis Green to Miss Jennie Goodby, in Marshall, Texas, Rev. A. H. Harbert officiating.

January 26, 1885, Mr. Lewis J. Lang and Miss Eliza Kendall, in Marshall, Texas, A. H. Harbert officiating.

Jan. 26, 1885, Mr. Wm. Jackson to Miss Mary Cumbery, Marshall, Texas, Rev. A. H. Harbert, officiating.

"Colds have dangerous ends," the inspired William doth declare. Have you a cold or cough, a hoarseness, or sore throat? Beware! Take Dr. Ball's Cough Syrup; don't delay, and all the cough and soreness will soon pass away. Get it at once! You may be worse another day.

Obituary.

Rev. John Seay, a veteran of the cross, the senior member of the Tennessee Conference of the Methodist Episcopal Church, quietly fell asleep in Jesus, on the morning of the 19th of February, 1885, in the ninety-first year of his age. By his own request he was buried in his own orchard, the spot having been selected by himself. Revs. James Pickett, Calvin Pickett, Benjamin Anderson and the writer, and a large number of friends were present. A more extended notice will be given hereafter.
J. BRADEN.
Nashville, Tenn.

Sister Josie Rollins died Nov. 9, 1884. She was an active member of the M. E. Church and leaves a husband, one child and many friends to mourn her loss.

Brother Stokes Venable, a member of the Valley M. E. Church, died Feb. [illegible].
B. B. MANSON, Pastor.

In New Orleans, La., Feb. 18, 1885, Mrs Minerva Dixon. Sister Dixon was a faithful member of Haven Chapel M. E. Church, and though early afflicted, for many years she was at her post whenever she could get out. She died in the full triumph of faith, and leaves a large family to mourn her loss. God help them to follow her footsteps.
M. C. B. MASON.

Sister Amanda Heard died Jan. 11, 1885. She was a member of the Methodist Episcopal Church for twenty years, and died in full triumph of faith. Her departing words to her children were, "meet me in heaven."
B. B. MANSON.

Bro. Perry Ramsey, a member of the Methodist Episcopal Church at Hattiesburg, Miss., died Feb. 28, 1885. He leaves a wife and two children.

Susie L. McCawd departed this life Feb. 26, 1885, at Pontotoc, Miss. She was the youngest daughter of Bro. Lewis McCawd.
B. FERGUSON.

Conference Notices.

Notice.

To the pastors, local preachers and exhorters of the Palestine District, about the presiding elder's home that was to be located in Tyler or Palestine:

Dear Brethren—Remember that the district conference will convene some time in August, and each one of us is expected to bring up what we promised. We know that we have the poorest district there is in the Texas Annual Conference, but let us show up something and then we will be seen. Now, I hope every brother will come up. I will mention the donations again; pastors, $5 each, local preachers $3 each, exhorters $2 each.
AARON TAYLOR, Sec'y.
Palestine, Texas, Feb. 19, 1885.

Columbus District—West Texas Conference.

Second Round.

LaGrange ct, by Henderson	Mar.	28-29
LaGrange	Apr.	4- 5
Columbus	"	11-12
Alleyton	"	18-19
Oakland	"	25-26
Wellersburg	May	2- 3
Flatonia	"	9-10
Waelder and Peach Creek	"	16-17
Luling	"	23-24
Lockhart	"	30-31
Weimar, by Cooper	June	6- 7
Ellenger and Industry	"	6- 7
Columbus circuit	"	13-14
Wharton and Caney	"	20-21

P. M. CARMICHAEL.

Marion District—Central Alabama Conference.

Second Round.

Choctaw	Mar.	7- 8
Mobile	"	14-15
Brewton	"	21 22
Newborno	"	28-29
Springfield	Apr.	4- 5
Clinton	"	8- 9
Gainesville	"	11-12
Tuscaloosa	"	15-16
Eutaw	"	18-19
Simpson	"	25-26
Selma	"	28-29
Marion	May	2- 3
Watshrall	"	9-10

The pastors will please give due and timely notice to their congregations from time to time so we will not be always filled up with excuses. We want every officer and all the committees to be more prompt, and be present with reports according to our Discipline.
E. B. McCAULEY.

Amount apportioned to each charge for 1885 for benevolent purposes:

Marion charge	$30 00
Eutaw charge	17 15
Gainesville	17 15
Tuscaloosa	14 00
Brewton	15 00
Mobile	12 00
Watshrall and Oak G	15 85
Clinton	10 00
Newborn	10 00
Choctaw	8 00
Simpson and Old Town	9 00
Springfield	10 00
Selma	2 00

The brethren will please see that each of the above charges raise the above amounts. We must push on our benevolences this year. I will set the time when you must take up your missionary money as follows:

Marion, for missions		$9 00
Eutaw,	"	7 00
Gainsville,	"	7 00
Tuscaloosa,	"	5 00
Brewton,	"	5 50
Mobile,	"	4 00
Watshrall,	"	5 00
Clinton,	"	2 50
Newborn,	"	2 50
Choctaw,	"	2 10
Simpson,	"	2 00
Springfield,	"	2 10
Selma,	"	2 00

Dear brethren, you must rally up to these figures. I will appoint the time when this collection must be taken up say on the 12th day of July. The town charges can take any night in the week as may suit the pastors best, just so the collection is raised any time up to the 12th. Let us have a grand missionary collection on that day from one end of the district to the other.
E. B. McCAULEY.

Marshall District—Texas Conf.

Second Round.

Queen City	Apr.	4- 5
Kildare	"	11-12
Jefferson	"	18-19
Hughs Springs	"	25-26
Cypress	May	2- 3
Paris	"	9 10
Paris circuit	"	16-17
Brenham	"	23-24
Blossom Prairie	"	30-31
Clarksville	June	6- 7
Marshall circuit	"	13-14
Marshall, Ebenezer	"	20 21
Red Oak and Zion	"	27 28

H. WEBB, P. E.

Pine Bluff District—Little Rock Conference.

First Round.

Locksburg	Mar.	21-22
Washington	"	28-29
Centre Point	Apr.	4- 5
Fulton	"	11-12
Texarkana, First Church	"	18-19
Texarkana, Second Church	"	25 26
Lewisville	May	2- 3
Red Fork	"	9-10
Pine Bluff circuit	"	16-17
Pine Bluff station	"	23-24
New Edinburgh	"	30-31
Monticello	June	6- 7

G. B. DONNELLY, P. E.
Little Rock, Feb. 26, 1885.

Van Buren District.

First Round.

Fayetteville	Mar.	21-22
Fayette circuit	"	28-29
Russellville	Apr.	4- 5
Morrilton	"	11-12
Conway	"	18-19
Batesville	"	25-26
Jacksonport	May	2- 3
Beebe	"	9-10
Little Rock circuit	"	16-17
Argenta circuit	"	23-24
Sweet Home	"	30 31
Alma	June	6- 7
Van Buren	"	13-14
Fort Smith	"	20-21

W. R. E. DUNCAN, P. E.
Little Rock, Feb. 24, 1885.

Huntsville District—Texas Conf.

First Quarter.

Montgomery	Mar.	21-22
Willis ct	"	28-29
Danville ct	"	28 29
Huntsville station	Apr.	4- 5
Huntsville ct	"	4- 5
Walker ct	"	11-12
Livingston ct	"	18-19
Swarton ct	"	21-22
Cold Springs ct	"	25-26
Lovelady ct	May	2- 3
Groveton ct	"	4- 5
Liberty ct	"	9-10
Wallisville ct	"	13-14
Orange	"	16-17
Harden ct	"	19-20
Town Bluff	"	21
Bevelport	"	22
Beaumont	"	23-24

E. LEE, P. E.

Jackson District—Mississippi Conference.

First Round.

Jackson	Mar.	7- 8
Jackson circuit	"	10
Clinton	"	12
Bolton	"	14-15
Edwards	"	14-15
Vicksburg circuit	"	17
Rolling Fork	"	18
Mayersville	"	20
Vicksburg station	"	21-23
Steens Creek	"	24
Madison	"	26
Canton circuit	"	27
Canton	"	28-29
Brandon	Apr.	4- 5
Brandon circuit	"	4- 5
Pelahatchie	"	7
Treaton	"	9
Forest	"	11-12
Lake	"	14
Hickory	"	18-19
Chunkey	"	18-19

J. M. SHUMPERT, P. E.

Navasota District Conference.

All members coming will be met at Brenham on Wednesday, March 11th, at 12:30 to 2:05 p. m. All failing to arrive this day will have to walk five Germao miles. Per order presiding elder.
WILLIE H. JACKSON, P. C.
Brenham Circuit.

Notice.

The Ladies Union Association of Wesley Chapel will give a grand concert on March 18 and 19, 1885, at Wesley Chapel M. E. Church, for the purpose of finishing the parsonage. The singers for the occasion will be Miss Emma Fisher, Mrs. Abbe Lyons, Mr. J. Dupuy, and others. Admission, 25 cents.
MRS. REV. M. S. DALE, Pres.
MISS I. DALE, Secretary.
Wesley Chapel M. E. Church, 132 South Liberty street, near Perdido.

West Tennessee District—Tenn. Conf.

The following amounts are estimated to be raised for the benevolent causes by each circuit and charge for the year 1885:

	Mission	Fd Aid	Ch. Ex	Episo
Brownsville	$17 65	$8 80	$4 10	$2 30
Bells circuit	20 00	8 80	4 10	2 30
Clifton	17 65	8 80	4 10	2 80
Clarksburg	12 50	8 80	4 10	2 30
Dyer circuit	17 65	8 80	4 10	2 30
Friendship	17 80	8 80	4 10	2 80
Henderson	18 00	8 80	4 10	2 80
Linden	17 65	8 80	4 10	2 30
Lawrenceburg	17 65	8 80	4 10	2 80
Mansfield	17 65	8 80	4 10	2 80
Mason	20 00	8 80	4 10	2 80
Martin	17 65	8 80	4 10	2 80
Memphis	21 00	8 80	4 10	2 80
Memphis circuit	20 00	8 80	4 10	2 30
Purdy circuit	12 50	8 80	4 10	2 30
Paris	19 45	8 80	4 10	2 80
Pleasant Grove	20 00	8 80	4 10	2 80
Waynesboro	20 00	8 80	4 10	2 80

JESSE PRICE, P. E.

Nashville District—Tennessee Conference.

Benevolent Assessments.

	Mis	Ch Ex.	Fd Aid	Bish.	Edmon	Epis.	Tract	Conf.
Brentwood	$10 00	$5 00	$10 00	$5 00	$10 00	$2 30	$2 50	$10 00
Cumberland	10 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Dixon	7 00	3 00	7 00	3 00	7 00	2 30	2 50	7 00
Dover	10 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Franklin	35 00	10 00	20 00	10 00	20 00	2 30	2 50	20 00
Gallatin	25 00	10 00	15 00	5 00	15 00	2 30	2 50	15 00
Gallatin circuit	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
Hartsville	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Lebanon	35 00	10 00	20 00	10 00	20 00	2 30	2 50	20 00
Lebanon circuit	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
Mitchellville	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville	100 00	25 00	50 00	25 00	50 00	2 30	2 50	50 00
Nashville, Broadway	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville, Capitol Hill	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville, Clark Chapel	100 00	25 00	50 00	25 00	50 00	2 30	2 50	50 00
Nashville, Edgefield	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville, Edgefield circuit	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
Nashville, Edgefield station	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville, Mission	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
Nashville, Wesley Chapel	100 00	25 00	50 00	25 00	50 00	2 30	2 50	50 00
Nashville, West End	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nashville, Woodland	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Nolensville	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
Springfield	15 00	5 00	10 00	5 00	10 00	2 30	2 50	10 00
Springhill	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00
White Bluff	10 00	5 00	10 00	3 00	10 00	2 30	2 50	10 00

SAMES PICKETT, P. E.

Gulf District—Mississippi Conf.

First Round.

New Hope	Mar.	7- 8
Union Church	"	10-11
Fayette circuit	"	12
Fayette	"	14 15
Hamburg and Meadville	"	16
Liberty	"	17 18
Purvis	"	20
Hattiesburg and Vernal	"	21-23
Spring Chapel	"	23-24
Bay St. Louis and Pearlington	"	24-27
Pass Christian	"	28 29
Handsboro and Ocean Springs	"	30-31
Pascagoula	Apr.	1- 3
Brookhaven and Hazlehurst	"	4- 5
Columbia	"	9-10
China Grove	"	11-12
Summit and Magnolia	"	18-19
Georgetown	"	25 26

W. McDONALD, P. E.

San Antonio District—West Texas Conference.

Second Round.

Fredericksburg	Mar.	21-22
Pleasanton	"	28-29
San Antonio	Apr.	4- 5
Lavernia	"	11-12
Pegram	"	11-12
Riddleville	"	18-19
Goliad and Centerville	"	25 26
Quero and Mission Valley	May	2- 3
Victoria	"	9-10
Monroes and Edna	"	16 17
Hallettsville	"	23-24
Gonzales	"	30-31
Mr. Vernon	"	30-31
Belmont	June	6- 7
San Marcos	"	13-14

G. W. RICHARDSON, P. E.

Palestine District.

Second Round.

Palestine	Mar.	21-22
Rocky Mound	"	28-29
Butler circuit	Apr.	4- 5
Fairfield	"	11 12
Cotton Gin	"	18 19
Shiloh and Hopewell	"	25-26
Leona	May	2- 3
Madison	"	9-10
Crockett and Aimwell	"	16-17
Jacksonville	"	23-24
Hawkins and Center	"	30-31
Mineola and Quitman	June	6- 7
Sabine and Shelby	"	13 14
San Augustine	"	16-17

G. W. SMITH, P. E.

To Members of the Central Alabama Conference.

Dear Brethren—I can not send your minutes by express. Please send 20 cents in stamps and I will send them through the mail.
A. W. McKINNEY.
Huntsville, Ala., Mar. 2, 1885.

Notice.

The Central Alabama Conference Board of Church Extension will meet at Birmingham on the 3rd of April. In order to receive attention all applications for aid should be previously sent to the Secretary, Rev. I. Townsend. The Board will meet at 10 a. m., in the Methodist Episcopal Church.
O. NELSON, Pres.

Lexington Conference.

The sixteenth session will be held in Wiley Chapel M. E. Church, Springfield, Ohio, April 2, 1885

Wednesday night—Conference sermon, by Rev. A. Booker.

Thursday night—Sunday school Union Anniversary address, by Rev. J. H. Vincent, D. D., "The Story of our Minister."

Friday night—Missionary and Freedmen's Aid Anniversary; missionary sermon by Rev. W. C. Echols; Freedmen's Aid addresses, by Rev. A. Posey and G. W. Zeigler.

Saturday night—Church Extension anniversary, addresses by Revs. G. W. Thomas and M. S. Johnson.

Monday night—The Ministerial Relief Association will hold its annual meeting.

The preachers on the Ohio District will meet in the above named church Wednesday morning, April 1st, to perfect their statistical reports.

JOSEPH COURTNEY, P. E.
HENRY W. TATE, Pastor.

Temperance Campaign in New Orleans.

A series of Temperance meetings will be held under the auspices of the National Temperance Society, 58 Reade street, New York, at the following churches—

Wednesday, March 11, 7 p m—Sixth Street M. E. Church, Rev. E. Lyon, pastor. Clinton Street M. E. Church, Carrollton, Rev. A. J. Ford, pastor.

Thursday, March 12, 7 p m—Wesley Chapel M. E. Church, Rev. M. Dale, pastor. Lusharpe Street M. E. Church, Rev. E. Clark, pastor. First Street M. E. Church, Rev. J. Qualls, pastor.

Friday, March 13, 7 p m—Amo Zion, near Barracks, Rev. Chas Williams, pastor. Simpson Chapel M. E. Church, Valence street, Rev. T. Jackson, pastor.

Sunday, March 15, 7 p m—Union Chapel M. E. Church, Bienville street, Rev. S. Duncan, pastor. Thomason Chapel M. E. Church, Poet street, Rev. Z. T. Gayden, pastor. Camp Parapet M. E. Church, Rev. T. J. Johnson, pastor. St. Matthew M. E. Church, Algiers, Rev. R. C. Barrow, pastor. Amer. M. E. Church, St. Charles street, Rev. Thomas Stalker, pastor. Haven Chapel M. E. Church, Carrollton, Rev. M. C. B. Mason, pastor.

Monday, March 16, 7 p m—Pleasant Plain M. E. Church, Perdido street, Rev. W. P. Forest, pastor.

Wednesday, March 18, 7 p m—Mt. Zion M. E. Church, Rev. J. W. Hudson, pastor.

Navasota District—Texas Conference.

Second Round.

San Felipe	Mar.	21-22
Patterson	"	28-29
Hempstead	Apr.	4- 5
Courtney	"	8- 9
Plantersville	"	11-12
Franklin	"	18-19
Bryan	"	15-16
Hearn	"	25-26
Bryan circuit	"	18-19
Caldwell and Burleson	"	21-22
Millheon	"	25-26
Anderson	May	2- 3
Prairie Plain	"	9 10
Navasota	"	16-17
Brenham circuit	"	20-21
Brenham station	"	23 24
Belleville	"	30-31

W. B. PULLAM, P. E.

New Light on Rheumatism.

"I had been completely disabled from rheumatism. I used Parker's Tonic for kidney disease, when to my astonishment the rheumatism completely disappeared." So writes Mrs Henry Bogert, of No. 454 Atlantic Ave., Brooklyn, N. Y. Rheumatism arises from the failure of the kidneys to seperate the uric acid from the blood.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

WANTED Christian men and women to sell our "Child's Bible," with an introduction by Rev. J. H. Vincent, D. D. One woman sold 51 in two weeks, one 90 in two small towns, one man 40 the first four days among strangers, one 65 in a town of 674 people, one 73 in a village of 794. Give previous business experience. CASSELL & CO., Limited.
mar19-2t 822 Broadway, N. Y.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
Mar. 14, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9@—; Middling 10¼@—; Good Middling, 10¾@—; Middling fair, 11 1-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5¼@5¾; Common 4¼@4¾c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 26@33; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@22.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10¼.

CHEESE, ℔ lb—Western factory 4½@9.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 4.65; Choice, 4.52; Family, 3.75.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, $1; Fine, $1 02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.65@1.80; sweet potatoes, $2.50 ℔ bbl. onions, ℔ bbl. —@$4.25; apples, ℔ bbl. $3.50@$5.50; cabbages, $3.00@$3 25 per crate; sour kront, $4.00@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.37.

BACON, ℔ lb—Breakfast, 10; shoulders, 6; sides, short rib, 7½; sides, long clear, 7½; hams, sugar-cured, 10@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6¾; clear sides, 6¾; shoulders, 4.7@4 8.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3.00@$3 50; ducks, $2.00@2.50; geese $4.@$5; turkeys $9.00@12.00.

Western Eggs —@15c per dozen

Louisiana Eggs 13@14c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@$5.00 ℔ dozen; young do. $3.00@3.50; ducks $3.50@4.00—; geese $4 00@—— turkeys $15.00@17.00.

These desiring new music books for their Sunday-schools should not fail to notice the advertisements of "Heavenly Voices" and "Sabbath Bells." "Heavenly Voices" is a new book just ready. "Sabbath Bells" has been before the public one season, and thousands of them have been sold. See advertisement in this issue.



Constant consumers of RIDGE'S FOOD will find the $1.75 the most economical size to buy. Druggists should keep it, but if you cannot procure this size of your Druggist send the amount with full address to Woolrich & Co., Palmer, Mass., and they will forward a can, express paid.

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mar20-52t

SOUTHWESTERN Christian Advocate

VOL. 20—NO 13. NEW ORLEANS, LOUISIANA, MARCH 26, 1885 WHOLE NUMBER 802.

THE SOUTHWESTERN

THE METHODIST BOOK CONCERN,
28 Ratchez Street, New Orleans, Louisiana

PHILLIPS & HUNT, Agents.

MARSHALL W. TAYLOR, D.D., Editor

ADVERTISING RATES.

Editorial Notes.

The membership are mainly—yet are one;
One body
To every
Quickening
the whole.
What member owns no more its sweet control
Is dead—insensible to joy or smart;
Nor feels the permeating current roll
Which gave it union with the head and heart,
Nor can in life's great task perform its
filling part.

The *North American Review* for March is on hand, solid and sensible as usual.

The [illegible] advise anybody. North or South, who is alarmed about social equality to hang their equality higher up, and then to push on with the work of uplifting human[ity] by every means within the limits of their possibility.

Now we begin to see indications [illegible] fair dealing for which [illegible] are proverbial when they get down to heartfelt ex[illegible]. The Nashville, and [illegible] *Advocates*, and St Louis [illegible] *Democrat* have pronounced some sober and well becoming speeches on the war being now waged upon the Soudanese.

The so called Christain nations [illegible] tracking their path through heathen and Mohammedan lands in blood. These bloody foot prints do not lead in the direction of the [illegible] of the world. *Christian*

[illegible] and nobly said, and it [illegible] our view of the case to the very last analysis.

We feel more like planting the old [illegible] Methodist Episcopal Church [illegible] ever before; it is because we have a colored Editor. But this has been said too often with [illegible] stating the cause. He can [illegible] not as a philanthropist but as a sufferer with us. We [illegible] it as an act of fraternity for which we must be thankful. We wish him success."—R. K. Whitney, Cotton Gin, Tex.

The *Pittsburgh Ch. Advocate*, has discovered and feels happy because it has found out some Philadelphia girls who propose to establish a gymnasium and skating rink especially for ladies. Well we see nothing wrong in it ourself, and we are decidedly in favor of plenty of good exercise for girls. But some how we had the old fogie notion that in every well regulated home there would be a kitchen, dining-room, laundry, and perhaps a little garden for flowers, or vegetables or both, and that therein the girls could have all needed exercise.

For the SOUTHWESTERN

Sermon by Bishop Walden in Ames Church, New Orleans.

REPORTED BY REV. W. GEORGE.

Ames Church was honored on Sunday morning by the presence and services of Bishop Walden, assisted by Dr. Rust, of the Freedman's Aid Society. The attendance, owing to the wet weather, was very small, but the Bishop preached an excellent and profitable ser non from Phil. 3, 10 11

Said the Bishop: The Apostle Paul was here stating what, having prized and prided himself on as a Jew he had given up in exchange for his faith and hope in Jesus Christ, for the excellency of the knowledge of Christ and righteousness by faith in him. Everything we receive in this life we get by a process of barter and exchange, and in order to obtain the above priceless blessings the Apostle Paul gave up all that many hold dear. It was not a mere historic knowledge of Christ that he thus so ardently desired. He had this, of course, for he had listened to Stephen's dying sermon, and had had a higher revelation directly from the Savior himself both at the time of his conversion and afterwards, but it was a fuller knowledge. There were two leading elements which seem to enter [illegible] the conception of the Apostle. [illegible] resurrection, of his being alive after death, and having lead captivity captive. Paul desired to know him as a living man. He knew we are reconciled by his death, but we are saved by his continued life, and this knowledge of Christ as a living Savior constantly watching over and waiting to reward him was a fact in which Paul constantly rejoiced. Though eighteen centuries have passed we, too, like the Apostle, can rejoice and trust in the same living Redeemer. Another element was that Jesus Christ was to the Apostle God manifest in the flesh. He did not trust in any human Savior. He knew that Christ was a great teacher, and his epistles were largely devoted to elaborating the seed-thoughts Jesus had left behind him, but as being divine and human, as being the embodiment of all former wisdom and love, "God manifest in the flesh," he glorified and trusted him. We have the same thought for our comfort and rejoicing to-day. Our Christ is a living Savior sitting at the right hand of God, but there as our friend and elder brother, and when our hearts yearn for a comforting presence in the work, toils, trials and triumphs of life, there walking alongside of us is the living Christ, the mighty God, and yet our tender, loving, ever present brother. Then Paul goes further; he desires "to know the power of his resurrection." Not the fact of the resurrection itself; of that he was perfectly satisfied, and gives us the proofs in his first letter to the Corinthians; but Paul wanted to know the power by which Christ achieved that victory over the grave. He was conscious of the close relation between the kingdom of life and the kingdom of death. We are always walking through the valley of the shadow of death. That expression does not mean Jordan. We are in the shadow of death now. There is scarcely a thing upon our tables which is gratifying to our taste but has come to us through death. The flowers do not begin to shed their perfume in [illegible] sweetness till they are fully unfolded and about to die. The fruit is not ripe and luscious till its growth has ceased. The Apostle recognized the universal shadow, and rejoices in the application of Christ's resurrection power not only to animate nature but to his own soul which had hitherto been dead in trespasses and sins. He had felt the thrill of new life, and that experience is not confined to apostolic days. We pass through the same valley of the shadow, and when we take hold of Christ by living faith we find that the power which broke the seals and rolled the stone away and led captivity captive, touches our hearts and they leap into new life. What a wonderful community of spiritual experience is ours! The same power that thrills through the heart of the humble penitent to-day is that power which can cause the scales to fall from the eyes of the Apostle and enabled him to go forth from that time, "the love of Christ constraining him;" to do battle for the Lord. Then the fellowship of Christ's sufferings. To enable him to be our Savior and friend, he must needs lay his glory by and while tabernacle in human flesh, and stand alongside of us as our brother and helper, so that there may be fellowship between us and him. This fellowship therefore begins in suffering, and so continues. The Apostle rejoices [illegible] knowledge [illegible] of it, only suffering can properly develop Christian character. Then Paul entered into the meaning of the Savior's sufferings. The object of his humiliation, of his life and death was the salvation of men, and every time Paul preached the Gospel, every time he endured privation or trial in the prosecution of his life-work, he entered into the fellowship with Christ in suffering. Those who in war time stay at home and watch and pray and labor quickly for the success of their country's arms, enter into fellowship with the soldier on the battle-field, for the cause each has at heart is the same. Paul's sympathy and labors went beyond himself to bless and benefit the world, and there he came into sympathy and fellowship with Christ in his work for men. He rejoiced not for his own experience alone, but in the salvation of others, and it is that same joy which is felt in heaven over the sinner that repenteth, and that same theme which furnishes the substance of the everlasting joy of redemption, not personal redemption alone, but the redemption of the world. The special end of this experience and desire is "If by any means I may attain unto the resurrection from the dead." Paul knew of the valley of the shadow; he had, by Christ's spirit, been quickened into newness of life, but he looked for another resurrection. The general resurrection of the just and unjust at the last day is fixed in the order of God's providence and comes about in accordance with his own promise from the beginning, but Jesus undertook to save men fully, and when our faith takes hold of him and we feel the quickening power of his life, it is to us a pledge that this resurrection power shall touch and change the body. That is the first resurrection. Take Paul's own words in proof of this. "And if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness," and if our faith has touched the Spirit of Christ "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

That he might attain to this permanent resurrection, which is the result of the resurrection before mentioned, viz: that one from trespasses and sins to newness of life that Christ's Spirit might touch, change and transform his present mortal body into the likeness of Christ's glorious body, is the hope and intense desire of the Apostle. Glory be to God for the experience we too can carry into our own lives, and which is the pledge and highest hope of becoming ultimately and eternally like him. If we have experienced the first resurrection from sin we shall also experience the second resurrection into endless bliss, where we shall see the Savior as he is and know him even as also we are known.

For the SOUTHWESTERN.

Easter.

W. E. HARRIS.

During the period of even the briefest lives, many events are to be celebrated and many characters to be revered. The 15th day of April was that employed by the Jews on which to celebrate this glorious triumph, and we having employed a day so near it, are called Judaizing Christians. However, no difference what specific day is preferable, our obligations [illegible] sincere and divine [illegible] as prominently manifest. The burning sun has oft before lighted the dawn of the great historic days, but as the same sun fell beneath the western horizon many from a lack of interest held the commemoration of the occasion only in forgetfulness. But so mutual were the benefits of the sacrifice by the humble servant Christ that none can forget, nor few fail to do reverence. There once lived a great Cæsar, well introduced to the minds of a whole world, who wielded the arbitrary sceptre to the good will of himself, and to the sad grief and displeasure of a nation, yet he was honored, he lived, he died, was buried, and was never, never known to return. There lived in another time Martin Luther, an early sainted advocate of orthodox Christianity; he commanded the reverence of multitudes, was a formidable power in his advocacy, but eventually he became a slave to the infirmity of declining day, breathed his last and was likewise placed in the bosom of the earth; he has never been known to return. And in still more recent time, an honest, an able warm-hearted man, was chosen to the chief executive authority of our nation; as he was about to reach the goal of life, an ignominious, pernicious character cut down the source of his existence. A host of friends mourned, a nation grieved. He was torn from the bosom of us all; he was buried in the persistent prevalence of grief, and he has been never known to return. Say you that there was one who arose, who did return. He lived not in the favorable lordly surroundings that Cæsar, having a concourse of subjects to drive hither and thither at his will, with hordes of filthy lucre intended to be stored up for his domestic comfort. He was not generally received even among his *own*, like that of Luther. He knew not the hearty reception of universal reverence and sycophantical bestowals as the beloved Garfield, but in my estimation he was greater than them all. Such a one was a given Savior. Say what you will of him, he was but the Son of God, in earth's disguise. He was a man of men; he turned the grief and privation of many a desolate family into comfort and prosperity. He turned countless stains of guilt and honor in many a heart to cleanliness and purity, and placed in the hand of every one that would receive, without compensation, a gift that could neither be seen nor taken away; was it not reasonable that his Apostles, his Disciples should love him? Yes they *loved* him, they worshipped him, yet in defiance of all that love he suffered the subterfuge and insolence of the ungrateful Jews, was crucified, dead and buried, and placed in that voiceless solitude of final repose. Now the Apostles, those Disciples, those lovers are left alone, their leader having been maliciously stricken down. They can but lament, saying, life is dark and cold without Thee, sleep Thee there alone. But was that he who returned? Who arose? On the third day, the stone was rolled away. His anxious followers are once more revived, the whole world is left in profound astonishment, and even the very Jews who blasphemed, who consented to his death are compelled to cry out, "Who have I on earth beside Thee? Who in Heaven but Thee?" The last redeeming feature, he ascended into that region where they know not the sorrow of time, and even so intercedes, that the satanic dungeons of sin and degenerate proneness can be now lightness and purified by the sunlight of salvation; that the soul born in original depravity can now hold claim to the new birth of righteousness; that an entire unfortunate nation can now take refuge from the condition of eternal misery and praise a merciful God, the bountiful giver of all, for such an incalculable gift, that renders us in the preparedness to behold. The darkness all hath passed away; the morning just began.

Baltimore, Md.

Methodist Episcopal Churches And Pastors In New Orleans, La.

Ames Chappel, St Charles Street, Thos Stalker; pastor; Camp Parapet, Hollen street, T. J. Johnson, pastor; Clinton Street, Clinton street, A. J. Ford, pastor; First Street Church, First street, J. Qualls, pastor; Gretna, M. T. Failfax, pastor; Haven Chapel, Jefferson street, M, C. B. Mason, pastor; La Harpe Church, La Harpe street, E. Clark, pastor; Mount Zion, Jackson street, J. W Hudson, pastor; Pleasant Plains, Perdido street, W. P. Forest; pastor; Simpson Chapel, Valence street, T. P. Jackson, pastor; Sixth street Church, Sixth street, E. Lyon, pastor; St Matthews, Algiers, R. C. Barrow, pastor; Thomsou Chapel, Poet street, Z. T. Gayden, pastor; The Barracks J. Benn, pastor; Union Chapel Bienville street, S. Duncan, pastor; Wesley Chapel, Liberty street, M. Dale, pastor; First German, Franklin street, J. J. Kienle, pastor; Second German Eighth street, C. Schuler, pastor; Third German, N. Rampart street, H. Hofman, pastor.

L. P. CUSHMAN, P. E.,
W. F. MALLALIEU, Resident Bish.

Sunday-school week of the Methodist Episcopal Churches of New Orleans:

Sunday, March 22.—First German, 10:30 a. m.; Third German 3:30 p. m.; Second German, 7:30 p. m.

Monday, March 23.—Sixth Street 7:30 p. m.

Tuesday, March 24.—Clinton Street, 4:00 p. m.; Mount Zion, 7:30 p. m.

Wednesday, March 25.—Union Chapel Children's Service, 4 p. m.: Wesley Chapel, sermon by T. Stalker, 7:30 p. m.

Tuesday, March 26.—Pleasant Plains, 4 p. m.; Ames Chapel, 7:30 p. m.

Friday, March 27.—Haven Chapel, 4 p. m.; Simpson Chapel, 7:30 p. m.

Saturday, March 28.—First Street Children's Service, 4 p. m.

Sunday, March 29.—Each pastor is requested to preach on some topic connected with Sunday school Work.

Rev. A. H. Gillett, and L. P. Cushman, M. W. Taylor, D. D., Bishop Mallalieu, and the pastors are expected to be present at these meetings.

Various matters of great practical importance will be discussed.

African Methodism in New Orleans.

There are five African Methodist Episcopal congregations in this city, viz.:

St. James, the oldest and largest, existed before the war, Rev. R. F. Hurly is pastor. It reports 275 members and is situated on Roman street between Custombouse and Bienville.

St. Peters, Rev. Franklin James, pastor, on Ballard street, has 85 members.

St. Johns', Algiers, J. F. Cox, pastor, 119 members.

Union Bethel, J. D. Haynes, pastor, corner Thalia and Liberty streets, 217 members.

Morris Brown No. 2, S. Parker, pastor, 95 members, between Bagatelle and Union, on Goodchilden streets. All are wooden structures except the first. The Rev. Johnson Reed is presiding elder and resides 227 Royal street. The total membership 791, churches 5.

Latest Books from Our Book Concern.

A Railroad Waif.—By Mrs. C. B. Sargent, author of "Glimpse of the Celestial Country," "The Mother and her Children," etc. Cincinnati: Cranston & Stowe; New York: Phillips & Hunt. Publishers price, 75 cents.

Here is something both attractive in mechanical style, useful in matter, and exceedingly pleasing in manner. It contains 191 pages, 24 chapters, is a handsome 16mo. volume, bound in cloth, and gold, plain type, and well calculated to be introduced and used instructively in every home. It illustrates the result of neglected childhood, and cannot fail to be useful to both parents and children. We can certainly commend it to all farmers keeping servants, especially in the [illegible]nth. The ideal Negro in this book is a rather docile sort of harmless creature, but it is nevertheless quite true to the character of the best class of Maryland, Virginia and Delaware Negroes who were house servants on farms owned by Christian people. Indeed, from this class sprung most of the older class of Negroes in useful prominence to-day. It is a first-rate book for Sunday school teachers to read, and it does not fail to point out the lack of interest with which many professing Christians view the outcasts around, and excuse themselves from the duty such instances involve. There is a seemingly incidental but really intended thrust at communism, and upon the whole a first-class story with a good moral for every class of readers.

Letters from the Pastors.

Rev. G. R. Smith, pastor, Alleyton, Texas, writes: "Young ladies and gentlemen, make few promises. Always speak the truth. Keep good company or none. Never speak evil of any one. Live up to your engagements. Be just before you are generous. Never play at any game of chance. Drink no kind of intoxicating liquors. Good character is above all things. Keep your own secrets, if you have any. Never borrow if you can help it. Never marry until you are able to support a wife Keep yourself innocent if you wish to be happy. When you speak to a person look them in the face. Make no haste to be rich, if you would be happy. Ever live within your income. Save when you are young to spend when you are old. Avoid temptation, through fear you may not stand it. Never run in debt unless you can see a way to get out. Small and steady gains give competency, with a tranquil mind. Good company and good conversation are the sinews of virtue. If necessary to refuse an invitation from any one, do so politely and respectfully. Your character can not be essentially injured, except by your own conduct. If any speak evil of you let your life be so that no one will believe them."

Rev. T. G. Montgomery, of Shreveport, La., writes: "I arrived at my appointment on the 15th. It was very cold and everything was covered with snow. On Sunday I met the Sunday-school and found fifteen scholars, and I had quite a nice time with them. I preached at 11 o'clock, Sunday, my text was: "I have come to send fire on earth." I preached again a night. Our collection was small, being but $6.34; but our people are poor, and the congregation is small. The people are very kind and good hearted here, and on the whole, I spent quite an enjoyable day."

Rev. George W. Norris, pastor, Queen City, Texas, writes: "I arrived at this place December 5th, found about 20 members. The weather was quite cold and we had a good deal of rain, so the people did not turn out so well. This little town is located in Cass county, Southeastern, Texas. It has a population of about 400 people. There has been a fair degree of business here, principally saw milling, but whiskey and ignorance neutralize the good effects of these business chances to a large measure. I have another appointment on the circuit, about 17 miles from here, at which there are about 17 members and a good Sunday-school. Our presiding elder, Rev. H. Webb, is leading his preachers and people on to righteousness more abundantly. He is sympathetic and kind and seems to be trying to do all the good he can. I think, when a preacher has a hard field and works hard, his elder ought to sympathize with him, and that is what our elder does. I said to one of my members the other Sunday that we had a colored editor for the SOUTHWESTERN and some of the Baptist people at once subscribed, so you see the world moves. This is an age of liberty, and progress and you can not keep it back."

Rev. Aaron Taylor, Palestine, writes: "I came here on the 5th of December and have had quite a pleasant time for everybody was looking for me and I was not a stranger to them. They had $21 ready collected to move my family, and on the 13th of December we were together in Palestine "praising God from whom all blessings flow." Since that time they have given me a suit of clothes from Wanamaker & Brown, Philadelphia, they said they wanted me to look like a preacher when I got up before them. Although times are very hard, still this is what has been done for me since I arrived here, besides my salary, which has averaged $25 per month, although we have but fifty-five full members. They also had a festival on the 13-14 of this month, which was raised $30.50 for the benefit of the Church. We are expecting to prepare the St Paul Church, of Palestine for the next conference, though we have a hard year for it we are yet determined to try, and if we get ready I hope the brethren will not fail to let us have it for the conference has never been held in this district, and the people of Palestine say they want it. We have on hand for missions $5. We expect our Centennial Jubilee the third Sunday in May, and are looking for a grand time. The work is moving along grandly, both spiritually and temporally. Sinners are being converted and all things are well. Pray for us, that the word of God may have free course."

Rev. J. H. Hargrave, of Mt. Pleasant, Ohio, writes: "Dear brother, I thought you would like to hear from your old field of labor. So I send you the following: I have finished my second year, where you sent me to build a church, and have built a nice little chapel, and payed $450 on it, and I still owe $275.00. We have held our fourth quarterly meeting and are closing up our year's work in peace. There has been a vast increase at Marlu's Ferry, and all of your friends are living yet, and they often speak of you and wish to see you. My family are still at Oberlin, and my daughter is still attending school. I send you six subscribers, besides myself; and will send many more as soon as they see your paper."

Rev. A. Alexander, of Anderson circuit, writes: I "arrived at my Post December 1st, 1884. I found both the people and the church in a very bad condition, owing to the failure of the crops in this section. It has caused our Church to run in debt to the amount of $158 85. I found the church closed, and the weather has been so bad I have not seen all my people. I held my first quarterly conference the 14th of February. The presiding elder, preached, his text being "No discharge in this war." The weather being bad we only had 12 to administer the Lord's supper to. We have 20 charges in Navasota district, and according to the report of the annual conference, each pastor received $150 00 last year. The trouble here is, one preacher works hard to build up the Church, another comes and takes his place, who will sit down and do nothing and let the Church run in debt for some one else to pay."

Rev. M. Dale, pastor of Wesley Chapel, Methodist Episcopal Church, writes: "We had a splendid time at our Lord's supper last Sunday night. We administered the sacrament to 252; three of whom were converts. All were made to feel happy, and I was glad to see the spirit of God take such good effect in the Church. The Lord was with us all day, and I was glad to see the Spirit so truly manifested."

Rev. R. R. Whitney, pastor at Cotton Gin, Texas writes: "On my arrival here I found a wide awake set of members, who seem to be willing to take hold of most any thing that comes to hand, and yet there are some who have been to the grunter's school, who will do all in their power to accomplish much by grunting. We are here and here to "cry mightily for the Master." This is a beautiful country. This circuit lies East of the city of Mexia, about two miles on a direct line to Fairfield, beautifully situated with lively creeks and branches, what a good place for a camping? My first quarterly conference was conduoted by Elder P. G. Brown, who is to be a presiding elder, I trust before long. Elder Brown preached us a sermon which made everybody listed with profound attention. Thirty participated in taking the Lord's supper."

Rev. A. N. Jackson, pastor at Gadsden, Ala., writes: "I am making a short tour soliciting aid in behalf of our very pressing church debt at Gadsden, Ala. As far as I have visited our preachers and people in Tennessee, they seem to be progressing finely. At Chattanooga station, Rev. B. H. Johnson, pastor, and of its circuit, Rev John Crawford, pastor, I received a hearty welcome; both of them aided me in my object. The African Methodist Episcopal and African Methodist Episcopal Zion Churches in this city helped me also. Bro. Johnson seems to be holding his own here and marching on to victory. At Murfreesboro, Rev. C. L. Steward, pastor, I received aid also the African Methodist Episcopal Church here, helped me. Bro. Steward has has a history here which bespeaks for him quite a commendation, it is the place of his boyhood; he was raised, converted, joined the Church, licensed to preach, recommended to and received into the Annual Conference, received his first appointment, (from Bishop Scott) been an itinerant, this being the seventh year, and his third appointment; courted the wife he now has when she was hired to a white family, who then lived in the same house, which he now occupies as a parsonage of the Church here. He is a self-made man but demands the respect of all by his upright living. He has now become pastor of his boyhood playmates, his father and mother, and many relatives, which yet live here. He has a large membership and a congregation of not less than 1,000 refined people, many are well off in this world's goods, being worth from $10,000 down. While here I did desire that our Mississippi antagonist could be here and look at the improvement of this people. I remained with him a week, preaching every night to a crowded house. He was holding a protracted meeting, had 7 conversions. Their treatment of me was all heart cold desire. I am now at Bro. A. Phillips of Clark Chapel, Nashville, who gave me a cordial welcome. The trustees will publish my itemized report on my return. May God bless our brethren of Tennessee."

For the SOUTHWESTERN.

The Progress of Protestantism Reviewed—III.

BY REV. MACK HENSON.

A COMPARATIVE VIEW.

In the year 1800 the English speaking population of the globe did not exceed twenty-four millions. Five and a half millions were Roman Catholics; four and a half millions were of no particular religion; and fourteen millions were Protestants. The Bible which in the year 1800 existed only in one fifth of the earth's population, has now been translated into the languages of nine-tenths of the inhabitants of the world. The Sunday schools one hundred years ago were just coming into being in 1830 had less than two millions of teachers and scholars; now have a world wide existence, and over fourteen millions of members. Of Evangelical Protestant faith, there are, in the world, over 1,504,613 officers and teachers, and 12,680,267 scholars; total 14,184,880; this does not include the increase of two years. The Sunday-school work has assumed large proportion within the hundred years of their existence. We have in the United States, according to last census, 98,303 Sunday schools; 7,668,833, scholars, officers and teachers 1,043,718; total 8,712,551, out of a population of 50,155,883, organized in 1,364 counties. In the Dominion of Canada there are 4,965 Sunday-schools, and 370,154 scholars, officers and teachers 43,730; total 413,884. In 1871 the population was 3,634,018, in New Fonndland, and Labrador, 248 Sunday-schools; scholars, 17,812; teachers, 1,772; total, 19,593; population 161,374, without the population of Labrador. Total for the United States and British American Provinces, Sunday-schools, 103,028; scholars, 8,056,799; teachers, 1,089,229; total, 9,146,028; population, 53,951,175; in Africa we have 158,745 scholars; teachers, 8,355; total, 167,100; by Rev. Geo. Thompson of Oberlin, Ohio.

ROMANI NFLUENCE ANNIHILATED.

In less than three hnndred and fifty years, the reformation has totally annihilated the influence of Rome, upon the laws and government of the civilized world. Once the slightest whisper of the Roman Pontiff upon political affairs caused every throne of Europe to nod their sanction; but now his utterances are little esteemed, and less obeyed. The Anglo Saxon race, now in the ascendency, has stretched its power over America, India, and Austria, has a history and temperament that will never allow itself to become the craven minion of Rome. Marvelous changes have taken place in China, innovation after innovation has been made, in 30 years accepting the Christian civilization, as a thing no longer to be resisted.

Japan is putting on the new civilization as a government; and Ethiopia stretches out her hands to God! and the purple streaks of early morning light are dispersing the blackness of the night, and the shadows of the world's great day dawn, and the fillets of its earliest rays appear. Christianity, with its civilizing, influence is felt throughout all quarters of the globe! And it is earnestly hoped that under the stentorian voice, and magic touch of our beloved Bishop William Taylor, there will be a mighty shaking in Africa's dark valley, among the "dry bones." He has laid plans to penetrate Central Africa, which has an area of two millions of square miles, occupied by seventy-five millions of people, who "sit in the region, and shadow of death."

BISHOP TAYLOR'S EMPIRE.

The good Bishop is perfecting and organizing his forces to concentrate and advance upon the enemy's works. The future must tell the ultimate results. This region is bounded on the North by Livingstone's river, East by the Great lakes, and on the West by the Atlantic Ocean, and South, by the tramping of Christian civilization, and the sound of the jubilee trumpet. Many new nations have been recently discovered, having remarkable characteristics, living in a well watered, and peculiarly fertile region. Bishop Taylor has decided to take this country for Jesus. His plan is to have a chain of from 15 to 20 stations established, from Loanda on the West coast to Tanganyik lake, in the East. Two parties enter the continent, one, from Loanda and the West, and the other from the Zambesi on the East coast. The Western under the direct personal supervision of the Bishop. The Eastern under Dr. Summers. Each party to consist of from 15 to 20 missionaries, and leaving two in each station, and the parties traveling until they meet each other at a certain central district, having completed the chain. The work is in harmony with the Methodist Episcopal Mission Board, but self-supporting. May God ever bless, and sustain these good men, who have consecrated themselves to this great work, and may men and women of our own race join them in the holy cause.

DAVID LIVINGSTONE.

Dr. David Livingstone had traversed this section in part. The Zambesi and Shire districts, in his efforts to finish his explorations of the watershed, and of the source of the Nile, Chitambo, and other contiguous villages were visited by that distinguished Christian explorer; and where on May 1st., 1873 on bended knees, he rendered up his Spirit to God. Resting his hands on his pillow, in which he buried his face, the emaciated frame nnstrnng by pain, the traveler passed into perfect rest. Susi, Chnma and Majwara, faithful natives, proved trne every particular to the sad end. Preparations were made by the natives to send his body to Zanzibar; special mourners sang and danced around the illnstrious dead "Englishman, who has different hair from ours; come round to see the Englishman." Shall sing "Redeeming love has been my theme and shall be till I die." The African has a large heart, and great capacity to love, and admire the great. That heart will be larger when warmed by the love of God; and then they will sing, "Thou dying lamb, thy precious blood, shall never lose its power, till the natives of the earth are saved, to sin more."

It required great leadership to plan and organize, for a march from Ilala to Zanzibar, a distance of over 3,000 miles; which required six months to accomplish it, to bring Dr. Livingstone's remains to his countrymen and friends. With marvelous and unprecedented courage, they pressed their way onward with their precious charge; it was indeed a feat without a parallell to be found anywhere on record during the nineteenth century! Thus, in his death, not less than in his life, does David Livingstone bear testimony to that good will and kindliness which exists in the heart of the African!

For the SOUTHWESTERN.

Needs of the Negro.

R. F. BOYD, M. D., NASHVILLE.

Third Paper.

There was still another class of our friends who established schools, gave of their means liberally for the education of the race, and some even came among us telling salvation's story, teaching our schools, administering to the sick, clothing the naked and helping the needy. These friends dared to be ostracised by Negro haters, ku-kluxed at night, insulted on the streets by the scum of the cities and towns, denied lodging and board in the hotels and public places, and some even sacrificed their lives in trying to educate and Christianize a race just from under the yoke of slavery, the most cruel in the world's history. I wish that I had the eloquence and beauty of language to enable me to pay a just tribute to the lives of the many true soldiers of Christ who fell in a work so noble and Christ-like, and to-day so very encouraging. If I were able I would erect a monument to their memory at the capital of this nation that would be more lasting than the pyramids or the pillars of Hercules. On this I would engrave their names so deep that time could never wear them away. These friends fought the battle of life so nobly, so well, that others now hasten their story to tell. They taught us that—

"The bravest man is he who owns,
Through good report and ill;
In sunshine, in the darkest hour,
A self reliant will.
Let come what may, no coward he,
For facing fate ere fearlessly,
He braved the most tempestuous sea.

Others may falter by the way,
Others may faint and fail,
But e'er he meets the worst,
And bravely conquers all.
He knows that far the clouds above
The stars e'er shine and grandly prove
The boundless measure of God's love.

Whoever in the ranks of truth,
Shall strive to reach the van,
And leads the right to victory,
Does honor to the man.
No laggard he, no slothful one,
For every day some good begun,
He toileth 'till his work is done.

Though fortune ill and cares oppress,
Though sorrow come and pain,
He knows there is in every grief
A victory to gain.
This warning precept on his mind
He points before, looks not behind.

Who would life's noblest battles win
Must struggle for the right,
And he when wrong and sin assail
A hero in the fight.
So that when earth and night are o'er,
His feet shall walk that shining shore
Where trouble cometh nevermore."

Though many of them did not live to see it, God blessed the work of his children and has so multiplied the friends of our race until every State in this Union has a system of public education for all of its children. And no man is a popular candidate for any position who does not advocate by the State, by the county, by the municipal government, and an appropriation from the general government sufficient to aid the future citizens of this country. The better classes of citizens all through the country are anxious to see ignorance banish and the glorious sunlight of education triumph. Men who once owned slaves are foremost among our Southern educators in advocating the education of all classes as the best means of bringing prosperity to the South. They now see that when educated the Negro will make a better citizen, a better neighbor, a better laborer and will contribute his share toward building up the South.

Wendell Phillips.

JAMES T. NEWMAN, M. D.

Second Paper.

Wendell Phillips was born in Boston, Nov. 29th, 1811. His father and mother traced their ancestry back to the houses of William the Conqueror, and Alfred the Great. He was reared and educated amid the most refined, affluent and cultured society that the classic University of Harvard ever produced.

When he had grown to manhood high estate society held no secret, court no charmed circle which did not woo and court him to enter its enchanting precincts.

He graduated in 1831, from the Law Department of Cambridge with the most brilliant honors, and immediately thereafter he was admitted to the bar.

He thus entered upon active life, at a period full of political and moral activity, and he was a man already possessed of convictions on the great questions of the time.

William Lloyd Garrison had already made his declaration of principles on the slavery question, and the impeding conflict had already given more than one sign of its coming.

Young Philips had been admitted to the bar just one year when the great broadcloth mob occurred.

It was called the Broadcloth Mob, because men of wealth and intelligence inaugurated a cowardly and brutal assault upon a meeting of noble anti-slavery women whom Garrison was assisting to organize an anti-slavery society.

These Gallant Knights of the Broadcloth broke up this meeting, and chased, refined, delicate and well-bred ladies through the streets of Boston, like fiends broke loose from the wild orgies of Pandemonium.

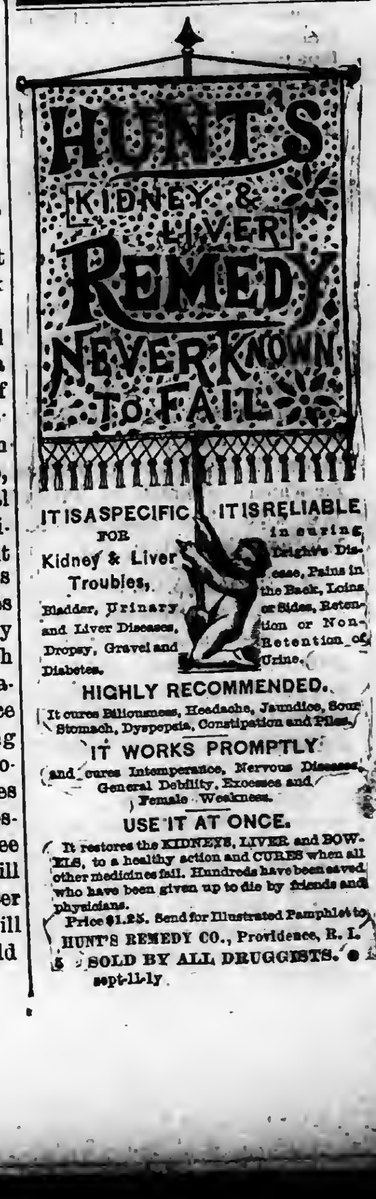
They put rope around Mr. Garrison's neck, and dragged him through the streets with a pitiless cruelty, and by the merest accident he escaped with his life.

Tumultuous were these times in Boston, and men were indignant, and wrought themselves up to the white heat of passion when they beheld such scenes enacted in the city of the cradle of liberty, beneath the lofty shadows of Bunker Hill, which had already been baptized and consecrated in the best blood, both of Old and New England.

But nowhere in the commonwealth of Massachusetts, was a soul filled deeper with indignation than the soul of Wendell Phillips.

We can readily trace from these monstrous scenes, the beginning of Mr. Phillips anti-slavery enthusiasm.

One year from this time we find Mr. Phillips enrolled as one of the champions of the anti-slavery cause.



For the SOUTHWESTERN.

Sights and Insights in New Orleans.

JAMES T. NEWMAN, M. D.

Third Paper.

THE UNITED STATES MINT.

This is a place which no stranger who visits New Orleans should fail to see. It is situated at the foot of Esplanade street, corner of Peter, and overlooks the Mississippi river. It is a magnificent three-story brick building, and its machinery is of the very finest material. The coiner's department will be found very interesting. You will here see the bullion in its crude state put into the hands of the melter and refiner and the assayer; it is then rolled into sheets of proper thickness and size, and then cut into the shape of the dollar; from thence it is placed in the place where it receives the stamp of the authority of the United States Government; from thence it passes into the hands of the adjusters, who weigh it to see if it is of full weight. The dollar is then polished and ready for circulation.

THE BARRACKS.

We will take the car at the corner of Esplanade and St. Peters streets and go down to the United States Barracks. The buildings are all built of brick, and are elegantly finished. The quarters for the soldiers are extremely clean and commodious, while those of the superior officers are handsome and exceedingly tasteful. The grounds comprise about forty acres, and front the Mississippi river. They present a most charming appearance at all times of the year. Groves of magnolias, with great, lovely white flowers greet the eye; look which way we may we behold the majestic live-oaks, like patriarchs hoar, standing sad and pensive, all covered with moss, while the murmuring breezes chant through their boughs a jubilant hymn to the sweet lullaby of the Great Father of Waters. All through the grounds are trees loaded with apples more beautiful than those of the Hesperides to charm the senses with incense as grateful as the spices of Araby or the aromas of Ceylon. Lilacs and fuchsias, oleanders, palm, sporum and the delicate flowers of classes innumerable, grace and adorn this beautiful spot.

THE BATTLE-FIELD OF CHALMETTE.

When we go down the river a few hundred yards and here we find the slaughter-house, the most gigantic amongst us in America. Here is where all the slaughtering in the city and parishes is done. It [illegible] south side. A half mile from here is the battle-field of Chalmette. On this grand old battle-ground, on the 8th of January, 1815, a foreign enemy was [illegible] to the fortunes of [illegible] river. [illegible] plain, which has drank the blood of two nations, may be truly termed the Golgotha of the South. The grim and hideous [illegible] colored king has [illegible] and has covered his kingdom in the beautiful green and flowering [illegible] of the plains of Chalmette. It is truly an historic [illegible] FORT AND [illegible] the Spanish Fort and [illegible] are [illegible] by the [illegible] Millaudon, is [illegible] was the Cape May of the South. Bayou St. John, West End and Spanish Fort were approached only through dense undergrowth and almost impenetrable marshes. Spanish Fort is truly an historical record. The Spaniards, in the year 1000, built a fort of solid masonry which is partly standing at this day, and if the stranger will inquire he will be shown cannon which was cast in the year 1500. The West End is a well built and very fashionable watering place and summer resort for all classes.

What will strike the stranger as very picturesque is our manner of burying the dead above ground. The reason of this is that our city is lower than the river bank, and in case of an overflow the remains would be washed out of their resting places. In these places, which are made sacred by the stillness of death, may be seen all manner of sculpturing. The chaste and elegant column of Phidias, the expressive carvings and delineations of Praxilitis are displayed amid the wilderness of Obelisks and magnificent mansoluems.

FOR THE SOUTHWESTERN

We May Take Courage and Go Forward.

REV. W. O. LYNCH.

EDITOR SOUTHWESTERN—The following article was taken from your paper of the 11th inst., It may do good to publish it again in connection with a few facts that have been realized in my years of observation and experience of seventeen years' labor among our people in the South and in the West and back to the South again. The following is the article:

"The colored people of Hancock, Ga., own 5,664 acres of land, valued at $25,793, and $5,118 worth of household and kitchen furniture, $44,728 worth of horses and mules, $3,207 worth of plantation tools. The aggregate value of the whole property given in for taxes by the colored people is $86,245."

If all our people could see their best interests as American citizens, they would follow the example of the colored people in Hancock, Georgia. The publication of such as this will encourage the colored people in this country. If the public presses over the country, both secular and religious, would publish more things praisworthy of the colored race the public sentiment would be more favorable toward them. Public educators of America, such as newspaper men and public speakers are largely responsible for the character of the public mind. Especially as it concerns humanity as men and brethren upon natural grounds of human equality. What may we say of the present condition of the colored people here in this portion of the South? They are certainly moving from plantation to plantation, and from house to house in towns, and cities. They can not do otherwise without a change. The majority of our people are better prepared to do farm work than any other kind of labor, and to do this with profit to themselves they must scatter out, and live on farms of their own, where they may have elbow room for the expansion of their manhood, and where they may train their children. We are too much crowded on rented farms and in rented houses in towns and cities, for our moral or temporal good. So long as this shall be the case, we may expect to be unsettled in mind. The improvement of the colored people make it absolutely necessary to change the old basis of operation in the South. In view of an increasing colored population, we must have more room for settlement, and more interest in the material advancement of the country, and to this end we must be more economical with the use of time, and money. The colored people are advancing intellectually, so much that they are thinking for themselves, and are more anxious concerning their future. There is no doubt but that the emigration movement will continue a long time to the North, West and to the Southwest. The colored people want land, and must have it some where. Many are going out blindly in search of it, but they are going all the same.

We find that there are three important agencies by which nations are benefited; viz.: *Revolution, conquest*, and emigration; of the three, the colored people may use the latter. I do not encourage emigration; only as it is necessary to get land. The majority of the colored people are in the South, and will remain doubtless to a time unknown and yet, we should remember that colored people live in every State, and Territory of this country and are there to live and prosper along in the march of this great American population. It is true that the odds and ends are against us as a race. We are poor and ignorant, having been outraged, and left trembling before public criticism. We shall make the best of our opportunities. Let us take courage and go forward with glad hearts, and busy hands, and with wise decisions; and let us be true to ourselves, and true to God, and we will have nothing to fear.

Atlanta, Ga.

For the SOUTHWESTERN

Spare Minute Paper.

D. W. HAYS.

I make it a rule, when writing for the press, to treat but seldom on those subjects known to have an almost exclusive bearing upon the weal of the colored people, not because of a lack of interest in such subjects, but for the reason that I deem it injudicious to give encouragement to the tendency toward narrowing the scope of one's thought and discussion within so limited a compass. To magnify whatever stands immediately related to my race, either morally, educationally or politically, and magnify whatever may occupy a more remote position though, perhaps, of equal importance when considered in its relation to general good of society, is certainly not the speediest way for me to arrive at a just view of things. I am ready at all times to advocate race improvement, and to lend my hand to every legitimate movement that may pertain thereto, and yet, at the same time, I feel bound to give time and thought to the consideration of those interests which are allied to the progress of mankind in general. I try to steer between blearing race depreciation, on the one hand, and morbid race preference on the other. While endeavoring to unfold my own individual possibilities I would, with equal industry, strive to assimilate whatever may be found to be of good report among my neighbors.

Symposium of the Weeklies.

It is a very easy matter to pierce the vulnerable points of our friend's armor and deliver cutting blows; the very intimacy enjoyed has disclosed the weak spots. —*Golden Censor.*

A temperance convention in Illinois says: In our warfare, we are sure that we will inflict injury upon no man or political power which does not come between us and the object at which we strike."

I hereby request that every letter written by me to the Republican Committee, or any member thereof, whether in charge of the bribery or theological department, be published. John P. St John, Dec. 31.

Luther acknowledged his obligation to his wife, and so did Bunyan, and Baxter and Edward Burke, and Buckland and Niebuhr, and Sir William Hamilton and Guizot and Carlyle and many others. Listen to Dr. Livingstone on the death of his noble wife: 'I shall do my duty still, but it is with a darkened horizon.' Tom Hood said to his wife: 'I never was anything till I knew you, and I have been a better, happier and more prosperous man ever since."

Spelling Match.

Can you spell? Well, yes, almost anybody can spell. Then open eyes, and make out what is written, and if you can't then pass it on to your next neighbor.

B-R-E-E-I-I-N-G-O-F-R-E-S-T-W-

Don't say it out loud, but just whisper in your pretty ear, and tell her that if she will place herself in proper position she will have the world's greatest tonic, which will enrich her blood, put roses on her pale cheeks and make her strong and happy. Go to the nearest drug store with a dollar in your hand, and ask for Brown's Iron Bitters.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

The M. E. Church.

A Million For Missions.

Responses to the circular and letter recently sent from the Mission Rooms, are fast coming in. Rev. C. A. Plumer, writes: "I hereby second the plan to raise $1,000,000 for the missionary work of the Methodist Episcopal Church. It ought to be done, the Church is able to do it, the world demands that it should be done. The apportionments to Rockland district, East Maine Conference are made on the basis of $1,000,000." Rev. Theron Cooper, writes: "That his hearty efforts will all go in the direction of the plan indicated and says "Dr. Reid two years ago spent a week with us, in the Ambrose district, Central New York Conference, and his influence was of great value." Rev. J. D. McKesson, says. "I will gladly do what I can to help on with this grand advance. The Spirit of the Lord is calling 'go forward.' The Philadelphia Conference will, I believe, do her full share towards raising the million. She has always followed the missionary banner right joyfully, and loyally, and will not fall back just now." Rev. E. A. Simons, of East Maine Conference responds: "Your circular and letter just read, I had already asked my district for a greater advance than you indicate, and believe we can make it, if iron industries brighten at all. I heartily indorse your plan and believe it to be feasible." From Toledo, Rev. E. D. Whitlock writes: "I think your plans are perfectly practicable. There ought to be a large advance on our missionary contributions. The money is in the Church, what is needed is such an awakening of the thought and conscience of the Church on this subject as will insure a large increase in our collections for this holy cause. I have already done what you ask." Such responses made unniversal from our presiding elders will bring the $1,000,000.

An improvement in Upright Pianos has been introduced by the Mason & Hamlin Company, long famous as organ makers, which is regarded as very important, adding to the beauty of tone of this instrument and rendering it much more durable. —*Boston Journal.*

Temperance at the World's Exposition.

The National Temperance Society completed arrangements for mass temperance meetings in Music Hall, Exposition Building, Thursday and Friday, March 12 and 13, to be addressed by Rev. Dr. T. L. Cuyler, of Brooklyn; Geo. W. Bain, Esq., of Kentucky; Gen. C. B. Fisk, Rev. C. H. Mead, J. N. Stearns, of New York, and others. These are among the ablest speakers in the nation, and the friends of temperance throughout the country should appear in New Orleans at this time in large numbers. The meetings in the Exposition Building were held during the day, and at night in various churches in the city. A week of meetings is in contemplation in and around the city.

This Society, thoroughly non-partisan and non-sectarian, with Vice Presidents in every State, covers the nation with its work and its literature. Its missionary work among the colored people of the South is worthy of all commendation. It has reached directly over five thousands of colored people. Meetings will be held in the colored churches and institutes at New Orleans. Over fifty thousand tracts and papers have already been sent for free distribution during the Exposition, and money is solicited to send many more, which are greatly needed.

What You Say.

"There are so many frauds advertised for the hair," you say. So there are, but Parker's Hair Balsam is not one of them. It will not work miracles, but it will do better service for your hair than anything else you can find. Restores original color, cures dandruff, gives new growth. Elegantly perfumed. Not a dye.

"Itching Piles."—Symptoms: Moisture. Like perspiration, intense itching, worse by scratching, most at night, seems if pin-worms were crawling. *"Swayne's Ointment" is a pleasant, sure cure.*

nov13-1yr-eow

Troubles between the English Freemasons and the Grand Orient of France continue. The Prince of Wales, replying to a recent letter of the French grand master, says: "English Masons have always held to the belief that God is the first grand landmark of genuine Freemasonary; without such belief nobody can rightly claim to inherit the traditions of true Freemasonry."

"The moon of Mahomet arose, and it shall set," says Shelly; but if you will set a bottle of Dr. Ball's Cough Syrup in some handy place you will have a quick cure for croup, cough and colds, when your children are troubled with them.

It is believed in Japanese Government circles that the indemnity Corea has agreed to pay Japan for the attack made by Chinese soldiers on the Japanese minister and troops will lead to war between China and Japan.

A Husband's Greatest Blessing is a strong, healthful, vigorous wife with a clear, handsome complexion. These can all be acquired by using Dr. Harter's Iron Tonic.

The Mexican Government has caused inquiry to be made into the rumors of Mormon removal from Salt Lake to the State of Sonora. The Mormons are not welcome.

Berean Lesson Helps.

Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hints, Black-board Outlines, and a "Bureau of Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

3 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

$1 a Year; 31 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Picture Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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It is invaluable for Diseases peculiar to women, and all who lead sedentary lives.

It does not injure the teeth, cause headache, or produce constipation—other Iron medicines do.

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For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

☞ The genuine has above trade mark and crossed red lines on wrapper. Take no other.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. (All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 2.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	2 0
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures (chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity.—Foster	1 50
Introduction to the Gospel Records.—Nast	1 75
Ecclesiastical Law and Rules of Evidence.—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (Chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic. Net	40
To be read:	
Objects to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers.—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. New Testament: Chapters XLIII-L.—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon.	
To be read:	
Theological Encyclopædia and Methodology.—Nast and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XLV-XLIV.—Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis.	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson. (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Helps to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer.	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm.	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions.—Christlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MARCH 25, 1885.

Eight new names from Rev. P. Landry have been received. Now is the time brethren, one dollar at this season of the year is worth two at any other. Therefore are we especially grateful to Bro. Landry for his earnest work in our behalf. Next.

No plan employed for arousing an interest in arboriculture has been so warmly received as that of "Arbor Day." The Hon. B. G. Northrup, L. L. D., of Connecticut, one of the strongest supporters of this movement, has an article on the subject in *The Chautauquan* for April, which is particularly timely.

Bishop Wiley bequeathed to the Ohio Wesleyan University his large and valuable library, in memory of his son who suddenly died while a member of the Senior class in that institution. The library will be placed in the large Library Building of the University, and will bear the inscription, "The William E. Wiley Memorial Library." It will make a most valuable addition to the University Library.

Resting.

Mr. Benjamin Franklin Avery, the plow manufacturer of Louisville, Ky., died March 23, 1885, at his home in that city. We have many grateful recollections of kindnesses received from him before the war. He was a revered member of Dr. Humphrey's United Presbyterian Church, corner of Jacob and Second streets, Louisville. Among those of our boyhood recollection who attended his funeral were the following eminent gentlemen: A. G. Munn, Esq., Judge P. B. Muir, Geo. W. Norton, Esq., Dexter Hewitt, D. W. Yandell, M.D., H.W. Barrett, Esq., S. S. Hamilton, J. B. Wilder, Esq., and Hamilton Pope, Esq. One by one these landmarks of Louisville's youth, growth and prosperity are passing from the active scenes of thier labor to a brilliant reception on high. Just a little before we mourned for Dr. David Cumins, Dr. T. S. Bell, Prof. Chase, and now it is B. F. Avery, patriarch of Louisville's best society, and patron of her earliest and most productive industry. There are a score of others looking forward to the deep impenetrable future with the fullest knowledge that "there is but a step betwixt them and death." "Be ye also ready."

Bishop Taylor.

Why should there be a long, tidious and possibly acrimonious debate upon questions involved in the decision of Bishop Taylor's status with reference to the other Bishops, and the responsibility and character of his mission work? This, it seems to us, is wholly uncalled for. He is a missionary Bishop so elected, consecrated, and by himself, with all others concerned, so accepted. We understand a missionary Bishop, as any other missionary, to be limited in official authority to the sphere of his mission, and according to the entire letter, tenor, spirit and usage of our church all missionaries thereunto belonging and therein working are responsible to our Missionary Society. Though the order may be changed and the rule suspended there is no power outside of the General Conference to do it. Until it is done the Methodist Episcopal missionaries are subject to the Methodist Episcopal Missionary Society.

As to the salary, there should be a comfortable support estimated and placed at the disposal of Bishop Taylor and all of his missionaries, by the Missionary Society. This done, there the matter should be allowed to rest, at least until some emergency calls for further action, the character of which must, of course, depend upon the emergency when it arrives. Prayerful and faithful reference to God of the whole subject is the duty before us and a path to the peaceful end of it.

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Work of the Freedman's Aid Society of the Methodist Episcopal Church Among the Negroes.

What becomes of our graduates? Does it pay to give for the Freedmen's Aid Collections? Has Dr. Rust and those associated with him dealt fairly with the Negroes? We have undertaken to answer all these questions by the submission of the following detailed exhibits of what the Freedmen's Aid Society has been doing in the past 20 years. Upon this showing, the old silver haired veteran, Dr. Rust, can be content to rest his case and await the verdict of the people, for whose mental and moral elevation, he has devoted the greater part of his life and means. On this exhibit, the spirit of the loved, lamented and sainted late Bishop and President Wiley can look down and be satisfied that his labor was not in vain. So too upon this grand culmination of his tearful planting can Gilbert Haven look with complacency of soul. Upon this picture Bishop Walden, now charged with the momentous task of carrying forward to a self supporting position, all these institutions, can look with comfort and receive inspiration for his task. In this showing will appear the great reward of such white teachers, who with honest purpose, sincere philanthropy, and perfect self denial have been the immediate cause of these beneficent results. Upon the head of those who still live and upon the memory of those who are dead will fall alike the grateful, hearty benediction of a people saved and a race redeemed largely by their labor. Happy families formed, professional men developed, and morality enthroned where it had no place before will be the trophy of their victorious battle with vice and ignorance. The colored teachers, (who have come and must now come more rapidly than before or prove this work at least in vain so far as the development of men and women capable of taking up the work so well begun by their white predecessors is concerned,) can never cease to magnify and honor the memory of these who gave them the use of dormant faculties, and installed them in position to use their new found powers. Nor will it then be less inspiring to the earnest pleader for the abatement of ignorance in Church and State, Joseph C. Hartzell as he considers the work already done and of which he has had an active, helpful share. To every officer of the Society and given to the press these exhibits are dedicated in gratitude. They were prepared at our request by that indefatigable worker prince of humanitarians and fair flower of true Christian manhood, Wilbur F. Thirkield, to whom is due the credit above all; and next to him the gentlemanly presidents of various institutions, who cheerfully contributed the desired information with tenders of any assistance they could render us.

The SOUTHWESTERN is grateful to all for all courtesies and would in connection with the submision of this masterly exhibit, which speaks for itself, gratefully acknowledge the assistance given us as named above. We have also to thank Dr. Kidder for a statement of students, aided by the Educational Board while prosecuting their studies in school. Nor should we fail to recognize the help of such gentlemen as Hon. Amos Shinkle, W. C. DePauw, M. B. Hagans, the Larkins and many other generous laymen without whom this work could not have been done.

RETROSPECT.

It is just eighteen years last fall since the Methodist Episcopal Church began its educational work among the Negroes of the South, under the auspices of the Freedman's Aid Society, which from its organization, has been directed by the veteran Dr. Rust in the following statistics to show what our schools in the South have done in the years since they were opened. They have been prepared with especial reference to the gradnates from the varions institutions. These exhibits need no comment; they explain themselves; they furnish an eloquent commentary on the work of this Society. What a factor have these schools been in this tossing, turbulent, reconstruction period, in bringing us toward the reign of peace and righteouesness!

How has their influence gone forth as the light of the morning silently, irresistibly forcing the light into the dark places of this Southern land! Dr. Hartzell spoke truly when he said, "that the South to-day would be practically uninhabitable if it had not been for the twenty five millions of dollars sent into the South by Northern benevolence for the education of the freedmen." It will be observed how in geometrical ratio the forces have multiplied themselves by the taught going forth as teachers into all the corners of the South, thus gathering many thousands of colored children into school, which otherwise could not have been supplied with teachers. And, again, what stronger endorsement for the higher education of the Negro could be asked, than is presented in the following showing of the present employment and work of the graduates of these schools.

EXHIBIT NO I.

INSTITUTIONS AND THEIR WORK.

The following institutions have been established on a permanent basis, and are now in successful operation. This exhibit is based on the report of the Freedmen's Aid Society for 1883:

Chartered Institutions.	No. Teachers.	No. Pupils
Cent. Tenn. College, Nashville, Tenn.	13	324
Clark University, Atlanta, Ga.	6	225
Claflin University, Orangeburg, S. C.	11	421
New Orleans University, New Orleans La.	6	231
Philander Smith College, Little Rock, Ark.	5	136
Rust University, Holly Springs, Miss.	6	367
Wiley University, Marshall, Tex.	6	313
Theological Schools.		
Centenary Biblical Institute, Baltimore, Md.	6	151
Gammon Theological School, Atlanta, Ga.	1	
Baker Institute, Orangeburg, S. C.		
Gilbert Haven School of Theology, N. O., La.		
Medical College.		
Meharry Medical Col. Nashville, Tenn.	8	80
*Pupils enumerated in the other schools.		
Institutions not chartered:		
Bennett Seminary, Greensboro, N. C.	6	158
Cookman Institute Jacksonville, Fla.	7	274
Forrest City School, Forrest City Ark.	2	62
Haven Normal School, Waynesboro, Ga.	2	88
Huntsville Normal School, Huntsville, Ala.	3	76
Houston Seminary, Houston, Texas.	2	109
La Grange Seminary, La Grange, Ga.	2	100
Meridian Academy, Meridian, Miss.	2	107
Morristown Seminary, Morristown, Tex.	2	120
New Hope Academy New Hope, Tex.	1	52
Paris School, Paris, Texas.	2	52
Rome Normal School, Rome, Ga.		
W. Tex Conference Seminary, Austin Tex.		
W. Tennessee Seminary, Mason, Tenn.	3	159
14		
Total Institutions 24	105	3,537

In these institutions the number of pupils taught during the year is classified as follows:

Pupils.

Biblical	244
Medical	51
Collegiate	145
Academic	410
Normal	1,387
Intermediate	767
Primary	473
Total	3,537

In the support of these and the temporary schools opened immediately after the war, there has been expended from the beginning, $1,389,648.85. The total amonnt invested in real estate and buildings is something over $500,000. The entire productive endowment is $43,000, distributed as follows:

Central Tennessee College, $20,000; Gammon School of Theology, Clark University, $20,000; Rust University, $3,000.

It is hard to get an adequate estimate of the direct and indirect work of these institutions. Their influence for good in the enlightenment and elevation of the race is beyond calculation. It is something that can not be put down in black and white, or wholly set forth in mere figures. In these schools 80,000 pupils have been taught. "Nearly a million of children have been taught by our teachers and by those prepared to teach in our schools," says Dr. Rust. Beginning less than two decades ago, with the children of parents kept in the enforced ignorance and degradation of slavery for two hundred years; with no moral or intellectual heritage and no mental impetus, 184 of these children of slaves have been gradnated from the several higher departments of these institutions.

EXHIBIT NO II.

GRADUATES AND THEIR EMPLOYMENT.

We propose in this exhibit to show—

1. The number of students that have been graduated from each of our seven chartered institutions and from three of our normal schools and higher seminaries.

2. Their sex and special department, normal, academic or collegiate, from which they were graduated.

3. The present employment of the several gradnates from each school.

4. The total number of graduates now engaged in the different professions and employments.

1. This exhibit is approximately correct. It has been carefully compiled from data furnished by the presidents and principals of the above institutions, in response to requests and blanks sent to each of them during the past two months.

2. The above exhibit effectually answer the question: "What becomes of your gradnates from these institutions for the education of the colored race?" It show the mistakes of those who are opposed to the higher education of the Negro, and who base their adverse arguments on theories and prejudices, rather than upon the actual results of advanced training among colored youth. These statistics show that they do not become "vagabonds," "loafers," or "useless members of society," as has been asserted. They prove that the majority of them go forth as ministers and teachers, to become useful factors in the solution of this greatest race problem of the ages. The statistics from the schools of other denominations bear out the above statements.

3. This exhibit shows that all but two of the graduates are accounted for, and these are all either in honorable callings, or are still pursuing higher courses of study. More than half of them are ministers and teachers. This reveals the moral influence of the schools, the bent of their genius, and their recognition of and response to, the greatest needs of their race. These two forces combined in the field of moral and intellectual training are the hope of the Negroes and the safety of the South.

4. It will be said that the number who have attained to gradnation is small in comparison with the large number of students under training in these schools. It must be remembered that these institutions began with youths and children totally ignorant; children with no mental history; children from families that never knew the meaning or use of books; children who never had learned their letters, and to some of whom the alphabet was a series of hieroglyphics.

These schools had to begin with rude, untutored, raw, perverted minds. The teachers of this generation have had a long, steep, hard hill to climb with these first students, gathered out from a race mentally benighted, bewildered and brutalized. Many now on the eve of graduation, have been in these schools from two to eight years.

You will notice that there are only two graduates before the year 1876, and the great majority have gone forth since 1880. The next decade will show an astonishing increase in the number of graduates.

EXHIBIT NO. III.

We here present in detail, the reports of graduates on which exhibit No. 2 is based, giving the name, department, sex, time of graduation and present occupation of the individual graduates from the several institutions.

Central Tennessee College—Nashville, Tennessee.

Name.	Department.	Sex.	Time of Graduating.	Present Occupation.
Charles W. Wood	Normal	Male	1870	Physician.
George Bryant	"	"	1870	Barber
Chas. E. Alexander	"	"	1876	Principal West Tenn. Sem.
Henry T. Noel	"	"	1876	Physician.
John S. Bass	"	"	1876	Physician.
Anna V. Bond	"	Female	1877	Teacher and Rev. Mrs. Jas. Pickett, deceased.
Sarah A. Patton	"	"	1877	Teacher
Elizabeth B. T. Young	"	"	1877	Teacher, and wife of Attorney W. H. Young, Esq.
Mattie J. Evans	"	"	1880	Teacher, Mrs. Rev. I. B. Scott
Lucy J Hay	"	"	1880	" Mrs. Rev. G N. Johnson
Eva Holmes	"	"	1880	" deceased.
Cornelia Hayden	"	"	1880	" Mrs. Dr. J. W. Wilkins
Emma J. Pickett	"	"	1880	" deceased.
Rebecca A. Sharber	"	"	1880	"
Florence T. Hayes	"	"	1881	" Mrs. Fleming.
Susie P Manson	"	"	1881	"
John F. Moreland	"	Male	1881	Trav'g preacher, Tenn Conf
Amanda J. Poole	"	Female	1881	Teacher.
Vera L. Moore	"	"	1884	Music teacher; organist with C. T. C. Singers,
Mary W. Knowles	"	"	1884	Pursuing studies in college.
Mattie J. Haywood	"	"	1884	Teacher.
Fannie L. Perkins	"	"	1881	Teacher.
Wm. H. Young	Academic	Male	1877	Attorney at Law, justice of the peace and preacher.
Green N. Johnson	"	"	1880	Teacher Little Rock Conf.
Wm. A. McKissack	"	"	1880	Teacher and local preacher.
Wm. B Fortson	"	"	1881	Principal Colored School at Victoria, Texas
Carrie F. Watson	"	Female	1881	Teacher, Mrs. Rev. A.N. O'Neal
Jennie B Cooke	"	"	1882	" Mrs. Rev. J. J. Holland.
Chas. P. Westbrooks	Scientific	Male	1880	Pastor West Texas M E Conf
James H. Messiah	"	"	1881	Teacher.
Henry A. Smith	"	"	1881	Teacher.
Araminta P. Martin	Classical	"	1878	Prof. Math. C. T. C., deceased
Julius J. Holland	"	"	1880	P. C. Central Alabama Conf.
Laura A. Moore	"	Female	"	Teacher, Mrs. Rev. C P. Westbrooks.
Chas. H. Phillips	"	Male	"	Prest Lane Inst., Jackson, Tenn.
Thos. A. Fortson	"	"	"	Mem. Tenn. Conf., Col. M. E. Ch.
John W. Pickett	"	"	"	Teacher Math and Lang., Bennett Seminary, Greensboro, N. C.
John I. Watson	"	"	"	Traveling preacher in Tenn. Conference, M E. Church.
Julius J. Holland, B.D.	Theological	"	1882	Teacher, and student of law.
Richard Harper	"	"	1883	Pastor, Central Alabama M. E. Conference.
Evans Tyree	"	"	1883	Tenn. Conf. A. M. E Ch., stationed at St. Johns, Nashville.
Lewis M. Hagood	"	"	1884	Tenn Conf. A M E Ch., sta. at Payne Chapel, Nashville.
J. W. Anderson	Medical	Male	1884	Tenn Conf. M E C. Lebanon
J. P. Banks	"	"	1885	Physician, Nashville, Tenn.
H. S. Berry	"	"	"	Physician, Summit, Miss.
S. P. Brown	"	"	"	Physician, Memphis, Tenn.
G. A. Henderson	"	"	"	Physician, New Orleans, La.
A. S. Jerry	"	"	"	Physician, Nashville, Tenn.
H. M. Simkins	"	"	"	Physician, Pulaski Tenn.
T. A. Walker	"	"	"	Physician Macon, Ga.
				Physician, New Orleans, La.

Claflin University—Orangeburg, South Carolina.

Name.	Department	Sex	Time of Graduating.	Occupation
S. Eugene Middleton	Normal	Female	1879	Teacher.
Hattie E. Dickson	"	"	1880	Teacher.
Alice L Jackson	"	"	1880	Teacher.
Benj. F. Crawford	"	Male	1881	
Amanda M Harvey	"	Female	1881	Teacher
Julia E. Keeler	"	"	"	Teacher
Estelle Prioleau	"	"	"	Teacher
Caroline Sanders	"	"	"	Teacher
Nancy Sanders	"	"	"	Teacher
James B. Carroll	"	Male	1882	Student
Magdalene D. Cooke	"	Female	"	Music teacher
Mark H. Galloway	"	Male	"	Teacher
Emma R. Johnson	"	Female	"	Student
Nathaniel J. Kennedy	"	Male	"	Student
Benj. W. Metts	"	"	"	Teacher
Marion I. Saxon	"	"	"	Teacher
Jennie A Thompson	"	Female	"	Student
John M. Thompson	"	Male	"	Student
Nannie A. Wardlaw	"	Female	"	Teacher
Wm. L. Bulkley	College	Male	"	Student
Nathaniel H. Middleton	"	"	"	Physician
Sallie C. Davis	Normal	Female	1883	Teacher
Charlotte W. Kler	"	"	"	Teacher
Annie E. Moultrie	"	"	"	Student
Celia A. Thompson	"	"	"	Teacher
E. Maltravis Blakeley	College	Male	"	Physician
Jackson S. Cooper	"	"	"	Minister
Daniel W. Harth	"	"	"	Student
Daniel M. Minus	"	"	"	Minister
Allen W Whaley	"	"	"	Minister
C. C Farrow	Normal	Female	1881	Teacher
D. E. Goodlett	"	"	"	Student
E. B. Jones	"	"	"	Student
A. A. Thompson	"	"	"	Teacher
M. E. Torrence	"	"	"	Teacher
Ella S. Walker	"	"	"	Student
Alice L. Jackson	College	"	"	Teacher
Annie S. Thorne	"	"	"	Teacher

Clark University—Atlanta, Georgia.

Names.	Department.	Sex.	Time of Grads.	Occupation.
J A. Carr	Collegiate	Male	1879	Law student and editor
W. A. Holmes	"	"	1879	Teacher
J. L. Lamar	"	"	1879	Business
T. M. Crook	"	"	1880	Teacher
W. J. O'Kelley	"	"	1880	Deceased.
C. F. Thompson	"	"	1880	Physician
J. H Greene	"	"	1880	Teacher
W. R. Gray	"	"	1881	Medical student
Hattie Hunter	"	Female	1881	Teacher (married)
C. K. Wright	"	Male	1881	Preacher and physician
M. J. Greene	"	"	1882	Student
S. A Harper	"	Female	1882	Student
H. M. White	"	Male	1882	Student
W. H. Nelson	"	"	1883	Preacher
J. Leake	"	"	1883	Student
J. M. Cox	"	"	1884	Theological student.

New Orleans University—New Orleans, Louisiana.

Names	Department	Sex.	Time of Grads.	Present Occupation.
S. T. Clanton	Collegiate	Male	June, 1878	Missionary Agt. Am. Bap Pub. Asso'n
Fred H Banton	"	"	May, 1882	School teacher
Chas G Merritt	"	"	May 1880	School teacher
Ansel S Banton	"	"	May 1884	School teacher
Edward Barnes	"	"	May 1884	School teacher
Mrs. S A Gates	"	Female	June, 1878	Teacher
J W E Bowen	"	Male	June 1878	Student in Boston Theological School
J E Mullen	"	"	June, 1878	Doctor
J T Cottrell	"	"	May, 1880	Mail carrier
George W Wells	"	"	May, 1880	Minister
Rosa A Turner	"	Female	May, 1882	Teacher
Virginia M J Richie	"	"	May, 1880	Teacher

Rust University—Holly Springs, Mississippi.

Graduates Names.	Department.	Sex.	Time of Grads.	Present Occupation.
R Q Adams	Classical	Male	1878	Deceased 1878
Wesley Thomas	Scientific	"	1878	Unknown
R R Green	Classical	"	18	Teacher in Rust University
Anna L Talbot	"	Female	18	Teacher in Rust University
Wm G Strickland	"	Male	18	Student, Michigan Law School
W H Avent	"	"	18	Student, Michigan Law School
M M Avent	Scientific	"	1883	Teacher Cairo, Ill. High School
J H Brooks	Classical	"	1883	Teacher Meridian, Miss. Academy
J C Bullen	Scientific	"	1883	Teacher Mississippi public schools
H G Grant	Classical	"	1883	Teacher Texas public schools
J W Holmes	"	"	1883	Teacher Mississippi public schools
Wm Bradley	Academic	"	1884	Teacher Mississippi public schools
S A Cowan	"	"	1884	Minister Mississippi Conference
I W Perkins	"	"	1884	Teacher Alabama public schools
Thomas Tisdell	"	"	1884	Student Meharry Medical College
M H Williams	"	"	1884	Minister Mississippi Conference

Wiley University—Marshall, Texas.

Names.	Department.	Sex.	Time of Gradu.	Present Occupation.
Wm Wesley	Scientific	Male	1884	Minister
P W Wyrick	Literary	Male	1884	Teacher and local preacher

Centenary Biblical Institute—Baltimore, Md.

J H Nutter	Normal	Male	1877	Preacher
J H Griffin	"	"	1877	Teacher
S H Norwood	"	"	1877	Attending school
W H Brooks	"	"	1878	Preaching
B O Bird	"	"	1878	Teacher
W B Lomax	"	"	1878	Deceased
S K Carr	"	Female	1878	Married a minister
S C Carrol	"	"	1879	Married a minister
M E Cromwell	"	"	1879	Deceased
E Dennis	"	"	1879	Teacher
J R Granger	"	Male	1880	Barber
I J Elbert	"	"	1880	Teacher
R Williams	"	"	1880	Teacher
J E A D Grigsby	"	"	1880	Preacher
F M Walker	"	"	1880	Teacher
A P Reid	"	Female	1880	Teacher
M A Brown	"	"	1880	Teacher
W A Hawkins	"	Male	1881	Attending school
C R Penn	"	"	1881	Teacher
C W Pullett	"	"	1881	Teacher
I L Thomas	"	"	1881	Preacher
H J Carroll	"	Female	1881	with her parents
C Evans	"	"	1881	with her parents
C Wheeler	"	Male	1882	Deceased.
I D Blair	"	"	1882	Teacher
J A Dorsey	"	"	1882	Attending school

Names.	Department.	Sex.	Time of Gradu.	Present Occupation.
W H Pleasants			1882	Preaching
T S Cook			1882	at Howard University
Wm Harris			1883	at Lincoln University
J M Butler			1883	Teacher
G R Carter			1883	Attending school
J L Williams			1883	Attending school
W P Crockett			1883	Attending school
G W Robertson			1884	Attending school
C R Johnson			1884	Attending school
E Nutter			1884	Will return to school
T H Wilson			1884	Teacher
L W Taylor		Female	1884	Teacher

Bennett Seminary—Greensboro, North Carolina.

Graduates Names.	Department.	Sex.	Time of Gradu.	Present Occupation.
Mary Patillo	Normal	Female	1880	Teacher, married
G W Hughes	Collegiate	Male	1880	College student

Cookman Institute—Jacksonville, Florida.

Names.	Department.	Sex.	Time of Gradu.	Present Occupation
James Dean	Collegiate	Male	1879	Lawyer and graduate of Howard University
James F. Elliott			1880	Preacher in charge and Prof in Cookman
Alex T Jerry			1880	Student in Med Col., will graduate March '85
Lemuel W Livingston			1882	Student in Howard University; medical
Emanuel Perkins			1883	Engaged on newspaper in New York city.
Mary O. Brown		Female	1883	Teacher in large school
[illegible]		Male	1884	Teacher in large school
[illegible]			188[illegible]	Student at Nashville

Huntsville Normal School—Huntsville, Alabama.

Names.	Sex.	Present Occupation.
O Payne	Male	Member of the Legislature in Kansas
Wm P Williams		Member of the present lature from Madison county, Ala.
Wm Council		Principal State Normal School, Huntsville, Ala.
Dallas Bowser		In Government employ at Washington
Henry Binfield		In Government employ
Burgess Driggs		Practicing physician
Lee Fearn		Practicing physician
Percy Perry		County clerk in Tennessee
Charles Bentley		Editor "Huntsville Gazette"
Olando M Wade		Medical student

Students Aided.

The Board of Education of the Methodist Episcopal Church has aided students of color in the following institutions to the number and amounts named, viz:

Institution.	State	Students	Amounts.
Centenary Biblical Institute	Baltimore, Maryland	40	$1,600
Central Tennessee College	Nashville, Tennessee	44	1,541
Claflin University	Orangeburg, South Carolina	26	1,835
Clark University	Atlanta, Georgia	9	620
Cookman Institute	Jacksonville Florida	1	18
Gammon Theological Institute	Atlanta, Georgia	11	775
New Orleans University	Louisiana	21	1,627
Rust University	Holly Springs, Mississippi	11	400
Rust Normal Institute	Huntsville Alabama	2	50
Wiley University	Marshall, Texas	10	505
Bennett Seminary	Greensboro, North Carolina	1	50
Haven Normal Institute	Waynesborough, Georgia	3	75
La Teche Seminary	Baldwin, Louisiana	2	100
Morristown Academy	Morristown, Tennessee	6	370
Philander Smith College	Little Rock Arkansas	2	90
16 institutions		189	$9,636

Additionally in other institutions so as to increase the aggregate to about 200 students and $11,000

Freedmen's Aid Society at the Exposition.

PROF. C. W. BOOTHBY.

Last August the Freedmen's Aid Society of the M. E. Church decided that the educational progress made through its various schools and colleges in the South, and the industrial work of the Woman's Home Missionary Society should be placed on exhibition at the World's Exposition. The display is located in the Government Building with other educational exhibits, and is very creditable to the Society, and to the scholarship of the students who contributed their educational and industrial work to the exhibition. An examination of the productions of the colored students of these institutions shows, in neatness of work and standard of excellence, a favorable competition with the school work of white pupils of other institutions. The space occupied by the exhibit is tastefully prepared, and a sign plainly indicates the nature of the display. A portion of the students mechanical work of the Clark University of Atlanta is claimed by Georgia, and is with the colored exhibit of that State. A large proportion of the schools of this Society have contributed to the exhibition. While the work of all is creditable, perhaps the most notable is that of the Claflin University, of Orangeburg, S. C., and Clark University, of Atlanta, Ga. The skill shown in the various articles of mechanical work from these institutions is attractive, and evinces thorough instruction in industrial workmanship.

One leaving over the portfolios of educational work here presented, at once mentally makes a comparison with the scholastic standard of the colored student twenty years ago. This comparison is a fertile source of thought, and impressingly suggestive of a still higher standard of intellectual excellence for the colored race. May we not reasonably expect that a class of society that makes such rapid strides in educational attainments in scarcely two decades will soon measurably relieve the nation of the fearful incubus of illiteracy existing in the South, and become an important factor in the future development and the future intelligence of the New South?

The Freedmen's Aid Society supports forty-one institutions of learning in the South—23 attended by colored students and 18 by whites. These schools are taught by 168 teachers, and attended by 5201 pupils, having the privilege of either a biblical, medical, collegiate or normal course of study, or of all. From these institutions comes a large proportion of the colored teachers employed in our parish and county public schools, and have reared all the Church ministry now preaching for their work. During the past year $174,052 were disbursed by the Society in support of education in the South, of which sum $50,000 was permanently invested in real estate and buildings. Since its formation seventeen years ago, the Society has disbursed $1,393,805 in aid of this great educational enterprise in the Southern country. The active guiding spirits in this missionary work are Rev. Dr. Rust, many years Corresponding Secretary, and Rev. Dr. Hartzell, recently appointed Assistant Secretary, whose faithful labors in this field have produced abundant fruit. With no encouragement for relief at present from the national government, and with a State public school revenue scarcely sufficient to educate one-half the educable children in the State, in fact without the semblance of a public school in one-half the parishes of this State, even the limited aid the Freedmen's Aid Society may be able to give to Louisiana will be a great benefaction. In view of these great demands, a hearty and liberal response should be made to the calls of the Society for pecuniary assistance.

New Orleans, La.

Revivals.

The air is full of shouts of the redeemed, and the spirit of revival is all abroad in the churches. Whole families are being converted, altars are crowded and everywhere Jesus and his salvation is the theme of ecstatic conversation. Glory! Glory! They shout down in Delaware and Maryland, hallelujah! they answer back from the wilds of Texas, the bottoms of Arkansas, and swamps of Louisiana. Our God is a man-of-war, and Jehovah is his name, say the victorious pastors in a hundred different churches, as they rush on against the power of sin night after night, and as often wrest from his grasp some soul washed in the blood of the lamb. Hallelujah! the Lord God Omnipotent reigneth says the thousands of true hearted men and women, who standing with these pastors, find comfort of soul in the share of this glorious work God has blessed them to do. What and where are the churches which have no revivals in them? Make any excuse or apology you please, but those are the churches which have a name to live and are dead. Those who pastor them are at ease in Zion. "Awake thou that sleepeth, arise from the dead and Christ will give you life. Jesus has risen, the Spirit of the Lord is abroad in the earth" and why dear brother can you not now drink in so deeply of this Spirit flow, that your faith may strengthen the brethren.

New Orleans, full of sport and levity as it is, as all great cities usually are, has caught this healing stream, and blaze of glory flames in most of the churches. Rev. M. C. B. Mason led off in Haven Chapel and soon the altar thronged with mourners and converts, this was too much for Marcus Dale and so he flew with all his indomitable pluck into the face of the foe and now "old Wesley" wakes to the echo of fifteen converts and a score of seekers. This has provoked Bro. Jackson to push out and lo! the Lord is doing a mighty work of salvation in Simpson Chapel, 10 have been converted there. Stephen Duncan with Union Chapel has two to shout over. John Qualls is hard at it in First street. R. C. Barrow with Algiers Church is happy over eight saved. Z. T. Gayden, at Thomson Chapel has six. The meeting in his church was the outgrowth of their quarterly sacrament occasion, Elder Cushman preached, all were happy at the close and the pastor said this is no time to think about money, all who feel like complying with what has been said come forward. The elder invited and the altar was quickly crowded. So it began there.

Visit to Straight University and Breakfast With Col. James Lewis.

New Orleans furnishes many local attractions, and has high claims as an educational seat, there being located here four universities for the benedt of the colored people. One among these is Straight University of the Congregational Church, the alma mater of that promising young theologian, Rev. A. E. P. Albert, presiding elder of the Teche district, Louisiana Methodist Episcopal Conference. There are three large buildings here, well located on high ground, at 490 Canal street. They are wooden in material as many public buildings are here, for the reason that they are cooler and dryer than brick or stone in this low country and hot climate. We enter just as the bells calls to chapel service in a plain, neat room in the central building of the group, up stairs, March 14. We file into our seats, hurried along by three hundred boys, girls and youths: until we are upon the platform, whereon lies spread open the Holy Bible before us. Who is on this platform? Let us take a look at them.

THE GUESTS.

Mr. B. B. Olds, Clinton, Wisconsin; C. VanHorn and wife, Springfield, Mass.; Mrs. M. L. Hanover, Springfield, Mass.; B. D. Hill, Esq., Columbus, Ohio; Thos. H. Jackson, D. D., Wilberforce University Ohio; Prof. J. P. Shorter, Columbus, Ohio. Prof. A. M. Green, Secretary Education, Louisiana African Methodist Episcopal Church, New Orleans, La.; President S. T. Mitchell, Wilberforce University, Ohio; Dr. J. T. Newman, M. D., New Orleans; Col. James Lewis, Surveyor General, New Orleans; Rev. R. T. Hurley, New Orleans; Chas. Gibbs, Esq., Cedar Falls, Iowa; Mrs. L. C. Gibbs, Cedar Falls, Iowa; Mrs. Edwin Gilbert, Georgetown, Conn.; Marshall W. Taylor, and the

FACULTY:

R. C. Hitchcock, Rev. George W. W. Bothwell, W. J. McMurtry, A. M., Miss Florence A. Sperry B. S., Henry H. Swain, A. B.; Miss Elizabeth E. Stevenson, Miss Margaret E. Atkins, Mrs. R. C. Hitchcock Miss Myra L. Olmstead, Miss Elizabeth S. Dudman, Miss Carrie E. Platte, Miss A. A. Pease, Miss Mary F. Felt, Mrs. Annie B. Riggs, and Miss A. D. Gerrish.

At the tap of the bell at the order, Rev. Geo. W. Bothwell read the Scripture lesson, after singing, followed by prayer, in which the school joined with President Mitchell. After this Prof. Hitchcock called upon Col. Lewis to introduce the visitors, and the latter was requested to address the school; which the following did, namely: President Mitchell, Dr. Jackson, Chas. Gibbs, Esq., this editor, and President Hitchcock. Then came more of the Delicious singing, concluded by two selections from the "Plantation Molodies, of the South;" by the Negroes, viz:

"Rock my soul in the bosom of Abraham" and
"Go thou and prophesy."

Just think of three hundred children, with a keen religious nature, and the Spirit of the Fathers upon them, singing idyls of the race; to the motion of head and foot; and the swelling of the chest with struggling emotions, and the power of the Spirit with in them, and you have it. Was it play? No it the germ of a dowerful on coming people bearing to their higher sphere the poetic feeling of their sires.

Then come a quick march by Miss Platte, while the students filled out in fine style. But oh, how the martial Spirit arose and swept the boys into glorious action, as she struck up "Yankee Doodle" on the piano. Out of the chapel we hurriedly ran through the various

DEPARTMENTS;

Getting only a glance at things as we went, but this glance was enough to assure us that work incalculable, and of lasting valve to humanity was being accomplished. The dormitories, that is, the rooms where the boys and girls, who board in the College sleep, is an object of special interest to us, and we want it well understood, all over the country, that when we write up a school without complimenting this department, it will be so either because we are unable for some reason to inspect it; or because it does not deserve a compliment. In this case we were so pressed for time, that it was imposible to give this department a look, but we are going into the dormitory, of every Negro School in the South, please the Lord to spare our life. We emphasize it the best our education girls and boys are to get, is that of home duties, and right conceptions of what the home at its best state is. Two remarkable things must be noted here. The first is a little girl only eight years of age, whose black-board work is unexcelled by any worker we have ever seen for the ease, accuracy and grace with which it was performed. The little girl will read this, and remember that we took her by the hand when leaving the room. We expect a good deal of her. The next notable thing, more notable than others there worthy of notice, was a gentleman past early manhood, working away at his books, and the President said, "We are getting on nicely with him. His little wife put him here and told us to hurry up, as she was going out washing to keep him here." The President interested us when he said, "We do not put our grown students among the children." That is right, it is impossible for grown people and children to sit, study and recite in school together without the sacrifice of a vital quality of prestige which attends man, and especially professional manhood.

We now leave the Universitp and cross the street to the fine

RESIDENCE,

of Col. Lewis No 485 West Canal street, here is a large lot, stables, horses, vehicles, a capacious home well furnished and a most genial ladie at its head. There are six children in the family, four of whom are girls and two young men. The Colonel just now has both hands full, he is pushing his Experimental Restaurant in the Exposition with encouraging succes. He was determined that he would be sure that the colored visitors here were certain of accommodations such as his restaurant affords, for these reasons he began but everybody eats there now regardless of color, his daughter is cashier and does not feel ashamed of a position which enables her to thus most efficiently aid her father.

BREAKFAST

around the table in the ample dining-hall was seated Col. Lewis, and Dr. Newman facing each other from extremes, this was not significant however, as they are rather paralells than extremes, on one side sat Prof. A. M. Green one of the strong men of the African Methodist Episcopal Church, Prof. Shorter and Dr. Jrckson, opposite them sat President Mitchell, R. F. Hurly, and this editor. The waiter was hired but Mrs. Lewis prepared the elegant repast with her own hands. This is seemingly much the habit with our leading ladies in this city. Only a few days ago when dining with Rev. M. L. Dale we found Mrs. Dale and daughters doing the honors of the kitchen, now this is exemplary in the first and highest degree, when such ladies thus honor home and its duties the under pining of correct social life takes firmer hold upon the granite of moral solidity.

The following menu will enable the reader to understand the situation and wish he had benn there:

MENU.

Red Fish, Court bouillon,
Lake Shrimp,
Beef Steak de Bordelan,
Yaner House Sausage, Mutton Chops,
Ham and Eggs, Boiled Eggs,
Salad, Cold Slaw,
Hot Rolls, Coffee Aylart.

Freedmen's Matters.

Mr. and Mrs S. Chapman, 424 Franklin St., entertained the President and Corresponding Secretary of the Freedmen's Aid Society, with Messrs. M. Gant and Samuel Bell at their splendid home on Saturday eve, March 14. Matters concerning the educational work of the Society among the colored people were discused, deep interest was manifested by all parties present, and perfect unity of feeling was the result. The affair culminated in a lunch prepared, as only Mrs. Mahala Chapman can prepare a lunch when she wishes to. The guests were well pleased, and their pleasure pleased the well to do and hospitable host. With prayers, and songs and many wishes that God's blessing might rest upon all interests involved and all parties concerned, the company separated all feeling as did the singer, who sang "Behold how good and pleasant it is for brethren to dwell together in unity."

New Orleans Preacher's Meeting.

The New Orleans Methodist Episcopal preachers held their weekly meeting in Wesley Chapel at 11 a. m., Thursday, March 12, President Hudson in the chair. The Sunday-school lesson was discussed. S. R. Lowery, Esq., of Huntsville, Alabama, was introduced and addressed the meeting at length, on silk culture. It is probable that he will give a series of concerts in this city in various churches soon, illustrating this enterprise. He will cultivate and manufacture on an acre of ground, and within enclosed space allowed him in the Exposition for that purpose. He has obtained several premiums for his exhibit; the last one at the Louisville Exposition in 1884.

The meeting resolved to meet hereafter at 10 o'clock on Monday, beginning with Monday, March 16, and on that day it will be immediately succeeded by the Ladies Home Missionary Convention already announced in this paper. Rev. M. Dale was appointed to write, and read a paper before the meeting Sunday, March 23, subject: "What more can be done by the Methodist Episcopal colored preachers of this city to encourage the virtuous, restore the fallen colored women." To be discussed after reading.

Our Easter Sermon Sketch.

Our readers have no doubt noticed, and will appreciate the fact that Dr. Godman, by our special request and without pay, has been not only preparing but especially adapting his sermon sketches to the doctrines and arranging them with reference to the events of especial interest to the church. For example our sketch this week, coming just in advance of Easter Sunday, will furnish the very best outline for an Easter sermon that ten out of our fifteen hundred traveling or 3,000 colored local preachers can obtain. We have only two M. E. theological schools in the South for colored students whose theology is sound. Hence the greater need for these sketches.

Personal.

—The following prominent Negroes are enrolled upon the SOUTHWESTERN'S register at 15 Union street, New Orleans, attending the Exposition and domiciled as follows: Phillip Joseph, Mobile, Ala., State Commissioner, editor *Mobile, Gazette*, 368 Baronne street; James Hill, Jackson Miss.; George Brown, Louisville, Ky.; Noah Morgan, New Mexico; Wm. J. Simmons, Louisville, Ky., State Commissioner; Allen Allensworth, Bowling Green, Leland University, Alternate Commissioner; Henry Demas, St. John, La., State Commissioner and Senator of La.; F. G. Barbadoes, Washington, D. C., Alternate Commissioner, Mass.; Walter Thomas, Columbus, Ohio, alternate Commissioner, Ohio; John Cavolle, Bonnet Carre, post office, La., member of the Legislature, La.; Richard Simms, Central post office, La., State Senator: Claiborn Stanily, St. Charles post office, Luling, La.; R. F. Boyd, M. D., Nashville, Tenn.; P. W. Ray, Honorary Commissioner, State of New York, Brooklyn; S. R. Lowery, Huntsville, Ala., silk manufacturer; J. J. Spellman, Jackson, Miss., Superintendent Department colored exhibits; Mrs. Anna Spellman, Jackson, Miss., guest Col. J. M. Lewis, Canal street; A. P. Albert, M. D., Washington, D. C.; Charles A. Roxborough, Plaquemine parish Commissioner, 148 Gasquet street; G. S. Hawkins, Tallulah Station, member Legislature, La., 312½ Dryades street; T. K. Bridges, Claiborne, Miss., school teacher; R. Henri Herbert, Trenton, N. J., Commissioner colored exhibit; Albert Smith, Mobile, Ala., 247 Customhouse street; C. W. Yates, 331 St. Louis street, city editor *Gate City Press*; H. T. Kaling, Hempstead, Texas, assistant Prairie View State Normal School; J. M. Terrell Fort Worth, Texas, principal public schools; J. Dallas Bowser, editor *Gate City Press*, Kansas City, Mo., 730 Carondelet street; M. A. Teackle, St. Louis, Mo., teacher in Sumner High School, 300 Terpsichore street; Hitchins Inge, St. Louis, Mo., principal No. 2 school, 300 Terpsichore street; James M. Vena, St. Louis, Mo., teacher No. 9 school, 300 Terpsichore street, Mrs. Dr. H. H. Garnet, New York City, principal Grammar School, N. Y.; L. M. Sublett, Orange, Texas, principal city school No. 2 Deposit street, corner Napoleon and Dryades; E. J. Anthony, Jefferson City, Mo., principal public school, 225½ St. Mary street; Miss Anna Coleman, St. Louis, Mo., teacher public school, 225½ St. Mary street; L. W. Coleman, St. Louis, Mo., teacher public school; A. T. Curtis, Marion, Ala., teacher 331 St. Louis; M. A. Williams, Morrilton, Ark., teacher public school, 331 St. Louis, street; C. A. Bourgeois, Hahnville, La., planter, St. Charles parish; E. A. Augustus, St. John Baptist parish, Edgar, La., teacher, 111 Melpomene street; Zeul F. Patterson, Big Bend post office, La., teacher, 396 Customhouse street; Geo. P. Daniels, Galveston, Texas, Assistant Commissioner; Edward Brooks, Ironton, Ohio, Assistant Commissioner; Edward Huckabee, Greensboro, Calhoun county, Ala. Assistant Commissioner, M. W. Gibbs, Little Rock, Ark., Commissioner, 487 Canal street; J. H. Smith, Little Rock, Ark. dentist, 314 Baronne street; C. S. Smith, Bloomington, Ill.; H. G. Boyle, Houston, Tex.; J. T. Barton, Joliett, Ill.; H. M. Turner, Bishop African Methodist Episcopal Church, Atlanta, Ga.; Jno. G. Lewis, Natchitoches, La., parish commissioner, 230 Customhouse street.

—Bishop Mallalieu has returned from holding his conferences. He addressed 250 children of the Methodist Episcopal mission schools, in Wesley Chapel, within a few hours after his arrival in the city.

—Bishop Walden and Dr. Rust and ladies, left by the Queen and Crescent line for Cincinnati, on Monday night, March 16, after a visit which we hope was as agreeable to them as it was profitable to our people here.

—Prof. H. R. Pinkney, of Philander Smith College, was suddenly called home to South Carolina, to bury his brother. Rev. O. H. Smith supplied his place as teacher in the College tempoarily until his return.

PRESIDENT AND SECRETARY OF CONFERENCE.

The Conference began 'tis first decreed,
To fill each chasm in the ancient deed;
This honor some by full election share;
Their title *others by their age* declare;
Age takes the lead, for all are Spartans here,
But wise and aged we in heart revere:
These levy tribute on our own warm esteem,
And such we worthy double honor deem,
Who fills the chair, is next the general plan,
And suffrage free selects the proper man,
A wise, judicious, prudent, well tried sire,
A pilot still'd our moral bark to steer;
Whose apostolic conduct shall anshrine
Each public act indignity divine.
Prepare the vote, another niche to fill,
An able scribe, to guide the council quill,
Whose animated tongue, and nimble pen,
Can write on paper and on heart of men;
Lynx-eyed to penetrate through every part;
The clearest head and the most upright heart,
Tips where the laws of truth and kindness join,
With energy of action half divine;
A man of noble, independent soul,
Firm as a rock and steady as the pole
Discreet, impartial, ready in debate,
The leading point to unify and state;
For every task, for every office fit,
A man of God, a scholar and a wit.

Domestic Hygiene.

Cold Feet and What to Do for Them.

GEO. L. CURTIS, M. D.

There is an intimate connection between the feet properly cared for and kept warm, and a healthy and prompt circulation of the blood through the entire system. The inconvenience of "cold feet" is beyond description, and sometimes the pain resulting is severe. The blood, when in the feet, is at the farthest point from the heart, the great central organ of circulation. All animal heat originates in the blood. It is probably the result of chemical changes wrought in the lungs when venous blood comes in contact with the oxygen of the air. The blood on the right side of the heart coming in from the extremities of the circulation through the veins are cooler than the blood in the left side, just created and ready to be sent out to the system.

If the feet are neglected, being indifferently clad and protected, they will become cold. As a consequence the blood, charged with animal heat is compelled to yield up more of its heat than it ought, and passes back to the heart at a lower temperature than nature designed. It will in part follow that all the internal organs will suffer functional disturbances of the most important kind. Every other part of the body will not be attended with such grave results as the head may be exposed to, but nothing when the feet would suffer and cause such disturbance. Many people who always have "cold feet" suffer great discomfort in the head, and a great many more have "cold feet" and suffer great inconvenience in other parts of the system, but even in these cases the feet need to be kept warm to prevent the more serious results.

There are diseases resulting from habitual "cold feet," where in fact a primary interference with the regular and natural circulation of the blood in all other parts of the system resulting from "cold feet," and wherever there is any tendency to weakness there disease locates. The weaker organ suffers most. Hence sometimes very grave headaches, with nausea, soon to vomiting follow "cold feet." At other times there is a severe pain and great heaviness in the head, which persists until the disorder is broken up by careful and prompt treatment. There is also disturbances of the liver, and its functions are checked, and constipation follows with all its long train of ill effects. In nearly all cases of chronic "cold feet" there is persistent constipation, with heaviness and general depression. Occasionally "cold feet" interfere with the process of digestion, which soon becomes the source of other difficulties too numerous to mention.

This "cold feet" process can be broken up, and a natural and healthy condition established. The "cold feet" ought to be held for a few minutes in warm water as hot as can be borne every night for weeks, and then rubbed hard and dry with a coarse crash towel. This will cause an enlargement of the smaller arteries and capillary vessels, and more blood will be carried to those parts to warm and cherish them than before. With the free circulation of blood in the extremities all the internal organs are relieved, and especially is the brain made easy from the pressure which follows "cold feet."

In a case of semi-frosted feet or a school girl, which was followed by discoloration, constant coldness, and partial insensibility, we corrected the evil by continued water baths, and stimulating the feet with compound tincture of lodine. After about four weeks of such treatment the discoloration and coldness ceased, and they became as sensitive as when well.

The old motto "Keep the head cool and the feet warm," is based on sound common sense and true physiological principles.

Many children are too scantily clothed on the feet, ankles and to the knees in cold weather. We have seen a child, clothed comfortably about the body, go out on a cold day, having a cloth hood and cape for the body and shoulders, and a warm mitt for the hands, but the feet only evidently protected, and the ankles simply encased in one thickness of a stocking. In such a condition the child is liable to various diseases that will take permanent hold in advanced age. A mother persisted in clothing her little boy in short dress, thinly clad feet and low-necked legs, bare arms and low-necked dress. When the mother was warned of the danger to her little Bobby she said, "O, I love to see Bobby so, he is so white." Soon Bobby died from such exposure, and the mother mourned because she said Providence had removed him. The fact is she murdered Bobby and called it Providence. Beware of "cold feet."

A Deceiver Warned.

If the lady who uses cosmetics, face lotions, white lead, bismuth, powders, enamels, etc., in the belief of enriching and beautifying the complexion, is but temporary and ultimately destroys the skin beyond the power of nature to restore. Stop it! Stop it now and use only Dr. Harter's Iron Tonic, which imparts the vigor and loveliness of youth.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once. It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

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"My experience in the use of **Buffalo Lithia Water** is limited to the treatment of *Gout, Rheumatism*, and that hybrid disease *'Rheumatic Gout,'* (so called) which is in contra-distinction to the *Rheumatoid Arthritis of Garrod*.

"I have had *excellent results* from this Water in these affections, *both in my own person and in the treatment of patients for whom I have prescribed it.* Of course the remedial agent is its contained *Alkalies* and their *solvent* properties.

"Hence it is a *prophylactic as well as a remedy* in *Nephritis Colic* and forming *Calculi* when due to a redundancy of *Lithic Acid*."

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Member of Medical Society of Va., Resident Physician of Hot Springs, Ark.

"I feel no hesitancy whatever in saying that in *Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder*, and in all diseases of *Uric Acid Diathesis*, I know of *no remedy at all comparable to* **Buffalo Lithia Water**, *Spring No 2.* In a single case of *Bright's Disease of the Kidneys I witnessed very marked beneficial results from its use*, and from its action in this particular case I should have great confidence in it in this disease."

DR. T. B. BUCHANNAN,
Resident Physician Hot Springs, Ark.

"Send me five cases **Buffalo Lithia Water**, Spring No. 2. I have made use of this Water for *Gout* in my own person and prescribed it for patients suffering *with the most decided beneficial results.* I take pleasure in *advising Gouty patients to these Springs.*"

Springs pamphlet, with testimonials from eminent medical men at *Hot Springs*, sent to any address. Water in cases of one dozen half gallon bottles, $5 per case at the Springs.

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THOS. F. GOODE, Proprietor Buffalo Lithia Springs, Virginia.
mar26 2t

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General News Items.

The trustees of the British Museum have decided by a small majority in favor of Sunday opening

In response to an address from French workingmen, the Pope is to issue an encyclical letter, on the reconciliation of capital and labor.

The Lord Mayor will preside over a great meeting to be held in London to promote the work of securing a national memorial to General Gordon.

The German bombardment of Foss Town, Cameroons, in which English property was destroyed, is likely to lead to diplomatic representations.

Northern iron manufacturers who have visited the Southern iron fields and that cheap transportation furnishes an advantage to that section.

After being severely lectured by Bismarck, the Reichstag has passed a bill permitting him to increase the import duties on provisions and breadstuffs.

The Paris *Temps* says the treaty settling the Egyptian financial question, which will be signed almost immediately, embodies the assent of England to the free navigation of the Suez Canal.

The citizens of Arcata, California, after compelling the Chinese to remove outside the city, held a meeting and adopted a resolution pledging themselves to use all legal means to prevent the settlement of Chinese in Arcata.

At Knoxville, Tenn., James Reynolds put kerosene oil on the heads of his three children, aged two, four and six, for the purpose of killing vermin. Two of the children died within two hours. Prompt medical aid saved the other.

Judge Sullivan, of San Francisco, has rendered a decision on the question of alimony and counsel fees in the Sharon divorce case. He granted the plaintiff $2,500 a month from the date of application, January 9th, and $55,000 counsel fees.

It is said that many of the peach trees and all the peach buds in Michigan, as far as be known, have been killed by the intense cold of the present Winter. The peach and plum buds in Northern Ohio are also reported killed by the cold.

A large portion of the ills that flesh is heir to arise from an impure state of the blood. By promoting a healthy action of the liver, bowels and kidneys, HUNT'S [Kidney and Liver] REMEDY purifies the blood and eliminates disease.

Mrs. H. C. Hamburger, Manor Hill, Huntingdon County, Pa., writes: "Dr. S. K. Marshall & Co., Columbus, O.: I have been afflicted for three years, caused by over-work and close confinement. My kidneys became seriously affected; could not retain my urine day nor night. It was high colored, thick and bloody. My monthlies had left altogether for four-teen months, during which time I was confined to my bed with a beating in right ovaries. The discharge from the womb was so offensive no one could stay in the room. The urine continued bloody, with pain in voiding it, and when in bed would pass from me in my sleep. I have had three doctors attending me regularly, one for four months, one of the others one whole summer, and the third all winter. We had two others in consultation with them, and used twenty bottles of different kinds of patent medicines, all to no good. I then got a bottle of PERUNA, and before I had three-fourths of the bottle taken I quit wetting the bed and could retain the urine sufficient to attend church, which I had not done for three years, and my monthlies came back as natural as ever, indeed. I considered myself a well woman again. Since then I have had pneumonia. My confidence in PERUNA was so great that I did not send for a doctor. I followed the directions in your 'Ills of Life,' and got over it, as well as can be expected of one so delicate as I have been. Others in my neighborhood had the same disease, and among them were strong men, and had the best physicians, and yet died, while I sailed through in safety on PERUNA and MANALIN. I sincerely believe, and would say to all the afflicted in the wide world, that PERUNA and MANALIN are the only two medicines that any one needs in any disease, if used as directed in your book entitled 'The Ills of Life.'"

J. E. Fleming, publisher of the New Dominion, Morgantown, W.Va., writes: "Some months since, I received some of your medicine in exchange for advertising. My wife has taken five bottles of it, and has derived great benefit from it."

Mr. M. C. Pershing, Bradenville, Pa., writes: "My wife has been using PERUNA for some time for weak lungs and liver and kidney complaint, and thinks it is doing her great good. Has used only one bottle as yet. Please send your book on the 'Ills of Life,' as we can't get any from our druggist."

Mr. John Denny, Mt. Vernon, O., writes: "We have a large sale in PERUNA. It gives satisfaction."

THE PILLOW-INHALER!

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[The above Picture shows a person using the Pillow-Inhaler.]

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Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation.* The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no-donching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for the time it is used*, by Cook's powerful healing balm of Piñon Pine, draws from the inflamed inner coating of the diseased air-surfaces all the impurities that bother the lungs, and hence into the blood. *It is a constitutional exhalation.* The medicine is applied directly, like a salve, at the seat of the disease, while being taken into the blood during its, aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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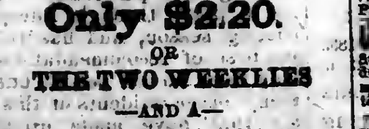
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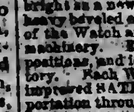
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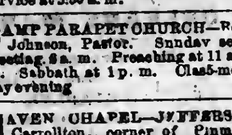
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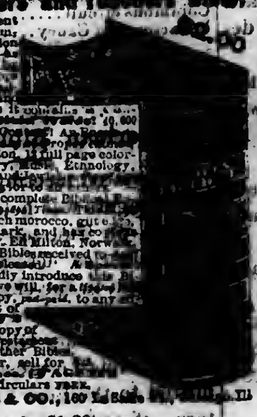
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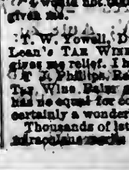
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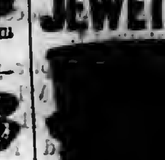
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dec28-26teow

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No preparation and only a common pen needed. Established 50 Years. Superior and popular for decorative work on linen. Received Centennial Medal & Diploma. Sold everywhere.

jan26-26teow

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Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured. Descriptive pamphlet sent free. Address Dr. E. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

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jan2-3m

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Sunday-School and Children.

First Quarterly Review—March 29.

HOME READINGS.

M.—Lessons I, II; Acts 26, 2-27.
Tu.—Lessons III, IV; Acts 20, 28-38; 21, 1-14.
W.—Lessons V, VI; Acts 21; 15-40.
Th.—Lessons VII, VIII; Acts 22, 1-21; 23, 1-11.
F.—Lessons IX, X; Acts 23, 12-24; 24, 10-27.
S.—Lessons XI, XII; Acts 25, 1-32.
S.—The goodness of God; Psa. 23, 1-6.

REVIEW SCHEME.

Lesson I.—What accident interrupted Paul's preaching? What was the outcome? How did the circumstance prove the truth of the promise, "All things work together for good?"

Lesson II.—What did Paul say of his past conduct as a minister of Jesus Christ, and of his resolution as to the future?

Lesson III.—Of what did Paul warn the church? What did he say as to his own support? How does this lesson enforce the duty of benevolence?

Lesson IV.—Of what journey does this lesson speak? What prophecy concerning Paul did Agabus utter? How does this Epistle teach that "Love is stronger than death?"

Lesson V.—To what city did Paul and his company come? What can you tell concerning the council held there? What do we learn respecting the true Christian desire to avoid offense?

Lesson VI.—Who created the temple disturbance? How was Paul treated? What spirit did he show?

Lesson VII.—To what does Paul allude in the first part of his address? What narrative does he relate? What duty was enjoined upon him?

Lesson VIII.—Before what council does Paul appear, and what was the result of the conference? How was Paul sustained?

Lesson IX.—Of what conspiracy does this lesson treat? What journey did Paul make? How easy for God to confound his enemies?

Lesson X.—Before whom was Paul charged with crime? What was his defense? See the advantage of a good conscience and the truth.

Lesson XI.—Why was Paul pleased to plead his case before Agrippa? What facts did he relate? The apostle's willingness to confess Jesus.

XII.—Recall the conversation between Paul and Festus; also that between Agrippa and Paul. The advantage of loyalty to God over royalty.

How Light on Rheumatism.

"I had been completely disabled from rheumatism. I used Parker's Tonic for kidney disease, when to my astonishment the rheumatism completely disappeared." So writes Mrs Henry Segert, of No. 454 Lafayette Ave., Brooklyn, N. Y. Rheumatism arises from the failure of the kidneys to seperate the uric acid from the blood.

Obituary.

At Natchitoches, La., Mrs. Lucretia Gradney, on Friday, Feb. 27, 1885. While the light of the morning painted the dewy globe her spirit took flight for heaven. She was 80 years old. She has lived 55 years a Christian. She loved to talk about the Lord. A great multitude followed her, with lamentation, to the grave.

Mrs. Delia Washington died Dec. 30, 1884. She was 57 years of age.

At Braden Station, Tenn., Mrs. Emeline McCraw, an old and faithful member of the Methodist Episcopal Church in this place. She was born May, 1843, and died Feb. 7, 1885. She was at peace with God and all mankind. REV. J. L. MASSEY.

Amanda Butler died at Galloway, Tenn., Feb. 12, 1885. She was a faithful member of the Methodist Episcopal Church in this place, and was at peace with God. J. L. MASSEY.

"So far, so good," said the boy, after eating the stolen tart. After reviewing the thousands and tens of thousands of colds and coughs that have been conquered by Dr Bull's Cough Syrup we can readily say, so far, so good.

Conference Notices.

Lexington Conference.

Arrangements have been made with the Cleveland, Columbus, Cincinnati and Indianapolis Railway Company to carry the ministers and visitors from Cincinnati to Springfield and return for two cents per mile each way. They will pay full fare going; the Secretary of the Conference will furnish them with a certificate which will enable them to purchase a ticket from the company's agent at Springfield to return on at one cent per mile. Trains leave going from the Grand Central Station, Third and Central avenue. JOS. COURTNEY.

Ashville District—Central Alabama Conference.

Second Round.

Enon	Mar. 28-29
Birmingham	Apr. 4- 5
Blount Springs	" 11-12
Blountsville	" 18-19
Village Springs	" 25-26
Roanoke Valley	" 25-26
Collinsville	May 2- 3
Gadsden	" 9-10
Centre	" 16-17
Mud Creek	" 16-17
Ashland	" 23-24
Wedowee	" 30-31
Talladega	June 6- 7

O. NELSON, P. E.

Notice.

To the pastors, local preachers and exhorters of the Palestine District, about the presiding elder's home that was to be located in Tyler or Palestine:

Dear Brethren—Remember that the district conference will convene some time in August, and each one of us is expected to bring up what we promised. We know that we have the poorest district there is in the Texas Annual Conference, but let us show up something and then we will be seen. Now, I hope every brother will come up. I will mention the donations again: pastors, $5 each, local preachers $3 each, exhorters $2 each.

AARON TAYLOR, sec'y.

Palestine, Texas, Feb. 19, 1885.

Columbus District—West Texas Conference.

Second Round.

LaGrange ct, by Henderson	Mar. 28-29
LaGrange	Apr. 4- 5
Columbus	" 11-12
Alleyton	" 18-19
Oakland	" 25-26
Wallersburg	May 2- 3
Flatonia	" 9-10
Weedler and Peach Creek	" 16-17
Luling	" 23-24
Lockhart	" 30-31
Weimar, by Cooper	June 6- 7
Ellinger and Industry	" 6- 7
Columbus circuit	" 13-14
Wharton and Caney	" 20-21

P. M. CARMICHAEL.

General Church News.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, March 5th, 1885, Charles Tracy, Esq., Vice-President, in the chair.

Religious services were conducted by Secretary Gilman.

The foreign correspondence submitted to the Board included matters of special interest, among which were letters from Dr. Blodgett, of Peking, and Dr. Gulick of Shanghai, in reference to preparations of a version of the Scriptures in Easy Wenli, the simplest form of the written language of China; from the State Department, giving reason to hope that restrictions imposed on the sale of Scriptures by the provincial authorities at Erzroom will be removed, through the the intervention of General Wallace; from the Bible Societies of France, of Valparaiso, and Russia, with reports of their work for 1884, and with thanks for valuable aid received from the American Bible Society; from the Austrian and the Ceylon Missions of the American Board, with accounts of the Bible work done by them, and from the Society's Agents in Cuba, Brazil, La Plata, and Japan.

Grants of books were made for colportage and for sale and distribution in the United States and in various foreign countries of the value of about $7,560. Funds were granted to the Austrian Mission of the American Board to the amount of $751 21.

The Luling Bible Society, Texas, was recognized as an auxiliary.

The total receipts for February were $43,134 41, and 56,144 volumes were issued from the Bible House during the month.

Church Polity.

MR. EDITOR—Please answer the following questions:

What is the status of and what shall be done with a member, who is prompt to meet all financial obligations but fails to attend Church?—Subscriber.

1. A member who meets all financial obligations, and fails to attend any of the religious services of the Church is one who neglects the means of grace, except that of Christian liberality which taken in its proper relation to the others is also a precious means of grace, otherwise it is only a quality of human generosity, which may be, and often is found abounding in non-members of the Church.

2. Now the manner of dealing with these persons depends entirely upon the cause and quality of their neglect. If it is wilful and they persist in it after faithful efforts have been made to cure them of it, then the only remedy would be to proceed against them as per Discipline for such offence.

Otherwise they may not only become confirmed in this course, but also led to conclude that the financial is the most important duty they owe to the Church. This would be both injurious to them and unjust to the Church. Even an expulsion would be better for all concerned. But in such cases much love, prayer, patience, discretion, and labor is required of both pastor and leader with the good example of officials and members cognizant of the case.

Sermon Sketches.

REV. W. D. GODMAN.

The Passion of Our Lord.

Text—1 Peter 3, 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

Intro.—The passion of Jesus is the grand event of history. In it the interest of the New Testament culminates. The life of Jesus is a preparation for it. The hope of [illegible] upon it. The Scriptures recite and impresses it on our thoughts on it thus:

I. First—The suffering and death of Jesus were real.—In the early history of Christianity, some who had exalted views of the Divinity of Messiah, and felt the incongruity of ascribing suffering to God, escaped the difficulty by assuming that Jesus was human only in appearance, and that His sufferings, therefore, were only apparent, having dramatic significance but not internal variety and reality. But we can not entertain such thoughts of our Redeemer. We can not read the accounts in the Gospel of the crucifixion and death without the deepest conviction of the most intense historic reality. The good sense and developed experience of the Christian world have always rejected the assumption of unreality:

II. The passion was voluntarily accepted and endured by our Lord. His life was not taken from Him, and no power could take it. He laid it down; John 10: 15-18. The passion was present to His mind throughout His redeeming activities, a thing anticipated and prepared for; Matt. 17: 9, 22-23. Luke 18, 31-34.

II. Our Lord suffered for our sake—"That He might bring us to God."

1. He was "just," we "unjust." We merited pains and penalties. He was "without sin." 1 Peter 2, 22.
2. (a) His suffering and death avail to our salvation through faith; Mark 16, 16; and through holy living; 2 Cor. 5, 14. (6) The rejection of Christ will aggravate an evil doom of the impenitent; Hebrews 10, 26-30.
3. How should we hate the sins that drove the nails and pointed the spear to our crucified Lord.

IV. His passion surpassed all other agony.

1. It was unmerited.
2. It was love to them that hated and Killed Him.
3. It was conflict with the powers of darkness.
4. It involved an obscuration of the Father's love, for a time.
5. It was intensified by every painful circumstance of hurt and humiliation; by treachery, desertion, and malice unparalleled in the history of martyrdom.

V. It was relieved by foresight of the glory that should follow; Is. 53, 11. 1 Peter 1, 11.

VI. The benefits of the passion to mankind are accumulating with the march of time. Civilization registers the uplifting power of the cross of God's Son.

Postal Card Correspondence.

Rev. J. R. Waters writes—"We are just closing a glorious revival. We have had 52 conversions, 47 of whom have joined the Church on probation. They have been formed into a class. Now we have 7 classes. The young class is composed of some the most intelligent young ladies of the city, and with proper instructions will become the leading class of the Church. We have more than a score at the altar at every prayer meeting."

Salisbury, Md.

Tract Cause.

Dear Brother:—The undersigned, the Committee on Tracts, named at the last session of the Lexington Conference, beg to submit to you the following questions, which they request you to answer at your earliest convenience:

First—Do you use Tracts in your Congregation and Sunday Schools?

Second—If so, what kind do you find most sought for and used?

Third—What number of Tracts have you used this Conference year?

Fourth—Have you bound volumes of Tracts in your Church or Sunday School Library? If so what number?

Fifth—Have you noticed any results growing out of the use of Tracts? If so please explain at length?

Sixth—Please give your method of distribution?

Seventh—Do you use Tract Cards in your Sunday School? If so, please give the results, if any.

Eighth—Do you believe the circulation of Tracts in your locality ought to be continued? If so give reasons. If not, give reasons.

Yours in Christ.

J. ALLEN ROSS,
D. W. HESTON,
JAMES BOWREN,
J. W. RUSSELL,
W. M. JOHNSON,

P. O Box 56, Aberdeen, O., Mar 12 1885.

This committee is determined to give a new impetus to the circulation of Tracts. The scope of their inquiries are not limited to their own conference. Brethren and Sisters would do well to become interested in this work. This circular is itself the outgrowth of a plan to appoint conference committees one year in advance.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, Mar. 21 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9¼@—; Middling 10⅛@—; Good Middling, 10⅝@—; Middling fair, 11 3-16.

SUGAR, ℔ lb—Yellow clarified, 5⅛@5¼; White clarified, 5⅛@5¼; Common 4¼@4⅝c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 26@33; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5¼@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@22.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10¼.

CHEESE, ℔ lb—Western factory 4¼@9.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 4.65; Choice, 4.52; Family, 3.75.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, $1; Fine, $1.02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.65@1.80; sweet potatoes, $2.50 ℔ bbl. onions, ℔ bbl. —@$4.25; apples, ℔ bbl. $3.50@$5.50; cabbages, $3.00@$3.25 per crate; sour krout, $4.00@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 62@63; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.37.

BACON, ℔ lb—Breakfast, 10; shoulders, 6; sides, short rib, 7½; sides, long clear, 7⅛; hams, sugar-cured, 10@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6¾; clear sides, 6¾; shoulders, 4.7@4.8.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3.00@$3.50; ducks, $2.00@2.50; geese $4.@$5; turkeys $9.00@12.00.

Western Eggs —@15c per dozen

Lonisiana Eggs 13@14c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@$5.00 ℔ dozen; young do. $3.00@3.50; ducks $3.50@4.00—; geese $4 00@—— turkeys $15.00@17.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 68; white, 68; mixed, 68.

OATS, ℔ bushel—Western, 43@44

BRAN, ℔ 100 lbs—Choice, $1.00@1.05.

Books and Current Literature.

Initials and Pseudonyms: A dictionary of literary disguises. Prospectus.—The above valuable work has been prepared with great care and labor by Rev. William Cushing of Cambridge, Mass. (the successful compiler of *Index to the North American Review and the Christian Examiner*,) who was for some years an assistant in the Harvard University Library, and who, in the preparation of this volume, has had access to its vast resources. The work is now in the hands of the printer, and will be put in type as rapidly as possible, especial care being used in the preparation of copy, and in proof-reading, to secure accuracy in the text. Its value is attested by the interest which is manifested in its publication by the principal bibliographers in this country and Great Britain, the subscription list now bearing the names of most of the larger libraries of both countries, besides those of many prominent literary and public men. The work will consist of two parts:—First, an Index of about 10,000 Initials and Pseudonyms, alphabetically arranged. Second, about 6500 real names of authors, answering to the Pseudonyms, with brief notices, —date of the writer's birth and death, etc. The publishers also beg leave to state that Mr. Albert R. Frey of the Astor Library, New York, has had a similar work in preparation for several years, and has accepted their proposal to add his material to that of Mr. Cushing; so that they are able thereby to give the public the benefit of the labors of both these gentlemen, thus insuring greater accuracy and completeness than if prepared by one individual. It is due to Mr. Cushing, however, to state that the editing of the volume has been performed entirely by him. The work when completed will make a volume of from 500 to 600 pp., royal octavo, and will be furnished in substantial binding, printed on good paper, delivered free of postage or express charge; cloth, $5.00; half morocco, $7.50. Parties desiring the work can write to Thomas Y. Crowell & Co., 13 Astor Place, New York.

Mr. R. E. Abbott of Brussels is at present a guest of a Lowell gentleman. Mr. Abbott has been engaged for a number of years as conductor of European excursion parties, and has had the pleasure of escorting several Lowell people through the interesting parts of the Old World, all of whom speak highly of their treatment while under his charge. He comes to this country for the purpose of forming and personally conducting a party through Europe the coming season, and has with him the best of recommendations, not only from Lowell people, but from many other residents of this country that have made up parties under his escort in years past.

Lee and Shepard, publishers and booksellers, "Old South Block," No. 10 Milk street, Boston. An illustrated volume from a responsible hand, giving the facts about mind reading or telepathy, and the results of experiments conducted by persons eminent in science, is something that will be warmly welcomed in the present attitude of the public mind on the subject. Just such a book has been prepared by Mr. Wm. A. Hovey, of Boston, well known as the former editor of the *Boston Evening Transcript*, and is soon to be published by Messrs. Lee and Shepard. The recent organization of a society for psychical research in this country makes the advent of this volume peculiarly timely.

The Abiding Sabbath, by the Rev. George Elliott, is published by the American Tract Society, 150 Nassau street, New York City. 16 mo. 280 pp, price $1 25. While there is a great flood of influence in this and other countries striving to break down the bulwark of Christianity, the Sabbath, the appearance of such a book is opportune. The author treats of the "*Sabbath of Nature*," the "*Sabbath of the Law*" and the "*Sabbath of Redemption*," giving a history of the day and reasons for its change from the seventh to the first day of the week.

"The Supplementing of the War," a pamphlet by Albert Salisbury, 55 Read street, New York.

Gibbon' Rome, by Dean.—The history of the decline and fall of the Roman Empire; by Edward Gibbon Esq. Family edititions with a complete index of the whole work abridged and edited by James A. Dean, D. D., in two volumes, published in 1880 by Phillips & Hunt, 805 Broadway, New York, for the editor. Price not given. These volumes have now been before the public five years nearly, and counting upon the ability and fitness which Dr. Dean possesses for the successful execution of such a task, in absence of trial and general testimony or personal examination, we should set it down as a desirable work of the kind. With all these in its favor we can but say we rerard it as invaluable to the library of every student who is unable to procure the more costly unabridged work.

Home is woman's domain and she is entitled to every thing that can add to its comfort and spare her annoyance. "The STERNBERGER FOLDING DRESS PILLOW," is one of the many conveniences which materially lighten the labor and burdens of the housewife. An advertisment in another column gives full details in regard to this favorite article which is meeting with such remarkable sale wherever it is introduced.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Pimothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Meadow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.



EVERYTHING that is purifying, beautifying, and curative for the Skin, Scalp and Blood the CUTICURA REMEDIES will do. Nothing in medicine as agreeable, so speedy, and so wholesome. Guaranteed absolutely pure by the analytical chemists of the State of Massachusetts, whose certificates accompany every package. For cleansing the Skin and Scalp of Birth Humors, for allaying Itching, Burning and Inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases, CUTICURA the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA Resolvent, the new Blood Purifier, internally, are infallible. Sold everywhere. Price Cuticura 50c., Soap, 25c. Resolvent $1. POTTER DRUG & CHEMICAL CO., Boston.
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The strengthening properties of Ridge's Food are exceeded by no other preparation on the market. Being steam cooked, it does not tax the digestive organs. When the system is enfeebled by disease so that the stomach rejects all food, gruels, etc., Ridge's Food will be found the desideratum. Many dyspeptics and old people have adopted it as their daily diet. In cans, four sizes—35c., 65c., $1 25 and $1.75. Sold by all druggists, and many grocers. WOOLRICH & CO., Palmer, Mass., on label.


25 YEARS IN THE POULTRY YARD.
16th Edition. 108 Pages, explaining the entire business. Gives symptoms and best remedies for all diseases. A 50-page Illustrated Catalogue. All for 25c. in stamps.
A. M. LANG.
Cove Dale, Lewis Co. Ky.
mar26 2t

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G W. Bothwell, M. A., pastor.



STERNBERGER'S
Folding Dress Pillow.
folds into one-twentieth of its size when closed and weighs but two pounds.
Perfection, Durability, Simplicity.
The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.
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SOUTHWESTERN Christian Advocate

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Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
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Editorial Notes.

Savior of sinners! when the storm clouds lower,
To Thee, our strength, our counsellor, we go!
To Thee, united by thy Spirit's power,
Cling all thy various membership below.
Instruct us, our immortal Head, to know
That all the life and grace that each receives
From Thee, the great eternal life-spring flow;
Thy Spirit in the church thy body lives,
And unity of heart, of aim and action gives.

Character is a child of circumstances. Reverse the circumstances of the European and African and their character would be reversed.

President Mitchell, of Wilberforce, says NEGRO. Dr. Thomas H. Jackson, Professor of Theology and Church History in Wilberforce University, says NEGRO.

The question of the weal of the colored people, next to the weal of the human soul, is the largest question that any man can consider. And the more it is properly considered the better it will be for all classes of the American people.

In Bro. D. W. Hays letter, which we print in another column, under the heading "Oought Not to be Repeated," he has touched a chord which will certainly find a favorable response in the heart, word and work of all our preachers. It ought to be read thoughtfully.

"Marshall, Harrison co., Texas—On my work I have twelve subscribers for the SOUTHWESTERN, who say, 'we like the paper better and better every copy.' I do not think it will be any trouble to have it in every family another year." F. Parker, Red Oak and Zion.

Good, put it there.

The April issue of *Outing* indicates the purpose of its publishers to place it in the foremost rank of American magazines. It is enlarged to nearly double its former size, and its compound title is wisely simplified to the expressive *Outing*. A new and tasteful cover and increased illustration of the best sort give it comeliness, and its table of contents is substantial and alluring.

The New Orleans Preacher's Meeting met in Wesley Chapel, at at 10 o'clock, a. m., March 23, 1885, James W. Hudson in the chair. Order of the day "Revelation of the Christian Faith," by Rev. T. J. Johnson. The Bishop was present and gave a talk in regard to the Sunday-school work for the week in all the churches of the city, in which all the preachers agreed to take part; after which the women held a meeting, with Mrs. M. Dale as President, to consider the old and decrepit people of our churches of the city, renting or purchasing a home for such people.

For the SOUTHWESTERN.

Sermon.

REV. J. L. MASSEY.

Subject—The Apostolic Commission. Text—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father." Matt. 28, 19.

This was the commission that Christ himself gave, and said, "As my Father has sent me so send I you." Hence the calling is for men to go, and this is the only grounds or way in which those whom God has called can please Him, are to go, for this is an act of obedience on our part. If we accomplish any good it will be ahrough Him who sends us. Then go; see Isaiah 6, 8. A question is asked, who shall go for us? Then, if Christ has called us to go, shall we wait for riches, or shall we wait until we feel that that we can preach better than some one who has gone before us? The blessed Lord says go; then can He, and will He fulfill His promise in Matt. 28, 20: "Lo, I am with thee always." Then, go; though we may at times feel as if we would rather not go. Then read Proverbs 6, 6: "Go to the ant, consider her ways," etc., then go. The minister of the Gospel is to go—not only go until we find that we can not save our thousands of dollars and stop, for our reward is in a building not made with hands. Then, let us obey the command of the Master when he says go. Genesis 35, God told Jacob to go to Bethel and dwelt there. The man that feels the divine calling of the Lord should go, for He never says come until our work on earth is finished. The greatest importance is for us first to be sure that He has moved us by the Spirit to go. Second, we should go, and be as the poet: "Fight on, my soul, 'till death shall bring thee to thy God." And when we go let us go in Jesus' name; let us work in Jesus' name, and He who sent us will help us to stand. Every field of labor will be a good one wherever the Lord is with us.

Mason, Tennessee.

Needs of the Negro.—IV.

R. F. BOYD, M. D., NASHVILLE.

The Negro is welcomed into the professions, and men who have risen to the very highest stations in life are reaching down for the Negro. The greatest colleges and universities in this country are swinging open their classic doors, on their golden hinges, for the admission of a race once thonght to be inferior and incapable of learning the languages and higher mathematics. Places that were once closed against us are now open to us. Many who were our bitterest enemies are now our friends. Surely

"A better day is coming.
The morning dawneth long,
When girded right with holy might
Shall overthrow the wrong,
When God, the Lord, will listen
To every plaintiff sigh,
And stretch His hand o'er every land;
'Tis coming, by and by."

Though Sumner, Morton, Phillips and other great and noble friends of the race have gone to mingle their songs of praise with the angelic hosts above, where all the fame of heroes, or pomp of kings; nor all the charms of this world's pleasure could tempt them them one moment, the ball that they set in motion is still rolling on and crushing out all opposition to freedom, education and equal rights. Even our own section, the "New South," as it is justly called, is in the line of progress. Many who were formerly masters are now teaching Negro schools, agents for funds set apart for the education of our race, and bearing testimony of the Negro's many good and Christian qualities. Many are grateful to the Negro for supporting them and preserving the lives of their wives, children, aged parents and dear relations, while they themselves were out fighting to forge the chains of slavery stronger, and to perpetuate its existence. I am glad to see this class of Southern men acknowledge their gratitude to the Negro, and willingly contribute to the advancement of my people.

For the SOUTHWESTERN.

Prohibition in Kansas.

BY REV. J. C. HULL.

In 1879, the Legislature of Kansas, passed an act submitting to the voters of the State an amendment to the constitution forever prohibiting the manufacture and sale of intoxicating liquors, except for medicinal, scientific or mechanical purposes. This was not done because the politicians believed in such a measure; but evidently thinking such a measure was premature and could not be carried, they sought in this way to get rid of the temperance agitators. But the Christian and moral people of the State, seeing the opportunity to strike a telling blow to the liquor traffic, rushed to the rescue, and made such a vigorous campaign that the amendment was carried by 8,000 majority. And this was done without any party endorsing prohibition. Politicians for the most part sat gracefully upon the fence, so far as this measure was concerned while the canvass was made.

This amendment, with laws for its enforcement came into effect May 1st, 1881. So we have had almost four years experience in this battle of constitutional prohibition. Conflicting reports have been constantly circulated regarding the success of our amendment. Many have said it is a failure, because some men still drink. But by this logic Christianity is a failure because some men commit sin; by this logic, education is a failure, because many men are still ignorant. The plain, unbiased facts are that much has been accomplished in the way of driving intemperance from our State and yet much drunkenness exists among us.

The liquor traffic, except in a few places, is not carried on openly. But every conceivable resort is made to evade the law. The bitter fight that has attended the whole progress of this work, has been something fearful. In several instances, ministers have been knocked down upon the streets for radical temperance speeches. In one or two instances our churches have been burned down, after the congregations had been active in enforcing the laws against liquor dealers. No party has felt responsible for the success of prohibition, and so the child from its birth has been an outcast. Before the courts men have perjured themselves to screen violators of the law; and some have said let's repeat the amendment; for we are teaching men to disregard law. But by the same logic, when a bad boy undertakes to throw stones through some merchant's window, the window should be removed so the boy may not be schooled in bad habits.

But what is the cause, or causes, of all the bitterness attending the enforcement of prohibition in Kansas? There has been much money sent into Kansas for the purpose of hindering our work. This being the first undertaking of Constitutional prohibition, every effort has been made to break it down. Yet, these large sums of money sent to Kansas by the Brewer's Congress do not constitute the whole nor the principal hindrance to us. So long as there are 1,040 saloons in Washington, D. C., by authority of the national government; 5,000 liquor dealers in the territories, by authority of the national government, and United States revenue license issued everwhere, not even excepting the States that seek to prohibit the dram shops; so long as this state of things exists, men engaged in the liquor traffic feel that the authority of the national government is back of them. Hence their boldness in defying our State laws. What Kansas most needs to-day is the united influence of temperance people from every State. When we rise as a nation we can blot out the nation's shame. Kansas could soon sweep the liquor traffic from her borders, but we have the whole army of whiskey men in every State to battle against. We need help.

We are not going to give up the battle for it is in the interest of our homes, our churches, our schools. It is in the interest of our financial posperity and the purity of our society. The motto of Kansas is: "To the Stars through difficulties." Under this proud motto we should not yield a great conflict without a great struggle. Much has been said about resubmitting prohibition in Kansas. The idea was this: before this child grows to manhood we had better get rid of him. If you are going to pluck up a live oak, the sooner you get about it, after it out of the acorn the easier your task. If you wait until it sends down its roots and becomes monarch of the forest you can't pluck it up. So, when whisky men began to leave our State, and temperance men began to pour in, the result of such an exchange was plainly apparent, and the enemies of temperance said let us have the amendment resubmitted. But it has often been said that prohibition does not prohibit, and now it may be said, so far as Kansas is concerned, resubmission does not resubmit. Our conclusion then is, that prohibition by a single State, is a good thing, prohibition by a half dozen States would be far better, and by all the States combined might be made an absolute success.

Yates Centre, Kansas.

The Elective Course of Study.

PROF. WILBUR P THIRKIELD, B. D.

Second Paper

Observation at any one of our conference sessions will satisfy the doubter of the truth of this proposition. Most of the men examined in the various classes at our late conference failed to pass in their studies. Two out of three in the class before the writer for examination were for the second year remanded to try again the almost hopeless task. It reminded me of the fabled Sisyphus, famed for his cunning, condemned by Pluto to roll a stone to the top of the mountain, only to have it elude his grasp at the last moment and roll to the bottom again. After repeated trials, is it any wonder that he became weary, heart-sick and discouraged? There are worthy, successful workers that the church can't spare, who, because of a lack of opportunity for mental discipline, go through this trial year after year. Let us not discourage them to the point of dispair by requiring them to climb a rough, high mountain before they have learned to climb a moderate hill. For one, I want to lend them a hand, by giving them a task they can perform, and thus gain strength for broader work.

3. Again, it is demoralizing to the mental discipline of even a man of fine parts to attempt the completion of theological works that are beyond his present abilities. Scholarship and success are born of a thorough mastery of the work undertaken, however hard or simple.

4. Besides all this there is a fallacy in the argument that the adoption of this advanced course of study will, of itself, raise the intellectual standing of a conference.

I have lofty standards and high ideals for our conferences. That we shall reach them I have no doubt. But they can't be attained, by hasty, balloon ascension. The only animals that ascend the highest mountain are the eagle and the snail. The time is coming when we shall scale these intellectual heights, "mounting up with wings as eagles." Until then let us not despise the slower method that attains the same end.

The placing of the course of study of Harvard University in the catalogue of Clark will not raise it to the standard of this oldest and most learned institution. The fact that I rapturously applauded the son of two slaves, who was one in seven to represent a class of over 200 at the last Harvard commencement, is not a logical reason why we should insist on every young men at once coming up to that standard. I have no doubt of the mental capacity of our candidates. But capacity is one thing, and opportunity quite another. Give our young men the scholastic discipline and opportunity of the candidates entering our older conferences, and then it will be just to require of them the same examination for admission.

I know of a score of men in my conference who can master the advanced course; but it is for the general good, for the fifty others, who, though denied schooling, are capable of grand work for Christ—it is for these I am pleading. To put this grevious burden upon them now is unjust, discouraging and unwise.

Sunday-school Week in New Orleans.

CLINTON ST. M. E. CHURCH.

The Sunday-school Convention opened March 24th, at 4 p. m., with Bishop Mallalieu in the chair, and the choir singing "Sweet Moment of Prayer;" after which Rev. James W. Hudson read 119 Psalm and led in prayer. Spirited addresses were delived by the following.

Bishop F. W. Mallalieu, A. F. Hoyt, M. C. B. Mason, A. J. Ford, C. T. Simpson and J. W. Hudson. There were 93 persons present, 50 children and 43 adults. After an appeal by the Bishop, the whole school rose for prayer, in which the Bishop led. Benediction by Rev. Wm. Murrell

MT. ZION CHURCH.

Tuesday night, March 24th—A goodly crowd assembled, and some excellent singing by the children and congregation. Rev. W. George read the 10 chapter of Mark; Rev. H. C. Armstou led in prayer; Bishop Mallalieu announced the prizes he would give to those who brought other children and induced their parents to come to the Sunday-school during the next two months. Rev. H. C. Armston then addressed the meeting. Followed by Rev. W. George, from the West, who spoke of Wm. Carey's celebrated motto sermon: "Expect great things from God and attempt great things for God." This ought to be the motto of the Church in New Orleans during the next two months. Rev. James W. Hudson, spoke of the Sunday-school as being the nursery of the Church. After some very encouraging remarks from Bishop Mallalieu, the congregation were led to their feet to express their desire for the extension of God's work in the conversion of these friends and children, and their determination to work hereafter for God. It would be difficult to overestimate the wonderful influence which the Bishop's kindly and spirit, intense labors are calculated to exert over our Methodist work in New Orleans. He spoke of the time when without distinction of race or color we shall gather round our Father's throne. We do hope all the churches will unite together and make a grand rally for the Master on the Sunday-sceool line. Benediction pronounced by Rev. W. George.

UNION CHAPEL.

Wednesday, March 25th—Children's service commenced at 4:30 p. m., Bishop Mallalieu in the chair. The sweet singing choir led by Mr. J. E. Ogilvie and wife gave the music suitable for the occasion. Rev. Mr. Dale offered prayer. Notwithstanding the inclement weather grown persons, as well as children attended the service. Rev. L. P. Cushman, presiding elder of New Orleans district, was the first speaker, on the great subject under discussion "The better way of awakening more interest in the Sunday-school work in this great city." Followed by Revs. A. M. Green, of the African M. E. Church, James W. Hudson, E. Lyon, W. George, and S. Duncan. After Bishop Mallalieu announced the prize of a nice Bible to any person getting the most children into the Sunday-school by the first Sabbath in June, provided they get seven. The one getting next to the most a nice Testament provided they get four; and any scholar getting father and mother to come to Sunday-school are to get a nice Testament if they get either father or mother, will get a Testament but not so nice. Rev. W. P. Forest pronounced the benediction.

PLEASANT PLAINS M. E. CHURCH.

Thursday, March 26—The weather was very cloudy and wore a threatening aspect until 4 o'clock, when the rain came pouring down. 4:30 p. m., Bishop Mallalieu in the chair. Mr. J. E. Ogilive and wife led the singing. Prayer was offered by Rev. James W. Hudson. Bishop Mallalieu addressed the meeting. But for the rain many would have turned out. Those present, however, enjoyed all that was said in the well begun work in the interest of the Sunday-schools in New Orleans.

Rev. A. S. Jackson, pastor of the First Missionary Baptist Church, on Common street, spoke favorably of children being brought to Christ in early life. He was followed by Revs. John Qualls, James W. Hudson and W. P. Forrest.

During the meeting Rev. A. H. Gillete, agent of the Sunday-school Union for the West and South, came in and gave a stirring address. The Bishop announced the condition upon which prizes were to be received. Rev. A. H. Gillette pronounced the benediction.

From the Districts.

West Tennessee District.

JESSE P. PRICE, P. E.

I commenced the first round Saturday after conference, and closed it the 9th of January, at Purdy, with good results and fair health. Memphis station, C L. Fields, pastor, the members are very much cheered by the returns of the pastor. They were pleased with the Annual Conference, and the able management of our beloved Bishop Thomas Bowman. His sermon on Sunday will be long remembered in Memphis and with the preachers. The conference proved to be a blessing in our midst. Memphis circuit, A. Burdett, pastor, Brethren are preparing to build a new church near Memphis, the lot was bought and given to the circuit by Mr. Spear, a result of the conference.

Pleasant Grove circuit, H. Dunlap, pastor—Bro. Dunlap was cheerfully received by his people. Though in the midst of the excitement of the late election the conference was a success. Mason circuit, J. L. Massey, pastor—he was cheerfully received by the people and his quarter was one to be long remembered for the good of the Church. All the leaders were out promptly on time. Rev. J. B. Marbrey, ex pastor, was with us and rendered good service. Brownsville circuit, E. M. Manson, pastor—starts with the evidence of a grand future and the quarter was a success. Bell circuit, J. W. Hall, pastor—this quarter was held in exciting times from the result of the late election, and the death the pastor's child; yet the Lord blessed the occasion by reviving the church. Friendship circuit, J. W. A. Moore, pastor—was cheerfully received by all; and nearly all the leaders were out with written reports in good Methodist order. This quarter will be long remembered for the good of the circuit.

Dyer circuit, A. Porter, pastor, Bro. Porter is a new pastor, and Dyer circuit is a new circuit, and everybody seems to be well pleased with the new pastor and circuit. This quarter was a fair success. Martin circuit, S. B. Danley, pastor—this quarter was held after our first district conference December 17, 18, 19, 20, at Martin, with glorious results. Bro. Danley was cheerfully received by his people, he has proved to be a good pastor, he has paid $45 on the church debt, built a new brick chimney to the church parsonage, bought a new stove for the church, and other improvement. Paris circuit, B. Palmer, pastor—Bro. Palmer is a good pastor and is having a fair success on his circuit; he has 2 converts added to the church.

Mansfield circuit, J. R. F. Summerhill, pastor—this quarter was a successful one, and the preacher is very acceptable with the people, and bids fair for a good work. Clarksburg circuit, A. Swift, pastor—Bro. Swift is a good preacher, is bringing his circuit up, has taken in one new point. Henderson circuit, G. W. Marsh, pastor—Bro. Marsh was late getting on his circuit, but he has got into the hearts of his people and is an eloquent preacher, and bids fair for the future. Linden circuit, A. H. Lane, pastor—Bro. Lane is a good pastor, and is much loved by all and has everything pleasant. Waynesboro circuit. Daniel Collier, pastor—Bro. Collier is a fine preacher, and is a fair pastor for a young man and is doing a good work on his circuit. Lawrenceburg circuit, G. C. Harden, pastor—Bro. Harden is a fine pastor and a studied young man; this quarter was a good meeting.

Clifton circuit, J. B. Bradford, pastor, who is a good pastor and teacher; he is doing a good work here; the reports of the leaders were strictly disciplinary. Purdy circuit, L. W. Taylor in pastor now. Rev. J. Beaver was supplied on this circuit, but on account of sickness had to quit and go home, and Rev. L. W. Taylor joined us from Colored Methodist Episcopal Church, and I appointed him to this circuit; he has proved acceptable to the Church. On Sabbath I was invited to preach for the white people at Adamsville in the Methodist Church, South, we had a crowded house and a few colored people. I never was more kindly treated. I see, brethren, all we need to make us acceptable anywhere through this world into the upper world, is to be truly converted and educate ourselves, and read the Bible and preach a pure Gospel, and have a pure character. This will settle the future for our race.

I lectured 31 times on the Centennial Freedman's Aid Society; visited 40 schools and the Central Tennessee College, where I found Rev. J. Braden, D. D., and corps of industrious teachers moulding boys and girls for future citizens of our country. I also visited Braden Chapel in Edgefield, Nashville, and preached to a crowded house. Bro. J. F. Moreland, pastor, is doing grand work for the Church and is an industrious pastor. This has been a rough winter and hard on the brethren, yet they have stood to their post like heroes. I must say, also, for my preachers' wives they have stood by their husbands' side and said "go forward husband, our pay is in the future."

Greenwood District, Miss., Conference.

REV. H. R. REVELS, P. E.

The second district conference of the Greenwood District convened in the town of Kosciusko, Jan. 31, 1885, H. R. Revels, presiding elder, in the chair. J. C. Houston was elected secretary, J. W. Nevels, assistant secretary. The doctor opened the conference with a sonls-tiring address, characterized with profound gratitude to the King of the Church for the preservation of his subjects. Various committees were appointed, and they discharged their several duties with surprising intelligence. The report of the presiding elder showed a year of indefatigable labor in the humble discharge of the many duties of his office. The fifteen ministers present, reported 543 as the total income of souls, $3,706, as the total amount used in building and improving churches and parsonages, benevolent collections, $200. His showing gives an increase of 100 in the number of conversions over last year, but a decrease financially. The cause of this decrease, I think, can be found in the fact that four of the ministers were not present, from whom we had no report. A minister whose opportunities are such that he can attend the district or annual conference, failing to do so, lowers himself in the estimation of his congregation and the church to which he belongs, and will eventually lose his grip on Methodism. About half of the local preachers on the district were present and reported earnest work in the Kingdom of Grace. Many of our local preachers are reaching high, while others are only standing by. The intellectual and biblical stupidity of the latter gives a broad place to the belief that they have answered to the call of another. Reports from the superintendents shows that there is room for improvement in the Sunday-schools. The falling off of the scholars in the Winter is no doubt, owing to the fact that our churches in many places are very open, but we are building warmer churches now, and will have better Sabbath-schools. Cold superintendents, teachers and church-houses will invariably make a cold Sabbath-school. Rev. J. H. Alexander, D. D., superintendent of public schools of Attala county, gave the conference an impressive lecture. He is a man of large head and brains, therefore handles great subjects with no difficulty. The presence of Rev. E. Scarborough, of Pickens station, added greatly to the interest and work of the occasion. We hope to be honored with his important presence in the next district conference. The following resolutions were adopted:

Whereas, Many of our Sunday-schools have been and are now using the literature of other Book Concerns, which is a violation of the Discipline, and will prove detrimental to the Church; therefore,

Resolved, That each pastor be and is hereby instructed to see that the literature of our Church be used in each and all of our Sunday-schools.

Resolved further, That any superintendent failing to do so shall be removed.

Whereas, The opinion has been circulated and is held by all or many of our churches that any part of the pastor's salary not paid at the end of the conference year shall not be paid; and,

Whereas, The result of this pernicious opinion has and will continue to prove a great hinderance to the cause of Christ; therefore,

Resolved, That the presiding elder be and is hereby requested to bring this question before all the churches, on his first round on the district, and inform them that they should and must pay any balance due on the pastor's salary on his return from the conference.

Resolved further, That the above shall apply to any balance due on the assessment for the presiding elder also.

Our church-house in Kosciusko, when completed, will compare favorably with any in town; we feel safe in the belief that they will complete it this year. They know how to entertain a district conference.

Our arrival made them glad,
Our departure made them sad;
Ministers were similarly affected,
By the fact that they were not neglected.

The next district conference will be held in Winona, Miss. We hope to have the new house ready for its reception.

Winona, Miss.

Letters from the Pastors.

Ezra D. Miller, Leitchfield, Ky., writes: "My charge is in a prosperous condition, temporally and spiritually. When I was appointed here in March, 1883, from Lexington, Ky., by Bishop Andrews, I found only 22 members and the majority of that number was habitually absent from church, and our congregation was averaging about 45, and the church was in debt to the amount of $135; to the Church Extension, $85; to the carpenter for building the church house, $50; and the church had been burdened with the above debts for twelve years, but through the assistance of the great Head of the Church we protracted our meeting one week in September last, assisted by Rev. A. Booker, presiding elder, who labored very earnestly in the effort, and the result of the meeting was good; there were twenty-three conversions and eighteen accessions. We have lost by death two of our number. I found here, and received from other churches, 7 so we have on record 27 full members, and 18 on probationers. On account of the large increase of our congregation we have been compelled to enlarge our church. Our second district conference is to be held here March 27-28 and 30; the church is out of debt and we are building an addition to our church house now, the lumber is paid for and money in hand to pay the workmen. We have also purchased a bell for the church weighing 100 pounds, cash, $10.50. We have paid our presiding elder his salary, $30, and have collected of our assessments $23; for bishop, $10; conference claim, $1; missions, $10; Church Extension, $2; our Sunday-school is in a prosperous condition. A word for my presiding elder. He is an earnest, enthusiastic worker and a preacher of deep and quick thought and a hero that seems to never know when he has work enough. He is looked up to and relied upon by all of his preachers; his example is religious and virtuous and I think his next annual report will prove there was no mistake made when he was appointed presiding elder."

Rev. W. C. Walton, Georgetown, circuit, Tenn., writes: "My work is in a prosperous condition. At my second meeting at Tileray's school house four persons joined the Church. We intend to build a new church at this point at once. There is plenty of intelligent people in this section. Our first quarterly meeting was well attended and we had a profitable time. Our next quarterly meeting is to be held at Bunker Hill. 'The Lord is my shepherd, I shall not want.' Several preachers were with us at our last quarterly meeting and took part in the services. They are always welcome among us from adjoining circuits and churches."

Rev. P. Morgan, Galveston, Tex., writes: "I have been absent from this city a good while, being called to the bedside of my mother who passed through death to life on the 4th inst. This has hindred me from doing more for the SOUTHWESTERN but I will keep the matter before the public and do what I can."

Rev. Green Bragner, Spring Hill, Waco district, writes: "When I came to this church here I found it in debt to the Methodist Episcopal Church Extension to the amount of $100, due January 4th. I have tried hard to get the church out of debt but have not succeeded. Most of the brothers and class leaders are under bond ranging from $100 to $800. I don't know how they got in this trouble. All I know about it is that the sheriff came on the 14th of February and arrested them, and carried them away 25 miles for trial, and that they are now under bond to appear in court. I am at a loss to know what to do but I hope the Lord will show me the way to help them."

Rev. Green Bragner, pastor, of Spring Hill Church, Texas, writes: "We have held our first quarterly meeting at West Point with Elder Davis. He preached some very acceptable sermons. We had a large number at communion, five united with the church and 42 were present for prayers. Our collection was $6.

Rev. T. P. Phillips, Ashland, Ala., circuit, writes: "Our first quarterly conference was held March 14th. Elder Nelson was present, and we had a good time notwithstanding the unpleasant weather, Saturday, at 11 o'clock, the elder preached a fine sermon from Prov. 11, 12. In the afternoon conference convened and the elder delivered an address, and also read the rules. On Sunday the elder preached, with great power, from Luke 11, 22. We felt that the Lord had made room for us in this place. After preaching, the Lord's Supper was administered. Elder Nelson preached again at night. We are still alive and in the hands of the Lord."

Rev. Anatole Panalle, St. Paul M. E. Church, Dulac, La., writes: "At a meeting of the official Board of this church the following resolutions were adopted and ordered to be fowarded to the editor of the SOUTHWESTERN for publication:

Resolved, That we extend our thanks to Mr. Geo. D. Cragin for hauling our pastor's household goods from Houma to this place, a distance of 21 miles, gratuitously.

Resolved, That we are thankful to Mr. J. G. Schriever, M. T., of Morgans La. & Texas R. R., S. S. Co., for reductions made by him in passenger and freight rates.

Resolved, That we feel exceedingly thankful to Mr. E. J. Shaw, of said railroad company for hauling these things in New Orleans free of charge.

Resolved, That we consider ourselves under obligations to Messrs. Robert Purnell and Robicheaux, both of said railroad company, for favors and courtesies extended to Rev. Anatole Panalle, our said pastor.

Rev. James L. Perrine, Lloyd street, Louisville, Ky., writes: "We tried to show that if the stewards of the vineyard did not keep it dressed that the Lord of the vineyard would give it to others. When we were through they consented and we had a four weeks meeting, resulting in 38 conversions and 49 accessions; then we remembered the sayings of Elder McUoomer, "Stick to it," which he said is a song of a certain little bird. At this date came the fourth quarterly meeting. Rev. W. W. Lock was present; had a glorious time; 80 communed; the elder preached two fine sermons, which will long be remembered. We had a grand conference; the brethren have become reconciled, all the reports were favorable, and the work moving on; good spiritual meetings were being had. We are now in a meeting and are having a good time. The meeting began on the 4th Sunday in February. We have had 5 conversions and 8 accessions, 21 souls are yet seeking their soul's salvation. The presence of the Lord is with us."

Rev. J. A. C. Wade, pastor at Cookville, Texas, writes: "Our first quarter was held on the 6th and 7th. Elder Bullington presided. He preached Sunday, and administered the sacrament. Our second quarter was held March 7th and 8th. The weather was very cold but the elder was on time, also some of the brothers with reports. The elder gave an address, and on Sunday met the Sunday-school. At 10 a. m. Sunday we had love feast. We paid the pastor $26.10, the presiding elder $9.80, and $10.10 moving expenses. The elder spent the early part of the week visiting the sick."

Rev. S. C. Coleman, of Waelder, Texas, writes: "We have protracted meetings, and a good Sunday-school now. The winter has been very hard and cold so that our Sunday-school has been very dull; but I think it will improve with the return of spring. Rev. W. H. Stevens has organized a Missionary Society here, and we now have a good day school, taught by Prof. H. W. Pope, from North Carolina. He also assists in our Sunday-school work. Miss Rachael Williams has been a teacher in our Sunday-school for a number of years, and she seems to love the work. We had our old presiding elder, (Rev. G. W. Richardson) with us a few days ago; and the people were as glad to see him and hear him talk as ever."

Rev. G. W. Lacy, Thibadaux, La., writes: "I arrived and was with my family cordially received here, February 5th, by the officers and members of this charge who did all they could for us. They seem not only to read and understand the Bible but to follow its teaching. We are preparing to make some repair on our property. Bro. Davage, when pastor, led the people into a new, and very nice parsonage and I want to lead them among other things into a real nice church. This dear father and his wife are held in high esteem by the people here. Sister Josephine Wilson is our superintendent and she has an excellent Sunday-school. Presiding Elder Emperor Williams gives good satisfaction here. He held our first quarterly conference lately. We shall remember him as a Christian father and gentleman."

Rev. J. J. Collins, pastor, Cedar Creek circuit, Texas, writes: "Rev. C. L. Madison, my presiding elder, was recently with us, and held our first quarterly conference. His preaching searched the heart and did the soul good. Our collection and communion service both showed the Spirit of Christ, and right purpose. Several came forward for prayers at night. We protracted our meeting five nights and the result was two conversions. Pray for us."

Rev. Wm. Allen, of Leona, Tex., writes: "I arrived here on the 10th of January, 1885. I found 135 members, and an unfurnished church, with a debt of $63 to be paid. They have been threatening to sell the church to sellte this debt. I think if the Church Extension Society would let us have about $75 we can complete the church, and with what we can do ourselves, remove the debt also. There are a great many children about here who do not go Sabbath-shool, so I went out and organized one under the missionary rule, and the children have been called together. We are behind in financial matters on account of the bad weather, but as the weather is getting better now we hope to rally soon. I found another church here, about four miles from town. The building is in a bad condition, but the membership and the Sunday-school are very good. We like the SOUTHWESTERN very much up here, and will send a list of subscribers as soon as we can collect the money."

Rev. R. K. Whiting, pastor, Cotton Gin, Texas, writes: "Now brethren what are you doing about that promise to build a district parsonage at Taylor. If we made this promise with an intention of performing it let us do so immediately by sending on the $5, let us see if we can't raise that money by the first of July, understand? P. Y. Brown, of Fairfield was made treasurer for the money raised or to be raised for that house. 'Without Him we can do nothing. But with Him we can do all things.'"

Rev. A. W. McKinny, writes: "Our first quarterly conference was held at Huntsville, Ala., March 7 8. Much interest and pleasure was added to the occasion by the presence of Rev. M. M. McKinny, of Scottsboro, who preached the opening sermon. Reports showed money raised for all purposes, $45. Notwithstanding the snow which fell Saturday night and Sunday morning a fair congregation turned out to service at 3 p. m., and at 7:30. Three persons joined the Church, and others stood up for prayers. Just now our town is agitated with the question of prohibition. Rev. Dr. Taylor has been lecturing with good effect, and a prohibition club has been organized of about 250 members."

Rev. Wm. Perry, Choctaw, Ala., writes: "I was sent to Choctaw by Bishop Walden, from the Central Alabama Conference, held at Gadsden, Ala., Nov. 27, 1884. I got to my field of labor about the 17th of December, and the weather being very cold. I met the people and preached on the following Sabbath. We have had some very bad weather, cold and rainy and very open churches and no heaters. This was all against us. We have a new building on hand at one of my appointments, namely: St. James Chapel, will be worth $400, when finished, and we have paid the greater part of the debt. My people are few in number but they do all they can."

Rev. Mason Reddick, pastor, Brenham, Texas, writes: "We have enjoyed our first quarterly conference; our presiding elder, Rev. W. B. Pullam was with us, and held our quarterly conference, and preached us a wonderful sermon. As every body who knows Bro. Pullam is aware what an able preacher he is. It seems that God gives to him extra power each sermon. The Lord's supper was administered to 150 persons; we had five to join the Church; five conversions; three reclaimed. We have paid the presiding elder $20 and the pastor $50.50; the missionary collection, $5. Our revival is still going on; mourners are at the altar waiting to be converted. One thing, thank God, after all my trouble and disadvantages in the work, the Lord has placed me in the midst of good Christian people."

Wants the Facts Known.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidneys and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

Very truly. AN OLD SUBSCRIBER.

It is reported that a third expedition from Italy, comprising 3,500 troops, will be sent to the Red sea.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken the hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing.

For the SOUTHWESTERN.

Sermon.

BY REV. P. M. CARMICHAEL.

Text—"Master, which is the great Commandment in the law?" Matt. 22, 36. Jesus Christ, in this chapter as in others of this blessed book, teaches the people of the great designs of his Church by parables. Setting forth the very nature of the Gospel and work of his ministers. He herein likens the church to a king who made a wedding for his son, and sends out his servants to invite those that were bidden to the marriage; but they made light of it. That is just the way the world treats God's servants, they hear the peals of the Gospel in thunder tones, but they make light of it. We may understand this first sending of the servants to be to the Jews, next to the Gentiles. Now they that were bidden were not worthy; go out and call all to come. Gather all together, both good and bad. So are the ministers of Christ's Church doing to day in every land, among all people. But next we see the guests are all in. The king comes in; in his kingly attire, looking very profound, his presence strikes every one with silence deep and awful. Behold, there is one sitting there who has not on the wedding garment; he trembles from head to foot. Friend, why comest hither having not on the wedding garment? No excuse could be offered, he had been told what kind the garment should be. There are certain conditions that men must meet before they can be fully admitted to the fellowship of the church. It has been the boldness of this world to question the right of God's Church upon earth, and ask about it. Men will be so silly to ask for a lantern to see the sun rise on a cloudless day. But Jesus could always give such answers to men that would make them tremble and wonder. He proves by the Scriptures to the selfish Sadducees that God is the God of the living and not of the dead. Also that men ought to give to God the things that are his, and to the devil the things that are his. Next comes a young lawyer, calling him Master, repeating the text, which is the great Command-ment in the law? Mark the answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and all thy mind." Is this the first and great commandment? This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself, moreover, on these two hang all the law and the prophets. Now we see the garment that we must strive to have on at the wedding of the king's son. After all we must love God, our neighbor, and even our foes. We cannot love God without we keep his commandments, and we cannot love God and keep his commandments, and not love our neighbor as ourselves, and in loving God, our neighbor as ourselves, we fulfill all the law. These are some of the conditions that we must meet in this life. God is a God that is touched with our infirmities, he don't want us to dread him, but love him, also obey him. God has a perfect right to be obeyed in all things, not in part, nor most things, but in all. God gave his dear Son in the flesh to set examples, and to die to redeem us and ransom us unto life eternal, to reinstate us again to God, and why not obey him; he must, he will, he shall be obeyed by his subjects, or he will bind you hand and foot and cast you into outer darkness. He has a right to punish those that will not obey. His immutable justice demands a judgment, all his love demands a future punishment. My friends, love the Lord God with all your hearts, souls and minds. O! think of the day and hour when the great king shall come to serve his guests. When the angel like a flash of lightning shall fly from comet to comet, and proclaim the king at hand; and you have not on the wedding garment. O, it will be sad to stand there trembling while the blessed and the redeemed can lift their notes, and join in the sweet songs of the unredeemed, and shout the harvest hymn, love God, love your neighbor.

For the SOUTHWESTERN.

Little Sins.

HOMER EATON, D. D.

The great "Father of Lies," ever intent upon the ruin of mankind, has a multitude of devices by which he seeks to accomplish his selfish purposes; and among them all there is, perhaps, no single one that proves more successful than that of leading men into the commission of what are called "little sins." The first temptation with which he plies the souls of men is not to the perpetration of some glaring crime. To begin thus would, in most cases, be to defeat the object he has in view; therefore, he tempts to the commission of some little sin, well knowing that if he succeeds in this, his future triumph over that soul is well nigh assured. We should be constantly on our guard, therefore, against indulging those tempers, or speaking those words, or performing those acts which, though not in accordance with the principles of righteousness and truth, may seem to us so trifling in their character as to be almost, if not indeed, quite harmless. The sin may be small, and yet, small as it is, it continues the germ of mighty evil, in it slumbers the fires of a terrible hell.

Those who have read the story of Oliver Twist will remember how Toby and Sikes, as they went on their midnight errand of robbery, took with them little Oliver and thrust him through the little lattice window, too small to admit the body of a man, and said: "Take this light; go softly up the steps before you and along the little hall, to the street door, unfasten it and let us in." So Satan would thrust some little sin into the heart that it may throw open the doors for the admission of larger ones. Therefore bar the smallest window of thy soul and let not that which appears to be the most trival sin gain admission, for it will surely throw wide open the doors for the hosts of evil to enter and ravish and destroy.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet.
"Little by little" and day by day,
I will tempt the careless soul astray,
Into the broad and flowery way,
Until the ruin made is complete.

The Elective Course of Study.

PROF. WILBUR P THIRKIELD, B. D.

First Paper.

The subject under discussion in this article is the new elective course of study for our traveling preachers, designed for our younger conferences, and for our frontier and mission work.

Let us begin by examining the relation of the advanced course of study to the majority of the conferences in our Southern work.

1. It is not adapted to the present stage of our work. The course is too advanced for the majority of the candidates seeking admission to our conferences.

This is no reflection upon the conferences, nor upon the candidates. It is simply a recognition of facts as they exist. It is natural, and stands to reason, that the men who have only had a chance for an education during the past twenty years, should neither be expected nor required to rank in scholarship with their more favored brethren, who have for generations had the advantages of schools and colleges. Before the war, scholastic training was denied to most of the poor whites and all of the colored men of the South. On this account our candidates, from an educational point of view, are certainly not in advance of the men who entered our Southern conferences twenty-five years ago, and who are at present the leaders there in our Church work. Now, let us examine the course of study for 1860. We find that the present elective course is in some respects in advance of the regular course of study for that quadrennium. The church has advanced gradually to the present standard of admission.

Two of the main works in the regular course are specially unfitted for most of our candidates. Pope's Systematic Theology is cumbersome. It is too rigidly scientific in its method. He draws too many fine theological distinctions. In phraseology the work is technical, and it certainly is not remarkable for clearness and simplicity, either in method or contents. It is remarkable as a work of reference, a very treasury of learning. But as a text book it is much at fault, and many would be glad to see Watson or Raymond replaced in its stead for the general good.

"Harman's Introduction," to the reader who has had no training in modern biblical criticism, and who is ignorant of the history of German Rationalism will give endless perplexity, and will raise ten doubts where it will clear up one. Sufficeit to say the advanced course is only adapted to those who have had a collegiate and some theological training. Through no fault of their own, this has been denied most of our candidates.

2. The attempt to master this advanced course is discouraging to the majority of our candidates.

Letters From the Laity.

Emerson Hutchinson, writes from Fairfield Chapel: "Mr. Editor—I beg leave to state in your valuable paper the condition of our Church and Sunday-school. We, at this juncture have opened our hearts to the Lord and his cause; through His help we want to do more for the Church, more for the Sunday-school, and also more for that good old paper that said when we were in slavery and chains, "Loose the man and let him go free that he may serve Me and Me alone." Furthermore I am resolved to do more when I look at the head of that paper and see in bold letters the name of Marshall W. Taylor, Negro, editor. It takes my mind back about 25 years to those dark days when it was crime for a Negro to be caught with a book in his hand, but I thank God, through our prayers and the good old SOUTHWESTERN, all going up together, the answer was wafted back from heaven, "loose him and let him go." Here is one found worthy, and I will say, with some exceptions the Negroes are coming to the front. For an example take the editor of our paper; when have we had in this Southern land a Negro to be called our editor? When I contemplate over the grandure of this privilege it forces me to say with thousands of others, let the banner of intelligence float till ignorance is driven from our land and the true light of knowledge shines in our midst. Then the State Prison will not be thronged with so many of our color.

Mr. M. H. Jenkins, a prominent layman at Grenada, Miss., March 13, 1885, writes: "Dear Dr. Taylor—I missed my paper this week, I had really forgotten that my subscription had expired; I have been taking your valuable paper for nearly four years. My good wife asked me why the SOUTHWESTERN did not come this week, I then told her I would write for it immediately, for we all love the paper now more than ever. I pray God for the success of the SOUTHWESTERN."

Bro. Cyrus Bradford, Wesley Chapel, Wilson, La., writes: "Our first quaterly conference was held February 29, 1885. Our presiding elder was present and he discharged the duties of his office and preached with great acceptability to the people."

Henry Smith, Georgetown circuit, writes: "I am glad to say that we have the right man in the right place. He is doing good work on this circuit and is a man that visits us and gives us an understanding of the law, and that is the very man we want here in this part of the work. We have promised to give him $160 for his services this year, and we intend to do it, the Lord helping."

Miss Phœbe Bess, Gallway, Tennessee, writes: "Our Church is blooming. Rev. J. L. Massey was with us February 22, and preached from Dan. 3, 7: 'If it be so our God whom we serve is able to delivered us from the burning fiery furnace, and he will deliver us out of thy hands O, King.' His text Sunday night was 2 Kings 5, 10: "Go and wash in Jordan seven times and thy flesh shall come again to thee and thou shall be clean." Our pastor is also full of his good talk and he gets plenty to eat. Every time he comes down to Alexander Grove he carries away money and something to eat. Pray for us that we may have a good time this year in our revival, and call sinners to the Lamb of God."

S. C. Coleman, Walden and Peach Creek circuit, writes: "We were pleased with the action of the Annual Conference in sending Rev. W. H. Stevens to this work; he was well recived. Is a young man and can get about our church work. Since he come here one or two official board meetings have been held and appointed a new leader and superintendent, L. A. Allen. We hope to have a good time this new year. January 7 8 found Rev. P. M. Cormichael with us, and he held the quarterly conference; the business passed off nicely. Some of the reports were a little dull but we hope to do better next time. He preached at 11 a. m. an eloquent sermon that will be long remembered by us. The collection was $5 30. At night we had a graud love-feast and after it was over about half an hour was spent in speaking for the Lord. Mr. Editor let me say a few words about the dear old SOUTHWESTERN; I have been taking it for five years and have not got tired of it yet. I think all the class leaders and stewards should take the Church paper and those who don't does not love the Lord, or the Church, and I think they should not be allowed to hold an office in the Church. Miss Rachel Williams is the only lady that takes the paper here. I expect that the officers will not like this but it is all right with me, anyone who does not like it can tell me so; my post office box is at Walden No. 25; anyone who wants to give me a round about it can do so Miss R. Williams is one of our teachers in the Sunday-school. We have Prof. H. W. Pope from North Carolina, he is teacher of our day school here and is a great help to us in our Sunday-school."

The M. E. Church.

Juvenile Home Missionary Concert at Aberdeen, Miss.

Missionary hymn, then prayer by Dr. Revels; Psalm 139, recited by little Annie Roy Anderson; recitation, "A Mother's Affection," by Hattie Clay. Essay, "Woman's Work," Miss Willie H. Cox. Hymn, "Glory to God in the Highest," by the class. Recitation, "What if Stormy Clouds Gather," Lucy Cloptou. Recitation, "Mansions Waiting," Mary E. Jamison. Select Reading, "Nebo's Lonely Island,' Miss Maria Ragsdale. Hymn, "Look not on the Wine Cup," by the class. Recitation, "Temperance," Harry Griffin. Recitation, "Mother's Affection," Viney Coleman. Recitation, "The first Death of the Household," M. Clay. Select Reading, "Mother's Affection," by Ophelia Donalson. Hymn, "Weighed in the Balance and found Wanting," by the class. Essay, "A Good Cause makes a Strong Heart," by Lizzie Brock. Recitation, "The Angel of Death," by Judith Griffin. Select Reading, "Love and Kindness," Miss Pinkie Anderson. Solo, "Come Sing me the Story, though Old it is Best," Miss E. A. Donalson. Select Reading, "Haeen in the Wilderness," Miss Katie Terrill. Recitation, "My Mother Sought the Master," Samuel Coleman. Essay, "Where can we find a True Heart?" Miss Ada Brock. Reading 5th chapter of St. James, Willie Blanchard. Closing hymn, "Good Night, God Bless You."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to inquire for my brother; his name is Peter Page, son of Peter Page of Louisville, Ky. My mother's name is Maria Page, my name is Wm. Page; my sister's name is Mary Page. I had brothers named Henry Page, Maurice Page and Collin Page. We all belonged to Major Throckmorton, of the Galt House in Louisville. I am living at Rosedale, Iberville parish, La

WM. PAGE.

MR. EDITOR—I am inquiring for my mother; her name is Prescella; my brother is named Henry; used to belong to Michael Watson, between Macon and Knoxville, on the public road, in Georgia. I left them there when I was quite small, long before the war. He sold them to a man by the name of Calbut, and a horse at the same time. My mother was a dark woman, of medium height, spare made. There was only two children of us, Henry and myself, Betty. Mr. Walton had only one daughter, her name was Catherine; his sons were Arthur, Thomas, Johna, Michael and Jacob Watson. They were all living when I left. Any information will be thankfully received by me. Address Betty Davis, care Asbury M. E. Church, Natchitoches Louisiana.

MR. EDITOR—I wish to inquire for my mother and brothers. Mother's name was Nancy; her husband was Obie Dial; she belonged to Samuel B. Rice, who was pastor of a Lutheran church at Stautou, Va. I left her at Amons, Va., about 8 years before the war. She had a daughter named Polly who was burned to death, before she left the old place. Her son, Daniel, was sold to some Negro traders. The other two sons were twins and named after Gens. Taylor and Scott. Taylor died from injuries received from Sam B. Rice and I fighting over a chair; he being a baby caused his death. I learned after I left that my mother was sold to a doctor in Lynchburg, Va. Address Henry Mills, Ellenger, Fayette county, Texas.

MR. EDITOR—I wish to inquire for my mother and two brothers. We lived in Fayette, Mo., and was brought from there to Arkansas by a speculator named Jim Elerson; there he sold my mother and one brother to Billy Hickups. Myself and other brother was carried to Shiloh, La. I was about 12 years old at that time. My mother's name was Elizabeth Betsy; brothers name were Charley Yaudle and Sip Dinie, my name was Catherine Humbly. I trust God that the many readers of the SOUTHWESTERN may assist in helping to find the lost friends. Address L. W. Baker, Centreville, Texas.

MR. EDITOR—I wish to inquire for my daughter; her name is Cathdrine Nash. I left her in Corinth, Mississippi, during the war; she was six years old, and had one sister named Charlotte Nash; her father's name was Henry Nash; her mother Francis Nash. Any information will be gladly received. Address me, at Atoka. My name is now Francis Hawkins.

MESSRS. MASON & HAMLIN bid fair to become as famous for their Upright Pianos as they have long been for their world-renowned Cabinet Organs. Having experimented several years at great expense, and with the assistance of probably as able a corps of experts as can be found in any factory in the world, they have succeeded in prodnoing a piano which has elicited the warmest eoninms from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano, which originated in their own factory. The strings are secured by metalic fastenings, instead of by the frictions of pins set in wood, as has been the case, and the advantage resulting are numerous and highly important; among them are the following: Wonderfull beauty and musical quality of tone, far less liability of getting out of tune, greater reliability of trying climates, and greater solidity of construction and duribility. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon to make a very large number.—*Boston Traveller.*

Mrs. A. W. Howlan, of Providence, R. I, says: "I most cheerfully recommend HUNT'S [Kidney and Liver] REMEDY as a safe and reliable cure for kidney disease, and it is the only medicine I have ever found that does exactly what it is advertised to do."

The Agricultural Appropriation bill, reported to the Senate Feb. 14th, appropriates $577,700; an increase of $31,500 over the amount appropriated by the bill as it passed the House.

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The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

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For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
32 Natchez St., New Orleans.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, APRIL 2, 1885.

Notice.

Correspondents will please take notice that we throw all letters which have no name signed to them immediately into the waste basket, and for the most part without reading them. We cannot even agree to keep manuscript until the name is sent and then print. We sign no man's letters but our own. In case a name is unintentionally omitted by a writer, his only hope of getting into type is to re-write the letter, sign his name, send it here, and then read each paper carefully until he sees it. Our correspondent in Tennessee will now know what to do.

Our Domestic Hygiene.

"Ain't our Domestic Hygiene department just too grand for any use." That is what one of our lady patrons said of the SOUTHWESTERN's efforts to improve the health of its readers, when she read Dr. Curtis' grand paper "What is a Cold, and how can it be cured," in our issue of March 19. Well, we have not reached the depths of this writer yet, but we will—there are good things ahead from him. By the way, you will do well to keep an eye on him. Nothing but an untimely death will hinder his advancement to a higher place in this church of ours, which has respect only to merit, which is his highest characteristic.

God's Election.

There is both election and reprobation taught in the Bible. It is of character and not persons however. Hence Peter could say "I perceive that God is no respecter of persons." He that fears God and works righteousness is acceptable with Him. We repeat then what we often affirmed before in years gone by, "That the Negro is confronted by a character line. North and perhaps heaven knows no such thing as absolute, universal equality, but a felon is equal to a felon on earth, and in hell alike. A fool and a philosopher though of the same color are not equal, but each is equal to another of the same class, kind and degree.

Thomson's Chapel.

We are permitted to make the very encouraging statement of the financial condition of Thomson's Chapel, New Orleans. August 26, 1884, there was a debt upon this church of $379, for which it was about to be sold. The elder gave his note for that amount, and took the claim, thus giving the people time to redeem their church. Since then the trustees have paid on the above claim $64 35; the Methodist Episcopal Churches and friends in this city have contribnted as follows: Ames Chapel, $10; Union Chapel, $10; Haven Chapel, $3; Mt. Zion, $2.50; Simpson Chapel, $1.75; Clinton Street, $1.10; Rev. A. E. P. Albert, $2; different friends in the North, $61.40; total, $156.10; balance due, $222.90. Make another effort, brethren.

Wait and See.

There are indications that trouble is ahead for the people of Northern Arkansas. Some Negroes who have been trying to farm for themselves and on shares for the white farmers have been interrupted, and attempts are being put forward to intimidate and drive them away from the section. It will be well to watch the progress and end of this matter carefully. If it is the beginning of an extensive reign of terrorism in the South no steps will be taken to snppress it in Conway county, Arkansas. On the contrary if it is only an isolated and sporadic case of lawlessness, confined in all respects to the locality where it occurred, the authorities will put an end to it, and the Negro can go on with their crops and the worship of their God. Let us wait awhile and see.

Shall it be a Million.

Five ont of fifty colored presiding elders have given their answer to the missionary secretaries, and it is in favor of a million of dollars for missions. It is important that a presiding elder should know how to write. What say the other 45, shall it be a million this year or not. Joshua E. Wilson, Florence District, South Carolina Conference: "I am in sympathy with the movement, and shall do all in my power to assist in raising the million. I think we can do it."

G. H. Washington, Dover District, Delaware Conference: "I heartily endorse the plan, and accept yonr proposition to raise the million."

Edward Lee, Huntsville District, Texas Conference: "Just received and read your circular. I like the plan well, and will do all my power to make it a success.

Joseph Conrtney, Ohio District, Lexington Conference: "I consider the suggestions as to how a million dollars might be raised for missions admirable. We are poor, bnt are willing to do our utmost to reach the much-desired snm. Yonr sugestions will be carried ont on my district."

Pierre Landry, Shreveport District, Lonsiana Conferance: "I have never seen a more complete presentation of the claims of any cause. I shall do my whole dnty in its behalf, and encourage all others, preachers and people, to do theirs. I will soon perfect arrangements by which the amonnt to be raised in this district will be distribnted among the several pastors, their congregations and Sunday-Schools, and fix upon the Sunday on which to make a grand, united missionary rally."

Cleaning up for Spring.

Union Chapel, New Orleans, has a neat new iron fence, and so has Wesley Chapel. Dale never gets left.

They are going to build a new house, tabernacle in form, and very attractive, for sixth Street congregation.

First Street is to be raised and enlarged at an early day.

Out in the States, in all directions, we hear of improvements, building and cleaning up. That's right, let it go on, until every church is neatly repaired, painted, scrubbed, and properly furnished, yards soded, fences whitened and walks nicely sanded, graveled or paved. More than this let us have a neat parsonage for every church, and these parsonages well furnished with necessary home comforts, and let us have decent women not "slnts" as Mr. Wesley called them, to fill these parsonages, so that they shall be model homes for the parish. We are now paying for homes, in which our colored preachers live $4.500 per month or $54,000 each year; this is enongh of the colored people's money paid ont for rent to bnild 108 parsonages annually, or enongh to pay for 432 parsonages at an aggregate cost of $216,000 each in four years. Each parsonage costing $500.

Now brethren, the man who will delay the beginning to save this vast sum of money to his race, and his Church has a very attenuated claim to support from either, and even the like which he hath of right should be taken away.

Church Schools in New Orleans.

On Monday, March 16, upon the call of Mrs. Daie, who has been untiring in her interest in them, there was convened two hundred and fifty children from seven different schools held in our churches here, and entirely supported by funds gathered in festivals and other local entertainments, and by what the parents can contribnte in the way of tuition, abont 10 cents per week. Upon this spectacle, sublime because it bespeaks the approach of the era for Negro self help, Bishops Walden, Mallalieu and Dr. Rust, with Mrs. Walden and Mrs. Rust, were permitted to look. They could bnt encourage such a movement, and this they did with many words of hearty commendation.

African Missions.

In 40 years the American Missionary Association sent out nearly 100 missionaries, and appropriated $400,000 to the Mendi West African Mission. It was then committed to the United Brethren and now has 10 missionaries, 20 native preachers and teachers and over 40 workmen at Mendi, Sherbro Mission. The corresponding secretary of their connectional missionary society is now in Africa for the eighth time, being called there to decide, and direct general matters, such as must now and then spring up in the very nature of things.

The past failure and present success was occasioned, a mistaken policy being corrected. The mistake was in trying to do this work without personal contact with the people it sought to relieve; the remedy, and which bronght the desired success has been the employment of native preachers and teachers, whose godly lives coupled with their knowledge of the people, and the people's confidence in them removes the greatest of the hindrances to success.

The United Brethren now think of following onr example and electing a bishop for Africa. Indeed Africa is destined to be a great country, the Negroes are to control it. They are to regain their ancient prestige and power, and they are again to offer asylum to the persecnted Christ and furnish an aid to bear his cross. Amen.

Revival in Norway.

A letter from the Rev, J. H. Johnson furnishes the following interesting intelligence: In Bergen at the late quarterly meeting, the crowd of people in the church was so great, that the Lords snpper could not be administered in connection with the morning services, but at a special meeting in the afternoon. On week day evenings we begen preaching at five and continued until eight, working with penitent sinners at the altar, in the gallery, and throngh the whole congregation, and many souls were saved by the Lord Jesus Christ. The man (a Lutheran) who sold us the lot on which the church is built and furnished all the heavy materials for the church, was at the altar for prayer the very first time it was used as a mourners bench. The Centennial year has opened as to our Theological School, as agent for it I have held three meetings, and every time I have received more cash and larger subscriptions than I expected. We shall go straight to work, believing in God, from whom cometh life and grace.

Hon. Fredrick Douglass.

By Messrs. J. W. Cromwell & Co., of the *People's Advocate*, Washington, D. C., post office box 263. Price not given.

This is a fine steel engraving of Mr. Douglass 16x20 inches makes a fine ornament for the parlor or colored home. It is true to life as Mr. Douglass appears at present. His crisp beard proves that he is more Negro than anything else and his rudged face shows him to be a storm beaten *hero* as he is. In the nature of things Mr. Donglass' picture and great fame is all that will be left us of the greatest American Negro in a little while. Hence the invalnable service Mr. Cromwell has done us in preserving this fine cast or his face, features, and index to his character. He shonld be encouraged by a generous patronage, and we feel certain that he will. We should get rid of the old time poorly taken pictnres, and provide ourselves with this good one.

Hon. Homer Eaton, one of the most polished gentlemen in Methodism, a member of the Book Committee and a friend to the efforts being made for, and especially by the Negroes for their elevation in all right lives, has placed the SOUTHWESTERN under obligations to him for kind words and deeds. The laymen are the safety-valve of the church. We have many reasons to rejoice at the increased dignity to which our Church has raised them in its councils.

The Parlor via the Kitchen.

We hear some talk of discriminating in some circles of colored society in this conntry against colored ladies, who have to work for themselves, and who can not or will not afford the luxury of a house servant or so. Well, all we have to say on that subject is, that colored ladies like all other ladies need money occasionally, and we don't see how they are to have it unless they work for it, or save it, when their husbands, fathers and brothers make it by working for themselves. There are very few people in good circumstances in this country, who were not servants at some period of their life. Especially is this trne of the colored people, and $14. per capita is not enongh ahead to insure us against being so again. To the parlor via the kitchen; ladies, what say you?

Heard the General Was a Little Ill.

We were conversing with a party on the train going throngh the flats of Arkansas, when an aged lady near by suddenly inquired of ns: "Stranger, do yon know Gen. Grant? He used to have his camp not a great way from onr home in Mississippi, and I hearn some time back that he fell down and sprained his ankle and had a right bad green bile. Do you know how he is getting? Laws a 'ime, them sprains an biles must be monstrous hard on the General, he liked to get about so handy."

"Women as Companions" is the snbject of an entertaining paper in the *Current* of March 21, by Harold Van Santvoord. He shows the relations of women to many eminent writers, poets, and philosophers, and the influence of the former upon the latter, reaching the conclusion that "a warm sympathetic heart" is woman's most desirable quality.

The "old deceiver" has too much sense to tempt a man at his strong point. Those who would be strong must look for the tempter and be prepared, by the help of God, to resist him at their weakest point by shunning the smallest sin, the very "appearance of evil."

Personal.

—The post office address of Rev. O. Gillespie is Moss Point, Miss.

—The post office address of Rev. J. J. Holland is Decatnr, Alabama.

—Rev. A. Anderson, late of the Mississippi Methodist Episcopal Conference, of Jackson, died recently.

—Messrs. J. W. and Wm. Flathers and their ladies, and Mr. Bnsell and wife, of Nashna, New Hamshire are in the city, guests of Rev. L. P. Cushman.

—Rev. J. N. Fradenburgh, Ph. D., Titnsville, Pa., and N. Crossman, Esq., also of Titusville, Pa., are visiting the Exposition, and will be here a few days.

—The mother and father of Rev. G. W. Hayman came to Arkansas, two years after he did. This will correct mistakes made in advertisement for lost friends by the above in which he was called Mayman.

—Rev. W. F. Walker, with Mrs. Walker and three children, expect to leave San Francisco, April 4, on their return voyage to China. They leave their two elder boys in America for education.

—Rev. J. M. Shumpert, of the Jackson District, Mississippi Conference, came to this city March 19, and spent one day in seeing the Exposition. He fonnd time to give the SOUTHWESTERN a call. Welcome.

—T. J. Chandler, dentist, of Rochester, Pa., has been in the city visiting Mrs. Dr. Adams, No. 531 Dauphine street, who is a danghter. He is a member of the Methodist Episcopal Church, worshiping at present with Ames Methodist Episcopal Church.

—Dr. Jackson, with Profs. Mitchell and Shorter, of the faculty of Wilberforce University, of the African Methodist Episcopal Church are in New Orleans doing the city, taking in the Exposition, and visiting their numerous friends.

—We learn that Geo. W. Brown, Esq., of the Louisville Restaurant on St. Charles street, opposite Union street, will soon sever his connection with that institution, and after a few days recreation take an interest in another establishment.

—A hitherto unpublished portrait of Mr. Lincoln, taken just before he became President, will be the frontispiece feature of the April Harper's. It is accompanied by a poem, written by W. Garrison, Esq., a son of Wm. Lloyd Garrison and namesake of Wendell Phillips, on "The Vision of Abraham Lincoln, April 14, 1865."

—Bishop Mallalieu is at home, and as is his custom, hard at work mastering every detail of his vast charge. He seems to omit nothing and nobody. Wherever there is an interest of the Church to need snpervision, there yon are sure to find him. He walks a good deal in general, bu the invariably does so on Sundays. He will not preach against Sabbath desecration and then practice it by using the street cars.

Church Polity.

MR. EDITOR—"Is the word Negro as used in the SOUTHWESTERN, slang or flattery to the colored people?—Subscriber."

Ans.—It is a proper name, which was originally applied to a black man, especially one of a race of black or very dark persons, such as inhabit the greater part of Africa.

Such eminent authorities as Dr. E. W. Blyden and Hon. Geo. W. Williams, the historian, prefer its use to any other word because it is more convenient then snch terms as African-Americans, American-Africans, Afro-Americans, Americo-African, Africo-Americans, colored people, black sand mulattoes, etc. In our use it means a person not entirely white, and distinguished from other colored people as the Chinese, Indians, Mexicans, etc., by being of African descen and is a proper term.

The longest verse in the Bible may be found by reading answer to Snnday-school boy, in our edition of January 15th 1885, under the head of "Snnday-school and Children."

Sunshine.

[The nndersigned has no snperior in this country; his words bring inspiration and confort to ns. We shall try to deserve them, and shall certainly not forget them. The writer, along with his order, gave us permission to draw upon him for the snbscriptions of some unable bnt worthy brothers. This is the higher type of Christian practical ethics.—ED.

Dear Dr. Taylor—The SOUTHWESTERN is now a weekly and welcome visitor at my home, and, though the number of periodicals on my stndy table is large, the contents of yonr paper are scanned with the deepest interest. The variety of the matter which it contains, and the ability with which it discnsses vital qnestions of Church and State will compare favorably with not a few papers much more advantageonsly circumstanced. The field which yon and yonr co-laborers are endeavoring to cultivate, and are cultivating so faithfully and successfully, is, in my jndgment unsnrpassed, if not indeed unequaled in importance by any other field on this teeming globe. You are solving problems which will affect the destiny of the world, you are determining and applying principles which will be recognized and dominant in all the civilizations of the future; you are laying the fonndation of a structure whose strength and beauty shall appeal to coming generations. To take part in the bnilding up of the "New South," and in permeating it throughont with a thoroughly "Christianized" type of Christianity, is an honor which any man may well covet. Difficult and self-sacrificing as are the labors which our brethren of the South are heroically enduring. They are of the genuine Panline character and will produce results not unworthy to be compared with those of the great Apostle. I send you this hasty note to let you know that there are brethren in the North who fully appreciate the greatness of the work which yourself and fellow-laborers are doing, and that we rejoice over the success which attends your consecrated service. Truly to no other laborers in the Master's great harvest field is the promise more applicable, and to none will it more certainly be fulfilled: "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The tearful sewing is a necessity of today; the joyful reaping will be a certainty in the not distant to-morrow. May God sustain yon all and give you abundant harvests for your abounding labors.

Yours, fraternally,

O. H. PAYNE.

For the SOUTHWESTERN.

Methodist Men and Women's Mutual Aid and Beneficiary Association.

REV. L. M. HAGOOD.

Rev. L. N. Taylor's article in yonr issue of the 19th inst, is timely and readable as an essay on the abnses of some secret organizations among the colored people of this country. Its seeming frankness appears manly. I do most heartily agree with him as to the wrongs some secret organizations are perpetrating npon our people through their illiteracy. When he visited Clark Chapel, when I was in charge he will remember, I said to him that the move was in the right direction if the methods were all right, and that revolntion for pnblic we all wonld inevitably ensure. If this organization is what it ought to be, there can be no objection to a public discussion of its merits and demerits. Who are its founders, their former and present reputation at home and abroad, the positions they now occupy in the Methodist Episcopal Church, as well as qnalifications to lead such a reformation in a great Church like ours? When, where and why was it originated? Are methods now employed capable of prodncing the desired end, and what has become of the means already accumulated? From whom, and how much salary, if any, is the pay of its managers and agents to come. Why has not the same conferences, which hold the membership of the originators, taken hold of it? Not only so, but to take up the modus operandi sereatim.

I have some donbts in this matter and am willing to discnss the same with the Rev. L. N. Taylor though the SOUTHWESTERN. This matter shonld be ventilated; it can do no harm to a good society, and may do good to these interested as it can do then no harm. Bro. Taylor knows me and I know him.

Nashville, Tenn.

[This is good snbject for discussion at great length, now is a good time to begin, and the SOUTHWESTERN is the proper medinm through which to carry it on. Now let it begin. We shall close the debate after all have had one speech, and the managers have answered them in one closing argument. We shall say some last words ourself. All lettets to insure insertion mnst be as short as Bro. Hagood's which is a good model. All must be free from offensive personal references. We are not going to discuss men, bnt measnres. So let all parties keep this in mind and go ahead—ED.]

For THE SOUTHWESTERN

How Admitted to the Bar.

MR. EDITOR—Dear Sir: In the biographical sketches of prominent colored men of this State, among whom you were kind enongh to place me, thongh possessing no merit that entitles me to snch a distinction, pnblished in your last issne, yon stated that I was a law graduate of Straight University. I

have seen the statement often made before, but it is an error. It is true that I began the study of the law at that excellent institution; in fact, I am one of the founders of its law class, but my studies were simultaneously begun and mainly pursued independently of the University, by the aid and advice of Mr. Ernest Moral, a well known lawyer of this city, and also of the late Hon. Wm. Hunt, ex-Minister to Russia.

In the spring of 1875 I severed all connection, both as student and teacher of French, with Straight University, and was admitted to the bar in December of the same year upon examination by the Supreme Court of this State, our present distinguished Chief Justice, Hon. Edward Bermudez, being then chairman of the examining committee. In the ensuing year, May 1876, Straight University gradnated its first class, and as an acknowledgment of my early endeavors in connection with the establishment of the class, a diploma of Bachelor of Laws was awarded to me. Very respectfully,

L. A. MARTINET.

New Orleans, La., March 24, 1885.

For the SOUTHWESTERN.

Ananymous Letters.

LONEY K. WAGONER, ESQ.

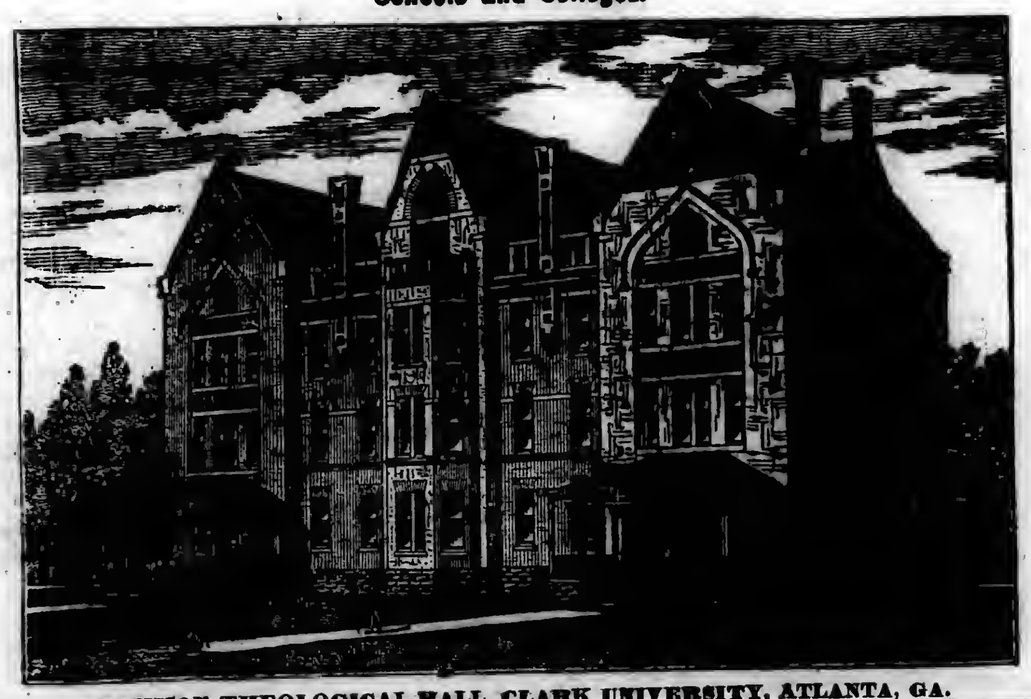
In looking over last week's issue of the SOUTHWESTERN, I recognized an article, headed, "A day with the presiding elder of Waco district." Concerning which, I would say, it was hastily written and mailed to the office of the SOUTHWESTERN, with the hope that it would reach there in time to appear in the next issue of that paper. To my great surprise I did not find it; on the contrary though, I found an article from the editor, not in the following words, but to the effect that no article, from whatever source it may come, containing matter that tended toward criticism, remaks of reproach or insinuations likely to be followed by detrimental consequences, could enter the columns of the SOUTHWESTERN, without the name of the writer. After reading the note of the editor the thought occurred to me, that possibly I had failed to send the concluding part of my letter. I immediately examined my desk and found that a part of the letter had reached the waste basket of the editor while the other had remained on my desk. I could then readily account for the above article of the editor, as I knew I was the guilty party and the one to whom he had reference.

I appreciate highly, however, your recognition of the arricle referred to, since you saw fit to publish it, as a proof of your recognition of men of intelligence, no matter how obscure their post of duty may appear or how humble their station in the Church may be; and not for its literary merit, for it has none. Now Mr. Editor, may you live long, if possible, longer than the reported longevity of the Wakoyas to publish the SOUTHWESTERN to generations unborn. I always fine comfort in reading it for it brings nothing stale and refused, but always abounds in nsetul hints and instructions from the leading minds of the day. Of all the weeklies that come, none is more generally looked for and none affords more complacency than the SOUTHWESTERN. I would not be without it for twice the subscription price. Allow me through the medium of this letter to congratulate my friend and schoolmate of years gone by, Dr. Nathaniel H. Middleton, for the article in last weeks paper under the head of "Gossip about Oakland's Visitor." I am proud of his station. Glad, because he has climbed and is climbing, because he is in a position both useful and ennobling and thrice glad because he is putting to good use, among his race, a profession so much needed among us. Like him in one respect. I'm only an adopted son of Texas, engaged in teaching in the free schools.

Tehuacana, Texas.

On last Saturday, appeared the first number of *Southern Industry*, a neat eight page paper of this city, published by a co-operative company.

Schools and Colleges.



GAMMON THEOLOGICAL HALL, CLARK UNIVERSITY, ATLANTA, GA.

Gammon School of Theology.

This School constitutes part of Clark University, Atlanta, George. Rev. Wilbur F. Thirkield is dean of the Theological School and is bringing to it such an amonnt of enthusiastic work and interest as will insure to it a very large increased measnre of usefulness. It is to him that we are indebted for our elaborate report of work in onr colored schools. The history of this school and what it has accomplished is a story so well known to onr readers that it need not now be told. It is destined to do a a great work for the Master and for colored humanity and for any other humanity that will avail itself of the opportunity presented.

For the SOUTHWESTERN.

Pastors' Course of Study in Central Tennessee College.

R. W. KEELER, D. D., DEAN OF THEOLOGICAL DEPARTMENT.

MR. EDITOR—We are gratified to see the interest manifested in our "Pastor's Course of Study," since its publication in your issne of January 22d. Brethren in Texas, Arkansas, Indiana, Mississippi, Louisiana, and Tennessee have written us, and entered upon the "course." We are anxions, however, that many more should avail themselves of its advantages. As each pursues the "course" by himself and holds his connection with the College, and receives instruction and help by correspondence, all who will, may take the conrse without regard to locality or distance from the institution. Among the fifteen hnndred Colored Methodist preachers of the South, many of whom have not had the advantage of previous theological training, there onght to be from one fourth to one-half that number in this "course." Brethren in the ministry, we must study or we can not continue long to lead our people. The spread of intelligence and education among onr people will compel us to improve onrselves or we shall fall behind them. An educated and intelligent people can not long respect an ignorant and incompetent ministry. A young man of to-day, who fails to improve his opportunities, will find himself a long way behind the people, before he even gets to be an old man. Nothing can be more clearly the will of God than that those whom He calls to the sacred work of the ministry should qualify themselves to be workmen that need not be ashamed; leaders of the people in Christian culture and godliness. If you can attend any of our schools; that is the best thing to do; let nothing prevent this where it is possible. Bnt where this is manifestly impossible, the next best thing is to put yourself in this "Pastor's Course," and determine to master it. It will be an incalculable advantage to yon. When you have completed it, and passed the requisite examination you will receive a diploma. This diploma will represent a definite amount of cultnre and theological study that will soon become known in our conferences and the Church. It will give you a standing in the conference and the Church, which you can not have without it or something equivalent to it.

This "course" will not reqnire more study than all onr preachers can do and ought to do every week. It will systematize yonr work and put it in line toward some definite end. When the work is accomplished you will have something definite to represent the work done as well as the advantage of the cnlture and knowledge gained.

We desire that all our yonnger brethren in the ministry should enroll themselves in this "Pastor's Course." Where there are tens, there onght to be hundreds. Write me, brethren, for circnlars containing the "course," and decide, by the help of God to master it. Superintendents and teachers in our Snnday-school could study this course with great advantage and in this way prepare themselves for usefulness. Address me in care of Central Tennessee College, Nashville, Tenn.

Nashville, Tennessee, March, 1885.

Ohio Wesleyan University.

The Ohio Wesleyan University at Delaware, Ohio, Dr. C. H. Payne, president, has been blessed again with a gracious revival influence during the winter term, which closes on the 26th inst. Sixty-five students professed conversion and hundreds of these were greatly quickened and advanced in their Chirstian life. Under the revival influence, as usual, young men settled the question of this life work, and resolved to devote themselves to the Christian ministry. The proportion of young men in this Institution preparing to enter the ministry in home and in foreign fields seems to increase rather than to decrease; while a goodly number of young women are preparing to engage in missionary work. The term has been a successful one in all respects. The spring term opens, April 1st; new classes are then formed in the Academic Department and students entering at that time will find studies adapted to their wants. The ladies have an attractive home provided for them at Monnett Hall.

The Future of the South.—III.

JAMES T. NEWMAN, M. D., NEW ORLEANS.

With every advance, the wants of hnmanity have increased, so that notwithstanding the discoveries of science and the accumnlated wealth of centuries, it is as essential as ever that man shall labor for his supply of bread, the bread that he finds necessary for his existence, having steadily improved in quality, as he has advanced in civilization. The wants and needs of our laborer, including the calls on his time for self-improvement and for domestic and social dnties, has increased *pari passu* with the increase of his prodnctive power; and it is true, generally of all classes of society, that their habits of life to-day render labor as imperative as in previous epochs, to divide respectively that mode of living which they severally find requisite for their bearable existence.

With the revolution of time, the sceptre of dominion has passed from the heart to the head. Intellect now commands the forces of the world, and science leads the van. This fact, be it right or be it wrong, can not be ignored; knowledge, accordingly, is really power; but knowledge can neither be accumnlated nor made available without labor, and without a surplus of wealth, the prodnct of labor, to insure bread and shelter. Art, literature, refinement and morality are to be cultivated, bnt they can receive attention only after bread is supplied, and, on the average, they will be cultivated in proportion to the surplus of capital which labor has acquired.

We are no apologists for that materialistic spirit of the age, which we often have so deservedly condemned; for we all have something more to live for than to be "dollar-hunters and the breeders of dollar-hunters." The means must not be confounded with the end. Labors with its fruits, is the means; the end is a man's advancement. In urging, therefore, the importance of that material prosperity, which labor alone can secure, we should not be understood as ignoring man's moral improvement. Material development however promotes moral development, and is needed to protect and preserve it.

Southern society was overthrown, in consequence of the failure to develop its resources; bnt in rebuilding now the social fabric, this defect can and must be avoided. Bitter experiences have tanght us that an unequal division of wealth is unfavorable to the material prosperity of a country. In the Northern States, where circumstances favored a diffusion of capital, the yearly increase of population and wealth steadily exceeded that in the Southern States, where circumstances favored a concentration of capital, so that when the irrepressible conflict came, the South was unable to sustain herself, although eminent courage, devotion and zeal were exhibited by the people, and the highest order of military genius was developed to direct them.

We hope to demonstrate that there will be hereafter a more equal distribution of wealth, not only in the South, as between indiviuals, but also in the country, as sections. The circumstances and influences which formerly in the South produced a concentration of wealth (being principally those which prevented a diversity of industries) having been removed, we might well ague that the tendency to nnequal distribntion must have ceased. Indeed, it will be conceded that the capital of the South is already more generally diffused, and it may be sufficient to rest onr argument on this recognized fact; bnt it will aid in making our subject better understood to cite some of those influences which now tend directly to produce a more equal distribution of wealth in the Sonth as between individuals.

As the wants of the agricultural population in the South were formerly supplied by wholesale through the cities, business in the country was extremely limited; bnt there being at present a general local demand for goods and merchandises, there exists a large class of prosperous and responsible country merchants, who now receive from the wages of the freedman, a part of what was formerly the profit of the master; and all other classes who supply any wants of the laborers, receive in like manner some benefit from their wages. This, of course, tends to promote a more equal distribution of wealth.

Formerly in the South, the incentive to indnstry and energy was small, because, except in large cities, their reward was uncertain, and the field for their exercise extremely limited; and, even in the cities, enterprise was disconraged by adverse legislation. Capital was restricted almost exclusively to agriculture, as the favorable and profitable imployment; but even the agriculture was only profitable to those who owned or could purchase slaves.

Under existing conditions, however, new influences are at work to develop commerce and mannfactures, and varied trades and occupations in all the communities of the South, and the greater the diversity of industries, the greater will be the diffusion of wealth. As the labor market, too, is now open to all, agricnlture is no longer monopolized by capitalists, and a new field has thus been opened to energy and enterprise, which has not been neglected.

The most successful planters and farmers at present in the South are those who have been heretofore accustomed to labor; and the yonng men who, after the war, at once realized their condition and went to work in earnest. The farmers who had been used to work themselves have invariably prospered since the war, and are accnmulating property, while the large land owners, on the contrary, are becoming poorer every day, except those who happen to have youth, energy and industry, and as these advantages fully account for their success, the exceptions only "prove the rule." It has become, in fact a proverb in the South that that the times are favoring the poor man. We will next consider the new influences which are now promoting a more equal distribution of wealth as between the sections.

Sermon Sketches.

REV. W. D. GODMAN.

Ephipany.

Text—Matt. 3, 13-17: The baptism of Jesns by John the Baptist.

Introdnction—This event is commemorated by the Church annually on Jan. 6.

Epiphany signifies manifestation and at different times and places was applied to different events in the life of God's Son. St. Austin names four topics of epiphany, viz, The star of Bethlehem, the miracle at Cana, his baptism in Jordan; the feeding of 5,000 men with 5 loaves. The baptism in Jordan came, at length, to be the principal thing signified in this festival.

The baptism of Jesus imported:

I. The fulfillment of "all righteonsness," whereby we understand that he was baptized as an example for ns. (a) He needed not baptism for his own sake; He was "holy;" Lnke 1.35. (b) But in all things he "gave himself for ns." (c) The Spirit made it known to all the people that He was in no need of baptism on his own account.

II. The manifestation to the people of the Messiah the "annointed" of whom "the law and the prophets spake." (a) The expected Messiah was called among the Jews the "Son of God;" also the "Son of David;" Mark 1, 1; Lnke 19, 7. (b) He was, on this occasion, declared by the voice of God to be His Son. (c) This was publicly done, in the hearing of the people. (d) The appearance of the Spirit as a dove sitting on Him was confirmation of the voice. (e) His anthority over the Church of God and over all mankind was thns proclaimed.

III. The baptism was the opening act of Christ's ministry. It was grandly prepared, (a) in the birth of John, and in his training and leadership of the people; (b) in the character and authority of John, the last of the prophets, the greatest born of woman.

We have *Babyhood* again. The March number contains: "The Accidents and Injuries of Early Childhood and their Prompt Tteatment" (the first of a series,) by Dr. Jerome Walker. An article on "Teething," by Dr. L. M. Yale. "The Study of Children," by Sara E. Wiltse; "A Mother's Journal," by Mrs. M. A. Allen. Marion Harland's department includes a pleasing and comprehensive talk on "Baby's Sleep," which every mother and nurse should read. Dr. D. F. Lincoln, of Boston, author of "School Hygiene," contributes a practical article entitled "Some Sanitary Aspects of the Kindergarten." The usual departments are well filled, Nursery Problems" being particnlarly comprehensive, and a new feature, "The Mothers' Parliament," is introdnced, to which readers are invited to send communications on subjects of general interest. [15 cents a number; $1.50 a year. 18 Spruce street New York.)

"Monteith's Geography." "Monteith's New Physical." Jnst published. Small quarto, 144 pages, 125 illustrations, 15 colored maps. In mechanical execution is very fine. It embraces recent discoveries in Physiography, Hydrography, Meteorology, Terrestrial Magnetism and Vulcanology. The maps and charts have been compiled from original sources. While the easy style, graphic description, and the topical arrangement of snbjects, adapt it especially for use in Grammar schools, it will be found equally adapted for use in High and Normal schools. A feature of special interest will be "The Record of Recent Geographical Discoveries;" which contain brief accounts of the Explorations of DeLong, Greely and others. A. S. Barnes & Co., Publishers, Chicago and New York.

Nashville Tenn., Seed Market.

[Seed qnotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.



CURES ALL DISEASES OF THE KIDNEYS, LIVER, BLADDER, AND URINARY ORGANS, DROPSY, GRAVEL, DIABETES, BRIGHT'S DISEASE, PAINS IN THE BACK, LOINS OR SIDE, NERVOUS DISEASES.

TONIC AND BITTER,

In is Unequaled in Results and Permanent in its Cure.

LIVING TESTIMONY.

Blacksmith.

"Having had occasion to use a remedy for kidney troubles I purchased a bottle of HUNT'S—Kidney and Liver—REMEDY, and it completely cnred me—have no indigestion, and am hearty and healthy for one of my years 65."—J. F Woodburry, Blacksmith, Manchester, N. H.

"Small beginnings lead to large endings"

Carpenter.

"I was troubled with a weakness of the Kidneys. I had to pass my water as many as fifteen times during the night. After having used the second bottle of HUNT'S—Kidney and Liver—REMEDY I found that all my trouble was gone."—Joseph O. Miller, Carpenter, Xenia, Ohio.

"Be a friend to yonrself, and others will."

Fireman.

"I have been a severe sufferer with a weakness of the kidneys, and I took a severe cold while on duty with the fire department. I had terrible pains in my back, and my water troubled me. Hunt's—Kidney and Liver—REMEDY completely cnred me."—H. A. Glass, Colnmbus, Ohio.

"To the good, night is not dark."

A Sailor.

Captain John Kimball, Sailor, New London, Conn., writes:—"I was taken with severe pains in the small of my back in the region of my kidneys. I had the best medical attendance without experiencing any relief. I bought and used a bottle of HUNT'S—Kidney and Liver—REMEDY. Four bottles entirely cured me."

Price $1,25. Send for Pamphlet of Testimonials.

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C. N. CRITTENTON, General Agent, New York.

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THE WEEPING PROPHET.

Mild-hearted Murlin how shall words express
Seraphic zeal, transformed to tenderness,
When down the cheeks unbidden sorrow roll,
Tears heaven eloquence that touch the soul;
And thine, O weeping prophet, often ran
In streams of pity for rebellious man.
Oh! how beautiful thy form appears,
In the bright mirror of a good man's tears,
Let the cold moralizing reasoner sneer,
All Oxford's logic is not worth a tear;
Who sows his seed in undissembled grief
Shall have, when harvest comes, full many a sheaf;
Ah! how unlike the systematic drone,
Wrapt in the ice of his frigid zone,
Who, cold himself, dare reprobate all fire
The torpid lays their frozen shores admire.
But who the vital Gospel would impart,
Admits the wounded in the wounded heart;
Where "brands" are rescued from eternal flames,
Passion is reason, transport who can blame,

Domestic Hygiene.

The Hands, and How to Care for Them.

GEO. L. CURTIS, M. D.

Scarcely any part of the body is more delicately and beautifully made than the hands. Sir Charles Bell published a book on the human hand which reads like a novel and is ten times more profitable. The hands are the most exposed of all the organs. The face ranks next. The hands are employed in all sorts of work; exposed to the hurt of hard bodies and the action of soft substances and fluids. The mechanism of the hand is of the most intricate kind. On removing the skin the delicate muscles, ligaments and tendons are exposed to view, and their arrangement gives some slight idea of the facility with which the many movements of the hand are made. Of bones, commencing with the wrist, there are in the wrist eight small irregular shaped bones, bound together closely by ligaments, having but slight motion of themselves alone but together furnishing all that is requisite to obtain the many movements of the hand. In the hand are four long, straight bones which, bound by muscles, form the palm. In the thumb and fore-finger are three bones each, making in the whole hand 27 bones. To move these there are over fifty muscles, located some in the arm and some in the hand. Those in the arm have long, slender, delicate white cords running through pulleys nicely adjusted, to be attached to the bones at places where they will exert their power the most advantageously. To each fibre of muscle passes two nerves, one of sensation and the other of motion. The skin covering the hands is of wonderful adaptability to the uses of the hand. It may by use become hard, with portions forming protruberances like horn, as are the inside of the hand. This skin, both on the inside and back of the hand is abundantly supplied with blood-vessels and nerves. On the inside of the hand are the terminal points of the nerves of special sense of touch, which may become trained to wonderful delicacy and sensitiveness.

The hands are often greatly abused. Some abuse them by the seldom use of water. They seem to think the hands are as afraid of water as a dog with hydrophobia. Such hands are unclean, and soon lose their delicacy of touch and flexibility of movement. Touch is maintained by cleanliness and proper use. Hands may become chapped. Exposure to cold wind, without due care, causes the skin to crack open, leaving red creases which sometimes become sore and bleed. The outer or scarf skin is thin and transparent, and its vitality is very small. When the hands are well cared for the pores are throwing out oil sufficient to keep this scarf-skin soft and pliable, but from neglect, exposure to great cold, the oil is not thrown out and the skin becomes dry and cracked, and exhibits sores. When the hands are chapped and rough there are great danger of their absorbing poisonous matters and carrying the poison to the system. A person with chapped hands should never handle putrid meat or clothing from a sick room. To cure chapped hands it is well to wash them well and then oil them with mutton tallow and wear through the night a pair of gloves. This process persued for three or four nights, with some slight care during the day, will cure any case of chapped hands.

The hands are abused by some people by applying certain cosmetics to make them have the delicate paleness almost to transparancy as seen in consumption Actresses and actors have for many years used pigments to produce this. Now people of other circles are using bismuth to produce the same effects. After a time such treatment causes diseases of the nails, and may be followed by evil effects. Hands treated so cannot be healthy.

The nails are either a disfigurement or a beauty to the hands. They ought not to be either too long or too short, nor allowed to become loaded with dirt. A handsomely cleaned and pared nail is a real beauty. The habit of biting the nails is vicious, and may be followed by evil consequences. The finger nails may become too soft and stumpy, leaving the flesh exposed to become sore. To harden the nails and stimulate them to grow to proper length, the following may be used: "Take the yelk of a hard-boiled egg and two drachms of pure white wax, melt the wax and add a few drops of almond oil to it, then mix the yelk of the egg until the paste is made. Pot the paste and rub the nails every night with it, wearing gloves during sleep." This will render the nails strong and pliable at the same time. Nails sometimes become too brittle, and scale off, causing the junction of nail and flesh to bleed. This can be remedied by rubbing them with cold cream for a few evenings, and wearing gloves during sleep.

The hands, as well as the feet, are liable to be frosted, and chilblains follow. These are exceedingly disagreeable matters, but may be remedied. A Parisan physician gives the following: "Take a piece of alum about the size of a nut and melt it in enough hot water to cover the hands. When the alum is melted soak your hands in the liquid for nearly a quarter of an hour, then cover your hands at once with glover, which you keep on over night and as long as you can during the day." This should be repeated a few nights, when the chilblains will be gone. The hands should be washed with soap and water, and rinsed in clean water and dried on a towel not too harsh. Some people want a harsh towel. The towel ought to be thick but soft. Take good care of your hands and they will take good care of you.

Too Much Live Stock.—"Why, Jones, what a ho[a]rse you have in your throat!" Yes, I raised it from a col(d)t in my head. I've too much live stock." "Well, like oures like; Dr. Bull's cough Syrup will cure you. The Bull will quickly scare the ho(a)rse away.

An Attack on Roller-skating.

In *Outing* for April there is a sharp attack on roller-skating, by J. L. Heaton, who says: One of the most curious phenomena of an age, when nine-tenths of able-bodied Americans of both sexes follow the lead of society bellwethers from folly and frivolity to fresh frivolity and folly, is the extraordinary popularity enjoyed of late, and especially during the past few months, by the so-called sport of roller-skating. Its votaries are numbered by the million, its shrines by the thousand. It is safe to say that there are few villages of more than two thousand inhabitants in the United States which are not blessed or cursed by roller-skating rinks, with the usual quota of broken legs, arms, and collar-bones; coughs, colds, consumptions. Theatrical managers complain bitterly of the falling off in their season's profits, which they atribute, never to their own greed, stupidity, and short sightedness, sometimes to the competition of the cheap dime-museum with variety show annexed, but oftener, far, to the all-absorbing claims of roller-skating. Paragraphers poke fun at the ruling mania, cynics sneer at it, physicians profit by it while protesting against it,—for American physicians are not so fond of "standing in" with the undertaker for mutual advantage as satirists represent them; but it runs its course, regardless alike of jeers, sneers, and protests. Latterly, and worst of all, the very curious fact has come to notice that it does not, to any appreciable degree, increase the amount of genuine skating in places where its devotees are most zealous and numerous. Nay, strange as it may seem, it even diminishes the use made of real ice and real skates, so potent are its all-compelling charms.

The Duty of State Legislatures.

Legislation in every State should regulate the sale and use of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

Symposium of the Weeklies.

The tributes paid to the memory of Bishop Wiley are especially tender and appreciating, giving evidence that the rare and marked qualities of the man had deeply impressed themselves on the minds of those who were most conversent with his spirit and work.—*Northern Christian Advocate.*

Let us have $500,000,000 of silver certificates, and see it that will not give the farmer and the business man a chance to pay the mortgage and the "acceptance" with the valne which was received with interest added—The *Crurent.*

We have no fear of reinslavement, but we are not satisfied with freedom only secured.—*Kentucky Republican.*

The death of Bishop Wiley at Foochow, China, is the third instance of a Bishop of the Methodist Episcopal Church dying while making a missionary tour in distant foreign countries. Bishop Thomas Coke died at sea, May 3, 1814, aged 67. Bishop Calvin Kingsley died in Beyroot, Syria, April 6, 1870, aged 58, and Bishop Wiley died at Foochow, November 21, 1884, in the 59th year of his age. —*California Christian Advocate.*

Mr. Douglass of the New York *Witness* is branded as a traitor because he stood square on the Temperance Movement. We admire his type of manhood.—*Baptist Advocate.*

So do we.

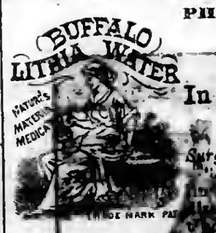
The Republican party in Iowa has nobly espoused the right and in obedience to the will of the people enacted a good law. It must stand by it and defend it against the strong opposition which will be made the coming year by its enemies to defeat it.—*Iowa Methodist.*

From a Sense of Duty.

Some people shrink from making public the benefit they have received, while others are free to tell it abroad for the good of fellow mortals. Of the latter kind is Mr. J. H. Coppuck, of Mount Holly, N. J., who writes, "I am one of many who give their cheerful appreciation of the merits of the efficacy of your valuable Brown's Iron Bitters, from a sense of duty. This bitters is doing much good in our county, for which I can vouch.

HOT SPRINGS AT YOUR DOOR.

PHYSICIANS AT HOT SPRINGS USE IN THEIR OWN CASES AND PRESCRIBE FOR OTHERS



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"I feel no hesitancy ... in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, ... disease of Uric Acid Diathesis, I know of no remedy at all comparable to ... thia Water, Spring No 2. In a single case of Bright's Disease of the K... witnessed very marked beneficial results from its use, and from its action in this particular case I should have great confidence in it in this disease."

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Spring ... pamphlet, with testimonials from eminent medical men at Hot Springs, sent to any address. Water in cases of one dozen half gallon bottles; $5 per case at the Springs.

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jan28 ...

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WASHINGTON

WITHOUT CHANGE.

Schedule in effect October 12, 1884.

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Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 20 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 37 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3 Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 2[illegible] p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

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Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	0 35 a m

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General News Items.

Fire in a Philadelphia slaughterhouse caused the death of 16 persons.

Annexation of the Island of Samoa by Germany is confirmed.

Admiral Courbet has been instructed to intercept vessels with war material.

The announcement has been made in all parts of the Hocking Valley, O, that aid is no longer coming in and advising the men to get work. This ends the strike.

—The banking firm of Fisk & Hatch, of New York, will dissolve shortly. It is understood that the business will be continued by the senior partner, Harvey Fisk, and his sons.

The Governor of Victoria has sent a message to the Home Government tendering to the Queen the assurance that the colony of Victoria was ready to do its part as an integral portion of Her Majesty's empire to assist the English in Egypt.

A cave of probable large dimensions has just been discovered in Fincastle, Botetourt County, Va. A wagon, dislodged a projecting rock in the road, disclosing an entrance. Numerous persons have explored it for a short distance and found it abounding with brilliant stalagmites and other beautiful formations.

Advices from St. Petersburg states that there are continual discoveries of treasonable talk and practices among the Russian troops. The spirit of nihilism appears to pervade the garrison at Cronstadt. Several artillery and naval officers have been sent there from St. Petersburg to take the places of the suspected officers, who are ordered to report at the capital for trial.

Vitality of Great Men

Is not always innate or born with them, but many instances are known where it has been acquired by the persistent and judicious use of Dr. Harter's Iron Tonic.

The President has, by executive order, opened to public settlement after May 15, 1885, all of the lands within the Niobrara or Santee Sioux Indian reservation in the State of Nebraska remaining unallotted to and unsettled by the Indians, except such as are occupied for agency, school and missionary purposes.

Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas, writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried every thing and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpower me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, on account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent a considerable money for different kinds of patent medicines, but received no benefit from any, ever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PERUNA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PERUNA I think I would be in my grave now.' It is a wonderful remedy, and I recommend it to all my friends."

Messrs. Baker Bros., Mt. Vernon, O., write: "Your PERUNA sells well. Customers speak of it as being a good medicine."

Mr. Daniel R. Spry, Portsmouth, O., writes: "I have a good trade in PERUNA. It sells well and gives satisfaction."

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or from any other cause. Twenty-five cents a bottle.

July 17-1y.

THE PILLOW-INHALER!

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TRADE MARK.

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A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody KNOWS that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed lining coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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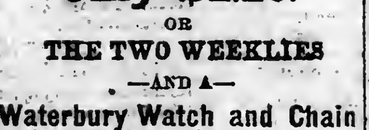
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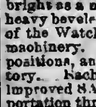
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General Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Preaching at 11 a m, 3 p m, and 7 p m; Class-meeting at 9 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Prytania streets. Rev. J. J. Kiefer, pastor. Preaching at 10:30 a m, and Sunday-school at 3 p m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev. Charles Schaller, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 2 p m; Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E. CHURCH—On Vetsera Street, Algiers, La. Sunday services: Preaching at 11 and 8; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7:30 p. m. Sunday school at 10 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation, Rev. E. Lyon, pastor. Services—Public worship sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 6 a. m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m, Sunday. Sunday-school, 9 a. m., Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University, A. F. Hoyt, M. A., Acting President, 1423 St. Charles Street.

FIRST STREET—Rev. T. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 pm; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydan, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty, streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meeting Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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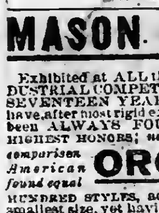
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Is the best general purpose wire fence in use. It is a strong, net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School-lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire as preferred. It will last a life-time. It is better than hearth or hedge. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, all the neatest cheap iron fences now made. The Boss folding poultry coop is a late and useful invention. The best Wire Stretcher, Cutting Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars call Hardware Dealers, or address, mentioning paper,

SEDGWICK BROS., Richmond, Ind.

jan22-26t-eow

NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given at 25c, no other dyes will answer.

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For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists' Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from

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mar5-13t



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Grass Seed, Seed Potatoes, Onion Sets,

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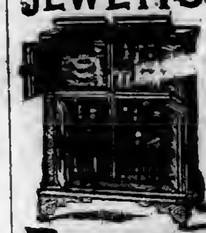
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jan1-8t

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INVALUABLE TO ALL! Will be mailed FREE to all applicants and to customers of last year without ordering it. It contains illustrations, prices, descriptions and directions for planting all Vegetable and Flower SEEDS, BULBS, etc.

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FITS A Leading London Physician Establishes an Office in New York.

From AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to

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20 YEARS OF CONGRESS **JAMES G. BLAINE**

1,000,000 Copies will soon be sold. The only history of our Government from 1861 to 1881. Hon. John S. Wise, M. C. from Virginia, says: "*Whoever takes it up, no matter whether he be Mr. Blaine's friend or enemy, will never put it down until he has read the whole.*" $200 per month to good responsible agents. Apply at once, The Henry Bill Publishing Company, Norwich, Conn.

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THE SOUTHERN WORLD A 16 page illustrated Journal. Sample copy sent free. Agents Wanted. **ATLANTA, Georgia.**

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Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured. Descriptive pamphlet sent free. Address DR. B. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

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OPIUM and WHISKY habits cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.

mar20-52t

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

jan21-3m

ROYAL



BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall Street, N. Y.

Sunday-School and Children.

SECOND QUARTER. STUDIES IN ACTS, A. D. 60. LESSON I. April 5. Paul's Voyage; Acts xxvii, 1, 2, 14,26. Golden Text, Acts 27, 25.

HOME READINGS.

M.—Paul's voyage; Acts 27, 12, 14, 26.

Tu.—Paul foresees danger; Acts 27, 3-13.

W.—The angel's charge; Mark 16, 1 13

Th.—The manner of resurrection; 1 Cor. 15, 39, 58.

F.—Belief in the resurrection; Job 19, 21 20.

Sat.—The resurrection necessary; Luke 24, 36, 53.

Sun.—The resurrection foretold; Psa. 16, 1-11.

QUESTIONS FOR HOME STUDY.

1. *A voyage, v.* 1, 2.
Where did Festus decide to send Paul?
To whose care was he intrusted?
What route did they expect to take?
2. *A storm, v.* 14 20.
What happened to the ship?
What did the sailors do?
Near what island did they come?
What was their condition?
What was done the next and third day?
To what condition were they brought?
3. *Vision, v.* 21 25.
Who now addressed the ship's company?
For what did he chide them?
To what did he exhort them?
What had been granted Paul?
What promise had the angel made?
How was Paul's faith?

PRACTICAL TEACHINGS.

How does this lesson illustrate—
1. The uncertainty of our way?
2. The deceptiveness of appearances?
3. The advantage of faith in God?

Doctrinal Suggestions—The ministry of angels.

The Chinese say a large nose indicates shrewdness, but we say a red nose and a barking cough indicates the need of Dr. Bull's Cough Syrup.

Marriages.

Mr. Joseph Robertson and Miss Careline Green were married at the residence of the bride, No. 60 Dryades street, New Orleans, La., by Rev. M. Dale, March 20, 1885.

Obituary.

Mr. Willis Lee, who has been a faithful member of the church for 12 years, and a resident of Austin, Texas, died January 24, 1885.

Mrs. Mary Green, a member of Wesley Chapel, Methodist Episcopal Church, Jeffersonville, Indiana, died January 10, 1885.

Mr. August Ray died in Jeffersonville, Indiana, Feb. 13, 1885. His death was quite sudden, yet he was prepared to go.

Mrs. Annie Woods died in Bagwell, Texas, February 16, 1885. She was a faithful member of the church, and leaves many friends.

Mr. Ellis Cooper, who has been a member of the Methodist Episcopal Church for 6 years, and the leader of Class No. 3, died at his home in Starkville, Miss., October 7, 1883.

Miss Maude Butler died in Gallway, Texas, Feb. 12, 1885, in the 17th year of her age. She was a member of the Methodist Episcopal Church.

Sister Mary Rodney, a faithful member of the M. E. Church in Texarkana, Texas, crossed over last Sunday. While it is our loss it is heaven's gain. She leaves six children and a host of friends to mourn. Also, Sister Rachal Wheeler died January 27, 1885. Just before she died she prayed, and she then said, "I am ready to be offered up. She leaves four children many grand children and a host of friends to mourn her loss. ROBT. ROBERTSON.

At Waco, on Thursday, January 22, 1885, Rev. S. M. Kingston, of the Austin Conference. Bro. Kingston was taken with paralytic fit on the train as he was coming from his home at Milano to a little town near Waco, called Eddy, where he had some property. He was, however, able to write on a piece of paper the name of H. J. Crist, Waco. By the time the train arrived at Waco he was unconscious, but a doctor was in waiting, and he was carried into a hotel, where everything that medical skill could suggest was done for him. He did not recover consciousness, but spent the night in an uneasy stupor and died next morning. Bro. Kingston was Irish by birth but had been in America for about half a century. He was one of the few men in the South who dared to remain loyal to the United States Government and the M. E. Church all through the war. He was, for a while, chaplain to a Union regiment in Louisiana, and was, later, a member of the Texas Conference. At the time of his death he occupied the position of a superannuated preacher, being past the three score and ten years which usually sum up our earthly life. The writer has only known him for a few years, but was glad of the opportunity of waiting on him during his last hours. He has fought the good fight, he has finished his course, and now has entered into his reward.

"The Flying Hoosier."

"The Flying Hoosier" is a new train on the Kankakee & Seneca line of the C. I. St. L. & C. Ry. (Big Four) This train leaves Cincinnati at 12:35 p. m., standard time, daily except Sunday, and has elegant day coach attached which runs through without change from Cincinnati to Davenport, Ia., via Kankakee and Seneca, arriving at Davenport at 5:10 a. m. next morning. At Davenport passengers can step into another car (either Passenger Coach or Pullman Sleeper, on same train, thus making *no change of train* to Des Moines, Council Bluffs, Cedar Rapids, Spirit Lake, Albert Lea, Minneapolis and intermediate points.

No line makes quicker time or has fewer changes.

This is the Short Route between Cincinnati and Rock Island, Davenport, Des Moines, Cedar Rapids, etc.

Remember the above train is in addition to the two through trains of the "Kankakee Line" which run to Chicago connecting there for all points West and Northwest.

If you are going West or Northwest call on or address,

GRANT K. LOWRY,
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Conference Notices.

Waco District—West Texas Conference.

Second Round.

Majors	Apr.	4- 5
Kosse, Long Branch	"	10-11
Marlin, Big Creek	"	18-19
Marlin ct., Moreyville	"	25-26
East Waco, East Waco	May	2- 3
Waco Mission, New Zion	"	9 10
Waco, St. James	"	16 17
Groesbeck, Mount Zion	"	23-24
Mexia, Dangerville	"	30-31
Hubbard, Antioch	June	2- 3
Spring Hill, West Point	"	6- 7
Milford, Chambers Creek	"	13-14
Dallas, St. Paul	"	20 21
Dennison, Pilot Point	"	27 28

The brethren will please clip this notice and preserve it, and remember I will be at the above-named places on Friday preceding each quarterly conference, unless otherwise ordered.

W. H. DAVIS, P. E.

Church Extension—Texas Conference.

To the preachers and presiding elders of the Texas Annual Conference:

At the last meeting of the Board of Church Extension of the Texas Annual Conference the following resolution was passed, and the Secretary directed to have it published in the SOUTHWESTERN:

Whereas, We have plans for the erection of churches cheap, nice and appropriate, and our Corresponding Secretary at Philadelphia agrees to furnish catalogues showing the plans to those desiring to build, free of charge, plans same price to all; therefore, be it

Resolved, That this Board shall require charges hereafter, in all cases when building and making out applications for aid, to order and build by some one of the plans. H. WEBB, P. E., Pres't.
F. PARKER, Secretary.

New Orleans District—Louisiana Conference.

Second Round.

Ames Chapel	May	6-10
Algiers	"	10
Simpson Chapel	"	7-10
Sixth Street	"	13-17
White's Church	"	14
Clinton Street	"	15-17
Union Chapel	"	19 24
Thomson's Chapel	"	21-24
Barracks	"	20
Pearl River	"	27-28
Mandeville	"	30-31
Haven Chapel	June	3- 7
Mt. Zion	"	5- 7
Camp Parapet	"	7
Gretna	"	10 14
First Street	"	11-14
Wesley Chapel	"	18-21
La Harpe	"	18-21
Pleasant Plains	"	19-21
Springfield	"	27-28
Shady Grove	July	3- 5
Franklinton	"	10-12
Baldwin Mission	"	18-19
Lower Coast	"	25-26

L. P. CUSHMAN, P. E.

April 2, 1885.

Notice.

To the ministers of the Mississippi Conference—The minutes of our late conference held at Aberdeen, are now ready to be sent out. Let those who have not sent the presiding elders the money, $1.25, do so immediately.

J. M. SHUMPERT, Sec'y.

Columbus, Miss., March, 1885.

Lexington Conference.

Arrangements have been made with the Cleveland, Columbus, Cincinnati and Indianapolis Railway Company to carry the ministers and visitors from Cincinnati to Springfield and return for two cents per mile each way. They will pay full fare going; the Secretary of the Conference will furnish them with a certificate which will enable them to purchase a ticket from the company's agent at Springfield to return on at one cent per mile. Trains leave going from the Grand Central Station, Third and Central avenue.

JOS. COURTNEY.

Ashville District—Central Alabama Conference.

Second Round.

Enon	Mar.	28-29
Birmingham	Apr.	4- 5
Blunt Springs	"	11-12
Blountsville	"	18-19
Village Springs	"	25-26
Beaver Valley	"	25-26
Collinsville	May	2- 3
Gadsden	"	9-10
Centre	"	16 17
Mud Creek	"	16-17
Ashland	"	23 24
Wedowee	"	30-31
Talladega	June	6- 7

O. NELSON, P. E.

Rev. Philander Perry, pastor Baptist church, Coldbrook, Mass., writes: "After the best medical treatment had failed, Parker's Tonic cured me of dangerous congestive spasms of the stomach and bowels. From which I had suffered indescribably. It has no reaction. Capital for clergymen who feel dull and overworked."

A CARD.

At the regular meeting of the African Trade Society, held March 18, 1885, Mr. John W. Pierce was expelled, charged with duplicity and obtaining money under false pretenses, and the President and Secretary were directed to have the fact published, so that the Society may no longer be held responsible for his conduct. J. H. COKER, President.

C. H. THOMPSON, Secretary.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
Mar. 28, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9 1-16; Middling 10 9 16; Good Middling, 10 13-16; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5⅝@5¾; Common 4¼@4¾c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43o.

RICE, Louisiana, ℔ lb—Common, 4⅛@4¼; fair, 5¼@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 20@22.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10¼.

CHEESE, ℔ lb—Western factory 4½@9.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 4.50; Choice, 4.25; Family, 3.75.

LARD, ℔ lb—Choice, 7.

SALT, ℔ Sack—Coarse, 70; Fine, 90.

ESCULENTS—Irish potatoes, ℔ bbl., $2@2.25; sweet potatoes, $2@— ℔ bbl. onions, ℔ bbl. $2.75@3.50; apples, ℔ bbl. $3.50@5.50; cabbages, $3.00@— per crate; sour krout, $4.00@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@—; boiled, 58@—; spirits wood, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl.—Choice, $12.00.

BACON, ℔ lb—Breakfast, 10½; shoulders, 5¼@5½; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 10@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6½; clear sides, 6½; shoulders, 4.7@4.8.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3.00@$3.50; ducks, $2.00@2.50; geese $4.@$5; turkeys $9.00@12.00.

Western Eggs 14@15c per dozen.

Louisiana Eggs 15@16c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@$5.00 ℔ dozen; young do. $3.00@3.50; ducks $3.50@4.00—; geese $4.00@$5.00, turkeys $23.00@24.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 57; white, 57; mixed, 56.

OATS, ℔ bushel—Western, 43@44

BRAN, ℔ 100 lbs—Choice, 85c@87½.



TO keep the pores open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, itching humors, blackheads, and minor skin blemishes; to cleanse, whiten and beautify the skin, remove tan, freckles, sunburn and oily matter; to keep the hands soft, white and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath and nursery sanative, redolent with delicious flower odors and CUTICURA healing balsams, is the special duty of the CUTICURA SOAP. CUTICURA and CUTICURA SOAP, the great Skin Cures and Beautifiers and CUTICURA RESOLVENT, the new Blood Purifier cure every form of Skin and Blood Diseases, from Pimples to Scrofula. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1. POTTER DRUG AND CHEMICAL CO., Boston.

PRANG'S EASTER CARDS.

Easter Satin Art Prints.

For Sale by all Dealers.

P. P. ALBERT,
(Successor to L. Ribolet, Manager,)
Produce Merchant,
And Dealer in Groceries,
30.....Toulouse Street,.....30
P. O. Box 3249. NEW ORLEANS, LA.

Personal attention given to the sale of all produce entrusted to my care, and prompt returns rendered for same. All orders promptly filled at lowest market rates, for cash. Liberal advances made on consignments when received. Correspondence solicited.

☞ No transactions on Sundays. sept25-tf

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "Shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.

Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. Mrs. L. C. SPENCER.

BROOKLIN, ME., June 28.

Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism in my back and hips, but your Electric Corsets have entirely cured me. They are better than represented. Mrs. J. B. BABSON.

HOLLIS CENTER, ME., August 29.

I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. Mrs. H. D. BENSON.

PEORIA, ILLS.

I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

POSTPAID

MEMPHIS, TENN., November 28.

Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable. Mrs. JAS. CAMPBELL.

HENDERSON, TEX., August 17.

I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others. Mrs. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

EAST PEPPERELL, Mass., June 26.

Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains.

With much gratitude, E. M. HOBART.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude.

AGENTS! (Either Sex) Wanted for Dr. Scott's beautiful Electric Corsets, Belts, Electric Hair, Flesh and Tooth Brushes, and Lucolas. No risk. Quick Sales. Satisfaction Guaranteed. For terms, address GEO. A. SCOTT, 842 Broadway, N. Y.

CHAMBERSBURG, PA., October 9.

I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp. Mrs. T. E. SNYDER, Fancy Goods Dealer.

SAND BEACH, MICH., September 3.

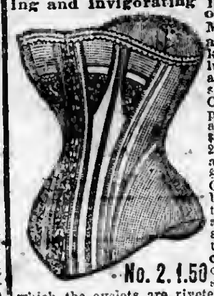
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. Mrs. A. CURREY.

NILES, MICH., January 5, 1885.

Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time. BALTIMORE, MD., Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

Dr. Scott's Genuine ELECTRIC CORSETS.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00. 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES**, price 50 cents per pair, should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.



ON TRIAL.

ELROY, WIS., November 7.

Dr. Scott—Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged. M. E. PENNOCK.

MERIDIAN, MISS., June 24.

Dr. Scott—Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside. Mrs. J. H. BRADSHAW.

PITTSBURG, KANS., June 25.

Your Corsets have accomplished wonders in my case. I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

BELTON, MO., June 25.

Dr. Scott—Your Electric Corsets have cured me of a severe case of female weakness. I was confined to my bed for three months, and had given up all hope of ever getting well. Your Corsets have done more for me than all the doctors. I am now able to do my housework. Mrs. S. J. HARRIS, Wesox, O.

BALTIMORE, MD., Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.



Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhea, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

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Editorial Notes.

Thou Glorious of the sheep bestow
The graces which thy people so much need;
That we by works of charity may show
To all the world that we are thine indeed.
But if by one another's hands we bleed—
If brother in his brother cannot trust
How can the holy enterprise succeed?
The house against itself divided must
Fall crashing to the earth, and crumble into dust.

"And it shall come to pass in that day *that* the Lord shall beat off from the channel unto the stream of Egypt, and ye shall be gathered one by one, O, ye children of Israel."

"Mr. Editor—The SOUTHWESTERN comes to our house regularly; and I think it is the best paper for our general use. The letters from the pastors, and other general information in the paper is just what we need. I will do all I can for your paper."—Robert Kent.

A collection of skulls from the Southern hemisphere has been studied in England, the most notable conclusion reached being that some of the races of South Africa, Australia and the southernmost part of South America are remarkable for the smallness of their heads.—*Wesleyan Christian Advocate*

Yes, and some of the people of North America for the emptiness of their heads.

It is said that over 500 teachers have gone out from Rust University, Holly Springs, Mississippi. Having sent so many out to mould public sentiment abroad, is it not high time that we were retaining more of the Negro graduates, the more rapidly to establish right relations between our colored schools, and our colored work at home.

The New York *Times* informs its readers, that Bishop Linus Parker, was for many years editor of the SOUTHWESTERN. This will be news to our pastors and patrons, and also to the patrons of the New Orleans *Christian Advocate*, from the editorial chair of which Bishop Parker was raised to the Episcopacy of the Methodist Episcopal Church South.

A prominent gentleman said to us lately: "your Church has done a grand thing for its colored membership by giving them this paper. Their letters show that it encourages them quite a good deal." We think as he does. Now what we want is the ear of our administrators, and with the SOUTHWESTERN's knowledge of the wants of the Negroes and how to meet them, we believe that our membership can be doubled, while half the benevolent appropriation now applied to this can be devoted to other fields within the present quadrennium.

The Elective Course of Study.

PROF. WILBUR P THIRKIELD, E. D.

Third Paper.

Is for the present better adapted to the majority of the candidates of our Southern conferences. The Bishops recognize this to be just as true of the frontier conferences in the West. Educated men may be divided into three classes—the God taught, the school taught, and the self taught. The age of revelation is past, and we need no look for God-taught, inspired men. Collegiate training is denied most of our candidates. The majority of the present generation of our preachers here will feel the lack of systematic training in methods of study. Nearly all are of the self-taught; men who will have to depend on themselves, work under limitations, plod on in the dim light amid great discouragements. They have my sympathy, for them I plead. The conferences must have men. The work will not wait. Our colleges can't supply men fast enough. The Church calls them from the fields and shops. It's the Methodist way, and God has honored this plan. In the past our Church has wisely provided a course of study suited to this peculiar stage of the work. This was the case even as late as 1860. Now shall we make our candidates plod through some works that are so much Greek and Hebrew to them? Shall we overburden, discourage and crush them under too heavy a weight, when our bishops have wisely opened the way for helping them to growth and usefulness?

2. The elective course will lead to greater thoroughness in the preparation and examination of candidates. No excuse now for sham examinations. No more voting of men to orders because they are useful to the work, whom the conference knows have not carefully read the books, since they are beyond their powers. These are books that any man fitted to enter our conferences should thoroughly complete. It is true that the course is as broad as the other. It goes over the whole field of theology. It only puts it in simpler shape. Don't despise it on this account. Hard, scientific phraseology is not always a proof of learning. Big thoughts and broad learning may be put into small books, written in plain style. Bigness is no more proof of greatness in books than averdupois is in men. Now, this elective course is simply the regular course of study put in smaller books, and expressed in simpler language. For the cumbersome, scholastic, expensive volumes of Pope we have the cream of Watson, condensed and adapted in Wakefield's Theology. Instead of Harman's labored complex, "Introduction," knocking down with long-drawn-out arguments, the theories of German rationalists, most of which are now laid out for burial, and some of which are already in their graves; battling with infidel theories that our people will never hear of; instead of this we have the clear cut scholarly work of Dr. Nast. Several of the same books are in both courses.

3. This elective course is in harmony with the spirit of the times, for the tendency now is to leave the great, compendious works and come to smaller, simpler treatises. There is wisdom in this. Dean Stanley speaks of the danger of one undertaking so many and such difficult books at first as to overwhelm the student. Abraham Lincoln used to say that all he knew of history was gathered from the small histories written for children by Mr. Abbott. While many of our candidates cannot thoroughly complete the advanced course, they can be thorough in the elective course, and the man who has mastered a single good book, studied it till, like the atoms of iron it has passed into his blood and become a part of his mental fibre that man, by his very thoroughness, is on his way to power. Daniel Webster gives us the secret of his mental strength when he says: "Many other students read more than I did, and knew more than I did, but such as I read I made my own." Hobbes, the philosopher, once said that if he had read as many books as other men he should know as little; and Dr. Vincent, in a letter to the writer, affirms that "the curse of the time among the ministers is indefiniteness of view, lack of Bible knowledge, and thus a sad inaptitude to teach." One great book mastered, however simple and plain, is worth a dozen big books skimmed. The sense of mastery is an inspiration, and the very thoroughness gives courage.

4. Bear in mind that the object of the conference course is mental discipline, and not the mere accumulation of knowledge. To cram the contents of books that are beyond a man's present powers tends to mental glutting, and not to mental growth. Just as a college course is to train the mind for future study and research, so the conference course is meant to teach the methods of study and to give an outlook over the field of theology.

5. The adoption of this course is not permanent. It is a mere expedient for the time being. It can be changed by a vote of the conference any year. Its adoption does not debar any minister from the study of the broadest and profoundest course in theology. The man who quits study when his conference examinations are over, will soon be consigned to the obscurity he deserves, however hard or easy that course may be.

7. I defend the adoption of this elective course by any conference as a trial for the present only, as a firm and gradual step to higher things.

Let no one take this article as a plea for laziness, incompetency and ignorance in our ministry. I stand pledged by my position in our school of theology, for the highest and broadest theological training. I shall hail the day when the recommendation of our Bishops shall become the law of our conferences, and all of our candidates shall be required to take a collegiate and theological course of study. The force of circumstances is bringing this to pas in our older conferences. It has come about gradually. It is coming here. I am working to this end. But the state of our work, the poverty of our people, the urgent demands for men, do not admit of it now. In preparing for that day let us put in firm foundations and "make haste slowly."

Gammon School of Theology.

Needs of the Negro.—IV.

R. F. BOYD, M. D., NASHVILLE.

The Negro raised crops and supported the Confederate armies until he was freed. Then he took up arms and fought to preserve the Union. President Garfield said that in no case during the great civil war did a colored man betray a Union soldier. The Rev. Dr. A. G. Hagood, President of Emory College, agent for the John F. Slater Fund, and one of the leading Southern minds, has made speeches, North, South, East and West, acknowledging the gratitude of the country to the Negro for clearing away the forests and building up the South. He says that the fairly good behavior of the Negro during the civil wa, rand in a state of freedom where his conditions have been onerous, the compensation for his labor poor, and his privileges curtailed at every point, attest his great forbearance. There are thousands of testimonies equally as good in our favor. While it is true that there are still sections of the country where the Negro is often killed without law or mercy, where he is punished for crimes without ever having been tried by judge or jury, where the chastity of his family is made the sport of the licentious of his own and other races, I am glad to note that these become fewer every year, and we are rising and progressing as no other people have ever done. Many of our race are making themselves felt, in letters, science and statesmanship, until our friends are compelled to look on in wonder and exclaim, "Behold, what hath God wrought!" Not because we have given up anywhere, but in the words of Frederick Douglass, the champion of freedom, and the greatest leader of the race, "it is not the height to which we have risen, but the depth from which we have come," that should stimulate us and cause us to work out our own destiny in fear and trembling, lest we fall short of that height destined for a race that has the history of the Negro race. We have many real and personal imperfections that must and will be given up. Race strife and prejudice against men of our own color are giving way and we are cultivating and practicing race pride as we become intelligent. One thing above all others we greatly need and that is to honor and respect our leaders and men who have through prejudice and great opposition risen in the professions and other callings to where they demand the recognition of all classes. We should be proud of our race and readily accept the advice of those who would do us good. Every war in this country, and instances where the Negro has been called upon to aid in putting down riots, have clearly demonstrated that we are patriotic, love the country and can be counseled and called upon in critical and perilous times to support the laws and uphold the constitution. It is also acknowledged now that we can originate, plan and execute.

For the SOUTHWESTERN.

Historical Notes of St. Paul M. E. Church, San Antonio, Texas.—No. 3.

MACK HENSON.

Our people obtained the use of the Rincon street colored school building until the meeting could no longer be continued there on account of complaint being made of meetings late at night, and some damage done to the property by shoutings of some of the young converts gathered in from meetings held in private houses. However, the pastor, and his invincible band rented Muench's hall 8 months at $6 per month; here they revived the Sunday-school which had been discontinued. Being few in number, and having to rent a house for their pastor to live in, the burden was too much to be borne any longer, so arrangements were made with the pastor and trustees of Mt. Zion, First Missionary Baptist Church. There we remained until our house had reached the state suited for occupancy; during this period, our people experienced all the inconveniences of those without a home. However, our people to this day, entertain kind feelings of gratitude to that pastor, and people, and have sympathized with them in all their family broils, and ramifications.

Allow me just here to make a correction, which my No. 2 letter enabled me to get, additional information regarding the church lot. The lot was conditionally ours, and a deed given by Mr. and Mrs. Daniel Webster, an ex-union soldier, which property was gained by the African Methodist Episcopal Church and sold to Mr. R. Brooks, as the lot adjoined his home place. Our present site is about six hundred yards southwest from the old site, was purchased of Mr. George Freisleben for $225. In this hour of distress, the grand old Church Extension Society came to our relief and made us a donation of $500 and a loan of $1,000 at 6 per cent per annum, which so nerved our small band of heroes, that they were able very soon to raise by subscription $500, many of the white citizens of this city seeing our determination, after viewing both sides of a dark picture, aided us very liberally.

$500 more was unexpectedly demanded of our people, in settlement of a debt between Rev. T. T. Leach and due members of West Texas Conference, San Antonio district, from him, to said members, of missionary money, which he refused to pay unless the conference would take action in the matter of arranging with him for $500, due him of said congregation, to aid them by advancing $500, as he had given notice of his intention to withdraw. A committee consisting of Revs. C. L. Madison, M. Henson, and J. W. Robinson, to take such steps as would procure an amicable settlement of the matter. Dr. J. C. Hartzell was requested to act with this committee. Father Carper having been appointed here 1876, and as we, the committee were appointed to fields more distant from the the home of Dr. Leach, we agreed to leave the matter in his hands, and as the doors were about to be closed against the congregation, Bro. Carper and his board of trustees accepted a porposition made to them by Dr. Leach, that he would cancel his claim against the church, if they would assume the responsibility of the $500 of missionary money then due to preachers on his district, which was agreed to without the knowledge, or consent of the committee, until after the above arrangement had been made, and bargain closed. This relieved the committee of any further action, and they simply reported to the annual session, at Waco, in 1877. The conference was compelled to do, as the committee had done, accept. This whole affair greatly disturbed the peace of this church, discouraged and hindered the spiritual as well as the financial welfare of the work. In round numbers, from beginning to where we found the edifice in 1876, as near as can be ascertained it had cost them $5,500. At this conference was brought forward that vexed question of the color line, which was hotly debated pro and con; space will not allow the writer to consider this ill formed question here however, suffice to say, he stands now just where he stood then, in that debate. Couple this, with other facts above narrated, we came just as near losing a large proportion of our best members as could be; we really did lose some very good people, who visited, and listened to the argument. Let those who ask why St. Paul counts so few members to-day, read these facts, and consider that if the congregation were less human, we might have had a different result.

Our Brother in Black

REV. J. C. W. COXE, BROOKLYN, IOWA.

Fifth Poper.

That our brother in black is so bravely bearing his own burdens is his strongest plea for our aid. He has fought a gallant fight, he deserves reinforcement. And this he must have. This nation yet owes to the Freedman three things:

1. Security to person and property.

This is the inalienable right of every citizen. This our brother has been denied, to the shame of both local and general government. He has been the victim of the most shameful outrages, with rarely a hand or a voice lifted in his defense. His wages have been withheld; his property wrested from him by force or fraud; his life imperiled for the crime of citizenship; and many an unmarked grave witnesses to his martrydom for opinion's sake. With Madame Roland he may well say: "Oh, liberty, what crimes are committed in thy name!"

2. Unrestricted exercise of the rights of citizenship. Of these the royal one is that of franchise.

It is too late to question the wisdom of giving the ballot to the black man. He has it; he has it by the sovereign authority of the United States. Having it, he is entitled to its free use. The ballot means, not race nor color, but manhood. The rights of manhood must be vindicated in every State, and county, and precinct, and hamlet, if this nation is to live. A full and free ballot, without terrorism or compulsion, and an honest count of every freeman's will, is the only hope for the perpetutiy of the Republic.

3. More ample educational facilities. These are to day utterly inadequate to his need. That he has improved so rapidly with his scanty opportunities is amazing. A quarter of a century ago it was in many States a crime to teach him to read. Twenty years ago not a Southern State had a public school system. To-day several have but an inchoate system burdened with disabilities to the colored race. In Kentucky the races are permitted the advantages of public schools only in proportion to the taxes paid by each respectively. That unrighteous law practically shuts the school-house door to nearly one-half the population ten months in the year. The spirit of ante bellum opposition to negro education remains through large portions of the South. The national aid to the freedmen ceased years since. Private benevolence through various organized agencies has poured $1,000,000 annually into the South for educational purposes; but large as this sum is, it is but a rivulet to a Sahara. And this will not long continue.

—Mrs. R. L. Shaw, of New York, has bequeathed $50,000 to issue tracts to refute the arguments of Ingersoll on the Christian Religion.

From the Districts.

200,000 Members—Over Four Thousand Subscribers.

REV. GEO. W. RICHARDSON, SAN ANTONIO DISTRICT.

When Marshall W. Taylor D.D., was nominated in the General Conference, last May, for editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, I think it was Rev. Mack Henson, of San Antonio, Texas, who arose and said, "Mr. Chairman, in the name of 200,000 colored members of the Methodist Episcopal Church, I second that nomination." Everybody in the General Conference felt that there was something remarkable and appropriate in that way of putting it We felt that it was meeting a demand of 200,000 when we voted as we did. But were we mistaken? Look at the two sets of figures at the head of this article. We have nearly as many preachers—traveling and local—in our colored congregations as there are copies of the SOUTHWESTERN published. What of the laity? Do they not take the paper at all? In Texas I should think nine-tenths of the SOUTHWESTERNS go into families where the head of the family does not claim to be a preacher. If this is the case in other conferences then there must be a large majority of the ministers, either traveling or local, who do not take their own paper. I cannot think the failnre to take the SOUTHWESTERN is among the traveling preachers, for the enterprising editor has visited the conferences, and has reminded the committees on periodicals what their duties are. Is it possible that there are thonsands of local preachers who do not take any church paper? Of course a paper is not the only thing a local preacher ought to read. He ought to study the Bible so he will not quote some old saying and tell his congregation God said so. I heard a local preacher, not long since, tell the sinners they must not let the imperfections of Christions keep them from seeking religion for God has said that "every tub must stand on its own bottom." Those who tell what God says ought to know what He says, and they ought to read all the helps they can to understand what He says. I cannot understand how a man can properly represent God and his church without taking some kind of a church paper. I found a local preacher last November who did not know who Wm. Taylor was. Of course he knew nothing of the great movement of the church for the redemption of Africa. I need not say this man did not take the paper. If there is so great a failure among the local preachers and exhorters, what can we expect among Sunday-school superintendents, class leaders and stewards. Every class of official members will do their duty better by reading the paper. The short sketches of sermons will greatly help the 3000 or 400 local preachers and exhorters, and the articles on church polity will make all our official members more intelligent in matters pertaining to their own church. If all these will do their duty in subscribing for the SOUTHWESTERN the private members will soon wake up to the fact that they ought to make themselves and their children more intelligent. 220,000 members must represent at least 50,000 families. The SOUTHWESTERN ought to be in every one of these Methodist families. If we do our duty to ourselves we shall make the editor happy, by climbing toward these figures very rapidly.

West Texas Conference.

Huntsville District.

REV. EDWARD LEE, P. E.

The following figures will show that the Huntsville District made as favorable a report as any other district in the Texas Conference, according to membership: Houston District, full members, 2044; benevolent collections, $469.20. Huntsville District, full members, 1264; benevolent collections, $242. Marshall District, full members, 2693; benevolent collections, $269.80. Navasota District, full members, 2393; benevolent collections, $205.65; Palestine District, full members, 1394; benevolent collections, $71.95. From the conference of 1883 to 1884 there was an increase on the Huntsville District of 36 full members and 105 probationers. The district raised for benevolent purposes in 1883 $128, and in 1884 $242. We worked up five new counties, and ministers were appointed to them at the last conference.

Letters from the Pastors.

Rev. B. F. Smith, Dallas, Texas, writes: "I was at my work on the third Sunday in December, and found the people awaiting my arrival, though the weather was very unpleasant, there were a good number present, who greeted me with pleasant smiles and happy faces, which seemed to welcome me in their midst. I made all necessary arrangements to move, on the 23d of January I was able to move my family on the work. The people have spared no pains in trying to make me comfortable and happy; with these good things done and said, I enter upon my work with new energy. We have arranged a plan to build a new parsonage, and will commence in a short time. I found the Church in a very good condition spiritually. On the 3d inst. we were taken by surprise and were aroused from our repose by a large crowd gathered aronnd the parsonage, bearing the name, storm party, and a storm party they were; the silence of the night was broken by a number of voices vibrating the well known hymn, 'On Jordan's stormy banks I stand.' Which was sweet to hear. Then another well known hymn: 'I have reached the land of corn and wine.' I then opened the door, and to my surprise the house was filled with ladies and gentlemen who piled our table up with many valnable presents, in the line of groceries of all description. The writer, then, addressed them in a few appropriate remarks, and invoked God's blessing upon them; they then went quietly to their different homes, leaving myself and family happy and more hopeful. Pray that we may have a great ingathering of souls for the Master."

Rev. W. A. Payne, Liberty, Miss., writes: "I am going to try to build a church and parsonage here, and am doing all I can to build up the cause of Christ."

Rev. B. Bolden, writes: "I reached my appointment safe, and was received with the greatest kindness by the people. They all say they are glad I was sent here. They never were better pleased since the church has been built. We will have a revival soon."

Rev. P. P. Harris, pastor, Yazoo City circuit, Miss., writes: "On account of the sickness of the Rev. H. R. Revels, our quarterly conference was held by Rev. P. P. Harris, on Saturday afternoon at 3 p. m. Jan. 24th, 1885. The weather being very cold there were not many out but everything passed off pleasantly. The number received in full membership, 13; on probation, 1; accessions, 2; conversions, 22; this quarter. All joined our church but one. At 12 o'clock on Saturday we had a love-feast; at 2:30 p. m., Rev. P. P. Harris preached to a congregation of about 50, and administered the Lord's supper to 42. We paid the elder $6.15; pastor, $86.10; for Church property, $54.05. The trustees' reports show a total amount raised for church property, $231.45 last year. This is our fourth and last quarterly conference this conference year. I now leave for the Annual Conference."

Rev. Abner Thomas, Burleson county, Texas, writes: "We have not been able to do much on account of bad weather. The people have almost got out of heart on account of the disappointment of the presiding elder, who has failed to meet his appointment here and we have had no quarter here this year. The people want to see the presiding elder, some of them have never seen him, but I do all I can to encourage them by telling them that the presiding elder will come. We are beginning to make some spiritual progress since the weather has moderated but financially almost nothing. I don't know what the preachers are going to do, I have had to rent land and go to farming for my living; we have had a great deal of sickness this winter, and a good many have died."

Rev. J. G. T., Watson mission, Red Fork, Ark., writes: "I found four old fashioned Methodist here, who readily responded to my call. I have received 36 into full membership and 10 probationers. We have had 44 conversions; the whole number received during the year, including the old members, who came in with us is 56. Rev. G. B. Donnelly, presiding elder, Hot Springs district was to have held my fourth quarterly conference on Saturday before the third Sunday, in Jan., but as he came down on the boat the watchman failed to notify him at the proper landing, Red Fork, and he was taken to the month of the Arkansas river where he had to wait until the following Wednesday, the 21st, when he took the steamer for this place. We adjourned the quarterly conference to be called when he came; he arrived here on Thursday and the quarterly conference was held on Saturday at 2 o'clock p. m., when the business was dispaached. The presiding elder received a hearty welcome and was highly appreciated by all who met or heard him. He preached at this place, Pea Ridge, Watson, and Red Fork, five sermons in all, and notwithstanding the inclemency of the weather his congregations were large and attentive."

Rev. George W. Ziegler, Greencastle, Ind., writes: "I was appointed here as pastor of the church 3 years ago at Louisville, by Bishop Foster in the spring of 1882. After the conference I entered on my new field of labor; in the fall of same year I was examined and entered then the Asbury University, now DePanw, the first colored student ever entered her halls among 700 white students. I have tried to be a close student having one object in view, and that is to be able to preach God's word intelligently. During stay here in College I have been under some of the ablest professors in this country. The church here which has been entrusted in my hands has made some progress; where I found only about 20 members, we now have 54. The colored population here is abont 200. I regret very much to sever my connection with the college here, as I will not be able to continne from the fact I have been here as pastor for three consecutive years."

Rev. J. Campbell, of Meridian, Mississippi, writes: "Last night our church here was crowded with anxions people to listen to a lecture on temperance, delivered by Rev. Geo. M. Meade, of the Northern New York Conference. We must say that it was the grandest thing we have ever been permitted to hear on that all important subject. Mr. Meade lectnred yesterday afternoon in the Methodist Episcopal Church Sonth to a large and audience, many of whom, including the pastor, were present last night to hear the pastor again. This is Mr. Meade's second visit to our city, and his lectures are highly spoken of. He leaves this evening for Birmingham, Ala., where he is to speak. He has the best wishes of the people here."

Rev. B. H. S. Ferguson, of Pontotoc, Miss., writes: "I arrived at my work soon after the annual conference. After visiting relatives and friends in Columbus, I started for Pontotoc, and I am proud to say I found the people in a propitious attitude. General satisfaction seems to prevail with us here, and we have met with a cordial and hospitable people ever since our arrival, both among our white friends as well as our colored; and to our delight good has began already. The loving instructions of our last annual conference, given by our beloved Bishop Mallalien, are yet deeply impressed upon our hearts and minds, and with renewed resolutions, and God for our counselor we intend to do more for Christ and the cause than ever before. The stewarhs, Bros. D. Bradford and Milton Wright, have secnred a suitable residence for a parsonage, and the sisters have succeded in furnishing it with snch nice things as are needed to make home comfortable. On Friday night and Saturday, to our surprise, the ladies, with Sisteas A. Bradford, S. Wright, S. Bradford and S. Smith as managers, went forward and snpplied the pantry by having a "ponnd gethering," which resulted in much good. The following are among the contributors to the cause: C. L. Parris, $1; Eli Hodge $1; J. Hide; 50cts; H. Overton, 25cts; Wesley Barr, 25cts; H. Renan, 25cts; Evans Woodard, 50cts; E. Grant, 10cts; Willie Miller, 10cts; Robert Slack, 10cts; P. Bradford jr., 10cts; Belle Hodges, 25cts; T. Carr, 25cts; Lizzie Carr, 10cts; Anna Carr, 10cts; Francis Wilson, 10cts; Ellen Wilson, 30cts; Mary Coleman, 35cts; M. Wilson, 25cts Wm. Hereford, 10cts; Geo. Belle, 10cts; S. Wilder, 5lb M. Wilder, 11b; R. Bolton and Wm. Bell, 21bs; W. Renan, 24lbs; M. Wright; 12½lbs; C. Martin, 25cts; B. Ingraham, 10lbs; M. Bradford, 25lbs; Emma Crowder, 10lbs; Bells Penson, 10cts; M. Walker, 25lbs; R. Montgomery and P. Gilmore, 50lbs; H. Woodard, 10lbs, and others. Dear brethren I will just state here: I tell you they understand business. We are in a strange place but we find that we are neither lost nor alone, God is here, Christians are here, and the cause of Methodism is going on, and ere long we feel that—well we can say with the Psalmist, with full assurance: "In the name of our God, will we set up our banners." Brethren we need your fervent prayers for our success in Zion."

Rev. J. H. Pierre, Allen, La., writes: "I reached my work February 4th, and was warmly received by the people. My first work was to save souls for Christ; over 25 desired to be prayed for. I am now hard at work in protracted effort, and we are having a grand time in the piney woods at Hason Chapel; here we found the membership 71, and at Union Chapel 25, and at Marthaville, and Mt. Mariahs Chapel 15, at St Panls Church, 5. I have preached at every point and glad to say I met a good class of officers."

Rev. E. M. Manson, Brownsville charge, Tenn., writes: "We had a grand and happy time on the first of the year at a watch meeting. The new year bell, with its presents on for the audience was arranged by Mrs. C. Carroll, and I then followed with a sermon on "Spiritual gifts." After the sermon, all of the congregation obtained something, they went home, thinking of the "spiritnal gift," and the "temporal gift." Then on the 12 of January, 1885, was the birthday of the pastor and Mrs. Mattie Manson, Sister Katie Smith, Louiza Hay and others gave a fine entertainment in Keys Chapel, Methodist Episcopal Church, for their pastor and his many friends, which was enjoyed by all; each one made little speeches, expressing their joy in being participants. The young people of our town, a few of them, collected togather at my house on the 11th of Feb. to amuse themselves first socially, and next in a little banquet. They acted so nice until wife and I want them to come again with a little more in the basket."

Alexander Posey, Louisville, Ky., writes: "We are getting along in our Church as well as one might expect. Our church spiritually seems to be alive, but financiaally is not doing so well which is owing to the panic of a hard winter. Our protracted meeting has been in progress for 4 weeks up to last Monday night. We have had 12 to join up to that date. Rev. James Perrin, has been giving his service during our meeting. There seems to be an extraordinary good feeling existing in our church, and has been during our meeting, but the outside part of the congregation seem to be undisturbed; yet we have a good attendance every night."

Rev. Lee Reed, Luling, Texas, writes: "I am stationed here for the second year. I entered on the work this year to do more than I ever did before, although I am in poor health. The management of the new church is on me with all other pastoral labor, and having some opposers I have thonght it best to give up, but the Lord has strengthened me in the work, and now we are moving on nicely. My first quarterly conference convened last Saturday and Sunday (14 15); all the brethren but one or two were present, had a good time. Adopted the disciplinary plan for raising money, (which is quarterly). On Sunday the wind was blowing very fierce from the North, which made our congregation small in the morning, but in the evening we had a splendid crowd out, and the elder preached to them. $81.05 was raised which was for the new church, on the whole we had a good time. We raised nearly $100 during the day, for presiding elder and all. The pastor's reports will show this quarter 15 expelled from the church; 9 received by letter; one backslider reclaimed; preached 15 times; prayed with families 35. We must have our house done by the next quarter, I have not obtianed as may subscribers for the SOUTHWESTERN as I wanted to, but the people are so pushed, and times so hard, I hated to say too much to them about money for fear they would go back on the church. Pray for us."

Letters From the Laity.

Sallis Reeveis, writes: "Since our new pastor came to us he has made an attempt to gather the Church together, but the weather has been so very bad that it has been impossible to meet very often, yet he has made a fair start, and we believe he is the right man. We are doing what we can to make our Woman's Home Missionary Society a power in Clarksville. We are going to celebrate the anniversary of its organization at Paris, Texas, on the 28th of February. Sister Cole is the organizer of the Society."

S. G. Thomas, Esq., Springfield, Ohio, writes: "I have been taking the SOUTHWESTERN the past year, and like it so much, I felt that I could not do without it this year; I have learned a great many things from it, about the great responsibility of the ministers, elders, and Bishops. My heart wept when I read of the death of Bishop Wiley. though I had never seen his face or heard his voice, I knew he was a faithful worker in the Holy Cause, and again I am rejoiced to say that the chapel which bears his name at this place is making fine progress. The Rev. H. W. Tate, the pastor is a worthy minister, and very watchful of his members. He has an intelligent wife, and a happy little family. He is much liked by the people, and we hope to have him back again. Our Sunday-school is progressing finely and the little ones are improving."

A. J. Houston, Esq, and other members at Roseneath, Miss., writes "Resolved, that we, the members of said circuit, do highly appreciate the wise counsel and administration of our preacher, Rev. E. Collins, and we believe him to be a Christian minister; we feel we have been benefited by his zealous labors among our people. Therefore be it resolved, that the Roseneath circuit has been greatly built up during the year of 1884, therefore we will be glad to have Bro. Collins back with us again. We earnestly hope that the conference will send him back. The Rev. E. Collins is a preacher that any church may be glad to have. He is a preacher that loves the Doctrine and Discipline of the Methodist Episcopal Church."

Our Brother in Black.

REV. J. C. W. COXE, BROOKLYN, IOWA.

Fourth Paper.

He is prosperous. He who contributed so largely to the prosperity of the country when in bondage has contributed more largely as a freeman. In ante-war times the cotton product of the slave states was abont 3,000,000 bales; it is now with free labor, 7,000,000 bales. This fact refutes the aspersion of those who talk of the indolence of the negro. He who made this prosperity shares it. He has been wronged by government, cheated by white knaves; defrauded of his wages, deprived of hard-earned property under forms of law; been made a foot-ball of circumstances to an extent paralelled by no other save the red race; yet, in spite of all his experience, his ignorance, the avarice of his former master, and the want of legal protection to person and property, he has prospered. In Lonsianna he owns $15,000.000 of property; ig Georgia, $10,000,000; in the entire Sonth not less than $100,000,000. This may seem little for 7,000,000 of people—but $14,00 each—but it is a beginning which has in it measureless possibilities. It proves self respect; it proves industry and frugality; it proves a rare degree of heroism on the part of a hitherto servile race, that in spite of all disadvantages, it leads the Sonth in the increase of wealth.

During the decade from 1870 to 1880 there was a decrease of valuation of taxable property in every Southern State save North Carolina, Georga, and Texas. That decrease for the decade amounted to upward of $200,000,000 [$202.868,844] The increase of valuation in the three States named was a little over $200,000,000 [$208,606,146]; so that the remaining States decreased in valnation over $400,000,000 ($411,479,990). In other words, of the two races at the South, the one, with all the advantages of centuries of culture and prestige, has allowed its property to depreciate in value in a decade to the extent of over $200,000,000, and in two decades—from 1860—to he extent of over $2,000,000,000 [$2,493,017,366]; the other, commencing with unfurnished head and empty hands, has added $100,000,000 to the nation's wealth. For every two dollars which the improvident white has squandered his ebony brother has saved one dollar. Who shall say that the sable son has not prospered? All this the more urgently enforces our duty.

Ought Not to be Repeated.

REV. D. W. HAYS.

Whenever it becomes necessary to print business advertisements with our conference minutes, great care should be taken to prevent the insertion of any that may be found objectionable. It seems that for some reason this was overlooked, in a single instance at least, in the publication of the minutes of the East Tennessee Conference for last year. Among the advertisements, a score of which appear, accompanied with the secretaries' recommendation, there is one from a house engaged in supplying Sunday school literature. I need not mention any name in this connection. It will suffice to state that my knowledge of said house and of the methods employed to foist its merchandise upon our Sunday-schools compels me to enter my protest against recommending it to the patronage of our people through such a medium. This is not the time for us to use our influence in the interest of those who would impair the efficiency of our system by substituting a cheap, and a very inferior literature obtained from an unofficial source for the pure, hightoned and healthful publications fresh from our own denominational press.

Should any of our schools see the advertisement in question and be led by it to turn away from our excellent lesson helps, the publication of our minutes will not

prove an unmixed good. Bnt I hope none will be caught off their guard so as to allow snch a thing to happen. For Methodist homes, churches and schools, we want only the best literature; and this can be obtained nowhere but from our own Methodist Book Concern either at 805 Broadway, New York, or at 190 West Fourth streets, Cincinnati, and, at their several deposi tories. A proper regard for our best welfare in the future clearly suggests to my mind that such advertisements, however imperative the need of funds to bring ont the minutes, ought not to be repeated. I close by expressing the wish that no person will take offense at aught I have written above.

Knoxville, Tenn.

Wendell Phillips—III.

JAS. T. NEWMAN, OF NEW ORLEANS.

In 1837, Mr. Phillips made the first great effort of his life. The meeting was held in Fanenil Hall, called by the citizens of Boston, to express their sorrow and indignation at the murder of Elijah P. Lovejoy, one of the first martyrs who lost his life, at Alton, Illinois, in the defense of civil and religions liberty for the poor, down-trodden American slave.

Lovejoy was a native of New England, and his many friends deeply deplored his untimely death.

The Boston meeting was attended by many persons, who did not sympathize with the anti slavery men or the doctrine of the abolition of slavery and by many others who were lukewarm in their support of ant-slavery principles.

It is a matter of history had it not been for Mr. Phillips the meeting would have ended in a few commonplace resolutions, guided by the crafty leadership of those opposed to the abolition of American slavery.

The friends of the anti-slavery cause met with the most determined opposition from the pro-slavery element of obtaining Fanenil Hall, and they finally succeeded.

Several men had spoken when the Attourney General for the commonwealth of Massachusetts arose and made the most violent, vindictive and bitter speech, defending the Alton assassins, and went so far as say that Mr. Lovejoy came to his death by his own imprudence, and that the sentiments of the paper of which he was the editor, should be suppressed, the one by fire, and the other by the halter.

Wendell Phillips aided by the Providence of God, gained the floor and by his matchless taotics, wrested it from Gen'l. Austin, who seemed to be the giant of the meeting.

At the ouset the audience had been indisposed to hear Mr. Phillips, and there were many decidedly opposed to his being allowed to speak under any consideration, but when he had once begun, they sat transfixed and charmed by the magic of his eloquence.

He ponred forth for an honr and a half one of the most sublime beantifnl and pathetic appeals for the Freedom of the Negro, and then drew a paralel between General Warren at Bunker Hill, and Lovejoy at Alton, Illinois. When he sat down, the vast andience broke forth into a storm of long and continued cheers.

The Duty of State Legislatures.

Legislation in every State should regulate the sale and nse of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

"The Cotter's Saturday Night."

Burns' "Cotter's Saturday Night," and other poems, price only *Two Cents*, Tennyson's "Enoch Arden," Two Cents, Rawlinson's "Seven Great Monarchies" reduced from $18 to $3, and other such characteristic victories of the Literary Revolution cause a prominent literary critic to exclaim, "What is the world coming to? The poor man is on an equality with the richest, as far as books are concerned." Mr. Alden's advertisements are always interesting reading, and lovers of good books will note one in our columns elsewhere with pleasure.

Our Dead.

A memorial exercise of Mr. C. L. Brinson and Misses Dora L. Morton and Jennie P. White was held in the chapel on Friday night the 16th inst. The above named were devoted students of old Clark for some time; and while with us, gained the respect of both teachers and students. In the early morn of their lives, while struggling for knowledge with, as it were, excelsior written on their banners, the Angel of Death bore them from us. However, pleasant remmiscences of them will not soon fade from the minds of us, here at Clark, who are left to battle with life. The exercises in memory of these students were given by the Literary Societies, and were very impressive.

After the reading of the 14th chapter of Job and prayer by Mr. S. P. Crow, the exercises began with "A sketch of the Early Life of Mr. C. L. Brinson," by Mr. D. V. Norwood. The next was his "School Life" by Mr. S. Cnmmingham, followed with the "Life of Dora L. Morton" by Miss S. A. Harper. A recitation by Miss Martha T. Cash. "The Missing Ones" by Miss R. V. Price, and a poem, "The Dead" by Mr. E. S. Cottin, interspersed with music, added much interest to the occasion. Mr. S. E. Moses delivered an address in which he mentioned all of Clark's dead. A song, "Where Jesus is" by the male qnartette closed the solemn exercises in memory of our dead.

Friend after friend departs
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.

A LISTENER.

—*The Elevator, of Clark University, Atlanta, Georgia.*

Death of Prof. Wiley Lane.

Prof Wiley Lane died Saturday, 14th inst, at Howard University. He was born Nov. 22 1852, in Elizabeth City N. C. Having completed the studies in the school established at Elizabeth City, he came to Washington and entered Howard University, from the college department of which institution he was gradnated in 1877 with the first honors of his class He entered Amherst College in the fall of 1877; attained high rank as a student, and was graduated in 1879. Shortly after he was appointed assistant teacher in the normal department of Howard University, but was soon promoted to princspalship of the department. In the year 1883 was elected to the chair of the Greek language and literature, which positson he ably filled np to the time of his death. In his demise Howard University has lost an able and conscious professor. and the Negro race one of its most promising and worthy representatives.

John F. Quarles.

John F. Qaurles, the well known colored lawyer and Republican politician, died at his home in Flushing, Long Island, after a brief illness, of acute pneumonia. He was born a slave near Atlanta, Ga., and was the son of a Negro preacher. He was a remarkably bright boy, and for that reason became a favorite with his master. His rudimentary ednoation was obtained in Georgia, and afterward, through the influence of Charles Snmner, he gained admission to Washington College, Pennsylvania, from which he was graduated at the head of his class. Subscquently he went to Washington, D. C., and began the study of law in Charles Snmner's office, and was in due time admitted to practice. In 1870 Mr. Qnarles was appointed by President Grant, U. S. consul at Port Mahone, on the Coast of Spain, and afterward, at his own request, he was transferred by President Hayes to Malaga, a more important post. While at Port Mahone he married Marie Jacqneminot, daughter of the French Consul there, and grand daughter of Napoleon's General of that name. He resigned his Consulship and returned to this country in the Spring of 1880, and was shortly after admitted to the Bar of this city on the application of Algernon S. Sullivan, who said at the time that he was the first colored man to attain that distinction.

Qnarles entered at once into politics and entered the Republican Convention at Chicago, which nominated Garfield. He opposed Garfield, and strove to combine the colored delegates from the South in support of Blaine. He however snpported Garfield after his nomination, and on his election retired to Flushing and commenced the practice of law, having an office in this city. Secretary Sherman, in 1882 appointed him Special Commissioner to visit the United States Consulates on the coast of Spain, and he peformed the services satisfactorily. In the last Presidential campaign he was again active on the Repnclican side. He attended the convention at Chicago and worked heartily in the interest of Mr. Blaine. He took an active part in the campaign which followed, and was very mnch depressed by the result. During the recent Senatorial contest at Albany he went to that city and worked strenuously in the interests of Mr. Evarts.

Mr. Quarles succeeded in building np a considerable law practice, and winning very general respect among the members of his profession. Among the noted criminals whom he defended were William Leighton, the mulatto who killed his mistress in this city about two years ago, and the Negro Rugg, who murdered the Maybee women at Oyster Bay, Long Island. He had taken Rugg's case to the Court of Appeals and was to argue it before that tribunal in the coming week. He was also counsel for Cadet Whittaker, of West Point fame. He possessed one of the largest and most valnable law libraries on Long Island. It is probable that his body will be embalmed and sent to Atlanta. The Qneens County Bar Association, of which he was a member, will take suitable action concerning his death.—*N. Y. Times.*

The M. E. Church.

The New Chautauqua Idea.

The Chautauqua Literary and Scientific circle is now recognized among the most important educational movements of the times. It is a home school and college, counting its pupils in every English-speaking nation in the world, and having a roll-call of over 80,000 past and present members. Its plan of work is to provide for its members a course of home reading and study that shall inolnde enough of history, literature, and science to give at least an insight into the higher education of our colleges, to indnce habits of study, to create in the home the atmosphere of nniversities, to help those who for any reason have not been able to get a college education. It has also a special course of reading and study for young people who, nnable to attend the high schools still wish to know what high-school education means, and who wish to supplement the common school studies with something better.

So snccessful has been this system of home study that many attempts have been made in the same direction by the formation of reading circles, literary societies, and associations for the study of natnre. Among the most important of these is the Agassiz Association of Young People for the Study of Natural History, now nnmbering over 7,000 members. The Agassiz Association confines its attention strictly to the study and observation of natnre, and the Chautauqna Literary and Scientific Circle has hitherto onlyconsidered pure science. The whole range of arts, the art industries, argricnlture and mannfactnre, have, so far, been left untouched. There have been no attempts nntil now to form circles or associations for the home study of the industries. This nnoccnpied field of education the Chautanqna Circle now proposes to enter. The Chautauqua Literary and Scientific Circle recognizing the demand for industrial education, recognizing the nnfortunate drift of so many young people into our overcrowded cities, and desiring to help yonng people to see the charm of conntry life, to learn the valne of ontdoor observation and study, and desiring to open fields of useful work, has decided to add to its great school a branch or annex devoted to the study of the leading indnstry of the country—agriculture.

The new Chautauqua idea includes a home garden for town and conntry, a course of reading for winter evenings, and a first-class farm that will be the headqnarters of the new school. The new circle is to be called the Chautanqua Town and Conntry Clnb, and is for any one and every one who cares to know something, to be something, and to do something. Any yonng person, boy or girl, who can read can join the Circle at any time in the year. There will be no entrance examinatien, no requirements whatever except a willingness to take np one or more of the Circle's easy and entertaining labors, to read its few books, and pay its yearly fee of twenty-five cents for two years.

The novel featnre of the C. T. C. C. is the programme of work. Every young person who joins this town and country clnb will be expected to do something on the farm, in the garden, the greenhonse, the window garden, fish pond, kennel, the poultry yard, bird honse, barn or dairy or home. The pupils will be given a list of things to do, from which, whether he or she lives in town or country, is at home or in school, at work or at play, each will select the most convenient and pleasant. Each will faithfully carry out the work selected nnder instructions from the headqnarters, and will send in a report of the work. There will also be an examination of the reading, and at the end of the second year every one who has passed the examination, read the books, and performed each year one of the works will be entitled to a diploma as a graduate of the C. T. C. C.

This novel home school, or town and country club, will be nnder the direct management of the Chautanqua Literary and Scientific Circle, and will be a part of that institntion, under the direction of its officers. The general course of instructions will be, as now, nnder the supervision of Dr. J. H. Vincent, D. D., and the business office of the C. T. C. C. will be at Plainfield, N. J. The headquarters of the new Circle will be at Houghton Farm, Mountainville, Orange County, N. Y. At this well-known farm and experiment station all the work designed for the members of the C. T. C. C. will be actnally carried on each year. All the reports will be sent to the farm, and every member will be entitled to visit the place and see the C. T. C. C. work going on and to write for information or advice in regard to their work, study, or reading. The course of reading, programme of work, bureau of information, and general control of the C. T. C. C. will be nnder the management of Mr. Charles Barnard, for many years a practical florist, and well known as a writer for children and as a contributor to "*St. Nicholas*" the "*Century*" and other magazines.

The new Circle is now fully organized, and will be ready for work in a few days. For particnlars, address Miss K. F. Kimball, Plainfield, N. J.

Advices from North Africa state that great excitement prevails at Tripoli and Bengazi over the designs of Italy. Several sheiks and other officials have arrested Italians who were making large purchases of land.

Vitality of Great Men

Is not always inate or born with them, but many instances are known where it has been acquired by the persistent and judicious use of Dr. Harter's Iron Tonic.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Please allow me to inquire for my father, through the columns of your paper. He lived in Pontotoc, Miss., and belonged to a man named Algood. My mother's name was Sarah; she belonged to a Mrs. Morrow. I had three brothers: Manuel, Henry and William. In 1883 I was living at Lafayette Springs, and left with my owner. I had three nncles, Sye, Willis and Jeff. Please address any information to Wm. Eckter, Alpha, Miss.

I would like to find my brother and sister, who were born in Livingston connty, Kentncky. My brother's name is Abraham Berry and sister's name was Delicy Berry. The last account I had of them they were in Coahoma county, Miss. Any information concerning them may be sent to Anna Berry, care of Baptist Church, Hot Springs, Ark

We have received the following inqniry from F. G. Gilbert, Bagwell, Texas: "I would like to find my people if possible. I lived in Lonisville, Ky., when I was abont 6 years old, with my mother and her other four children. Jnst before the proclamation of freedom we were sold to a trader by the name of Ben. Gilbert. Our former master's name was Geo. S. Miller; he was a merchant in Louisville, Ky., at that time. I had two brothers and two sisters. One of my brothers died before we were carried away. My mother was named Eliza Miller, but she is now named Eliza Baker. My mother's parents were named Hannah and Doc Hall. Hannah belonged to a man named Hall. Doo was a free man. Mother left my two sisters, Sarah Jane and Rosa Miller, in Lonisville with George Miller. My mother's people lived in Bullit county, Ky., near Mt. Washington. She had five sisters and four brothers. Her sisters were named Julia, Margaret, Sallie, Susan and Caroline. The first four belonged to Hall. Caroline belonged to a man named Wheeler. The brothers were namad Henry, Robert, Clifton and Garland. Robert lived with his father, Doc Hall. My name, at that time, was Joseph Henry Miller, but I have since changed my name to Felix Gilbert. Any information concerning them will reach me if addressed to Felix G. Gilbert, Bagwell, Texas.

Card of Thanks.

Rev. M. W. Taylor, Editor of the SOUTHWESTERN—Dear Sir: I am happy to make the acknowledgment to your valuable paper of my success in finding the whereabouts of my relative, Mr. Wm. Page, for which I thank you, and I take great pleasnre in recommending the SOUTHWESTERN to every one, as I think it is a paper that should be in every home, and I will do all I can to get it in circulation in this part of the Dominion of Canada.

Respectfnlly yours,
MRS. M. P. MCSPADDEN.
Chatham, Ontario.

Peter Page, born and raised in Louisville, Ky. Father's name was Peter Page; mother's name was Maria Page; used to belong to Throckmorton, in Lonisville, who kept the Galt House, has a brother and sister, whose names are William and Mary. The rest of the brothers and sisters are dead. William is living at Rosedale, Iberville parish, La. Mary lives there also.

[All his relations were found by the help of this paper.]

Healthful Vigor for the Girls.

Mrs. Livermore says, in one of her lectures on Girls, "I would give to girls equal intellectual and industrial training with boys. Yes, and give them equally good health, too." When your girls are suffering from paleness and debility, it is a sign that their blood is poor and thin, and that they need Brown's Iron Bitters. The only preparation of iron that can be taken safely. Miss Barton, Chestnut st., Louisville, Ky., says, "Brown's Iron Bitters cured me of rheumatism when everything else had failed.

Symposium of the Weeklies.

We remember the heats and passions and passionate griefs of youth that only developed wisdom and judgment in proportion as we listened to their teachings and submitted to their influence.—*Central.*

Have those who deny immortality, and ridicule the hope of it as a motive, anything to offer in their stead?—*The Northern.*

Every father by Divine appointment, is the prophet, priest and king of his own household. The duties of these offices are imperative, and cannot be neglected or relegated. He is to instruct, counsel, control and direct his children. They cannot be allowed to command their own actions without hurt to themselves, sorrow to the parent and a violation of the law of God.—*N. O. Christian Advocate.*

It is a great advantage to a yonng man to be associated in his work with one of age and experience, who will care for him, assist him in his studies, counsel with him in regard to his work, encourage him, and if need be, correct him in regard to any improprieties into which he may happen to fall, and render to him all possible assistance in his work.—*St Louis Christian Advocate.*

Now, it is the testimony of those who have studied the character of Jesus of Nazareth most diligently and most intelligently, that the more truly he is understood the more does this fact of university of his humanity appear.—*Interior.*

Men are to be exhorted and warned not to trust in the feeling of pious emotions, bnt to seek in themselves righteous deeds. Something of Puritan austerity would not hurt our easy-going age.—*Illustrated Chicago Weekly.*

Ladies find HUNT'S (Kidney and Liver) REMEDY invaluable to them because it relieves them of much of the pain and suffering which they are called upon to bear. Thonsands of them bless the day when they first tried it.

The Chinese have massed 85,000 men at Pei Ho, under Li Hung Chang, and notified the French that they will attack them. Admiral Conrbet, of the fleet, is ill and disheartened, and it is thought will have to abandon the blockade at Formosa.

BROWN'S IRON BITTERS

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, APRIL 9, 1885.

Methodism at Work.

SUNDAY-SCHOOL WORK IN NEW ORLEANS.

Beginning with Sunday, March 22, Sunday-school week commenced in New Orleans. An elaborate programme by Bishop Mallalieu announced the inauguration of this work on that date in the three German churches under his own direction.

Later on he expected the presence and aid of Rev. A. H. Gillett agent of Sunday-school Union for the South and West. The outlook is indicative of good work for Methodism in the Crescent City through this instrumentality.

We were not permitted however to remain and participate in this good work beyond the first day, the evening of which we gave to the service of Union Chapel in a successful effort to raise the interest on their Church Extension debt.

EDITORIAL PERAMBULATIONS.

Our conference drawing near demands that we turn our face toward the North. Therefore, Tuesday morning, March 24, finds us seated in one of the palatial coaches of the great Southern railway bound for Nashville. This line of rail seems to be deservedly popular with that part of the traveling public, who in their annual peregrination with the sun, desire to observe as much as possible of the South from a railway coach.

This is the only line running out of the city by which travelers can make the trip to Cincinnati or the Atlantic by keeping steadily to the Northeast by South all the journey never crossing the Mississippi and crossing the Ohio only once, then on a splendid and most substantial stone and iron bridge at Cincinnati

The general officers of this system are polished gentlemen, all the way from Messrs. Harahan, Atmore and Boyd to Col. Dunn. The train employees are generally polite and obliging, so courteous to the most insignificant traveler, that it is a real pleasure to travel by this line. It is a good road, abounding in the grandest land and water scenes to be found any where in the country. The sightseer will find it needful to keep pencil and sketch book in hand nor enjoy a moment for sleep, so varied will be his observation amid the lightning like velocity with which he hurries forward. Now sweeping over long stretches of trestle work, which span the many bays, lakes, bayons, and splendid rivers, which are pierced by this line.

Then he will feel the exultations of his patriotic aspirations as he rolls by the wilderness of towering pines with their bushy tufts, grandly rising to embrace the heavens, while bleeding oceans of turpentine are at their base. Here he beholds broad acres of Alabama snow melting into great hampers at the touch of the Negro fingers, finally to flood the manufacturing enterprise of the North. There thrifty cities float by you, and take their place in memory, and out of sight as objects of interest in future reminiscences.

Mobile, Montgomery, Birmingham, Gallatin, Clarksville and Nashville, are all growing towns, pushing for their share of the world's business and destined to become important factors in the solution of the Negro, and all relevent social questions in proportion as the create mining and manufacturing interests for the employment of their large laboring population especially the women.

These States must begin to so dispose of their convicts as to not bring them into competition with free labor. Labor will be at a discount with the people as long as it is associated with crime and slavery. We are led to these reflections by the appearance of a convict on our train, bound for the mines of Birmingham. Away with the convict system everywhere. It is a curse in its effects both upon the convict, the lessee, lessor, and working people all suffer and none are really benefited by it. Down with the convict system; labor will be dishonorable and condemned in the eyes of people, who ought to honor toil, while it is regarded as the lot of thieves and murderers.

With the convict labor system let the liquor traffic go also and the socio-industrial problem of the South is solved.

A DANGEROUS WRECK.

March 23d, at 7 o'clock, we bought a traveler's insurance for four days. The genial agent laughed at us and said jokingly "Yes, you might get killed."

March 24th at 7:50 the rear section of our train collides with forward one while crossing a trestle, and it is simply marvelous that many of us are not killed and scores wounded; as it was four are badly bruised, the conductor lost his presence of mind, and all was consternation for a season; but the statement published in the Nashville papers concerning the matter were rather strong, as we said when requested to sign it.

We are convinced however, that it a mistake to run trains in sight of each other at night. The safety of the traveling public and the sense of insecurity which attends the appearance of a train of cars bearing down upon you constantly, will demand and secure the discontinuance of this inovation in in railroad work.

IN NASHVILLE.

Clarksville depot is full of people and a hundred colored women are weeping wringing the hands and loudly crying as we roll up to the depot. What's the matter here? The story is soon told; this young man has shot a man and is on his way to the State prison. We inquire into the matter and find that the sentence is just, and though the mother, sisters, and friends of the convict weep for him. The mother, sisters and friends of the slain are more deeply and incurably afflicted. It is sad but the way of the transgressor is hard.

We are soon in Nashville, seven hours behind time. Our hack brings us in due time to the homes of Rev. L. M. Hagood, Bro. Phillips, pastor of Clark Chapel, and Dr. Braden. The genial Dr. with his usual simple honesty of purpose urges us to enter and abide with him, but this time Sister Phillips is the favored one.

MRS. KATE JOHNSON AT HOME.

After supper then we find ourself with Rev. H. W. Key, Phillips and Sister Phillips on the way to the residence, in honor of the tenth recurrence of the birthday of the son of Mrs. Kate Johnson, a worthy member of Clark Chapel.

Miss Esther E. Shannard read an elegant address suitable to the occasion, proving herself quite a studious young lady. Then the company retired to the dining room to partake of a supper which was just such as a mother, proud of and hopeful for the future of a beloved son would prepare. The little people present were Masters Henry Cathy, Edward Cathy, Johnnie Braden, Ira Hamlin, Water Hamlin, Andrew Frazier, James Thomas, and Miss Amanda Harris. Company soon separated, all anxious for an early visit to Thomson Chapel, which is the Central Tennessee College Church, and where the third annual Sunday-school and Theological Institute was sitting.

Latest Books from Our Book Concern.

Messrs. Phillips & Hunt have performed a crowning service for the people in the publication of Dr. Dupuy's great Encyclopaedia. It is the completest work of its kind we have yet seen, containing everything one would expect to find in such a work. Touching Methodism it is peerless, giving everything that is known of the origin and progress of the church, and it is equally replete with valuable references to the other religions denominations and various associations around us. The statements are condensed and well digested, going at once to the root of the matter, thus saving to inquirer an incalculable sum in labor and money, giving him at once matter sufficient for a library in itself, and and saving him the space and cost of numerous volumes. This work comprises three royal octavo volumes, highly illustrated, substantially bound in sheep, fine paper, small but marvelously bright and clear type, 2114 pages, at $6 per volume. There is not a single superflous entry made, and the contents are brought down to the present year. The demand for the work has been phenomenal, but its great success could have been easily foreseen, as it is adapted to the people, and the people want it. Every minister and professional man constantly needs a thoroughly reliable book of reference, and such he will have when he has this one. The price is insignificant compared to all others, yet for ordinary uses and people this work is superior to any other before the public. It can be bought on subscription, on payments, and the purchaser will thank us many times for calling his attention to it. It is adapted to Webster's dictionary, and with the two one can work out almost any problem in history, science, theology or general literature. We would rather pay $10 per volume for this than $5 for any other in the market. The writer owes very much to the publishers for the copies sent and would advise the reader to make haste and write them for a set. The work is in every way arranged to facilitate the seeker after information.

It begins with a double page map of the world. The frontispiece is a full page steel engraving representing an arch resting on a base with three steps, on the front of the first step is written in large, white-faced type the words

"THE PEOPLES ENCYCLOPAEDIA."

In the same style as above on this step lies an easel, paint bottle, brushes and other artists materials, with one cherub seated on a block drawing a design upon his tablet, while another lies upon the step looking into a book of plans. Back of him is a large cog-wheel and near his head a large anvil with a huge sledge upon it. On the third step a woman is seated, while one foot rests upon the first and the other on the second step. In her lap lies a large volume, wide open, with her left hand resting on one leaf and the index finger pointing a cherub to the contents of another; both woman and cherub are in a deep study, while another cherub with globe and compass in his left hand holds high up the lamp of wisdom to illuminate the pages of the world's history. On the woman's brow, holding back her wreath of flowing hair which lies in rich profusion about her shoulders is a diadem, while a magnificent steamer and imposing ocean forms the back-ground. Above the arch, in corners formed by the angle of the arch with corners of the page, a farmer rests and reads at noon in the midst of his whitening harvest, with rack and shovel near him; while opposite sits a white-haired sage gazing into a great volume, with well-stocked library shelves in view. The whole is intended to represent universal knowledge, and thus illustrate the contents of the book. Then follows a full title page with list of special contributors, then the copy-right of Phillips & Hunt, with the publishers, announcements for September, 1881, and a supplementary announcement for January, 1885, showing that the work has been brought down to this date, 130,000 *volumes of which are in actual circulation.* Next comes the preface and a supplementary preface to the date. How important it is for our poor brethren to know that they can get this work with all the important records of every yesr to the present from our Book Concern at New York, just as they get any other book. Every colored preacher, teacher, doctor, lawyer or head of family ought to write to Phillips & Hunt, the very moment they cease to read this article and order the book. It will probably help some if you cut this out and send it in your letter. After preface comes an additional list of contributors containing several hundred names of prominent writers, authors and scholars. This is followed by an outline of appendices, and about 198 maps and diagrams, all very finely executed, and some of them beautifully colored. Along with the map or each State goes a table showing the population thereof up to 1882, white and colored. For example, Alabama is shown by the table with map to have 1,262,505 white, and 600,320 colored population. It also shows the voting population to be 136,058 native, 5,403 foreign white and 118,423 colored males above 21 years of age; with every other species of desirable information concerning the State and all the States. It is a stupendous work excelling all of the kind that ever preceded it, and leaving little chance for a successful rival in the future. If $20,000 were appropriated, and ten Negroes that we could mention were employed at $2000 each, and the result of their investigation touching Negro concerns added to this work it would so completely occupy the whole field of investigation that the field, so far as the Negroes go, would be wholly its own. Five maps of North and South America follow each other. Then a fine map, the best we have ever seen, of the West Indies. There is a fine map of Asia; a double page map of the heavens comes next covering four pages, then a map of Australia. There are 140 pages given to the letter A. Bauneker, Allen, Douglass and all eminent Negroes are named, but the style is to use a small "n." It gives 150 pages to the letter B. and omits Bishop John M. Brown. There are fine maps of Canada; chart showing church accommodations in all the States. The letter C takes 222 pages. Chart showing the population of the world at a glance. A biographical classification of distingnished men comes next, followed by a dictionary of literary pseudonyms. After this comes the chemical elements, breech-loading guns, origin of familiar words and phrases, orthography, punctuation and correspondence; historical data of the Republics of history, classification of existing sovereignties, the lost and ruined cities of the world, art galleries of the world, State school system in the United States, educational statistics of various countries, alphabetical lists of important inventions, great plagues and distempers of history, origin of orchard and garden fruit; government support of rulers; banks and banking, treaties of the world, principal bridges, geographical tables, and so on almost to infinity. And yet this great work is indifferent authority on matters of special authority on matters of special historic importance to the Negroes For example it shows that Rev. C. W. Smith is editor of the Pittsburg *Christian Advocate;* Dr. B. T. Tanner, of the *Christian Recorder*, and J. B. Hartzell, of the SOUTHWESTERN. But correct history will show that B. F. Lee was elected of the *Recorder*, and Marshall W. Taylor of the SOUTHWESTERN, about the same time that Dr. C. W. Smith was elected to the Pittsburg *Advocate.*

The Hallam Succession—A tale of Methodist life in two countries. By Amelia E. Barr. Published by Phillips & Hunt, New York; Cranston & Stowe, Cincinnati. 16mo. 310 pp. Price, $1.

This is certainly a first-class book for young people of the Methodist Church to read; the style and simple elegance of expression is a school, while the manner cannot fail to interest and instruct the reader in the matter of denominational faithfulness. It beautifully illustrates the power of one true Methodist to do a great deal of good though surrounded by the staid and slow-moving machinery of a State church, and of people born to belief in its formalities.

Anthe—A story by Mrs. C. W. Chandler. Published by Phillips & Hunt, New York; Cranston & Stowe, Cincinnati. 16mo. 272 pp. Price, $1.

This work has 28 chapters, four illustrations, is nicely put up in cloth and gilt. The object of the work seems to be to show the inconsistencies of some very formal and fashionable people, such as is represented by "Miss Edna" just from church, and who finds her exact counterpart in plain matter of fact impertinable, slightly ironical "Anthe," the leading character of the story. It is not hard to see that one purpose of the writer is to awaken a keen appreciation of the beautiful in the home, and that she is by no means opposed to elaborate, even elegant home comforts. The descriptive powers are superb, and the entire work abounds in choice, chaste and scholastic beauty of diction. We wish our girls all over the South, could have the book, as much for the sake of its beautiful rhetoric as anything else.

Tracts in Canarese.

The Rev. S. P. Jacobs, of the South India Conference, has sent us copies, in English and Canarese, of the series of tracts published by him and printed at various places in India. Bro. Jacobs, with his associate, Rev. D. O. Ernsburger, is doing heroic mission work at Linsngur, 56 miles inland distant from a railway. These two preachers are alone in a district 185 miles long and, on an average, 65 miles wide, containing 1,500,000 inhabitants. The tracts are upon such doctrinal subjects as will appeal with force to the people knowing whom they are circulated by. Christ Foretold, Mans Revolt and Restoration, Justification continued, or, Entire Sanctification, Why not now. He writes in a hopefull strain and adds to his letter the following figures, published during the past year. "Christ Foretold" copies, 5000, English, pages, 140,000; copies, 5000, Canarese, pages, 165,000. "Mans Revolt & Restoration" copies 5000, English, pages, 220,000; copies 10,000 Canarese, 560,000; total pages, 1,085,000. The departure was announced, of Rev. Dr & Mrs. J. S. Stone, and their passage was engaged, Jan 29th, for India. On wednesday night Dr, Stone was taken ill, with a sudden attack of rheumatism, in his hotel, in New York, and up to this time, although slowly recovering, is not able to set another date for sailing. His father is with him, as well as Mrs. Stone and with good care, he hopes to be well very soon.

Germany.

The students in the Martin Institute in Frankfort held meetings in stations near that city, with great success. They hired a dancing hall and invited the people to come, seeking them on the streets or in their houses. In one place from 500 to 700 people gathered to hear the Gospel. During the Christmas holidays they went out to help the regular preachers, walking from 2 to 20 miles a day to their appointments. These students are given a solid biblical education, according to the wants of the German people, and this evangelical work is a great inspiration to them, to labor among the neglected masses in the cities and villages. The Lord is raising up grand men for Germany.

Rev. E. C. Curtis, D. D., who is at present making a trip in the South with Mr. O. H. P. Archer, was in Charleston, S. C., Sunday before last and preached in the Centenary Methodist Episcopal Church. It was in Charleston that Dr. Curtis was converted thirty-five years ago.—*Northern.*

These gentlemen found it convenient to visit New Orleans in their tour of the South; nor did they forget to see inside of congregations, black and white of their own Church as the manner of some is while here. If they enjoyed our society as much as we did theirs, they will certainly find a chance to come again as this time with their ladies.

Minutes of the ninth session of the Central Alabama Methodist Episcopal Conference, well executed and in good shape, are at hand. We acknowledge the courtesy thus extended by the secretary, Rev. A. W. McKinney.

A Great Mistake.

It was probably an oversight but nevertheless a great mistake to omit the New Orleans University from the list of schools ticketed to the World's Fair on Negro Day. We are sure from our knowledge of Captain Buck, the responsible party, that it was not intentional, and we take it upon ourself to say that he will yet see that this school has the recognition that we are sure he intended to give it with all the others from the first.

Personal.

—Mrs. Mary Carroll is a switchwoman at Macon, Ga.,

—The post office address of Rev. Andrew Brauch is Dutch Town, La.

—Gen. Booth, the head of the Salvation Army, was formerly a Methodist preacher.

—Geo. Harris, a colored cook, formerly of Lonisville, was drowned at Henderson, Feb. 17th.

—The Duke of Connaught, Queen Victoria's youngest son, has requested to be assigned to service in the Soudan.

—Prof. Greener, is delivering a series of Chautauquan lectures at Zion Methodist Episcopal Church, Wilmington, Delaware.

—By the upsetting of a kerosene lamp Sunday evening, Feb, 15th, Mrs. Thomas Burns, of Hartford, Conn., was probably fatally burned.

—The brethren, and many friends of Rev. I. B. Griffin will regret to learn that he is now very ill at Vicksburg, Miss.

—In the House of Representatives in Maine, resolutions were passed urging recognition of the services of General Grant by the people of the country.

—Rev. E. Wentworth, D. D., of the Troy Conference, is preparing a memorial volume of Bishop Wiley, to be issued soon by the Western Book Concern.

—Cyrus Flood, of Cambridge, Vt. blew out the gas in his room at the Van Ness House in Burlington, Vt., on Monday night, Feb. 16th. He is still unconscious.

—Mrs. Elizebeth Holmes, a wealthy resident of Cold Spring, L. I., cut her hand while peeling an orange a few days ago. Blood-poisoning ensued and she died.

—Judge-Advocate-Gen. Swaim, found guilty of "conduct unbecoming an officer and gentleman," has been sentenced to suspension from rank and duty for twelve years.

—President Arthur leaves the White House in perfect order and with $10,000 in the treasury to be spent on the building and grounds as the next President pleases.

—Bishop Mallalieu leaves New Orleans, Tuesday a. m., for an extended tour through Lonisiana, Texas, Arkansas and Missouri. He will attend the semi-annual meeting of the Bishops at St. Louis, which convenes May 14, and will continue for a week.

—M. E. C. writes to the *Heathen Womans Friend*, relative to a district conference held, in Philadelphia, Trinity Church, March 5th., "Miss Onshman was presented and her talk about the work among Chinese women was a fresh inspiration."

—Rev. W. H. Gallion, of Macon, Miss., Rev. Andrew Lemon, of Pickens, and A. J. Howard, Superintendent of Sunday School at Ebenezer Miss., called last week. They came to see the Exposition and bring encouraging reports of Methodist progress in their state

—Dr. Abel Stevens, the Methodist historian, has just celebrated his seventieth birthday at Geneva, Switzerland, where he has been engaged in literary labors for much of the time during the past thirteen years.

—Clem Studebaker, Esq., of South Bend, Ind., called on Saturday last. He has an exhibit at the Exposition, and on his visit combines business with pleasure. This sturdy Methodist layman, and friend of the SOUTHWESTERN is in excellent health.

Schools and Colleges.

The Alumni.

ENDOWMENT ASSOCIATION OF CENTRAL TENNESSEE COLLEGE.

Whereas, Our school, the Central Tennessee College, was established and has been sustained during the past eighteen years of its organization by Philanthopists and Christian men and women of the North who have given their mites hallowed by fervent prayers, that our people should soon be elevated to where we could help ourselves: and,

Whereas, God has so wonderfully blessed us until we are now able to do something for ourselves and by so doing will demonstrate to our friends and to the world that we have not been helped in vain, and that we are willing and intend to do what we can to elevate ourselves to the highest social, moral, spiritual and religious elevation; therefore, be it

Resolved, That we the students and alumni of the Central Tennessee College do associate ourselves together and draft the following Constitution:

CONSTITUTION.

Art. I.—This Association shall be called The Central Tennessee College Endowment Association.

Art. II.—The objects and place of business of this association shall be to furnish facilities by which the students of Central Tennessee College may continne their acquaintance with and knowledge of each other after they have left the schodl and thereby increase their interest in the school itself; and 2nd, to secnre from students and others an annual contribution towards the endowment of the institntion, thereby enlarging its nsefulness and increasing its efficiency. Its principal place of business shall be Nashville, Tennessee.

MEMBERSHIP.

Art. III.—Acting and honorary members, male or female, who have been, are, or may hereafter become students in Central Tennessee College may become members of this association by paying annually into its treasury the sum of one dollar or more and authorizing his or her name to be signed to this constitution.

OFFICERS, ETC.

Art. IV.—The officers of this association shall consist of a President, 2 vice Presidents, one recording and four corresponding Secretaries, two male and two female, and a Treasurer. These officers shall be elected at the annual meeting, and shall hold their offices until their successors are elected. There shall be an executive committee consisting of the President, Recording Secretary, and Treasurer, of the above mentioned officers, together with three other members of the Association elected also at the annual meeting, this executive committee shall hold meetings quarterly or oftener at the call of the President, shall transact all the business of the Association in the interim of the Annual meetings, shall fill all vacancies in the board of officers and shall lay before the Association at its Annual meeting a full report of its doings dnring the year.

ANNUAL MEETING

Art V.—The annnal meeting of the Association shall be held at the College during commencement week at such time and place as may be designated by the President of the College.

RECORD, ETC.

Art. VI.—The Recording Secretary shall keep an alphabetical record of the name, post office address, and occupation of the members of the Association, active and honorary and shall cause the same to be published at or near the close of each school year, for gratuitous distribution among the members of the Association and friends of the institution.

DUTIES OF MEMBERS, ETC.

Art. VII.—It shall be the dnty of each member of the Association in addition to us here to solicit donations from others to the funds of Association, and forward the same, together with the name of the donor, to the Treasurer; and the names of all persons contributing one dollar or more, together with the full amount contribnted, shall be pnblished in the Annnal Record as honorary members.

CORRESPONDING SECRETARIES.

Art. VIII.—It shall be the duty of the corresponding secretaries to solicit, by letter or otherwise, persons to become members of the Association, and shall cause the names of said persons to be reported to recording secretary on receipt of the annual fee by the Treasurer, that said name may be dnly signed to the constitntion by the consent of the parties, and entered upon the record of the Association.

INVESTING FUNDS.

Art. IX.—There shall be a committee to invest the fnnds of the Association in a secure and safe manner, the annnal interest of which only shall be used; committee shall consist of the President, Recording Secretary and Treasurer of this Association, together with the President of the College, Secretary and Treasurer of the Board of Trustees.

Art X.—This constitution may be altered or amended at any annual meeting of the Association by a tow-thirds vote of all the active members present and voting.

Nashville, Tenn., March 25th, 1885.

Sunday-school Week in New Orleans.

AMES CHAPEL,

On St. Charles street. Thursday night, March 26.—The city at this season of the year has a great capacity for rain. The gntters and streets were filled to overflowing, which prevented the people from turning ont. Bishop Mallalieu, Revs. A. H. Gillette, T. Stalker, J. W. Hudson, and Norton, of Toledo, Ohio, were present, and a prayer meeting was held, led by Revs. A. H. Gillette, James W. Hudson and Norton.

HAVEN CHAPEL.

Friday, March 27.—The Sunday-school convention met 4:30 p. m. Singing, "Jesus paid it all." Bishop Mallalieu presided. Rev. Wm. Murrell led in prayer. The following brethren addressed the meeting: Revs. A. H. Gillet, T. Stalker, M. C. B. Mason, A. F. Hoyt and the Bishop. The school rose for prayer, conducted by Bro. Gillette. The following ministers were present: A. J. Ford, J. W. Hndson and Prof. C. T. Simpson.

SIXTH STREET M. E. CHURCH.

Monday, March 23.—According to advertisement the Sunday-school Convention commenced the work of Sunday-school meeting for the week at 7:30 p. m., Bishop Mallalieu presiding. After reading a Scriptural lesson Rev. L. P. Cushman led in prayer. There were a large number of adults and children present. Music was rendered by the choir, assisted by Messrs Fisher and Lyon. The Bishop called npon the following ministers who made speeches touching the interest of the Sunday-schools, Revs. L. P. Cushman, P. E., T. Stalker and E. Lyon. The Bishop, in a stirring address, brought parents and children to their feet and on their knees with nplifted hands to God, asking his blessings npon all present.

FIRST STREET M. E. CHURCH.

Saturday, March 28—Children's service at 4 o'clock p. m., the hour appointed. Quite a large number of children and grown people were present, neatly dressed; bright faces looking np, not down; faith in God, looking forward, not back; hope in God, looking ont, not in, and lending a hand; loving God, and charity one with another. After a number of sweet songs, led by Miss Julia Chapman, Delia Moore and other young ladies of the choir, Rev. M. C. B. Mason offered prayer. Bishop Mallalieu called npon Rev. E. Lyon as the first speaker, during which time Rev. A. H. Gillette came in and the meeting was turned over to him, and in his usual impressive style he spoke ont of the abundance of his Sunday-school knowledge. Bishop Mallalieu gave notice that the prizes would be distributed the second Sunday in Jnne. Benediction was pronounced by Bishop Mallalieu.

Church Polity.

MR. EDITOR—Please answer the following qnestions:

1. Where is Bishop Taylor's post-office address?

2. Does he need any more men as preachers or missionaries in Liberia?

3. Do you think a preacher or person with a common school education could do him any good?

4. Which can do the most good ladies or gentlemen?—SUBSCRIBER.

Answer—1. Address him at Monrovia, Liberia, West Africa, by way of England, until otherwise directed in this paper.

2. Yes. A thousand men would not be too many for useful service as missionaries in and near Liberia.

3. Those who expect to be useful must be well educated, thoroughly converted to God and consecrated by personal devotion, with a divine impression that they are called to this work. The best Negro scholars in the world are now living in Africa. From Egypt to Cape Colony, and from Abysinia to Timbnctu you will find them. They are heathen but not a universally ignorant people. Since the days when Carthage and Egypt flourished, and Phillip baptised the Eunuch, and Simon bore the Savior's cross the Ethiopean people have been producing men of fine culture. Two Negro Bishops of fine ability, with statesmen and men of letters, are now in Africa.

New Orleans Preachers' Meeting.

Monday, March 30, Rev. James W. Hndson in the chair. Prayer by Rev. A. H. Gillett. The following brethren were present: Bishop W. F. Mallalieu, W. P. Forrest, A. H. Gillette, E. Lyon, A. F. Hoyt, M. C. B. Mason, T. Stalker, Z. T. Gayden, R. C. Barrow, Moses Fairfax, John Qnails, T. P. Jackson, T. J. Johnson, H. C. Foster, Jules Been, S. Osborn and A. J. Ford. Visiting members: Rev. Norton, of the Ohio Eastern Conference; A. M. Green, of the African Methodist Episcopal Church; Geo. Payne and Jacob Fleshman, a converted Jew of the New York Conference.

The minutes of the previous meeting were read and approved. On motion the order of the day was dispensed with, and Rev. A. H. Gillette was invited to address the meeting—subject, the pastor's relation to the Sunday-school. After which a resolution was offered by Rev. M. C. B. Mason relative to Sunday-school districts in the city of New Orleans. On motion the following committee was appointed: Bishop Mallalieu, L. P. Cushman, presiding elder of the New Orleans District, A. F. Hoyt, John Qualls, E. Lyon, S. Dunbar, T. J. Johnson, R. C. Barrow and James W. Hudson.

Rev. A. M. Green gave an address along the line of Sunday-school work, followed by Rev. Freshman.

Order of the day for April 5: "What a Preachers Meeting ought to be," by Rev. Norton, of the Ohio Eastern Conference.

Benediction by Bishop Mallalieu.

JAS. W. HUDSON, Pres.

A. J. FORD, Secretary.

General Church News.

A dispatch from Gibralter received in London says the Vicar General of that diocese has been murdered.

The latest enumeration of the Catholic population of this country puts the nnmber at 9,720,000.

The whole body of Irish bishops will meet in Rome the first week after Easter.

—Mr. Moody's London mission cost $80,000, and the whole of it was raised without a single public appeal.

—The Protestants of France are preparing to celebrate, next October the two hundredth anniversary of the Revocation of the Edict of Nantes.

H. N. McTyeire, Nashville, Tenn. J. C. Keener, New Orleans, La; A. W. Wilson, Baltimore, Md; J. C. Granberry, St. Louis, Mo. R. K. Hargrove, Russellville, Ky.

Dr. D. H. Muller of Cleveland, is believed to have organized the first "Oxford League" under the plan recommended by the Baltimore Centenial Conference.

Rev. R. Heber Newton, of the Protestant Episcopal Church, is having his annnal sensation in the form of doctrinal denial. This year he throws contempt upon the doctrine of the Trinity and invites investigation.

The rate of increase of communicants in the foreign mission fields in 1881-2 was more than six times that in Christendom, and in 1882-3 more than nine times.

The Baptists of England are about to start ten new mission stations abont Stanley Pool, on the Congo, and man them with twenty men. They have already a good force there.

Dr. Nevius has made an estimate that there are, or were, in round numbers, about 300,000 idol temples in China; and, at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost $1,000,000,000! And the money which is spent annnally by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of $70,000—largely given by one man, who thereby is supposed to get great merit.

The Future of the South.—V.

JAMES T. NEWMAN, M. D. NEW ORLEANS.

On the other hand the foreign markets of the North are comparatively limited, while her Southern market will be greatly curtailed; and at all events, the North has established thus far no permanent indnstry, which will always insure active and profitable employment for surplns capital and labor.

This comparative condition of the two sections tends directly, of course, to a transfer of both capital and labor from the North to the South; and it illustrates the economic law of equal distribution, and at the same time, furnishes the rationale of its operation. The existence of some abnormal condition, some obstacle or obstruction, alone rendered possible snch an unequal demand for labor and capital between the two sections.

Had there been no obstructing causes, capital and labor would have been attracted, and a larger area in the South would have been placed under cultivation, and manufactures would have been established to the extent certainly of supplying the home demand for all articles that could be produced advantageously in the South. Under these circumstances, it is not surprising that while capital at the North is lying idle in the banks, it commands in the South the highest rates of interest, and while at the North labor can not find employment, and the country, in consequence, is filled with tramps and vagrants, at the South the demand for labor can not be supplied, particularly in the cotton districts, and planters are offering the highest premiums for laborers.

Hence it is, also, that in comparing the present condition of the two sections, as affected respectively by the existing depression of business, the advantage is decidedly with the South. She is poor and depressed, but that was her condition before the panic of 1873, and therefore, the shrinkage of her values and business has been less, proportionately than it has been in the North.

The South, indeed, presents now nnusual attractions to immigrants and captalists. With the advantages of a settled country, she offers many of the inducements of a new colony. Her lands represent a very large portion of her capital, and they are still as cheap as those of new settlements, while at the same time she needs and can sustain manufacturing enterprises of various kinds. It must be borne in mind that a few years develop small results from even radical changes in the economic conditions of society, and that currents of immigration and capital, in particular, can not be suddenly diverted from old to new channels. In the present case, there are many retarding influences, particularly those resulting from general intimidation and virtual disfranchisement of the colored race in the South, and the views we have advanced in this address, therefore, can not be fairly tested by a reference to facts. But, while we do not hope to see at once the result expected, there should be some indications that the causes are at work to produce them.

It is accordingly very satisfactory to find that there are many facts in the present condition of the South, which confirm our deductions, and there are, so far, no facts apparently contradictory, which can not be otherwise explained. Besides the confirmatory circumstances heretofore alluded to, there is one which merits special notice. It is well known, and has frequently been the subject of comment from observant visitors, that the greatest prosperity prevails in those districts of the South in which the small farm system prevails. What is the real explanation? It is not that farming on a small scale is profitable, while planting on a large scale is necessarily unprofitable; nor is it that the small farmer has abandoned the old system of large areas and poor tillage, and now given greater care to smaller acreage. The explanation is that the small farm system accompanies, and is a different social and industrial condition from that prevailing in other districts.

Wherever you find small farms you find a class of farmers who had been accustomed to work, and hence their prosperity and that of their communities. If this is the corect interpretation, it is apparent that the fact conforms to and confirms much that I have said on this subject. With such an industrial outlook for the South, it is time that childish despondency makes way for manly energy. It is time that vain lamentations over the past yield to hopeful anticipations of the future; it is time that false forebodings of the coming evil give place to honest efforts for the common good.

We have followed the brilliant industrial prospect of the South, through a long chain of synthetic analysis, and there is only one more link needed to complete the circle, and that factor is an united organization for labor on every farm, in every hamlet, village and city throughout the entire extent of the South.

The whole world is now being agitated by the great question of a just compensation for the labor of the poor working man. In Great Britain, France, Austria, Russia, and in the United States, the masses are no longer the servile creatures that they were fifty years ago.

The people have arose in their might and asserted their freedom and God given rights. They have demonstrated, beyond the possibility of contradiction, that their minds and bodies are no longer the property of kings and aristocrats. Capital and labor are the twin sisters of all commercial or mercantile prosperity; and when justly associated, we soon perceive a great and prosperous commonwealth. During the past ten years, in this country, the great capitalists have been rearing stupendous fortunes at the expense of the laboring classes. A few bold and resolute men of all nationalities, inaugurated a systematic organization of labor throughout insular, continental Europe and the United States.

Associations, clubs, and guilds were formed, workingmen's newspapers were sent broadcast over the world, pregnant with intelligent information for the masses. They gave the great millionaries, bondholders, railroad corporations and manufacturers, to understand that the poor laborer knew the value of a day's work, as well as the banker could tell the value of an ounce of gold, and reveal to his avaricious eye, that silver and gold is nothing more nor nothing less than coined blood and sweat from the brow of man.

The great capitalist objected to this just arrangement and assumed the right to dictate what the value of labor should be; and hence the great railroad strikes, telegraph strikes, horse car strikes, strikes on the wharves, shipping and manufactures that have followed all over this broad country, in every department of industry that you mention.

The great tidal wave reached New Orleans in 1880, and all classes and colors were blended into one great whole. The white and black man stood shoulder to shoulder. Capital succumbed to the inevitable law of justice, and hence we have in the city of New Orleans a splendid organization of men, which is second to none in point of a well regulated system of labor.

An Objectionable Advertisement Explained.

A. J. FLETCHER.

MR. EDITOR—Please allow space for a short explanation, concerning an advertisement in the East Tennessee Conference Minutes recently published. I refer to that of Mr. Cook, of Chicago, Illinois, which places me in an awkward position before the Church and especially the brethren of my conference.

There is a gentleman whose post office address is Rock Rapids, Iowa, claiming to be a "Conference Minutes advertiser," and signs his name S. P. Marsh. This gentleman wrote me before the session of our conference, desiring to have access to our forth coming minutes, stating that his matter was all printed, and to inspire confidence, referred me to several of the secretaries of the Northern and Western conferences who had patronized him; also, offering to give a certain amount of money to have his matter inserted. I wrote to him, that, as the secretary, I was responsible for what went into our minutes, therefore could make no contract whatever until I knew the nature of his matter. His reply was that it was all "first class." Not being satisfied with this, I said nothing whatever. This was the extent of our correspondence. By some means he learned who I had employed to do the printing of our minutes, and in my absence from the office (for I live forty miles away, and my only means of traveling being horseback could not go often) sent a package of printed matter to the printer by express, and stated that this was to be inserted in the minutes of the East Tennessee Conference. The company supposing that it was understood between the sender and myself, accordingly inserted them. On my return the thing was done, and strange, up to this writing I have not heard from this gentleman, I know nothing of the man, whether he be minister, Methodist, Baptist, Presbyterian, sinner or what. The whole thing is an imposition, because I am known to be a lover of Methodism, and an earnest advocate of the use of our own publications to the exclusion of all else, and have always regarded Mr. Cook's literature as undenominational, inferior, and spurious. I hope when the brethren read this, they will let consideration guide.

Big Spring, Tenn.

The following is the monthly statement of the Young Men's Christian Association for the month of March, 1885: Number of visitors to reading room, 4,432. Average attendance—Four young men's prayer meetings, 33; five meetings for Bible study, 24; five Gospel meetings for men, 32; one lecture, number present, 250; one entertainment, number present, 190; writing material supplied free to 247; recommended to boarding houses, 43. Mission Work—Six meetings held at police jail, average attendance, 145; four meetings held at parish prison, average attendance, 206; one meeting held at the Boys House of Refuge, average attendance, 86; five meetings held at the Charity Hospital, average attendance, 38; five meetings held at the Alms House, average attendance, 12; number of visits made by Robert Parker to Charity Hospital, 55; Newspapers, tracts and magazines distributed, 1130.

JAMES SHERRARD, Sec'y.

For the SOUTHWESTERN.

A SONNET.

J. T. BOWMAN.

SUGGESTED AT THE DISINTERMENT OF SHAKSPEARE.

Do not disinter me when I am dead
To seek my frailties, nor explore my skull;
My sad defects let ever with me lull,
If I must rise with them upon my head,
The kine may browse upon my mound instead;
And vilest earth-worms feed on me, 'till full;
But ye must not my weary carcass pull
From its sad mother's lap. Oh! how I dread
That time when all things are forgot,
And when I will no longer be my own,
And Science may, as she did Avon's son,
Walk stiff-toed on my head, when I am not.
Forget this not, when to other world's I've flown,
E'en if it's mine—a crown and kingdom won.

Domestic Hygiene.

The Eyes, How May They be Cared for.

GEO. L. CURTISS, M. D.,

The eye should be kept clean at all times. This may be done by washing the eye lids with tepid water and rinsing with moderately cold water. During the night there is a greater or less accumulation of secretion on the eyelids; this ought to be carefully removed by washing. If there is inflamation and the eyelids are glued together in the morning, this should always be washed away the first thing with tepid water, never attempt to pick the eyelids apart. Sometimes little sharp points of this gluey substance will gather on the lid, and irritate the eye ball, this should be promptly removed.

Sometimes the eyes feel hot and feverish, it is then a good plan to bathe the eyes in cold water, and carefully wipe them dry. In so doing, do not use any harsness to increase the irritation. This should be followed by resting them for a little time. The more trying the work, the oftener and more perfect ought to be the season of rest. If one must read or write, or set type by gas or lamp light, it is better to have two medium lights, one on either side of the book, desk or case, than to have one large light on the side.

Great care should be taken not to hold the eyes to look through a small hole in the window pane, through which is coming a cold draft of air, for it will greatly endanger the eye, and lay the foundation for disease, that can not be removed with years of care. I knew a lady teacher, who stood by a window, and looked out at a small opening in the glass for some minutes, a cold stream of air came rushing into the room through the opening, and fell full upon the eye. She contracted a disease by so doing which continued to annoy her for years. Children should be prevented as far as possible, from rubbing the eye with the knuckle. Some children more than others, contract this evil habit when crying or pouting, greatly to the injury of the eye.

The following excellent article is taken from the *Youth's Companion*, regarding the removal of particles of foreign bodies from the eye:

Whenever a fly, or other insect, a small flying seed, quick-lime, dust, or any other minute object, gets into the eye, do not adopt the common habit of rubbing, or even of washing with water, but gently raise, or get a gentle hand to raise for you, the eyelid, and bend the head forward. In keeping thus the eyelid elevated, and the eye quiescent for a few moments, one feels the flow of tears starting from the organ, which seldom fails to bring along with it the cause of the pain, or at least to carry it toward the corner of the eye next to the nose, from hence it may be removed by a fine handkerchief folded to a point.

If this operation is not sufficient, then a finger ought to be passed frequently, yet gently, over the eyelid, from the exterior corner, by eye to the interior corner, of the which moves the substance is made to descend toward the lachrymal glands, from whence it may by drawn by a fine hair pencil.

If the irritating substance still remains, then we are further instructed that "the upper eyelid must be taken as before, and kept elevated as much as possible, and the eye being then turned toward the nose, a very fine camel's hair pencil, dipped in cream, oil, or perfectly fresh butter (without an atom of salt in it, remember), must be introduced between the eyelids and the body of the eye, beginning at the exterior corner, and ending at the interior corner."

If the very fine hair pencil is not successful, you will be almost certain to succeed with one rather larger. Should all these efforts fail, which is extremely unlikely if they are properly performed, do not set to work rubbing or washing the eye, as you must obtain professional assistance. Be sure to bathe the eye frequently in cold water as soon as, and for some time after, the irritating substance has been extracted.

There are many patent, and some unpatented eye waters, greatly recommended to the public for use upon the eyes. Concerning all such I would frankly say, "*Beware! Don't use them.*" You do not know of what they are composed, possibly they may contain very injurious substances. If your eyes are inflamed, and cold water does not soon restore them consult the best physician you can find. If he prepares you an eye wash then you may safely use it. Cold tea is some times highly recommended as a wash for the eye. I object to this, because you do not know what is used to color the tea, It may be a rank poison. The stomach will tolerate many things you can't put in your eye. I repeat it, cold water is the best common eye wash in the world.

A NEW method of fastening the strings of upright pianos has been invented by the Mason & Hamlin Organ & Piano Company, which is regarded as one of the most important improvements ever made, making the instrument more riohly musical in its tones, as well as more durable, and less liable to get out of order.—*Boston Journal.*

Earl Cairns, in an address at one of the London May meetings, stated that of the 37,000 native population of Sierra Leone, 32,000 were professing Christians; and of the 44,000 Maoris 25,000 were professed Christians.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken the hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing.

The January report of the National Cotton Exchange of America gives the cotton movement of the United States for the past five months ending January 31, 1885, compared with the two preceding seasons. It makes these comparisons: Port receipts this year, 4,101,496 bales; last year, 3,996,550 bales; exports in 1883, 2,812,540 bales; in 1884, 2,484,225 bales.

A Mother's Love—A Practical Illustration of Its Power.

A mother's love! What a potent thing it is! It will melt the heart of the most hardened criminal, when no other influence would be effectual. No one but a mother knows its full meaning, but every one can appreciate it if they will. It is known, though, that it means sleepless nights, care, inconvenience, and, if necessary, want, hardship and death. But the subject has been too eloquently treated by the sweetest poets and the ablest writers to furnish an essay for these columns. Too many practical illustrations occur in every day life for it to be dwelt upon, so that it is unnecessary to speak of the subject further in order to make the reader understand the full meaning of what is to follow.

Mrs. Henry Schaalen, of Ashland, Ky., writes that her daughter has been cured of deafness which resulted from chronic catarrh. She tells how she had lost all hope of her daughter (her ideal) being cured, and how overjoyed she is at the result. After trying many remedies, she says PERUNA brought a cure, and that the daughter's hearing is restored. She concludes, by speaking in the most flattering terms of PERUNA, and then describes in the most lovely manner the happiness it has brought her, and reviews the distress she experienced while her daughter was afflicted.

Dr. A. R. Ong, Martins Ferry, O., writes: "I have a large trade on your PERUNA. Think it is a grand remedy."

Mr. Robert C. Hannah, Tolesborough, Lewis county, Ky., writes: "I write to inform you of the great benefit I received by the use of your medicines, PERUNA and MANALIN. I had been low spirited and very sick for about six months with a bad cough, and my friends thought I had consumption; tried a number of patent medicines, and most of the doctors in the vicinity (and we have some as good as you can find in the country), but they did me no good whatever. Our merchant, Mr. Gillespie, insisted upon me trying your remedies. I did so, but must say, I had little faith in them at first; before I had consumed my first bottle, I noticed a change for the better, and to-day I am entirely well, and as sound a man as there is in the vicinity. I credit my cure to your valuable remedies, PERUNA and MANALIN, and recommend them to all of my friends."

HOT SPRINGS AT YOUR DOOR.

PHYSICIANS AT HOT SPRINGS USE IN THEIR OWN CASES AND PRESCRIBE FOR OTHERS



Buffalo Lithia Water

In Gout, Rheumatism, Stone in the Bladder, Bright's Disease of the Kidneys, Etc.

DR. ALGERNON S. GARNETT,

Surgeon (retired) U. S. Navy, Resident Physician Hot Springs, Ark.

"My experience in the use of **Buffalo Lithia Water** is limited to the treatment of *Gout, Rheumatism* and that hybrid disease *'Rheumatic Gout,'* (so called) which is in contra-distinction to the *Rheumatoid Arthritis of Garrod.*

"I have had *excellent results* from this Water in these affections, *both in my own person and in the treatment of patients for whom I have prescribed it.* Of course the remedial agent is its contained *Alkalies* and their *solvent* properties.

"Hence it is a *prophylactic as well as a remedy* in *Nephritic Colic* and forming *Calculi* when due to a redundancy of *Lithic Acid.*"

DR. WM. B. TOWLES,

Member of Medical Society of Va., Resident Physician of Hot Springs, Ark.

"I feel no hesitancy whatever in saying that in *Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder,* and in all diseases of *Uric Acid Diathesis,* I know of *no remedy at all comparable to* **Buffalo Lithia Water,** *Spring No* 2. In a single case of *Bright's Disease of the Kidneys I witnessed very marked beneficial results from its use,* and from its action in this particular case I should have great confidence in it in this disease."

DR. T. B. BUCHANNAN,

Resident Physician Hot Springs, Ark.

"Send me five cases **Buffalo Lithia Water,** Spring No. 2. I have made use of this Water for *Gout* in my own person and prescribed it for patients suffering *with the most decided beneficial results.* I take pleasure *in advising Gouty patients to these Springs.*"

Springs pamphlet, with testimonials from eminent medical men at *Hot Springs,* sent to any address. Water in cases of one dozen half gallon bottles, $5 per case at the Springs

I. L. LYON, 42 Camp street, and G. F. FINLAY, 35 Magazine street, New Orleans, Agents.

THOS. F. GOODE, Proprietor Buffalo Lithia Springs, Virginia.

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We can secure the prompt insertion of any advertisement in any publication at the lowest attainable prices. We keep constantly invested over $200,000 "in space" in the best lines of newspapers. Our special lists of Papers will be found especially useful in making up lists for pushing any special lines.

We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can insert advertisements. These Lists are mailed free on application.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate a proof from type without extra charge.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

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NEW USES OF DIAMOND DYES

New uses are constantly being made of them so that not only is all possible kinds of Woolen Coloring done with them, but also Art Work, Coloring Photographs, Enamel Cards, &c. They are used for Object Teaching in Schools, Coloring Maps, Diagrams, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc., Fly Sheets and sizes given above. No other dyes will answer.

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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 30 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	8 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 n m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	7 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 n m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
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Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12 20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Padnesh	7 00 p m	.....
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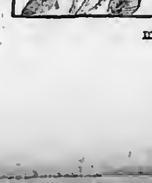
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General News Items.

There are 10,000 teetotalers employed on the British railways.

Ex-Congressman Joseph Grinnel is dead, aged ninety-seven.

The total cost of the Greeley relief expedition was $759,000.

Rumors have reached Cairo that 2,000 men were massacred at Khartoum.

The residence of Mr. Gladstone at Hawarden has been placed under special police protection.

Girls under fourteen have formed a society in Concord, N. H., for benevolent and charitable purposes.

Houma, La., is to have a moss factory and thus employment for more citizens.

New York's directory contains 300,029 names, which indicate a population of 1,500,145.

Great Brittain.—The marriage of the Princess Beatrice to Prince Henry of Battenburg, is announced.

A number of young men in the Highlands are forming a party to colonize in Texas; leaving Boston next month.

The financial statement of the New Orleans Exposition submitted to President Arthur shows a deficiency of $319,000.

Austria has no consuls on the Congo or Niger. The German Consuls have meanwhile been authorized to act for Austria.

Both branches of the Arkansas legislature have passed a resolution requesting Congress to open the Oklahoma lands to settlement.

Gladstone's 75th Birthday was celebrated at Hawarden, England, Dec. 29. Birthday greetings reached the great leader from all parts of the empire.

The Odd Fellows of Louisville had their Thanksgiving Sermon Sunday, Mar 1st, 1885, at Center Street church at 3 o'clock, delivered by Rev. E. H. Curry, and assisted by the pastor in charge.

It is estimated that people in New Hampshire have deposits in Massachusetts saving banks to the amount of $10,000,000, which if put in home institutions would increase the public fund $10,000.

Mr. S. I. Dasyit Tax Collector of Terrebonne parish, says collections compare favorably with other years.

A correspondence took place recently between Gov. Cleveland and the Civil Service Reform League. In answer to a letter from the League, the President elect assures them that he will maintain the principles of their declaration, in so far as they are the law of the country. He declares his intention of removing some incumbents, who were appointed "solely on partisan grounds." He closes by saying: "But many now holding positions have forfeited all just claim to retention, because they have used their places for party purposes in disregard to their duty to the people, and because, instead of being decent public servants, they have proved themselves offensive partisans and unscrupulous manipulators of local party management.

Wants the Facts Known.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidneys and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

Very truly. AN OLD SUBSCRIBER.

An official note from Turkey has been received which declares that England denies having made an agreement with Italy as to the occupation of Egyptian points, and that Turkey has requested Italy to withdraw her troops from the Red Sea.

Rhyme and Reason: If you can not keep quiet, because your cough makes a riot, there's something, pray try it, a quarter will buy it; be quick about it; don't be without it; your cough, this will route it; I beg you not doubt it; to the world I would shout it. Oh yes, you guess! Dr. Bull's Cough Syrup.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is perfectly harmless to the child, softens the gums, reduces all inflammation, will relieve wind colic, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

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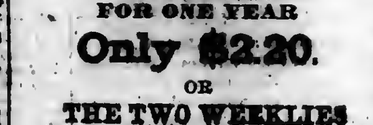
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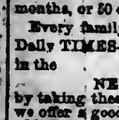
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may22-1y

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 8 p m, and 7:30 p m; Class-meeting, Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Prytania streets, Rev. J. J. Kiefe pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, near Rampart. Sunday Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Verret Street, Algiers, La. Sunday services: Preaching at 11 a m, 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday 7:30 p. m. Sunday-school at 1:30. R. C. Bailey, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 8 p. m. 7 p. m. Sunday school at 2 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 43 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 9 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m; Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every Month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 9 a. m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F. Hoyt, M. A., Acting President, 1426 St. Charles Street.

First Street—Rev. P. C. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—8 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Foot street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayder, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 8:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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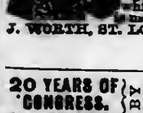
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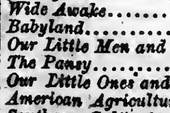
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SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES, A. D. 60. LESSON II. April 12. Acts xxvii. 27, 44, Paul's shipwreck. Golden Text, Psa. 107, 28.

HOME READINGS.

M.—Paul's shipwreck; Acts 27, 27, 44.
Tu.—Paul relates his persecutions; 2 Cor. 11, 16 23.
W.—The safety of Christians; Luke 21, 5 19.
Th.—Give thanks always; Eph. 5, 1, 21.
F.—The source of boldness; Heb. 10, 19 39.
Sat.—Israel's protection secured; Psa. 3, 1 8.
Sun.—The power of God; Psa. 107, 21, 43.

QUESTIONS FOR HOME STUDY.

1. *The Night of danger*, v. 27 32.
What was discovered on the fourteenth night?
What was done to save the ship?
What did the sailors do?
What was the warning of Paul?
What was done by the soldiers?
2. *The need of meat*, v. 33 38.
What did Paul advise?
What did he promise the company?
What did Paul do himself?
What effect did his action have?
How many persons were in the ship?
3. *The narrow escape*, v. 39 44.
What did the day reveal?
What became of the vessel?
What was the purpose of the soldiers?
What prevented its accomplishment?
What became of the company?

PRACTICAL TEACHING.

How does this lesson illustrate—
1. The cruelty of selfishness?
2. The consideration of love?
3. The fulfillment of prophesy? (verses 22 26.)

Doctrinal suggestion—The providence of God.

The fact that a large nose indicates shrewdness, but we say a red nose and a hacking cough indicates the need of a bottle of Dr. Bull's Cough Syrup.

Marriages.

At the residence of the bride's mother, in Pontotoc, Miss., March 17, 1885, Mr. Wesley Ransom and Miss Maggie Stuart, Rev. E. H. S. Ferguson officiating. We wish them joy, health, prosperity and bright days of gaiety to crown their future days.
B. H. S. FERGUSON.

In Natchitoches, La., Thursday, March [illegible], 1885, at the residence of the bride's mother, Mr. Irving Robertson and Miss Lucy Hallow[illegible]
John Wills and Miss Mar[illegible] were joined holy wedlock Feb. [illegible], 1885.

Obituary.

Mrs. Addie Woods, one of the oldest members of Wesley Chapel, Methodist Church, died March 11, 1885. She was [illegible] of age.

Samuel Bavan, of Murfreesboro, died Feb. 4, 1885. His way was [illegible] blood appeared to obstruct [illegible] faculties of his vision.

Mr. Henry, a resident of New Orleans, died March 11, 1885.

Daisy Ann Graham departed this life in Mansfield, Tenn., Jan. 29, 1885. Mrs. Moody died at Mansfield, Tenn., [illegible] 1885. Mrs. Mary Wasson died at [illegible]ville, Tenn., March 11, 1885.
J. SUMMERHILL.

Buchanon departed this life [illegible], in Cookaville, Tenn.

Verrie West died in Cookaville, Jan. 11, 1885.

Missey Bellberry died in [illegible] Feb. 2, 1885.

Mrs. [illegible], wife of the Rev. J. R. [illegible], died [illegible] 1885, [illegible] Mar. 1885, Carmen Mar[illegible]

[illegible] union continued prosperously for 9 years, she shared in the joys and sorrows of all her husband's appointments as traveling preacher. Four children were born to them. She died in peace and fellowship of the Gospel, in the high noon of life and expectation, on June 6, 1884, and Bro. Carnes said the light and joy of his home had gone out. She was converted during a revival and joined the Methodist Episcopal church in Lockhart, Texas, of which church Rev. Mack Henson was pastor, in 1879. Sister Carnes was soon followed by little Jimmie, and now our brother mourns the loss of both his wife and son. May the Gospel which he preaches comfort him abundantly.
J. T. GIBBONS.

Eugene Watson, an esteemed member of the Methodist Episcopal Church in Giddings, Lee county, Texas, departed this life, in great peace, speaking many words of encouragement to his family and friends, Feb. 2, 1885. He rests in the hope and peace which is born of a Christian life.

Willie, son of Rev. S. Gates, died at his home in Austin, Texas, January 31, 1885, after a lingering illness.

Books and Current Literature.

Messrs. Lee and Shepard announce for immediate publication one of the most important works o the age, "*Evolution and Christianity*;" or an answer to the Development of Modern Times, by Benjamin E. Tefft, D. D., LL. D., with an introductory letter by Bishop Simpson. In a handsome volume of over 500 pp., bound in English cloth, $1.50. Bishop Simpson, in a letter to the author: "I am much pleased to learn that you have been engaged in preparing a work on *Evolution and Christianity*, answering the scientific objections of modern times. I shall look for its appearance with great interest; for I know well your qualifications for such a work, from your life-long studies, and from your polished style. I think such a work ought to have a very large circulation. Very many minds have been affected by the superficial statements of evolutionists, and they have had neither time nor opportunity to conduct the requisite investigations for the removal of wrong impressions. Allow me to say, that I wish you great success in your labor, and a very wide circulation for your book.

Bishop Wiley: "Your work ought to have, and I think will have, a very large circulation, for the times demand it."

Miss Frances E. Willard: "His work on Evolution, the *magnum opus* of his studious life, and result of twenty years of work, is soon to be published by Lee and Shepard. . . . I believe it will be the high-water mark of American thought upon that fertile theme. . . . Dr. Tefft has no superior among the men of culture whom I have met."

Rev. Prof. M'Cabe, D. D., LL. D.: "I shall hail the coming of your *Evolution*. The religious world needs it; and I believe it will receive a liberal reception from the public."

Rev. Abel Stevens, D. D., LL. D.: "Glad to hear of your new work. I know of no better faith than our old one, Christ Jesus, who is 'all in all' to us, as to our fathers."

Lee and Shepard, publishers, "Old [illegible]ock, 10 Milk street, Boston.

General R. E. Colston, late Bey on the general staff of the Egyptian army, contributes the article on the Soudan—"The Land of the False Prophet"—to the current number of *The Century Magazine*, had an "open letter" in the September *Century*, 1884, in which he predicted that the fall of Khartoum, the [illegible] hope for Gordon's safety lay in his being captured and held for ransom. In a recent private letter to the editors of *The Century*, General Colston says: "What would but Wolseley give now to have his forces once more concentrated at Korti! That will never be; and I fear much that Wolseley himself will never get back. The Bedouin tribes four hundred miles north of him can interrupt all his communications even below Koroskо, and virtually besiege him; and it matters little whether he is confined to a space of a hundred square miles or one square mile in a country which affords nothing for the subsistence of an army. Baker, besieged at Abu Klea, eating his camels, short of water, transportation, and ammunition, is doomed. At least, these are the probabilities of war, as [illegible] that our [illegible] to make the best [illegible] possible. The British are paying very dearly for underrating the enemy's skill as well as pluck. Graham, it is said, will have 8,000 men at Suakim by the 9th of March. I will never march ten miles beyond, in my opinion."

The April *Wide Awake* has a harbinger frontispiece suggestive of spring and new grass and apple-blossoms. The short stories are always choice; this month they are especially charming. The serials are remarkably good; a crisis nears in both "Down the Ravine" and "In Leisler's Times." Mrs. Fremont gives a delightful "Souvenir" of Mrs. Madison, the wife of President Madison, and of Mrs. Alexander Hamilton. There are other poems, pictures, papers and jingles too numerous to mention. *Wide Awake* is $3.00 a year. D. Lothrop & Co. Publishers. Boston.

We have advanced pages of *Gospel Light* a new singing book by Emma Pitt, Baltimore, Md. Price 35 cents in board covers, $30. per 100. Also specimen pages of *Fresh Flowers* by the the same author. $2 40 per dozen.

Methodism and the Centennial of American Independence; or the Loyal and Liberal services of the Methodist Episcopal Church during the first century of the history of the United States, by Rev. E. M. Wood, Ph. D. 16 mo, 414 pps. Price $1 75. This is a neat 12 mo which, like all Dr. Wood's ventures does the work undertaken with evidences of close attention to the subject and a well defined objective. He is a pleasant writer, a thorough Methodist and in this work shows not only the learned but the loyal church loving Methodist as well. The book was issued in 1876 and by this time the reading public has been able to attest its appreciation by the patronage given which we learn has been quite satisfying to the author.

Sermon Sketches.

REV. W. D. GODMAN.

Easter Sunday.

Theme—The Resurrection of the Lord.

Text—Matt. 28, 5-6: "And the angel answered and said unto the woman, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he is risen as he said; come see the place where the Lord lay."

Introduction—We are in the last watch of the nineteenth century since the child Jesus was born. His birth, death and resurrection have engaged more impassioned thought and profound inquiry than, perhaps, all other subjects of investigation among men. The day reminds us of his triumphant resurrection. Glorious theme for a redeemed race! He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter, 1 3. Thoughts of gladness come with this anniversary.

Let us [illegible] the value of the resurrection of Christ to the Christian faith:

1. It is safe to trust the promises and instructions of a good man who has conquered death. We cannot make serious mistakes in following him. (a) He that has risen from the dead will defeat him that has the power of death, even the devil. Heb. 2, 4. (b) He that has risen from the dead knows the grave and the beyond; he can enlighten us. Rom. 8; 34 30.

2. Christ's resurrection is made a prophecy and a promise of our resurrection. 1 Cor. 6, 14; 15, 12 22.

3. It is likewise made a pattern of ours. Phil. 3, 21.

4. Then let our faith take new strength from to-day. Let us rejoice evermore."

"The Flying Hoosier."

"The Flying Hoosier" is a new train on the Kankakee & Seneca line of the C. I. St. L. & C. Ry. (Big Four.) This train leaves Cincinnati at 12:35 p. m., standard time, daily except Sunday, and has elegant day coach attached which runs through without change from Cincinnati to Davenport, Ia., via Kankakee and Seneca, arriving at Davenport at 5:10 a. m. next morning. At Davenport passengers can step into another car (either Passenger Coach or Pullman Sleeper, on same train, thus making *no change of trains* to Des Moines, Council Bluffs, Cedar Rapids, Spirit Lake, Albert Lea, Minneapolis and intermediate points.

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The residences of the Bishops of the Methodist Episcopal Church, South, are as follows:

Conference Notices.

Notice.

To the members of the Gulf District, Mississippi Conference—The first session for 1885 will convene in Moss Point, Miss., April 23d, at 9 o'clock a. m., in the M. E. Church. A full attendance is desired. Ministers and delegates coming over the Illinois Central Railroad, will purchase return tickets at the various stations between Jackson and New Orleans at excursion rates. The Bishop and others are invited to be present.

W. McDONALD.
Brookhaven, Miss., April 2. 1885.

Notice.

The Huntsville District Conference will convene March 14, 1885, at Orange, Texas. I desire each pastor to find out how much each member and friend will give this year to help raise the million dollars called for by the Missionary Society. Any one who gives a dollar or more the pastor will please send his or her name to Rev. C. C. McCabe, Secretary of the Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York.

EDWARD LEE, P. E.
Navasota, Texas.

Waco District—West Texas Conference.

Second Round.

Majors	Apr.	4- 5
Kosse, Long Branch	"	10-11
Marlin, Big Creek	"	18-19
Marlin ct., Moreaville	"	25-26
East Waco, East Waco	May	2- 3
Waco Mission, New Zion	"	9-10
Waco, St. James	"	16-17
Groesbeck, Mount Zion	"	23-24
Mexia, Dancyville	"	30-31
Hubbard, Antioch	Jnne	2- 3
Whiting Hill, West Point	"	6- 7
Milford, Chambers Creek	"	13-14
Dallas, St. Paul	"	20 21
Denison, Pilot Point	"	27 28

The brethren will please clip this notice and preserve it, and remember I will be at the above-named places on Friday preceding each quarterly conference, unless otherwise ordered.

W. H. DAVIS, P. E.

Church Extension—Texas Conference.

To the preachers and presiding elders of the Texas Annual Conference:

At the last meeting of the Board of Church Extension of the Texas Annual Conference the following resolution was passed, and the Secretary directed to have it published in the SOUTHWESTERN:

Whereas, We have plans for the erection of churches cheap, nice and appropriate, and our Corresponding Secretary at Philadelphia agrees to furnish catalogues showing the plans to those desiring to build, free of charge, plans same price to all; therefore, be it

Resolved, That this Board shall require charges hereafter, in all cases when building and making out applications for aid, to order and build by some one of the plans.

H. WEBB, P. E., Pres't.
F. PARKER, Secretary.

New Orleans District—Louisiana Conference.

Second Round.

Ames Chapel	May	6-10
Algiers	"	10
Simpson Chapel	"	7-10
Sixth Street	"	13-17
White's Church	"	14
Clinton Street	"	15-17
Union Chapel	"	19 24
Thomson's Chapel	"	21-24
Barracks	"	20
Pearl River	"	27-28
Madeville	"	30-31
Green Chapel	June	3- 7
Zion	"	5- 7
Camp Parapet	"	7
Gretna	"	11
Third Street	"	10 14
Wesley Chapel	"	11-14
La Harpe	"	18-21
Pleasant Plains	"	19-21
Springfield	"	27-28
Shady Grove	July	3- 5
Franklinton	"	10-12
Baldwin Mission	"	18-19
Lower Coast	"	25-26

L. P. CUSHMAN, P. E.
April 2, 1885.

Notice.

To the ministers of the Mississippi Conference—The minutes of our late conference held at Aberdeen are now ready to be sent out. Let those who have not sent the presiding elders the money, $1.25, do so immediately.

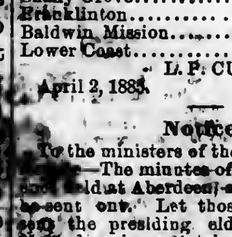
J. M. SHUMPERT, Sec'y.
Columbus, Miss., March, 1885.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.



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Skin Diseases.—"Swayne's Ointment," "Swayne's Ointment" cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*
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feb19-13t

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, April 4, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9⅛; Middling —@10⅜; Good Middling, —@10⅞ Middling fair, 11 3-16.

SUGAR, ℔ lb—Yellow clarified, 5⅛@5⅝; White clarified, 5⅝@5¾; Common 4⅛@4⅜c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5⅛@5⅜; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western. 20@22.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10¼.

CHEESE, ℔ lb—Western factory 4½@9.

CORN MEAL, ℔ bbl—Choice, $2.35.

FLOUR, ℔ bbl.—Fancy, 4.70; Choice, 4.20; Family, 3.75.

LARD, ℔ lb—Choice, 7.

SALT, ℔ Sack—Coarse, 82½; Fine, $1.02½.

ESCULENTS—Irish potatoes, ℔ bbl., $1.90@2.50; sweet potatoes, $2@$3 ℔ bbl. onions, ℔ bbl. $4.25@——; apples, ℔ bbl. $3.50@$5.50; cabbages, $3.00@$3.25 per crate; sour kront, $4.50@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $12.90.

BACON, ℔ lb—Breakfast, 10½; shoulders, 5½@5¾; sides, short rib, 6⅞; sides, long clear, 6½; hams, sugar-cured, 10½@11c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6½; clear sides, 6½; shoulders, 4.6@4.8.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3,00@$3.50; ducks, $2.00 @2.50; geese $4.@$5; turkeys $12.@15.00.

Western Eggs 13@14c per dozen

Louisiana Eggs 15@—c per dozen.

Feathers—Best live geese feathers 50@ 75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $5.00 @$5.00 ℔ dozen; young do. $3.00@3.50; ducks $3.50@4.00—; geese $4.00@$5.00, turkeys $22.00@24.00.

Rev. Philander Perry, pastor Baptist church, Coldbrook, Mass., writes: "After the best medical treatment had failed, Parker's Tonic cured me of dangerous congestive spasms of the stomach and bowels. From which I had suffered indescribably. It has no reaction. Capital for clergymen who feel dull and overworked."

—Prima Fitzbutler is ill of pleuropneumonia.

TRUE ECONOMY.

Every one must practice true economy to succeed in life. But it is no economy to buy "shoddy" articles: bad Flour, bad Butter and and bad food of any kind are not economical to use at any price: a thousand times worse is a "shoddy" medicine that pretends to cure, but makes the patient worse.

As the best food is the cheapest because it is nutritious and strengthening to the whole system, even in small quantities, so is a pure medicine, which cures every time, given in small doses: therefore always keep in mind these Ten Solid Facts.

There is more real solid cure in one bottle of HUNT'S (Kidney and Liver) REMEDY, for the diseases it is prepared for than in a barrel of the so-called cures that does in 20 to 30 drops.

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It will prevent as well as cure Malaria, Fevers and Rheumatism and all diseases which come from impure blood. Keep the fountain and the springs that supply it, pure, and the stream flowing therefrom will be healthful and life-giving.

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HUNT'S (Kidney and Liver) REMEDY purifies the Blood, thereby keeping the Kidneys, Liver, Stomach, Bladder and Urinary organs vigorous with life and action, causing them to free the system from the poisonous waste which brings disease and death.

It reaches the seat of the disease at once—removes the cause—stimulates and assists the functions of the Kidneys, Liver and Urinary organs.

Save your health by using HUNT'S (Kidney and Liver) REMEDY, as millions will not recompense the loss of the priceless boon. It will cure Female Weakness, and prevent monthly suffering.

Correspondence freely answered by our Consulting Physician at this office.



The largest sales are at the home of the medicine, where it is best known it is used most exclusively and prescribed by 75 physicians. What better endorsement could be offered.

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feb19-1y

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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All matter not of a business nature must be addressed to the editor.

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(Per Nonpareil line, each insertion.)

One time or more	8 cents,
One month (4 times)	7 "
Three months (12 times)	6 "
Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	8 cents, net cash

Editorial Notes.

And thus shall ye again with joy appear,
A fruitful, prosperous and increasing seed,
And multiply your strength from year to year,
As Jacob's flocks were multiplied of old;
Nor summer's scorching heat, nor winter's cold
Shall e'er his sleepless vigilance impair;
Proof of his depths of yearning love unfold,
Which taught him neither toil nor life to spare,
For you, his darling flock, his treasure and his care.

Bishop Taylor has been making an evangelistic tour over Liberia, with his usual success. Let prayers continue to ascend for his continued success.

The Liberia Conference appointments, with other matters of great importance, will be found in our special correspondence with Bishop Taylor. It will be read with great interest, and only read in the SOUTHWESTERN.

We employed a stenographer to report the sermon of Bishop Bowman before the Lexington Conference verbatim. The contract was made and $6.50 agreed upon, but he afterward probably, found himself able to get more and hence failed to deliver. Look out for the sermon, from the text "Grow in Grace." There is only one copy of it written and that is ours. No matter where else it is printed, it is done by fraud.

We see the phenomena of the sun, but what do we know of its essence? We infer that it is a world of fire, because of the sensation of heat we associate with our views of its light. But this heat may be caused by the friction of some unknown rapid and mighty motion of this vast body, who can tell? Science, and reason ought to set the example of solving this problem, before it demands the solution of all that is problematic or in the least inferential in the nature of God and godliness.

There are Negroes who will not speak the truth to a white man if that truth involves the least contradiction of any preconceived idea formed in the white man's mind, no matter how erroneous the Negro may know that idea to be. As a general thing, these are the Negroes relied upon by white persons for information concerning colored people's affairs, and we affirm that these Negroes know as little of the concerns of the colored people as do those who seek and obtain information of them. This class after awhile will prove to be false, and then it is affirmed that the Negro can not be relied upon.

For the SOUTHWESTERN.

Church Lyceums; their Perils and their Remedy.—No. I.

REV. S. OLIN GARRISON.

Your correspondent believes that the lyceum is not one of the good things to be given up because of associated dangers. He thinks the most serious difficulties can be removed if those interested will devote themselves broadly to the subject, and will join their endeavors not only to save a good institution from unjust disfavor, but also to augment the efficiency of that institution. However, it seems to me that while the general lyceum idea is wise, nevertheless in many local churches the lyceum as now conducted is not only a negative harm but a positive injury to the chief work of the church of Christ. Hence, when there is not conjointly sufficient intelligence and piety and power in the pastor, the educational committee and the young people of the church to make a lyceum a healthy factor in the spiritual and chief work of the church then that lyceum should be broken up. I sometimes think that as in reading we should occasionally stop and give the mental pabulum time to become assimilated, so it is time for the church to pause and reflect long enough over the lyceum and Chautauqua work to permit only what is pure and healthful to the best church life to become assimilated. At the funeral of Bishop Simpson, these words substantially were uttered by Bishop Foster with referance to the movement toward a richer church architecture, which was accredited largely to Bishop Simpson; "surely" said Bishop Foster, "it is now time to call a halt." The danger of local educational work within our churches is found in this fact, that being easier and more popular it may over-top and largely destroy the primary work of the church in the world—the salvation of the race, not from ignorance first, but first from sin and then from ignorance. But I am anticipating my third peril.

LYCEUM PERILS.

1. The first peril that I name is the *purely wordly or semi-wordly spirit of the meetings.* Songs are often sung, and readings given which do not conduce to the intellectual, to say nothing of the moral and spiritual profit of the church. They are often worse than trivial. After one lyceum meeting in a Methodist church some one was overheard to say, "a part of that program would have well suited Carncross' Minstels." Sometimes pure theatricals on a small scale are introduced. I have heard young unregenerated people go from halls and churches saying; "I never attended a better theatre." Even though those expressions may sometime have been extreme, yet it is too often forgotten that the church is to be "all things to all men," and that she must deny herself lest some one stumble over her into ruin. In some of our so called religious entertainments I fear the parphernalia often completely deluges the moral and religious truth intended to be conveyed. The church cannot arford to do anything that hides the great central doctrinal truths of her religion and history. Whole evenings are sometimes given to the consideration of novelist, poet or dramatist. Sometimes a burlesque is introduced. The discussion of the beauties, merits or defects of purely literary productions is a highly proper theme for the social club, the college or the school, but some of us think in all calmness and patience that when a lyceum gives itself wholly or largely to this kind of work it transcends its legitimate sphere and brings forth an argument for the banishment of the lyceum from the church building, and from the *direct* fostering care of the church of Christ.

Needs of the Negro.—V.

R. F. BOYD, M. D., NASHVILLE.

Now, if the entire race will unite in one solid phalanx and march upward, a few years from now will find us the balance of power in this country, and all classes will be bound to respect us. Some will say that we need help, yes, but we only ask the country to do as much to help us as it has done to hinder us in literary, financial, moral and religious growth, and we will solve this vexed Negro problem ourselves. A glance at our past history, a thorough examination of the present status of the race, and the bright future that illumin before us should be a stimulus tor all. The trouble between the two races is kept up by the low and filthy classes of whites who are very often poor and ignorant, and have no interest in the advancement of the country. They are ever ready to use the club or pistol on the Negro, because they know that the law will not be enforced against a white man who clubs or kills a negro. Now let the better class of white people in the South put their feet on this unjust treatment of our race; they can, if they will, compell this low class to behave themselves, Put a few of them in prison, punish those who kill the Negro to the full extent of the law, and show the Negro that he will be protected in all of his rights, the same as any other citizen and a better day will dawn upon us. But you ask me what are the needs of the race. We have seen the effects of time and education during the past eighteen years. Then provisions must be made to educate the entire race. The Blair Educational bill, now before Congress, is the grandest measure of the times. It is broad, comprehensive and beneficient. It is a prophecy of better things in the future, and a pledge that the coming men of our race shall be intelligent voters, and a pledge that this country shall not be turned over to native ignorance. It expresses the sentiments of good citizens everywhere already, petitions have gone up from every Southern State urging Congress to pass the bill. And in the face of popular opinion the House of Representatives will hardly defeat the bill.

For the SOUTHWESTERN.

Rev. W. H. Davis.

The first quarterly conference of Mexia Mission under the pastorate of Rev. Willis Medlock, was held, Saturday, February 21st inst. Rev. W. H. Davis, presiding elder of Waco district, in the chair, opened the conference with appropriate ceremonies. After which the regular business of the conference was taken up. Previous to this, however, the writer was chosen secretary. The reports of the pastor and local preacher, showed that no work had been done, save that a few sermons had been preached during the quarter. Also the reports from other officers showed that they too had been idle. I am very sorry indeed to say that our elder found us all unprepared to report.

Nothing therefore, is worthy of notice here. It is true, that we've had very severe weather and could not get to work. Upon the whole, we enjoyed a good time with the elder in the meeting. He arranged everything in order, explained many obscure points that the class leaders and stewards, members of committees and Sunday-school superintendents seemed heretofore to have but a vague idea about, and we believe, assisted us in many other ways by his kind and timely advice. We had a good sermon Sunday at 11 o'clock, by the elder.

In the afternoon at 3 o'clock we enjoyed a most excellent sermon by the elder. His text was chosen from the 3 chapter and 5 verse of St. John. He aroused the lukewarmness of the Christians, shoved them upon the "live coals," that had fallen on the altar and hence, the sisters began to praise God and thus prevented our hearing other good things. After the sermon the sacrament of the Lord's supper was administered, a goodly number participated. The people here do not think that the Bishop and his cabinet made a mistake in placing Elder Davis over the Waco district, since they believe him to be the right man in the right place. He is pronounced by all the "model gentleman," his manners highly cultivated, and his mien and good features commend him to the highest esteem of the Church here.

As the incumbent of the office of presiding elder, his deportment is stately and sufficient for the requirements, which the dignity of that office demands. Humanity and self-denial are among the chief factors that go to make up the real qualities of the man in question; while zeal and devotion, gentleness and kindness are no less prominent features in his make up. The firmness associated with love and great discretion, as exhibited in the prosecution of the business before the quarterly conference, are all the recommendation we ask of the man in charge of the district of Waco.

His work already, among us settles the question as to his ability to rule, and it the same course, throughout his career as presiding elder, is pursued, unbounded success will crown his labor at every point.

His visit here and work among us have gone a long ways in the winning of the esteem felt for him. Resentful and arbitrary, petulant and unrighteous measures were not noticed in his dealings with us; and it he possessed these ungodly and destructive weapons, being carefully housed in the asylum of self-control, they did not show upon this occasion. The truth of the business is simply this, he has a right estimate of himself and of the position he holds in the Methodist Episcopal Church.

These two things alone will tend toward enlarging his sphere of usefulness among us. His mind is abundantly stored with all manner of good things, his spirit is free from trifling, and his heart is full of love and charity for his fellow man. Now brethren of Waco district, our presiding elder is young and so are many of us, and while he has been placed at our head, let us unite to make his work just as good, if not better, as any in the conference. Let us contrive to bring it up financially and pray to build up the spiritual condition thereof. It is claimed in the conference that this district is the worst of the four; for men of ability and finance, perhaps so; but let us in love and harmony create a spirit of rivalry, and see then if we can raise the standard a little higher.

L. K. WAGONER, Sec'y.

Tehuanca, Texas.

For the SOUTHWESTERN.

Economy of Time.

THADDEUS C. BLEDSOE, ESQ.

If there is any question that demands present attention, certainly it is the importance of rightly improving our time. Economy requires that precisely such talent should be employed in our various duties, as may be necessary to insure their discharge in the best possible manner.

Many of these duties can be performed successfully only by the first order of human talent, cultivated by study and discipline, and directed by incorruptible integrity. Now it is certainly poor economy, to employ inferior talent to do badly, that which can be of service only when it is done well. It is a question that ought to be considered by all who would become successful. A person's success depends very much upon how he improves his time, and only those who systematized their time, have made success possible.

There are special advantages in making a right division of time. This serves to shorten the period of labor, though the more complicated the operation, the longer the time required to gain the skill requisite for its successful performance. We see at once that if a student would accomplish the great ends of life, he must necessarily systematize his work. This is not limited to student life but is needful to all persons who would be successful in any profession. Notice the great railroad system of our country, how frequent would be the disasters, if it was not so well systematized? But see how perfect it is in every particular, which we may safely say is largely due to the careful observance of system. When we read of men who are so prominent in history, and to whom we are so much indebted for the present condition of affairs, we find that they have obtained all their skill by carefully systematizing and improving their time.

It time is worth anything it is worth being well improved. A little time and that well improved is worth more to us than countless moments idly spent. Many of the most distinguished names in the world's history are of men who regarded no time too little to be improved, by this they gained a star that will never dim. Their work, their influence on the age in which they lived, will be perpetuated to remote generations. This should encourage us to carefully improve all our time. Careful attention to little things is the secret of success in every pursuit of life. The little spare moments of time carefully treasured up eventually grow into mighty importances. The little streams go to make the rivers, and the small sapling the huge oak. There is no time however brief, but that may become useful in some way or other if carefully improved.

Though many of these facts and observations seem at first to have but slight significance, they are all found to have their final uses and to fit in their proper places. When one is blessed with opportunities, the proper observance of time is the most beneficial of all worldly gifts. It is by this mysterious power that the loaf is multiplied, that using does not waste, that little becomes much, that scattered fragments grow to unity, and that out of nothing or next to nothing comes the miracle of something. Even in that branch of prudence that directs us to take cognizance of our pecuniary affairs, the propriety of this aphorism is very striking. We have no sympathy with the notion that the less favored man should hitch himself to a post while the rest of the world moves forward. It is no man's duty to deny himself of every amusement, every recreation, every comfort, that he might become a power in life; but there is an observance of time, which is every man's duty and which is commendable in the man who struggles to overcome ignorance.

If a person does not improve himself to meet the demands of the age, he must become a dependent on those who have made this improvement. Who are the men that manage the affairs of this republic? Who are the men that carried civilization into the less favored territories? and who are they that placed within our reach the wonderful works of art? They are they who have carefully treasured up the swiftly flying moments and improved them in the best possible manner. We would notice Jefferson, the statesman and philosopher, who was such a adept in mathematics that he drew from private life to public station a distinguished mathematician, from the perusal of his works alone; and it is no small honor to the memory of that illustrious dead to say that he likewise the friend of letters and science, probably devoted more time to their improvement than all the other statesmen united. Let no one neglect this important question. There is no virtue so little appreciated as economy, nor is there one more worthy of estimation. A neglect of economy eventually leads to misery, poverty and ignorance, and not unfrequently to error and crime. In conclusion I would say that blessings will attend the one who carefully improves his time and stores his wealth with useful knowledge, which, if it does multiply his gains, will largely increase his enjoyments, and will also make him a blessing to society and to the world.

Hallville, Texas.

Whittaker's Church Almanac gives the following statistics of the Episcopal Church in this country: Clergy, 3,645; increase over last year, 86; parishes, 2,842; missions, 1,549; combined increase, 125; candidates for orders, 367; increase, 34; ordinations, deacons, 99; decrease, 47; ordinations, priests, 107; decrease 25 baptisms, 49,582; increase, 2,637; confirmations, 30,304; increase, 4,171; communicants, 381,894; increase, 17,891; Sunday school teachers, 34,338; increase, 64; Sunday school scholars, 318,328; increase 306; contributions, $9,042,628,84; increase, $723,337.45.

The Indian Mission of the Methodist Church is in the Indian Territory, and is organized into a conference with four presiding elders, districts and twenty-nine pastoral charges. There are 112 local preachers; 1,100 white members; 5,107 Indian members; fifty-eight Sunday-schools, with 1,602 scholars.

From the Districts.

Baton Rouge District.

REV. GEORGE W. WELLS.

"Let us give honor to whom honor is due." The Rev. Pierre Landry has served the limit of the presiding elderate on the Baton Rouge district. A district it was only in name when appointed to it by Bishop Foss; to-day it is a real district, dotted by the handsomest rural churches in the State with no exception. Each chapel on the district has felt the talismanic touch. Dilapidated, and barn shaped structures for public worship have given place to the most modern, all in keeping with the rapid advancement of the race in their style and manner of worship.

Elder Landry's taciturnity, which is characteristic of himself, may have led some to believe that, but little was being done on the district, but such an one, if any need only go to Plaquemine, Rosedale, Baton Rouge, Jackson and Clinton, and the fact of solid work will loom up; work that for a generation will tell of indefatigable toil in the Master's vineyard to build, will be manifest. His attainments and gentlemanly bearing gave him, not only access to the hearts of the humblest cottagers; even those more favored by circumstances and wealth appreciated the man, the grandeur, and magnitude of the work accomplished. His clear knowledge of people and localities, plus tact, made it possible for the ministers to succeed, where otherwise they might have made signal failures.

Bro. Landry was never known to tantalize those who served him; an accusation which few men, minister or politician in high station, can plead guiltless. The wisdom of the Church has seen cause to continue his presiding elderate on the Shreveport district. We rejoice Baton Rouge district's loss is Shreveport's gain. We thank God to know that our beloved will be succeeded by so worthy a man, the Rev. Stephen Priestley, who is able, eminently fitted for the work, enthusiastic for good.

We remember when Bro. Priestley recited theology to Bro. J. S. Leavitt, when others more favored, feared a loss of influence if it was known that they were attending the classes at the New Orleans University. Priestley went, studied with and recited with the boys, received needed instruction, and here he is a presiding elder indeed, while those who had and scented every advantage have long since gone out of sight. God bless Bro. Priestley in this new field of lavor, and may he be as successful here as in the pastorate.

Navasota District Conference.

REV. W. PULLAM, P. E.

District conference to be held on Brenham circuit, at the Pleasant Grove Methodist Episcopal Church, March 12th, 1885, at 9 o'clock a. m. It is five miles from Brenham to this place, but the brothers will be furnished with conveyance to and from the depot on Wednesday and Thursday. The Western Branch train leaves Hempstead at 11:40 a. m., and arrives here at 12:40 a. m. On the Santa Fee railroad the train arrives here at 1:50 p. m., conveyances will meet these trains on the above named days. Ample arrangements have been made for accommodation. Any brother not arriving on these trains will have to furnish their own conveyances.

Marshall District, Texas Conference.

H. WEBB, P. E.

We expect to hold two camp meetings during the the summer on the district, and we are asking the Lord for one thousand souls this year. Let every pastor, local preacher, and member say amen: Work and pray for your quota of this one thousand souls. I have been absent from home attending the Exposition at New Orleans, visited our University and the Louisiana Conference. I have been greatly blessed, and am now ready for earnest and constant work. I have moved my family to Denton, where any mail will reach me, but any mail will also reach me directed to Marshall. Brethren the success of our beloved SOUTHWESTERN depends upon prompt payment of all our bills to that paper and enlarged circulation. Get every pastor on Marshall district to make prompt payment of all indebtedness to the SOUTHWESTERN and push the paper into every family.

Louisville District, Lexington Conference.

REV. W. W. LOCKE, P. E.

For eleven years in succession I have met the Lexington Conference, and after the reading of the appointments at each of these eleven sessions some of the preachers were very much displeased with their charges, the judgment of the Bishop and presiding elders, and said a great many bad things about the presiding elders, and that it was the spirit of the devil, and not the spirit of God that made their appointment; and very often the members of the church or churches are displeased with the minister sent to them. Again the bishops and the presiding elders, are evily spoken of; now that ought not to be so. Sometimes the preacher asks the presiding elder to send him to such, and such a place; and sometimes the church asks the presiding elder to send that preacher, but it may be that the preacher, nor the church has asked aright. The Bible says; "ye ask and receive, not because ye ask amiss." The preachers have been asking the presiding elders, and are doing so now. The churches have been sending in their petitions to the bishops, for this, and that preacher. But, dear members, preachers, and presiding elders, let us try a better method this year. First, Let the presiding elders, themselves, between this and the sitting of the conference reserve, three or four days for fasting and praying that they may do the will of God, and not the will of man. Second, Let the preachers, who have been so often displeased with those that are pleased with the judgment of the bishops and presiding elders, reserve one day in each week until the sitting of the conference for fasting and praying over their next appointment, that it will not be made by the spirit of the devil. Dear brethren, you should at once cure yourselves from this great evil, by faith and prayer, and moving your cases from the law court this year, to the Supreme Court, where God shall be the judge; and be fully convinced that your appointment this year is the will of Heaven, and not by the will of man, yea still more, set to your seal that God is true and just, and be determined, by God's grace, in spite of all that the bishop and presiding elder can do, to have the appointment due you by the will of Heaven:

"O! for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

The devil might have been the cause of Paul's appointment to Angustus, but the devil would have been glad to get Paul away from them. Prayer is often used as a key; it will lock, or unlock any lock that earth or hell, with all its combined skill, can produce; and faith pushes the door open, and drags earth toward Heaven, and brings Heaven this way. Then every member, of the Methodist Episcopal Church should be so instructed by their preacher, not to ask the presiding elder this year to send them any preacher, nor make any petition to the bishop, but try God this year. He will not make a mistake, nor send them the wrong man. Dear members of the Methodist Episcopal Church, if you love God, gather yourselves together at once and be determined by faith in the Lord Jesus Christ, to have a preacher sent to you this year by the will of heaven, and not by the will of man. Wherever you can get two or three members, or as many as will commence now, and hold fast days and pray God to keep his poor servants, bishop and presiding elder, as he kept Samuel down at Jesse's house, that each church may have the right minister sent to it. I ask you to do this for the great cause of Christ. Jesus sees all, knows the minister you need better than you, or the presiding elder, and bishop. The great trouble in the past, about this matter, is that we have been the judge, and asking for that which was not ours, nor did we need it, and we found it so in a few weeks; but at this conference let God have a hand in it and you will get the thing you need, and your own also. I am not recommending you to a Being I know nothing about, but I know Him in part; sometimes I think I wholly know Him in two things. 1st. A sin pardoning God. 2nd. A prayer answering God. I have been trusting him for fourteen years, and in every condition of life I have been successful. I can not see how a man can fail who trusts God. I was in charge of Boyd station, Ky., in 1878 and 1879, a very poor place, so poor my wife refused to go with me, but no matter, to me it was my appointment and I loved it because it was mine. One night I was taken sick, next morning I wanted to go to see my family at home, but had no money; I laid the case before my Heaven Father, and when prayer was ended I received orders to send for Henson Hebburn, he came. "Bro. Hebburn I want to go go home, and have no money, can you borrow for me $5." "I will see," in a little while he had $2.50, he told me to wait and he would go for the rest. While he was gone Sister Jane Moore came with $10.80. I was much better, and sat up in the bed, in came step-sister Patice Newton, with $11.50. I told Jesus to go away from and let me alone, but Bro. Hebburn would bring the other $2.50; but I was well; all this was a gift. There is nothing like my God, I pray the blessing of God upon the Lexington conference. The Louisville District is poor, but some of us have God with us; much hard work in two or three years will make it about 65 per cent better than now, there has been some crying for the fat of the lamb, but all I could say or do for them, was to do like Elisha and widow, hold a love feast, the barrel will come after awhile. God bless the SOUTHWESTERN and its editor.

1944 Shelby street, Louisville, Ky.

Letters from the Pastors.

G. W. Townsend, writes: "I wish to make a correction. Rev. E. Jones reported 224 members for the year ending 1884. I came right on here from Conferance, and could only find 137 members, and three probationers."

Rev. G. W. Sams, Little Rock, Ark, writes: "Our little Chapel, in the town of Argenta, and in the bounds of the Little Rock and Argenta mission, Little Rock District, Little Rock Conference, was blown down during the storms in the month of February last. We have no place into which we can gather the people to worship. The society here is very weak, and cannot of itself raise money enough to rebuild. Therefore we call on all lovers of Christianity, to give us a helping hand, by sending us whatever you can spare. If you conclude to give anything, please send it to G. W. Sams, 1113 Izard St., Little Rock, Ark."

Rev. T. P. Jackson, pastor of Simpson Chapel, writes: I preached my introductory sermon to a large audience, among whom there was at least 35 or 40 of our white friends, who listened to our discourse with wrapt attention from beginning to end. At the taking of contribution, one of them placed on the table a $10 note, you cannot imagine how we felt over the matter. The total collection for the day was $36,20. You may judge from this the sentiment of these people toward my return. I pray God's blessings on them and our united efforts the ensuing year. I rejoice in the glory of God, that he has seen fit to use me as an instrument in his hands this far to successfully manage the affairs of Simpson Chapel; even our dear, sincere friends, rejoice with us, and as a manifestation of their joy, have erected a nice recess at the rear of our pulpit. They began the work the Monday following my return from conference, and had it ready for use Sunday the 8th instant. Pray for us, that the Lord may bring forth many sons and daughters into his vineyard to work.

Rev. H. Primm, from Franklin, Tenn, Conference writes: "Our class and prayer meetings are very good. At our first quarterly meeting we had a very good time. My father, Rev. G. W. Primm, from the Nolensville circuit was with us and preached at 3 p m. My father has been a member of the Methodist Church ever since I can remember and a local preacher near 38 years. The elder preached at 7.30 p. m. one of his best best sermons and 45 came to the communion; about 30 paid 25cts each and the elder received $8,75. I have sent you 20 names for the SOUTHWESTERN.

Rev C. L. Walls, Cotton Gin, Mississippi, writes: "We held our centennial meeting on the 27th, our congregation was small, but we collected the sum of $4,10 for education and $2,30 for Sunday Schools; paid to presiding elder $45,00; paid to pastor $69,25, and still owe him $10,75. Rev. W. Jones is the right man in the right place. Conversions this year 25; added to the church this year 49: The official board reported things in better condition than ever before."

Rev. Edward L. Gilliam, Tuscaloosa, Ala., writes: "I was appointed to this charge about the 1st of December last, and upon my arrival, I found a very neat little edifice about 50x30, nicely lathed and plastered, in which is an elegant pipe organ. Our membership is small, numbering about seventy-five, and they in consequence of an indebtedness of about $800, the greater part of it due the Extension Society, were very much discouraged, and disheartened. Since I have been here, now almost two months, they are waking up, and we feel satisfied that during this year, God willing, we will be able to get upon our feet. On Saturday last, Bro. E. B. McCauley, our presiding elder, held our first quarterly conference, and by his words of wisdom and father'ly advice, left us very much encouraged, and we are entering upon the second quarter with renewed energy and zeal. On Sunday last, was held in our Church the first of a series of Union Sabbath-school services, which are to be held on the first Sunday in each month in the different churches of our little city, and will be participated in by all of the colored churches here. We had a glorious time, and it was one of grandest sights ever witnessed in this place, when, beneath one roof were assembled the Presbyterian, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Baptist, and our own Sabbath-school, all uniting in singing praises to God, and making this one grand effort to break down the greatest enemy to our religion, especially among our race, denominational prejudice. Rev. F. A. Clinton, pastor in charge of the Zion Church preached a sermon filled with spiritual fervor, and replete with sparkling gems of thought that were alike instructive to both old and young. Bro. Mason, pastor of the Baptist Church, called for a collection and succeeded in raising $11.20. The union was permanently organized, Mrs. Winn and Mrs. Brooks being elected secretaries. The next meeting will be held in the Zion Methodist Episcopal Church on the first Sabbath in March. Bros. Mason, Clinton, Sumerville and myself, all being young men, hope by thus bringing the children together to eradicate all denominational prejudice from the minds of the old people, and to teach them that it matters not under what denomination we may belong, still we are all one family, engaged in a glorious, though desperate war against the same crafty enemy, under the same glorious captain and instead of villifying, and slandering each other, we should stand shoulder to shoulder, sing together, pray together and together slay sin and route our common enemy, the Devil. Pray for us. I sent you six subscribers last week and will secure others ere long. Wishing your paper continued and greater success."

Rev. J. M. Nevils, Durant, Mississippi. writes: "We commenced our work February 10th, 1884. being the second year on the Durant circuit, the people were glad to have us return again; but one of the first things we met was the loss of our presiding older, Rev. G. W. Barney, who died a few days after our annual conference at Jackson, Mississippi, January 16 21, 1884. Rev. G. W. Barney, showed himself friendly, and therefore had many friends all over the Greenwood district, and elsewhere, where he was known. So the district seemed to have passed into a cloud of darkness for a while. About the first of March, we received a postal card notifying us that our first quarterly conference, would be held March 22-23, 1884. Rev. H. R. Revels, D. D., whom we found to be our presiding elder, succeeding Bro. Barney. We can now say the Lord took the workman, but carries His work on. The Dr. is well known and it is enough for us to say that he is the right man, and in the right place. Our protracted meetings are over for this year, and we can say, we meet the enemy, and the victory is ours. There has been seventy five added to the church; 35 received into full membership; 40 conversions; 9 backsliders reclaimed, and one from the Baptist Church; one from the African Methodist Episcopal Zion Church, and 55 on probation. Our fourth quarterly conference was held November 8 9, 1884 in Wesley Chapel, Durant, Mississippi. The conference opened on 3 p. m. with singing and prayer by Dr. H. R. Revels. 18 members answered to their names. The class leaders all had written reports, but here are the best ones, Classes, No. 1 paid $9 60; No. 3 paid $7; No. 4 paid $10; No. 5 paid, $9.45. Barlow No. 1, $8.10; Barlow No. 2, $10; Barlow No. 3, $3 50; Barlow No. 4, $5.20. The Dr. was well pleased with the reports. Sunday, November 9, at 9:30 the elder addressed the Sunday-school. At 11 a. m., we had an old fashion love-feast, conducted by the pastor; at 3 p. m., the Dr. preached and administered the Lord's supper to 114, and baptized 3 children; at 7 p. m., the church was full, and the Dr. filled the pulpit, taking for his text Rev. 20 chapter, 12 verse. The Doctor preached a rousing sermon, and the Lord seems to bless our work. Although the people are poor, they raised $21 and gave the presiding elder $14. This finished his account. We hope to have better reports this year than last. Pray for us."

Rev. F. P. Fielding, Waterford, Spencer county, Kentucky, writes: "Our fouth quarterly conference was held in Tichenon Chapel, Methodist Episcopal Church, November 22d 1884, lasting two days, with Rev. W. W. Locke, presiding elder, in the chair. After prayer T. P Fielding was elected secretary. The trustees were appointed as follows: Thomas Tichenon, Alexander A. Allen, William S. Griff, Taylor Brisco, George Burton, William Thomas, Pleasant Dongans, Charles Johnson and James Sanders. Sunday school superintendent, Lucinda Tichenon. The following committees, were appointed; on missions, Wm. Thomas, Thomas G. Tichenon and Mary Thompson; committee on Sunday-schools, Lucinda Tichenon and William Thomas; committee on temperance, William S. Griff, and Lizzie Sanders; committee on tracts, Sallie B. Tichenon, and Lizzie Sanders; committee on education, James Sanders and Taylor Brisco; committee on Church Extension, Samuel Johnson, Sallie Thompson and Caroline Sanders; committee on Church records, Sallie B. Tichenon and William Thomas; committee on parsonage, Minnie Johnson, Annie Williams, Van Maria Simons; committee on Freedman's Aid Society, Florence Gilbert, Lucinda Tichenon, and Charles Johnson. Brother Locke preached at 11 o'clock a. m. and again Sunday night at Mt. Washington. He administered the Lord's supper to 29 and baptized 5 children. Collection this quarter $30.60; paid the presiding elder $7; pastor $7.80; paid traveling expenses to district conference $2.50; paid house rent $6.25. A sister one hundred years old spent thanksgiving day with us, at church. I am doing all I can for the SOUTHWESTERN."

Letters From the Laity.

Arthur A. Lacy, Esq, Union Chapel, New Orleans and 19 others writes: "The following resolutions offered on the fourth quarterly conference held at Union Chapel Methodist Episcopal Church by A. A. Lacy, New Orleans, La., January the 9th 1885, Rev. L. P. Cushman, presiding elder, presides:

Whereas, After three years of incessant labor of Rev. Stephen Priestley, pastor of Union Chapel Methodist Episcopal Church, is of such success under his ministerial administration; and, Whereas, The approaching annual conference will soon call from us, this our beloved pastor to report to that council his labor. Therefore, be it resolved, that we the undersigned members and officers of the Official Board of Union Chapel and members of the quarterly conference heartily approve and endorse his labor; be it further resolved, that we, the members of Union Chapel and members of the quarterly conference bow our hearts in gratitude to almighty God incessantly, for his continued blessings upon him, his home, his family, and where ever he may be or go fighting, like a Christian hero against sin, vice and immortality, and ever building up the Redeemer's kingdom, by preaching Him to all; and cry in death, behold, behold the Lamb. Be it resolved that a copy of these resolutions be published in our CHRISTIAN ADVOCATE.

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of Mason & Hamlin Organ Company have this for their prominent attraction, that their tones are so pure and free from all noise without pitch. In part, this comes from their new method of fastening the strings by metal fastenings instead of by mere pins driven into wood.—*Boston Traveler.*

Dining Room Dishes.

The following table gives the proper material for ornamenting or furnishing the various dishes;

GARNISHES.

Fried ham, eggs.
Corned beef, carrots.
Tongue, potato edging.
Roast fowl, baked tomatoes.
Broiled fish, slices of lemon.
Roast mutton, baked tomatoes.
Boiled fowl, lay in a bed of rice.
White meat hash, fried oysters.
Asparagus on toast, slices of egg.
Game hash, chopped sweet herbs.
Corned pork, carrots and parsnips.
Sonse and pigs feet, slices of lemon.
Fricasseed fowl, lumps of boiled rice.
Greens, slices of tongue or boiled egg.
Boiled mutton, carrots and parsnips in slices.
Roast beef, puree of asparagus or potato balls.
Hash, slices of lemon or peached egg or fried bread.
Broiled beef, fried mush or fried egg on each piece.
Fried potatoes, parsley sprinkled with grated lemon peel.
Small celery leaves, fringed celery, borage flowers, curled parsley, nasturtium flowers, are all nice
—*Home and Farm.*

"What is the whole duty of a married man?" ask the new conjugal catechism: To be agreeable to his wife and to keep Dr. Bull's Cough Syrup in the house for the children when they get a cold, of course. Ask us something hard.

The M. E. Church.

Sunday-School workers, Attention.

The third annual institute for pastors and Sunday-school workers will be held at Clark University Atlanta, Ga., beginning Thursday, May 28, and closing on Thursday, Aug. 4. An elaborate programme is being prepared, which will include a course of special lectures to ministers and candidates for the ministers office, a full Sunday-school normal course, and a series of brilliant and entertaining lectures, many of them well illustrated. There will be a fine series of stereopticon entertainments for the evenings, taking the audiences on journeys to Egypt, Palestine and many interesting localities in Europe. Arrangements will be made to accommodate a good many guests, and all who intend coming are requested to notify President Thayer and get full particulars from him about railroad rates and other expenses. Let us have a grand rally of leading church workers at this institute.

Sunday-School Union of the M. E. Church.

The following are the appointments for Sunday-school Institutes in Louisiana, Texas and Arkansas—April and May, 1885:

Bishop W. F. Mallalieu, D. D., and the Rev. A. H. Gillett, a. m., assisted by pastors and local workers, will be present and conduct Institutes as follows:

Donaldsonville, La., Thursday, April 2, 7:30 p. m.; Friday, April 3, 2 p. m.

Plaquemines, La., Friday April 3, 7:30 p. m.

Alexandria, La., Saturday, April 4, 7:30 p. m.; Sunday, April 5, 3 and 7:30 p. m.

Washington, La., Monday, April 6, 3 and 7:30 p. m.

New Iberia, La., Tuesday, April 7, 7:30 p. m.

Baldwin, La., Wednesday, April 8, 7:30 p. m.

Houston, Texas, Friday, April 10: Houston Seminary, 10 a. m.; Mount Vernon Church, 3 p. m.; Trinity Church, 7:30 p. m.

Galveston, Texas, Sunday, April 12; Broadway Church, 10:30 a. m.; Tabernacle Church, 3 p. m.; St. Paul's Church, 7:30 p. m.

San Antonio, Texas, Sunday, April 14: Pastor W. S. Falkenburg's Church, 3 p. m. and 7:30 p. m.; Wednesday, April 15, Pastor Mack Henson's Church, 3, p. m. and 7:30 p. m.; Thursday, April 15, Pastor P. Mumme's Church, 3 p. m. and 7:30 p. m.

Austin, Texas, Friday, April 17, 7:30 p. m.

Palestine, Texas, Friday, April 17, 7:30 p. m.

Marshall, Tex., Sunday, April 19.

Shreveport, La., Monday, April 20, 3 p. m. and 7:30 p. m.

Fort Worth, Texas, Wednesday, April 22.

Paris, Texas, Thursday, April 23, 3 p. m. and 7:30 p. m.

Clarksville, Texas, Friday, April 23, 7:30 p. m.

Texarkana, Sunday, April 26, 10:30 a. m., 3 p. m., and 7:30 p. m.

Washington, Arkansas, Monday, April 27th, 3 p. m. and 7:30 p. m.

Hot Springs, Arkansas, Tuesday, April 28th, 3 p. m. and 7:30 p. m.

Little Rock, Ark. Wednesday, April 29th, 3 p. m. and 7:30 p. m.

Thursday, April 30th, 3 p. m. and 7:30 p. m.

Russelville, Ark., Friday, May, 1st, 7:30 p. m.

Fort Smith, Ark., Sunday, May, 3rd.

Siloam Springs, May, 4th 3 p. m. and 7:30 p. m.

Rogers, Ark., Tuesday, May 5th, and 7:30 p. m.

Eureka Springs, Wednesday, May, 6th, 7:30 p. m. Thursday, May, 7th, 3 p. m. and 7:30 p. m.

Pastors will please arrange for Meetings in accordance with this list, and make proper announcements. While it is understood that these are Methodist Episcopal Meetings, workers of other denominations are cordially invited to attend. In places where there is more than one Methodist Episcopal Church, let the time be divided between them, and arrangements made by the pastors in consultation with each other. Should any thing interfere with the execution of any part of this plan, pastors will be notified.

History of the Emancipation Proclamation.

BY COLONEL W. B. STOKES, U. S. A.

At the request of Rev. Mr. Sewand I will state that on the 22d of September 1862, the President (A. Lincoln) issued a proclamation declaring that on the 1st day of Jan., 1863, he would issue another proclamation freeing all the slaves in States then in rebellion, excepted a few parishes in the State of Louisiana, and except 48 counties in Virginia, known as West Virginia, which adopted a constitution of their own and was recognized as a distinct free State, called the State of West Virginia. The States of Missouri, Kentucky, Tennessee, and Delaware were left out, but they afterwards adopted constitutions which freed all their slaves by a vote of the people.

Delaware freed her slaves March 26th, 1863. On the 10th of January, a convention was held in Nashville, which adopted a proclamation for the abolition of slavery to be submitted and voted upon, by the people. The 22d day of February, 1865, the vote was taken, 21,104 votes for abolition of slavery and 49 votes against freeing the slaves. So from the 22d of February, 1865, slavery has ceased to exist in the State of Tennessee. Missouri and Kentucky about this time engrafted in their constitutions a clause prohibiting slavery.

The President's proclamation freed them in all the rebel States, which was the 1st day of January, 1863. This proclamation of President Lincoln broke the backbone of the Confederate government.

Then followed the enlisting them in the United States army. That was another death blow to the Confederacy. Some said the Negro was cowardly and would not fight, never was there a greater mistake, as I saw them tried. They were under my command, and never failed to go in when and wherever they were ordered.

It was said too, that they were ignorant and could not be disciplined, yet there never was any troops so easily trained how to handle a gun, and when so trained they had the courage equal to Marshal Ney, the bravest of the brave of Bonaparts army. I never saw them flicker at any time or place. Then I want to say a little more; no nation of people on God's earth behaved as well as they did during the war. You heard it said that they would if freed plunder and steal, murder the men and ravish our white women, all of which was a base slander and a wicked libel upon them.

The proof is overwhelming that they stayed as a general thing at their old homes, labored for and protected their old masters and mistresses up to the time of their freedom. And further, see how they have behaved themselves since their freedom.

Look at their work, improvement in education, mechanism, science, art, it is, to say the least, wonderful. Some have accumulated large fortunes, while others have almost reached the top round of the ladder in point of statesmanship and learning.

And when the present generation passes away, and prejudice dies out, there will be found among the colored race some of the brightest statesmen and men of the greatest genius that have ever lived. It is a fact, as a general thing a Negro will tell the truth and is honorable as to his dealings. Of course it will require time to perfect these things.

For the SOUTHWESTERN.

Christian Duty.

BY ROSENA O. SPEARS.

The duty of all Christians, who have faith in the Lord Jesus Christ, is to keep in view their future home. They should endeavor to avoid not only great offences, but such as are, because of their frequent commission and general prevalence called "little sins." "The sins which doth so easily beset us." They should try to ever keep in mind that the great duty of a Christian is to be scrupulously careful lest they lose the faith which saves them, and therefore dritt away in this broad ungenerous world as chaff in a windy day. They should pause and consider the great responsibilities which rest upon them as Christian workers. We should close this first Centennial year of our great organization by increased hope, love, and Christian activity. Each one of us should serve with great earnestness and zeal to accomplish lasting and beneficial ends. Let us not merely have our names attached to the Church roll to fill out or swell its numbers, but be true, earnest, and energetic Christians. There is much to be done, and while the great Methodist Church is doing so much to Christianize the world, will a few of us in this part of the field sit still until the question may be asked "why sit ye here until ye die?" God forbid. "For when we were yet without strength, in due time Christ died for the ungodly." "Through His death" that great man John Wesley, one hundred years ago organized this great revival church, which has saved thousands of souls and will save thousands more. If we would think once what a great debt we owe and how duteons we should be to the work of the Master, I think the interest of many who are now silent would soon be aroused to a knowledge of right and wrong; and a true sense of their duties.

This is the Christian's day and why not press forward to the Master's call? Oh Christians, let us be engaged working earnestly for the Master, "While it is day, for the night cometh when no man can work." Christian worker, woman of God, what is your thought about the means and ways of saving poor lost souls? Do not we need a deeper work of grace in our own hearts, and a thorough consecration of ourselves, time, talent, energies, and life to this blessed service? Shall not we more surely "work out our own salvation" by doing this? Will not this whole, hearty, and devoted service enable us to "Rejoice in the God of our salvation" with reason? Let us then arise and strive with our pastors in their work of building up the kingdom of heaven within men. Faith and prayer are powerful auxiliaries to Christian work, let us exercise these. The Lord Himself has said: "Ask and receive, seek and ye shall find, knock and it shall be opened unto you." Let us take hold of the Lord's promises with new determination and with renewed zeal, efforts, and energies. Thus shall we surely gain a complete victory. God has assured us of His grace, if we will only lay hold of His promises, obey His commandments.

McMinnville, Tenn.

For the SOUTHWESTERN.

Home Influence.

AMANDA CRAIG, SPRINGFIELD, O.

The precious pearl which governs us through life's stormy way is that of the home influence we have received. The Christian home has an influence that is stronger than death. It is a law to our hearts, and binds us with a spell which neither time nor change can break. Home influence is either a blessing, or a curse. The influence of American homes are various. In most of the Christian homes of America, the influence of the parents toward their children is to a great extent toward their mutual salvation. They influence them to attend good and to put low society as far away from them as possible. They endeavor to have their children appear before the world as near as possible to perfection.

The difference is noticed between the habits of a child brought up in a Christian home, with Christian parents, and a child thrown into the world midst all evils, left to shift for themselves. Take a child that has long frequented the family altar, been taught the word of God, and they naturally grow up with that kind of spirit.

When away from home, if they be not a Christian, they will remember the very words which they so often heard their parents pray. Especially when there is a revival going on, and they hear the preachers calling and warning sinners and the members praying. Oh then, how they remember their Christian fathers and mothers. The specific influence of fathers and mothers, sisters and brothers united constitute home influence. "Train a child up in the way it should go and when it is old it will not depart from it." Look at those scenes of intemperance and riot, of crime and of blood, which throw the infamy over human life. Look at your prison, go to the gambling table. Tell me who are those that are there? What is their history? Did they have pious fathers and mothers? Did they come from the faithful Christian home? Did they go to these places under the influence of Christian parents? Certainly not.

Who are those that are dying without hope, and without God? Who are those that throng the regions of the damned? Is it those that have been trained up in the way they should go? Oh, how will it be when they come to die at the judgment bar when you have hear them say I never heard my mother pray, nor I never heard my father say come, and let us have our family prayer, or go to church. If we could hear them speak from their chamber of woe we would doubtless hear them pouring out curses against their parents and ascribing the cause of their ruin upon the parents' neglect. But if on the other hand we could hear from the redeemed in heaven, we would doubtless hear sentiments of gratitude and of joy for a mother's prayer and a fathers counsel.

"For round the heart thy power has spun,
A thousand dear mysterious ties;
Then take the heart thy charms have won
And nurse it for the skies."

Wendell Phillips—IV.

JAS. T. NEWMAN, OF NEW ORLEANS.

Men, who before, were hostile to the anti-slavery people, came forward, and grasped him by the hand; women wept and praised God that he had given the world this champion of human freedom.

After this, Mr. Phillips retired from the practice of the law, feeling within himself that he could not obey the constitution of the United States, he had registered a vow in heaven and before the world that he would pursue the genius of slavery, and destroy it, if it lay in the power of mortal man, or die in the attempt.

How well he kept that vow the world knows, and four million five hundred thousand down-trodden freedmen can truly testify.

In all of the attempts of slavery for recognition and protection, his opposition was inflexible.

When to be anti-slavery was to be anti-American, he was anti-slavery.

When his party would compromise he dissented.

When concession was asked in its interest, he protested.

When, later on the eve of the great rebellion conferences were proposed, he would have no participation in them, and would yield no assent; and when war came for separation and independent slave power, he saw in it the nation's opportunity, and that initial measure for the universal abolition of slavery in the national capital, had his undivided and heartfelt support.

The revered, the beloved and lamented Garrison, out of the fullness of his great soul, out of the plentitude of his great humanity and the love of his fellow man, originated the anti-slavery movement in this country; and Wendell Philips was his beloved disciple.

He sowed the seed of the abolition of slavery broadcast all over this fair land of of ours; wherever he found a drooping proselyte of freedom's cause he refreshed them with the living waters drawn from the fountain of Liberty—the Holy Bible.

The more subscribers we have the better the paper will be.

Temperance

AN ADDRESS TO THE PEOPLE OF THE UNITED STATES

Impressed with a deep conviction that an urgent exigency has arisen in the history of the Temperance Cause, a large number of persons in all parts of the land have expressed the opinion that a new organization of the temperance forces should be effected on a broad basis, to conserve and give direction to this important reform. For this purpose, after extensive consultation, a meeting was held, in Boston, Jan. 1, 1885, at which "A National League, (non-partisan and non-sectarian,) for the suppression of the Liquor Traffic," was organized, under whose direction we now address the public.

A great contest is upon us. A dire and barbarous foe seeks to throttle the Republic, and no weak, doubtful or one-sided measures will suffice. The times call for combination, on a broad basis of unity.

History abounds in instances of the usurpation and tyranny of oligarchies which were overthrown only by the uprising of the people. A formidable Institution, familliarly called the Liquor Traffic, exerts a dominant, deadly influence in American Society. Its tyrannizing power is felt in politics and legislation, in courts and juries, in trade and finance, in literature and science, in schools and colleges, in social and religious life. An oligarchy of nearly two hundred thousand men, engaged in the sale of intoxicants, presume to claim the responsibilities and privileges of government over fifty millions of people. How far it has succeeded in exercising its fatal sway is only too palpable in the evidence of wretchedness, crime and ruin all around us.

Only a united movement of the people can overthrow this malignant depotism. To combine, so far as possible, all present efforts, and to create new agencies for delivering society from the evils which have proved inseperable from the trade in intoxicants, this National League has been formed. Its members do not think it wise to commit the organization to any political party, nor to form a new one. As a matter of history, they remember that oligarchies are usually overthrown by the people, and not by divided partizan action. The members of this League therefore do not favor entangling this reform with partizan affiliations. They believe their purpose will be soonest and best secured by keeping it clear of all such embarrassments.

The work of the League must be largely to create and intensify public sentiment, seeking to build it up from the bottom line of true reform. Intelligent convictions in the hearts of the people, with God's blessing, afford the only sure basis on which deliverance from the alcohol curse can be reasonably expected. To produce, strengthen and enliven such convictions will be a large part of our work. The needed legislation and enforcement of law will surely follow. Public sentiment soon shows itself in legislation and administration. We propose to build a pyramid not from the apex, but from the base.

This League also invokes and expects to maintain the sanction of law, in what they are willing to call a crusade against this great organized evil so much to be dreaded in the land. The dealers in liquors ask that they may be left to the same laws which govern other trades. But when a man sells an article the use of which takes away the judgment of him who buys, he must not expect to be left to the laws which govern other tradesmen, for the State must interpose and insist upon protecting those who are thus made unable to protect themselves.

It is said that a common business and a common peril unite the dealers in liquors with a bond which makes it sure that they will act as one! We propose to unite against them a hundred times as many men and women, who believe that the liquor traffic brings grievous calamities to the land. We shall use every prudent and right method to carry out our purpose, and ask all good people, men and women, of all parties and creeds, to join us in such endeavors.

DANIEL DORCHESTER,
Boston, President.
ALBERT H. PLUMB,
Boston, Recording Secretary.
MRS. J. ELLEN FOSTER,
Clinton, Iowa, General Secretary.
JOSEPH D. WEEKS,
Pittsburg, Pa., Treasurer.
36 Bromfield St., Boston, Jan. 12, 1885.

Very, Very Little Things,

But very important—your blood corpuscles. They are bright red. They are so small that it takes over 3,000 of them in a line to make an inch. The bright red color comes from the iron in them. When there is not enough iron the blood is thin and watery and impure. Purity and vigor go together. Brown's Iron Bitters is the only safe iron tonic ever made. It enriches the blood, builds up the system, gives health, strength, and enjoyment of life.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to inquire for my relatives. I left my mother in Culpepper county, three miles from Chancellorsville, Va. She was sold by John Scott to James Russell, at the same time I was sold by the same man to John Decker. My mother's name was Maria Brown. She had three children whose names were Patrick, Willie and Ceayer. My father's name was Ben Brown. My name is now Milley McKinney. I had three children, John Henry and Ann Maria Wilson, I left with John Decker, twelve miles from Fredericksburg, Va. At that time I was sold to a Negro trader, whose name was George Ailer; after that I was sold a number of times, and finally came to Texas with a Mr. Jones. Address any information to Milley McKinney, care of Rev. P. Morgan, Galveston, Texas.

I wish to inquire for my son 12 years of age, who left home in August. His name is Robert Henry Palmer. My name is Robert Palmer, pastor of the Methodist Episcopal Church in Paris, Henry county, Tennessee, where I may be addressed. When I last saw him, he said he was going to his uncle's in Memphis. Any one sending me information that will lead to his recovery will be liberally rewarded.

I wish to inquire for my relatives. My mother's name was Matilda Burton; she was sold to Mina Stephen, near Newnan, Georgia, during the war. She married a man by the name of Peter Fauars. The last I heard from them, they had moved to Mississippi. Any information concerning them may be sent to George Mickle, Handley, Texas.

MR. EDITOR—I want to find my brothers Calvin and Joseph; we all used to belong to Levi Wade, who then lived 7 miles west of Murfreesboro, in Rutherford county, Tennessee. He sold Bro. Calvin to a trader in 1857 by the name of Frank Eallem, and Bro. Joseph went off with the Federal army, I think it was in 1862. Our mother's name was Rachel and father's was Enoch; both belonged to Wade, and my name is Jacob Wade. Any information will be gladly received. Address me at Cook[illegible] county, Tennessee, J. A. C. Wade.

MR. EDITOR—I desire to find my people; my mother's name was Nancy West; my brother's George West. Sold by William R. Robinson, of Georgetown, district Columbia, Louisa West daughter of Nancy West, my sisters, Carry Ann West, Rosie Lee West. I, Louisa West wishes to know where the above named named persons are. Address Louisa Kelly, Brookhaven, Lincoln county, Mississippi.

Wants the Facts Known.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidneys and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

Very truly. AN OLD SUBSCRIBER.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, APRIL 16, 1885.

$1.50 Nine Months. $1.50

Subscriptions may be taken for nine months, or to the close of the year 1885, for $1.50. Agents will please announce this fact, and extend the canvass.

PHILLIPS & HUNT.

Lexington Conference—Sixteenth Session.

FIRST DAY.

The sixteenth session of the Lexington Methodist Episcopal Conference met in Wiley Chapel, Springfield, Ohio, at 9 o'clock a. m., Apr. 2d, Bishop Thos. Bowman, D. D., presiding. The religious exercises were conducted by Rev. A. B. Leonhard, pastor of Central Methodist Episcopal Church, Springfield, Ohio. The old conference hymn "And are we yet alive?" was sung, and earnest prayer being offered, the Bishop addressed the conference and proceeded to administer the Lord's supper, assisted by the presiding elders, with Drs. Leonhard and Taylor.

The secretary of the last conference called the roll and 88 members, besides probationers answered to their names. H. W. Tate was elected secretary, and he appointed Geo. A. Sissle and James L. Perrine, assistants. O. W. Fox was chosen statistical secretary.

The standing committees being appointed last year were confirmed as follows, viz:

Missions and missionary appropriations—The presiding elders.

Church Extension—George W. Thomas, W. L. Muir, C. T. Jones, W. C. Echoles and Charles Jones.

Freedman's Aid—Alex Posey, Era Miller, J. F. K. Moreland, W. W. Lock and G. W. Zeigler.

Education—W. E. Wilson, H. W. Tate, M. McCoomer, J. L. Perrin and D. Jones.

Trades—J. Allen Ross, D. W. Heston, Jas. Bowren, J. W. Russell and W. M. Johnson.

Sunday-schools—M. S. Johnson, A. Adams, H. A. Southgate, J. E. Christopher and W. W. Heston.

P. O. Local Preachers—James Taylor, Scott Ward, Dillard Hickman, W. H. Bloomer and G. F. Carr.

Memoirs—W. H. Evans, W. E. Wilson, W. H. Bloomer, J. H. Hargrave and C. Jones.

Temperance—W. Walton, Daniel Jones, W. H. Brown, James Brown and Simeon Stone.

Auditing P. E. Accounts—W. H. Hopewell, H. Steene, C. T. Jones, E. Henderson and J. L. Perrin.

Book Concern Accounts—W. E. Wilson, J. G. Jones, Geo. Sissle, M. S. Johnson and N. A. Tolbert.

American Bible Society—G. A. Steele, S. P. Lawson, Wm. W. Heston, J. H. Payne and Jesse Munday.

Episcopal Fund—Joseph Courtney.

Conference Relations—T. M. Thompkins, C. T. Jones, J. W. Morehead, S. G. Turner and W. H. Vaughn.

Periodicals—Z. Winchester, W. H. Brown, G. F. Carr, P. Fisher and W. M. Jamison.

Conference Stewards—A. A. Price, J. W. Heston, N. L. Carr, W. H. Lawrence and F. White.

Conference Treasurer—Marshall W. Taylor.

Remaining Committees—For Admission on Trial and recognition of Orders—W. L. Muir, S. G. Turner and S. Ward.

First year—N. L. Carr, J. H. Hargrave and S. P. Lawson.

Second year—A. A. Price, G. W. Thomas and J. A. Ross.

Third year—H. W. Tate, G. W. Zeigler and J. L. Perrin.

Fourth year—Marshall W. Taylor, J. H. Stanley and C. T. Jones.

Public Worship—H. W. Tate, Joseph Courtney and W. C. Echols.

Welcoming Address—H. W. Tate.

The Conference sermon was preached by the Rev. G. W. Zeigler.

For Local Deacons—N. L. Carr, J. H. Hargrave, S. P. Lawson.

Local Elders—A. A. Price, Geo. W. Thomas, J. Allen Ross.

Triers of Appeals—Chas. Jones, Monmouth Walton, Marcus McCoomer, W. W. Heston, W. C. Echols, Wm. Jamison, Alexander Posey.

To Visit Central Tennessee College—E. W. S. Hammond, H. W. White, Marshall W. Taylor and Abram Booker.

H. W. Tate delivered the address welcoming the conference to Springfield, and the homes of the people.

Rev. J. F. Marly, D. D., pastor of High Street Church; A. B. Leonhard, D. D., Central Church; Henry Tuckley, St. Paul's Church; M. M. Kugler, R. H. Rust, and T. S. Cowden, Methodist Episcopal Church; W. R. Boone Second Baptist Church, Springfield, Ohio.

Communications from the Board of Educations, Book House and other of our Centennial interests were read and referred.

Drafts upon the Chartered Fund and Book Concern for $30 and $109 respectively were ordered.

The 20th question was asked and the character of Rev. H. W. White, presiding elder, with that of Elders Washington Hopewell, N. L. Carr, H. A. Southgate, G. F. Carr, W. H. Evans, G. W. Thomas, Benjamine Strider, J. H. Stanly, Felix Ross, Braxton Daniels, Daniel Jones, George A. Sissle, S. Turner and C. J. Nichols, was examined and passed.

S. R. Cotterell, reported withdrawn, being present his case was referred to the committee on conference relations.

Marshall W. Taylor addressed the conference in the interest of the *Western* and SOUTHWESTERN CHRISTIAN ADVOCATE, and on motion of H. W. Tate the conference tendered him a vote of thanks.

Elder White represented his district in an able and interesting manner after which the character of presiding elder and other elders of the Bowling Green district were examined and passed, viz.:

Rev. Abraham Booker, represented his district; his report was humorous and well prepared.

It was resolved that a statistical conference be held in the afternoon. Marshall W. Taylor was appointed to preside in the afternoon session.

J. H. Stanly was appointed to open the morning session.

Rev. John G. Mitchell, of the African Methodist Episcopal Church, was introduced. Benediction by Dr. Marly.

AFTERNOON SESSION, FIRST DAY

Conference met at 2 o'clock p. m., Marshall W. Taylor, presiding.

Religious exercises were conducted by Bro. Isreal Simms, and Marcus McCoomer.

The roll was called and the reports of pastors handed in. Pastors not reporting were noted, and the conference adjourned.

SECOND DAY.

April 3—Conference met at the appointed time and J. H. Stanly conducted religious service.

The journal of proceedings morning and afternoon sessions was read and approved.

Daniel Jones, W. H. Bloomer, J. F. K. Moreland, W. H. Vaughn, and Wm. E. Wilson were appointed a committee to examine the district conference journals.

The chairman of each committee was required to collect the benevolent money.

The chairman on Freedmens Aid was appointed to collect the centennial fund.

The Secretary was authorized to collect the fund for printing the minutes.

Marshall W. Taylor submitted the report of Central Tennessee College, and requested that the same be referred to the committee on education.

Dr. D. Rutledge of Delaware, Ohio, was introduced.

J. H. Stanley, A. Posey, J. Bowren, A. McDade, and Jas. Taylor were appointed a committee on observance of the Sabbath.

Resolutions by H. W. Tate touching conference journal were adopted.

The character of Wm. E. Wilson, J. Bowren, C. T. Jones and J. W. Heston were examined and passed.

W. W. Lock, presiding elder, reported the Lonsiville district, after the passage of his character. The document was well illustrated, straightforward, and marked the new elder as a man of unsual penetration and frankness.

The character of S. P. Lawson, J. E. Christopher, T. M. Tompkins, A. Posey, W. L. Muir, J. L. Perrin, M. Walton, W. H. Lawrence and Marshall W. Taylor were examined and passed.

G. W. Leach and Levi Mitchell were referred to the presiding elder of the Lonisville district for examinationin to the cause of their absence from appointed work.

Alfred Mason was reported withdrawn.

The class entering full connection was called forward and addressed as follows by the Bishop.

THE BISHOP'S ADDRESS.

The Bishop said he took it for granted they had all read and studied the disciplinary questions he was about to ask. After two years in the itinerant work they should be clear as to their call and qualification, and the conference after trying them for that length of time ought to be clear on the same points. It was easier to take men in than to put them out. Hence the necessity for care. It was sometimes better for the candidate to wait a year or two beyond the stipulated time, and he had known instances in which men had been kept on trial five years who afterwards had become most acceptable ministers.

The questions show first, that the Church expects her ministers to be *good men*, to have a good clear experience; otherwise they could not be leaders of others. He could remember the time when ministers of some other denominations made no profession of religion, and when they laughed at the Methodist preacher for his professions on this line; but he was glad that Methodism had always insisted that its ministry should be in the experience and exemplification of personal godliness. A personal Christian experience implied three things. First, justification which in the Scriptural sense means pardon.

Secondly, a new heart, which means regeneration or conversion. By nature we are dead, and when a dead thing is brought to life, the operation of a life growing principle was necessitated. This principle was the Holy Ghost, the spirit that bears witness to our adoption into the family of God. Then ordinarily there is another work to be done, there will be found evil tendencies within us, roots of bitterness, which, like the old roots in a garden, will occasionally put out shoots which will cause us trouble. It is possible, however, to have all this defilement cleansed, all these roots of evil taken away by the grace of God. This was entire sanctification, not simply sanctification, because that was a part of the work done for us at our conversion, but *entire* sanctification. Many called this the "second blessing," but he did not like that phrase, as it seemed to imply that there were but two blessings, whereas, we thanked God there were hundreds of blessings in store for them. For the experience of entire sanctification they must, as ministers be constantly striving.

Passing a clear, though Christian experience, they must then seek to gratify themselves in every other way possible for the work of preaching. The time when preachers could proceed on the principle that they had only to open their mouth and the Lord would fill it, had for ever gone by. The young preacher must read and study. The colored ministry was doing similar pioneer work to that which the white preachers did 50 years ago. When slavery was abolished, others besides the Negroes were emancipated. Thousands of whites were released from the bondage of ignorance, prejudice and laziness, and this class needed the Freedman's Aid Society as much as the others. He advised the candidates to rise early, say at five o'clock; take from 6 to 10 o'clock for uninterrupted study; then, before dinner, a good many brief pastoral calls might be made. After dinner two hours more of book study, and then more pastoral visiting. Six hours of study a day was quite sufficient, but they must study people as well as books. The new pastor must learn the peculiarities of his people. Some were like the old horse, who would not budge an inch as the result of the heavy blows laid on his back, but who started right off at a kind word and a gentle stroke with the hand.

To be good Methodist preachers they must be familiar with the Methodist Discipline, must look carefully and diligently after the great benevolent societies of the Church, remembering that they are agents of those societies upon whom the Church depends to keep up and advance her vast connectional interests.

The Bishop specially commended to the young preachers the Church Extension Society and the Woman's Home Missionary Society, the latter of which he said, was doing just the work which was needed amongst themselves in teaching household virtues and in developing economy. They should spend less money for display and should cultivate the habit of giving to the cause of Church benevolence. They should eschew canes and gold watch chains. He had a cane himself, but did not carry it, he did not need it; possibly when he was 80 years of age he might do so. He was sorry to say that the contributions of the Lexington Conference to the cause of missions averaged only 4 cents a head; he wished that he could speak to all the colored people on this subject of economy for purposes of benevolence. It was a common thing for colored people to spend considerable money at festivals, picnics and such things.

At this point Dr. M. W. Taylor, interrupted to inform the Bishop, that the colored population of New Orleans, spent annually not less than an average of $1 per head for these purposes, a fact upon which the Bishop enlarged and which he heartily deprecated. After an eloquent peroration in which the Bishop urged the preachers to use all their talent and improve all their opportunities, the usual questions were asked and satisfactorily answered.

Marcus McCoomer being appointed to open conference and announcements made conference adjourned. Benediction by Rev. Dr. Rutledge.

THIRD DAY.

Saturday morning, April 4, 1885 Conference assembled at 8:30; Bishop Bowman in the chair. The devotional services were conducted by M. McCoomer, who with the following brethren led in prayer by M. Walton, W. E. Wilson. At 9 a. m., the business of the conference was taken up. The journal of yesterday's session was read and adopted by the Conference. A letter from Levi Mitchell was referred to the committee of conference relation.

On motion by Dr. Taylor, and adopted by the conference, that a committee consisting of M. W. Taylor, E. W. S. Hammond and Daniel Jones were appointed to consider the whole, matter touching the relation of the Methodist Men and Women's Mutual Aid and Beneficial Association to this conference and its ability to fill its obligation to its members.

Rev. G H LaFeta, superintendent of the West Coast Missionary of the Methodist Episcopal Church, of Americo, Wm P Stowe, agent Western Methodist Book Concern, Cincinnati; Joseph U P Church, Springfield, Ohio; O W Butler, African Methodist Episcopal Church, Dayton, Ohio; Dr. J H Bayliss, editor of *Western Christian Advocate*, Cincinnati were introduced.

On motion J J Courtney, and D Jones, was appointed collector of money for missions.

The character of T. S. Carpenter, J. W. Russell, Alexander Adams, Era Miller, Nathaniel H. Tolbert, were passed and they were elected to deacons orders. By motion of Dr. Taylor, J. A. Ross was continued on trial; Henry Dupre continued a deacon of the first class; Frederick White admitted and elected to deacon's order; Andrew Austin was discontinued.

Question 14 was taken up. W. S. Rollins was elected to elder's order. On motion of E. W. S. Hammond, that Wm. Johnson be elected to elder's order provided he could stand his examination before the present committee. By motion of W. L. Muir, that Simeon Stone and Charles Pyles be continued deacons of the second class. Motion of E. W. S. Hammond, that Henry Steen be elected to elder's orders.

Question 10—What local preachers have been elected deacons?

Lewis Mason, Frank P. Fielding, George Cary and Logan W. Miles.

J. Courtney offered an amendment that the whole class be ordained under the same rule. W. L. Muir moved to lay the amendment on the table; was lost; on motion as substitute for the whole, that the following brethren be elected to elder's orders: Simeon Stone and Charles Pyles. Rev. Dr. W P Stowe was introduced and spoke in the interest of the Western Methodist Book Concern. By the motion of W L Muir the time was extended. Rev. Dr. H Bayliss represented the *Western Christian Advocate* in a good manner. J Courtney, offered a series of resolutions appreciative of the election of Dr M W Taylor to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE. Resolutions were offered by Dr. Taylor, complementary of Drs. Bayliss and Stowe.

FOURTH DAY.

Monday morning, April 6, 1885. Conference convened at 8.30 a. m., Bishop Bowman presiding. Religious services were conducted by A. McDade, assisted by F. Hinton, C. J. Nichols, A. A. Price, D. Jones. At 9 a. m. the Bishop called for the regular order of business. The journal of Saturday morning's session was read by the Secretary, and, after correction, was adopted by the Conference.

By motion of J. Courtney the names of the brethren occurring as paying on old minutes be erased. Carried.

Rev. Dr. J. C. Hartzell, of Cincinnati, Assistant Secretary of the Freedmen's Aid Society, and A. N. Spahr, of the Cincinnati Conference, were introduced.

Question 20—Was the character of each preacher examined? was resumed.

J. Courtney, presiding elder of Ohio District, reported his district in a growing condition. The characters of the following elders of the district were passed: A A Price, E Henderson, J Ross, J H Payne, A McDade, W C Echols, J Downs, G W Board, J W Moreland, J H Hargrave, S Ward, W H Brown, H W Tate, W W Heston and N A Ellett. W S Lankford was transferred to the Little Bock Conference.

E W S Hammond, presiding elder of the Indiana District, reported in detail the work as prospering and growing.

On motion of W L Muir the matter concerning the church property in Springfield, Ill., be referred to the presiding elder of said district and reported to the next annual conference. C. Jones, bearing the farewell greeting of said district to E. W. S. Hammond, whose term ended with the above report, was permitted to address the conference purporting the fatherly way and faithful manner he served the work, and the high esteem in which he is held by his brethren.

The characters of elders W H Vanghan, M McCoomer, J Taylor, C Jones, F Hinton, D Heston, W M Jamison. T Thompkins, G W Zeigler, M S Johnson, were passed by the conference.

Question 18—Who are the supernumerary preachers? was asked and answered as follows: J W McAdoo, was continued on the supernumerary list; G W Henderson was made effective. N A Ellett's name was laid over until to-morrow morning's session. Each of the above brethren's character was passed.

Question 19—Who are the superannuated preachers? was asked. Henry Gibson, G W Adams, Israel Sims, Adam Nunn were continued in this relation.

Dr. Hartzell was permitted to address the conference in the interest of the Freedmen's Aid Society.

On motion of E W S Hammond that the following churches of the Lexington Conference give not less than $50 each toward the Freedmen's Aid Society, was carried, viz: Springfield, Ohio; Cincinnati, Onio; Covington, Ky.; Paris, Ky.; Lonisville, Cokes Chapel, Jackson Street Church; Indianapolis, Bowling Green, Ky., Maysville, Ky.

The report of the committee on the Preacher's Mutual Aid and and Benevolent Society was adopted. The following committee, by the motion of W L Muir, was appointed by the Conference: A committee to investigate the merits of this Preacher's Aid Society: Marshall W. Taylor, Daniel Jones, E. W. S. Hammond.

Question 13—Who are the traveling deacons of the second class? J G Jones, H C Buckner, G W Henderson, J W McAdoo. The following were continued deacons of the first class: Benjamin Ward, Charles Heston, Peter Dent. J Allen Ross passed in the third year's studies, and advanced to the fourth year's course.

The Sunday services were of the most impressive character. The Bishop preached at 11 a. m., and ordained the following brethren deacons, viz: Thomas C Carpenter, John W Russell, Alexander Adams, Esra Miller, Nathaniel H Tolbott, Frederick White; and the following local deacons: Lewis Mason, Jared Casey, Frank P Fielding, Logan W Miles.

Rev. M. W. Taylor, editor of the SOUTHWESTERN, preached the ordination sermon at 3 p. m., and the following were ordained elders: Wm S Rollins, William Johnson, Simeon Stone, Chas H Pyles and Henry Steene.

Subscriptions to the amount of nearly $1000 were taken for the Freedmen's Aid Society.

FIFTH DAY.

Tuesday morning, April 7, 1885. Conference assembled at 7:30 a. m., in the conference love feast. N L Carr conducted the services. Fifty-six gave testimonies. The meeting was very interesting and spiritually profitable. At 9 a. m., the Bishop took up the regular business. Minutes of the last session were read and approved by the conference.

Question 3—Who remain on trial? J F K Moreland, O W Fox, Dillard Hickman, P Fisher and W H Bloomer, were continued in the first year's studies, and their characters passed.

Question 18—Who are the supernumerary preachers? N A Ellett was placed on the effective list.

Question 2—Who are admitted on trial? Logan W Miles, Frank P Fielding, Robt Buckner, W B Harris, James E Richardson, C H Taylor, T F Ferguson, J H Jackson, Jesse S Henry, B W Kirkly.

The conference stewards made their report, which was referred back to them. On motion of J Courtney that no preacher who received three hundred dollars on salary shall receive any funds from the conference stewards. Carried.

On motion by C Jones that the money appropriated to the superannuated brethren be equally divided between them, except Adam Nunn and A Adams.

Question 6—Who are received on credentials from other churches? J F Lindsey, from the A M E Church, was received on his credentials as an elder; P A Jones, from the same church, and Willis T Franklin, from the Baptist Church, to be used as a supply.

On motion by Dr. Taylor, that Bro. W T Franklin be used by any presiding elder who desires his services.

The committee on periodicals reported, and their report was adopted.

A paper was offered by Dr. Taylor on Gen. U. S. Grant in condolence of his serious illness. By

motion of W M Jamison that a copy of the same be forwarded to the family.

The committee on accounts against preachers made their report through D Jones, which was adopted. The committee on education made their report through D Jones. Adopted. The committee on conference relation made their report, which was adopted. On motion by James Taylor, that S R Cottrell be not received back into the conference. Carried.

On motion by E W S Hammond that the money appropriated to persons in presiding elder's districts be paid to them for said persons. The conference stewards read their report, which was adopted.

The secretary stated that there was in the minute fund $47.69.

Conference adjourned, with benediction by Dr. J F Marley.

FIFTH DAY—AFTERNOON SESSION.

Tuesday, April 7, 1885.—Conference met at 2:30 p. m., Dr. Marshall W. Taylor presiding. Devotional exercises were conducted by Israel Sims.

Bishop Bowman took the chair. Minutes of the morning session read and approved by the conference.

The suggestion of Dr. Hartzell that the money subscribed by the pastors be apportioned on the assessment for the Freedmen's Aid Society was ordered by the conference.

The committee on church location made their report, which was adopted.

A resolution was offered by Dr. Taylor and adopted by the conference touching expenses of the committee on the M. A. B. Society.

Question 20 was resumed, and the character of Z. Winchester was passed and his name placed on the supernumerary list.

Committee on Freedmen's Aid Society made their report, which was adopted.

Committee on district conference journals reported and was approved.

Committee on Memoirs reported, which was adopted.

Committee on Temperance reported and was adopted by the conference.

On motion of W H Evans that there be a new committee on memorials, passed, and M W Taylor, D Jones, E W S Hammond, J Courtney and W W Locke were constituted that committee.

Committee on auditing the presiding elders accounts, made their report. Approved.

Committee on Tracts reported, which was adopted.

Committee on Sunday-school observance reported. Adopted.

Committee on Church Extension reported. Adopted.

Committee on post office addresses of local preachers reported and approved.

Committee on Book Concern accounts reported and was adopted.

Committee on A. B. Society reported.

Committee on Statistics reported. Adopted.

A series of resolutions were read by Dr. Taylor of thanks to the citizens and Bishop. Resolution offered by E W S Hammond that each pastor be requested to forward his benevolent collections to the book room and bring vouchers to conference. Committee on Missions reported. Several places were nominated for the next conference; Bowling Green was elected.

A collection was taken for the sexton, resulting $6.20.

Dr. Marley was requested by the committee to conduct religious service after singing and prayer. The Bishop delivered a few timely remarks. The appointments were read. Benediction by Bishop Thos. Bowman, D. D., L.L. D.

APPOINTMENTS.

Lexington District.

H. W. White, P. E., Lexington, Ky.

Boyd, Butler and La're.....G F Carr
Cadentown and Harrodsburg..A Jamison
Corinth and Williamstown..B W Kirkley
Falmouth.....N L Carr
Flemingsburg and Poplar Plains....H A Southgate.
Georgetown.....Scott Ward
Germantown.....C J Nichols
Hedge's Corner and Howard's Creek..G W Henderson
Leesburg.....T T Carpenter
Lexington, Asbury Chapel...W H Evans
Lexington, Gaar's Chapel..G W Thomas
Lands and Marble Creek....J H Jackson
Mercerdale and Sharbern....Jesse Henry
Mt Olive, Sardis and Johnson, to be supplied by Frank Brown.
Monterey and Oxford.....Felix Ross
New Zion.....J H Stanley
New Providence and College Hill..Washington Hopewell.
North Middletown.....W E Wilson
Orangeburg, Mt. Carmel and Pleasantville.....J H Hargrave.
Paris.....G A Sissle
Sharpsburg..... N A Ellett
Tollesburg and Dover, to be supplied by Titus Buckner.
Versailles.....W H Vaughn
Washington.....H C Buckner
Winchester.....Daniel Jones

Louisville District.

W. W. Locke, P. E., Lonisville, Ky.

Alton circuit.....supplied
Anchorage and Middletown..J W Russell
Bedford Circuit.....supplied
Chaplin and Bloomfield.....L W Miles
Eminence circuit.....supplied
Frankfort..... Robt Buckner
Frankfort circuit.....supplied
Jericho and Smithfield.....W S Rollins
LaGrange.....S G Turner
Lebanon Junction and New Haven....W H Bloomer.
Louisville, Coke Chapel.....A McDade
" Jackson Street....W L Muir
" Lloyd Street.....J L Perrin
" Mission .....Supplied
Mt. Washington and Waterford..C Heston
Pewee Valley.....N H Talbott
Samuel's Station & Bardstown..supplied
Shelbyville.....M Watson
Simpsonville and Finchville..W Johnson
Strawberry circuit.....Isa Mason
Sulphur & Patton Creek..W H Lawrence
Wakefield and Taylorsville....P Fisher
Warsaw and Ghent.....J A Rose
Wilsonville and Jeffersontown..I W Hatton.
Woodfork circuit.....F P Fielding

Bowling Green District.

Abraham Booker, P. E., Jeffersonville.
Auburn and Russellville....Henry Dupre
Bewleyville and Germantown..W B Harris.
Bowling Green.....J F Lindsy
Cave City, Boaneyville, and Glasco..S P Lawson.
Cedar Ridge.....Benj Strider
Dawson and Central City....to be supplied by Green Phillips
Delaney, Gnun Springs and Princeton..A Adams.
Eddyville and Rolling Mills..W M Jamison.
Elizabethtown and Cecilia....J Hagans
Franklin.....A Jones
Greenville, Livermore and Nortonville..J E Christopher.
Hamilton Mines.....H H Gibson
Hardinsburg and Cloverport..J Bowren
Hartford and Beaver Dam.....B J Ward
Hawesville, Lewisport and Owensboro..E D Millor.
Henderson.....E D Hammond
Litchfield and Sulphur Springs..D Hickman.
Millwood and Caneyville....E D Wilson
Morgantown and Indian Camp....P Dent
Pools Chapel and Oak Hills....Wm Pool
Richardson Landing and Brandinburg..Frank Frazier.
Sonora.....James Freeman
Smithland, Paducah and River Bend.....J E Richardson.
West Point and Vine Grove..supplied by Charles Robinson.

Ohio District.

Joseph Courtney, P. E., Covington, Ky.
Aberdeen, Ripley and Higginsport..J G Jones.
Augusta.....W C Echols
Batavia, Milford and Winchester to be supplid by Theodore Wilson.
Bellaire.....Elijah Henderson
Cadiz and Georgetown....Joseph Adkids
Chevlot, Mt. Healthy and College Hill..Zeb Ross
Cincinnati, Union Chapel.....Lewis M Hagood
Cleveland and Elyria.....J H Payne
Covington.....K W S Hammond
Cumminsville, Madisonville and Lockland..... Chas H Payne.
Dayton, Mechanicsburg and Delaware..O W Fox
Flushing, Bridgeport and St Clairsville.....W H Brown.
Ironton and Ashland.....John Downs
Louisa and Catsville....to be supplied by John L Griffith.
Marion and Rushsylvania.....Eben Jackson
Maysville and North Fork.....G W Board
Maysville.....J W Moreland
Mt. Pleasant and Martin's Ferry.....S Daniels
New Richmond and Laurel.....Jas Taylor
Newport and Walnut Hills.....to be supplied
Oberlin.....J F K Moreland
Portsmouth and Vanceburg....to be supplied by E A White.
Springfield.....H W Tate
Steubenaville.....to be supplied by W F Franklin
Troy.....W W Hoston
Editor SOUTHWESTERN CHRISTIAN ADVOCATE, M W Taylor, member of Union Chapel quarterly conference, Cincinnati, Ohio.

Indiana District.

Charles Jones, P. E., Indianapolis.

Carmi, Wabash and Little Prairie.....C H Taylor
Clarke and Riding Sun.....Thos Tompkins
Connersville.....Geo W Ziegler
Evansville and Newburg.....Frank Hinton
Greencastle and Bloomington.....A A Price
Indianapolis.....M McCoomer
Indianapolis mission.....supplied by J B Collins
Jeffersonville.....O S Jones
Lawrenceville Pinkstaff.....Simeon Stone
Liber and Winchester.....Thos L Ferguson
Madison and North Vernon.....Alexander Posey
New Castle, Anderson and Knightstown....D W Heston.
Princeton, Mt. Carmel and Grayville....F White
Rockport, Cannelton and No. Twelve..M S Johnson.
Shelbyville and Rushville.....Henry Steen
Springfield.....supplied by Thos Watts
Shawneetown, Elcondo, South America, Golconda and Vienna.....supplied by P A Jones
Terre Haute and Knightsville.....Jesse Munday
Watson, New Albany and Corydon..T M Tompkins.

Bowmanisms.

There are some few people whose brains all get in their heels; they cant keep from dancing, but yon onght to keep away from them.

Yon can make eight or ten calls in the course of two hours and still stndy abont six hours per day.

Study men and women and little children.

When I get so I will need a cane probably I will carry one.

Bishop Bowman made the strongest speech running through all the details of our Methodist plans and way of working we have ever lisentened to. It was impassioned, convincing, animated and at times quite humorons. We give elsewhere a a liberal extract of the same.

"God made the world but I was there and helped to carry the dirt," so the little boy said when asked who made the world.

Latest Works From Our Book Concern.

Dearer Than Life, a tale of the times of Wiclif. By Emma Leslie, 12mo., 302 pp., price $1. Phillips & Hunt, New York; Cranston & Stowe, Cincinnati, The reader of this work will find himself living amid the exciting scenes of medieaval times, when king and pope contended for supremacy in church. The style is charming, and the matter instructive and iteresting, the reader will find himself borne on by a resistless passion from the very start until he has finished the book. It should and doubtless will secure a large sale, especially among Christian youths.

Words and Ways; What They said and What Came of It. By Sarah J. Jones. 16mo., 302 pp., price $1. Phillips & Hunt, New York; Cranston & Stowe, Cincinnati. This work contains 302 pages in good type. It has 24 chapters divided into 2 parts. 1. "The Boys and Girls of Plainville," 2. "Life at the old Rectory." Poetry of a very choice class is interspersed very appropriately here and there, and the chapters begin with, aptly quoted texts of Scripture, which will find practical illustration as the writer proceeds. Wherever this work is read it will have a tendency to extirpate that which is likely to be found and least fit to remain in the character of grown or growing people. We wish it may have a good sale in the South.

Work Day Christianity, or the Gospel in the Trades. By Alexander Clarke. Published by Cranston & Stowe, Cincinnati; Phillips & Hunt, New York. Price $1. This is a plea for the necessity and dignity of working Christians. It contains 267 pages divided into 11 chapters, treating upon the carpenter, mason, bricklayer, founder, machinist, potter, glassmaker, pilot, printer, weaver, and laborer. The truth is finely put, veiled in well known figures, calculated to retain the interest and deeply imprint the thought upon the memory of the reader. All Christian families should be sure to put this book where their children can get it.

Heretofore the Negroes have loved the Methodist Episcopal Church for its espousal of the cause of freedom; hereafter they must love it for its theology and polity.

Heretofore they depended upon it for financial help; hereafter it must depend upon themselves for such help.

Heretefore they relied upon white men to lead in Church enterprises of great importance because they were themselves incompetent to lead in such matters; hereafter they must take upon themselves this leadership in order to prove that the work or their white brethren has been faithfully done.

Heretofore they have been taught by white teachers, because they were unable to teach themselves.

Hereafter they must do their own teaching, in order to show that they have learned the way, and then prove the usefulness of the labor bestowed by those white teachers upon them.

In contrast to the treatment which the colored people sometimes receive comes a cordial invitatiot for us to accept the hospitalities of Rev. A. B. Leonard. D, D., during the session of our conference at Springfield, Ohio, and also to fill his pulpit on the Sabbath, in the Central Methodist Episcopal Church of that city. We appreciate the words of commendation in regard to our management of the paper.

Personal.

—The Pope is again ill with a recurrence of his intestinal complaint.

—Queen Victoria's health has improved. She now takes daily drives.

—O'Donovan Rossa has been discharged from the hospital fully recovered.

—The Episcopal Bishop of New York has decided to try Rev. Herber Newton for heresey.

—Rev. B. H. Bodley; with his three boys, arrived in Lucknow, June, 3d after a pleasant voyage

—Rev. Dr. T. D. Witherspoon, of Lonisville, Ky, has been ohosen President of Davidson College, in North Carolina.

—Rev. Thomas Harwood, of Tiptonville, New Mexico, a missionary of our church, was in the city, and gave us a call.

—Dr. Wm. H. Furness, of Philadelphia, by his ordination in 1825, the oldest Unitarian clergyman in this country, is still active in his ministry.

—Bishop Warren and his wife held a reception at their home in Denver on Jaunary 28th, and it is said 2,000 Methodists were present.

—Jules Louis Joseph Valles, the well-known journalist, is dead. He was born at Puy, Haute Loire, on June 11, 1833. He had been connected with several French journals, but cheifly with *Figaro*.

—Rev. H. G. Appenzeller was ordained by Bishop Fowler, Feb. 2nd., in the Howard street Church, San Francisco. The entire party, en ronte for Korea, were about sailing for Japan,

—Rev. A. J. Maxwell writes "from Cawnpore Jan 6th., of fair health and a good degree of success, many in the church have been quickened and a revival is looked for very soon.

—Dr. J. M. Buckley, editor of the New York *Christian Advocate*, gave his course of five lectures on "Extemporaneous Preaching," before Garrett Biblical Institute, Evanston, Ill., on successive days from Jannary 26 31.

—Rev. J. C. Hartzell will deliver the alumni address at the reunion of Garrett Biblical institute alumni, at Evanston, May 12, evening. The association itself will meet in the afternoon of that day, and a banquet will follow Dr. Hartzell's address.—*Northwestern.*

—It is asserted that Dr. Walsh, the well known President of Maynooth College, and leader of the Nationalist clergy, will be appointed Cardinal McCabe's successor, and that the new Cardinal "will be a figure in Irish affairs second only to Mr. Parnell."

—Frank Jones, of Portsmouth N. H., now one of the wealthiest men in New England, began life as a peddler. His cart was gorgeously painted, and bore on one side the words: "Good weight, marm." He owes much of his remarkable success in life to the fact that he lived up to his motto.

—The Methodist and colored people of Winona Miss., are generally happy because they have Dr. Revels returned to them, and it is proper they should be so for there is none in all our Southern work more accomplished or deserving than he.

—The many friends of Rev. Tolbert, brother of Rev. Seaborn Smith of West Texas Conference, will be pained to learn that the former has been recently afflicted with brain trouble that wholly incapactates him for labor or business of any kind.

—Rev. H. H. Fairall, D D. editor of the *Iowa, Methodist* Iowa city., arrived in this city Friday morning direct from his home for a brief visit to the World's Fair, and is accompanied by his entire family. He represents the Reformed Catholic movement, and is a wide awake man, an extensive traveller and a good preacher.

—We are glad to note that Rev. H. J. Wright, has been reassigned to the charge of the colored Methodist Church at this place, by the conference recently held in Baton Rouge, from which place he returned last week. He has won the respect and admiration of every class of our citizens, by his dignified and Christian conduct. *Democratic Review*, Natchitoches La.

—Rev. T. E. Hilson, of the Congregational Church, Luling, Texas, was in the city last week visiting the Exposition and in attendance on the Louisiana Association of his denomination. He reports harmony between the religious elements of Luling. Our brethren there are in need of assistance to rebuild; they now worship, by the courtesy of the Congregational brethren, in their building, until a house can be secured.

—The editor of the SOUTHWESTERN wishes to acknowlege invitations to preach, lecture, or address our schools at New Orleans, Houston, Marshall, Holly Springs, Medical school Nashville, Bowling Green District, and Lexington conference. He will probably be able to comply with most of them. Our hands, head and heart, are full of this work but there are found a good many reasons why we must proceed with a great deal more than our usual discretion and judiciousness just at this time.

—Bishop Walden, who recently held the S. C. Conference (M. E. Church), says in the *Western Christian Advocate*, that the official report of the Rev. J. E. Wilson, at that Conference, was the most complete document of the kind he had ever seen. Mr. Wilson is a colored Presiding Elder. The wise Bishop's just inference is, that the people of color, under the tutelage and influence of the Methodist Episcopal Church, are advancing in all the elements of civilization and of Christianity; and the testimony is true—thank the Lord! —*Southern Christian Advocate.*

—Rev. H. L. Rockey writes, from Moradabad, Jan. 2nd. We landed at Bombay, Dec, 22nd, thirty days from Liverpool. I received an invitation to spend Christmas at Cawnpore, and got there Chrismas eve. Was present with the Bishops at the "Tamashas" at Cawnpore, Lucknow and Moradabad I enjoy India and the appearance of things very well. I have learned to say "bahut achishha" pretty well; preached at Cawnpore to the English congregation, and New Year's sermon at Moradabad, to the native church. We go to conference next Wednesday and anxiously await appointment.

Church Polity.

1. Have the trustees and stewards of any charge the right to make his request of them to do a condition of receiving a minister, as pastor regularly appointed by the Bishop to serve them?

2. Should a minister wait the pleasure of the trustees and stewards or either or any charge to signify their acceptance of his services by a formal reception before proceeding to the performance of his duties as their pastor?

Ans.—1 and 2. No, but when a supply is sent to a charge whose name does not appear in the printed minutes he should bear with him and present to the officers of the church a certificate of his appointment and said officers would be justifiable in refusing to recognize him with out it.

Schools and Colleges.

Home School For Girls.

Frequent application has been made to Lasell Seminary for pupils too young to enter the classes; and inquiry has followed in regard to some possible arangement whereby such may prepare here for admission. I am happy to say that Mrs. Annie E. Latimer, will receive into her family six or eight young girls of whom she will take entire charge, and whom she will prepare in their studies for entrance to the Seminary.

Mrs. Latimer can need no commendation to those who know her as the sharer of her husband's rare, scholarly life here and abroad. She is usually fitted, in character and attainments, for such work. Her home is within one block of the Seminary, one of the most pleasant houses in Auburndale, with ample, shaded grounds, &c.

C. C. BRAGDON, Principal.
Lasell Seminary, Auburndale, Mass.

[This lady is the widow of the late Dr. Latimer of Boston University, her eminent fitness for the task she voluntarily assumes is so well known and widely circulated that words on that would be superfluous. We have only to say that we regard this a rare chance for any young ladies who may be able and inclined to avail themselves of such an opportunity, and we urge them to do it.—EDITOR.]

Bishop Wiley Memorial Service at Wiley University.

The proposed services in memory of the late Bishop I. W. Wiley, which were some weeks ago announced in the SOUTHWESTERN, will be held at Wiley University, Marshall Texas, on Sunday April 19th. Bishop W. F. Mallalieu, Dr. Marshall W. Taylor and Rev. A. H. Gillett will be present, and other prominent men of the church are expected. It is hoped that as many as possible of the pastors of the vicinity and conference will be present to join in the service. Let all make an earnest effort to attend.

N. D. CLIFFORD,
For the committee.

Sermon Sketches.

REV. W. D. GODMAN,

Theme—The Passion of Jesus Christ.

Text—1 Peter 3, 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."

Introduction.—This the great event in the history of the moral world. Eph. 1, 9ff. 3: 5ff.

1. The death of Christ our Savior neither an accident, nor a mere incident in the divine government, but the climax of its purpose and plan.

Luke 24, 46-47; 9, 22; Eph. 1, 4; 1 Peter 1. 19-20; Rev. 13, 8.

II. The significance and high import of this event with its concomitant suffering, not confined to this earth, but extended to the Universe. John 1, 3; Col 1, 17; 1 Peter 3, 22; Eph. 1, 10; Phil 2, 9 10.

1. It is the highest example of moral discipline, the way to the attainment of holiness. Matt. 16, 21ff.; Luke 9, 23ff; 2 Tim. 2, 11 12; 1 Peter 2, 21ff;

2. By it comes atonement, i. e. reconciliation between God and sinners. John 10, 15; Matt. 20, 28; Mark 10, 45; 1 Tim. 2, 6; Rom. 4 25; Col. 1, 20.

1. We are influenced by the example. 1 Peter 2, 24.

2. We are won by the love. 1 John 4, 19.

3. We are bought with the price. 1 Cor. 6, 20. If there be sinners in other worlds like things are true of them.

III. Reflect on the intensity and the preciousness of the sufferings of one who "knew no sin," 2 Cor. 6, 21.

IV. Behold him "satisfied" under all the wo, in bringing us to God.

V. Well may the Heavenly Hosts give glory to the "Lamb that was slain," Re. 5. 11ff.

General Church News.

Methodism has more than twice as many adherents as Romanism in the United States; and since 1870, the Methodist population has increased 4,638,351, while the Roman Catholic population gained 2,023,176.

The colored congregation of the Methodist Episcopal Church, are building a large church at Winona Mississippi and have it ready to plaster. It cost $1500, and the debt is all paid except about $75.

An earnest effort is now in operation to raise $60,000 for the purpose of liquidating debts on the churches of Methodism in Southwark (London) and erect another chapel. Already over $50,000 of the amount have been secured. Southwark has many needy and denesly populated parts.

A Methodist writing from Trinity College, Dublin, says: "Missionary enthusiasm in Irish Methodism is no empty phrase. This conference, with the strain of raising over $70,000 per annum to support home mission work in districts mainly Roman Catholic, yet, 'of her want' subscribed last year to the missionary treasury $9,000, an amount which will compare very favorably with the sums raised out of their abundance by our wealthy English districts.

SUFFICIENCY.

BY MARJORIE MORRE.

What is Christ my Lord to me?
I was bare; He made me free;
Foul was I, and stained with sin,
He has made me pure within.

He is shelter, guide and friend,
Sure rewarder at the end;
Hope and anchor of the soul,
When life's threatening billows roll.

What is Christ my Lord to me?
He is life and liberty,
Rest in toil and peace in strife,
Sunshine in the storm of life.

What is Christ my Lord to me?
All things ever let Him be!
Rock to which alone I cling,
Shepherd, Prophet, Priest and King.

Domestic Hygiene.

How Can the Pain of Scalds and Burns be Allayed.

GEO. L. CURTISS, M. D.

Perhaps the most painful hurt one can be the subject of is a scald from any hot liquor, or a burn of any kind. The pain is tormenting. There are two reasons for the extremely acute pain of scalds. First the immediate injury to the terminal filamnets of nerves, which are connected with each hair bulb throughout the body, and the special nerve terminations in bulbs located in some parts of the body. Second, the denudation of the soft tissues of the body of the skin their natural covering and protectors, by which they are exposed to contact with the atmosphere.

Burns and scalds are of three degrees. The first is a simple removal of the scarf skin, not usually serious in its consequences, unless extensive, but very painful. The second degree passes through the true skin and occasionally touches the tissues below in points. In the third degree, the muscles and soft tissues are entirely exposed, and often the substance of the tissues is greatly injured. Scalds or burns beyond these are an entire destruction of all the tissues. In such a case the damage is extensive, and a large amount of sloughing will follow, and if the patient recover at all, it will be in a maimed condition.

The last tissue to be injured in scalds or burns, and the parts seeming to endure heat the best, are arteries and veins. When they are to any great extent damaged so that hemorrhage occurs, the case is very serious. A skillful physician is always required and even then life may not be saved.

The usual household scalds and burns are limited to the first and second degree. If they are not extensive, their danger is not great, and the service of a physician is not needed. One of the wants of the family is an easily procured and perfectly harmless remedy to relieve the pain.

Bi-carbonate of soda, or the common cookery soda, which is found in every kitchen is a safe, cheap, handy, and efficient remedy. It may be applied in two ways. It may be sprinkled over the wound in quantity sufficient to well cover it, and then moistened with water sufficiently to make a thick paste. Or a strong solution of soda may be made, and clothes dipped in the solution laid over the burn or scald, and kept moistened with the soda. In most cases the relief will be immediate. Occasionally it may require a few minutes to cause the pain to cease.

The reason for the efficacy of the soda is thought by many to be in the exclusion of the air from the wound. It is possible that in the process of burning or scalding there is devoloped an acid by chemical changes occurring in flesh in contact with great heat, which adds to the pain of the injury, and the soda as an alkali neutralizes this, and so removes an irritating substance.

A medical journal of Europe gives a case of sixteen persons severely burned while trying to save property from an extensive fire. The whole number were [illegible] with soda. Some of [illegible] were burned deeply until [illegible] were exposed, and [illegible] down. None of them [illegible] any other treatment than [illegible], and all recovered, having suffered but little pain after the application of the soda.

A physician in Boston, lately gave an illustration of the effects of soda on scalds before the Massachusets Dental Society. He scalded his arm purposely in the presence of the society, and then instantly applied soda to the surface scalded, and wrapped a wet cloth around the arm, and found immediate relief. Having used this as a remedy and seen it used, and in every instance with complete success. I can heartily recommend it in all cases of burns and scalds, as a cheap, handy, harmless, and efficient remedy.

The covering of a large burn with oil and cotton, a common remedy, while it is often attended with good results, can not be recommended when a so much better remedy is close at hand. With oil and cotton there will be a great accummlation and retention of offensive pus about and on the wound, which with soda treatment is cleansed away. With oil and cotton, burns and scald, of a large extent become exceedingly offensive, but with soda the offensive characters are lessened more than one half. With oil and cotton there must be extensive irritation on removing the cotton, as it must be removed before healing can be complete, but with soda there is no such irritation. In every way soda is the best remedy for the pain of scalds and burns.

Some scalds will need preperation for the application of the soda. If the scalding is by any caustic liquor, as lye or hot acids, the part ought to be cleansed by application of clear cold water. Cold water will aid in the relief of pain, as well as cleanse away the deleterious matters remaining to continue a damaging effect. When cleased the soda may be applied with expectation of perfect relief.

Probably the most painful pain is from a scald or burn.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken the hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing

Symposium of the Weeklies.

Prof. Tyndall says; "A power of character must underlie and enforce the work of the intellect. *St Louis Christian Advocate.*

I have not had opportunity to investigate our work among the colored people, but understand it is prosperous. Our greatest hope for the work in the south is in this direction. Dr. M. W. Taylor is filling his position on the SOUTHWESTERN admirably, and doing grand work. That editor will soon have a volume ready on this question.—*Northwestern.*

These things, celibrecy, poverty, and obedience to superiors, as the controling ideas of one's religious life for a longer or shorter time, may not be wrong in themselves under peculiar circumstances, but it is not necessary to make them the principle features of an ecclesiastical institution.—The *Central.*

As this magazine has not hesitated to bring to the notice of the country whatever social and political evils were supposed to exist in any part of it, and as it has especially given attention to the condition of the freedmen in the Southern States, we will not now be regarded as writing in a partizan spirit when we deprecate and denounce the narrow, sectional, and embittered tone of comment which still lingers in certain quarters of the North. That this tone is less frequent than it was a few years ago is a token of the mellowing of feeling which takes place as the Civil War, with its animosities, moves farther and farther back into history; it is a sign also, of the improved condition and spirit of the South, and of the new era of common interests and mutual sympathy and respect.—*Feb. Century.*

Over forty young men were brought before the police magistrate of that city within four months, charged with misdemeanors. Two hundred and eleven persons were convicted of crime during the year. Four-fifths of these were young men. Eighty-five prisoners were lodged in the jail during the year; fifty-eight, or over two-thirds of these were young men. There are now twenty-nine prisoners in jail, and twenty-five of these are young men. Is it not high time we were redoubling our efforts to save young men?—*The Watchman,* Chicago.

The Duty of State Legislatures.

Legislation in every State should regulate the sale and use of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
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Vitality of Great Men

Is not always innate or born with them but many instances are known where it has been acquired by the persistent and judicious use of Dr. Harter's Iron Tonic.

The English reviews devote a large portion of their space to the careful consideration of American books, their practice indicating a considerable interest in them among English readers. The writers of Southern life meet with especial favor in England, where there is a strong liking for delineations of Negro character.

Lowell, May 4, 1883

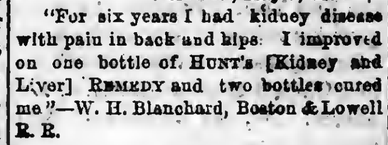
"For six years I had kidney disease with pain in back and hips. I improved on one bottle of HUNT'S [Kidney and Liver] REMEDY and two bottles cured me."—W. H. Blanchard, Boston & Lowell R. R.

From the London *Athenæum;* Mr. F. Marion Crawford has placed a new novel in the hands of Messrs. Mackmillan & Co. for immediate publication. It is entitled "Zoroaster, the Prophet," and the scene is laid in ancient Persia.

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Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 pm	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

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No 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.
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Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " " "	12.20 p m
Martin " " " "	1:32 p m
Fulton " " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
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" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
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" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
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General News Items.

Minnesota has made hanging the penalty for murder in the first degree.

Frank James, the notorious outlaw, has again been set free by the courts of Missouri.

Reports indicate that Oregon's wheat crop for 1885 will be one-third larger than last year.

The Minnesota legislature has passed a high license liquor law, fixing the figures at $500.

There are more foreign white than colored people in Dakota, Colorado and Nevada, and there are more Chinese than Negroes in California.

The insurance statistics for 1884 show that Michigan's insurance for the year aggregated $220,529,707; the amount paid in premiums, $3,174,198; and the losses $1,338,251.

The difficulty between Portugal and the African International Association is settled, a treaty having been signed, defining the territory of the African International Association.

A Korti dispatch states that the Mahdi spread a false report of the battle of Abu Klea, and so terrified the inhabitants of Khartoum that they let him into the city.

A resolution proposing submission of a proposition for an amendment to the constitution to license the liquor traffic was recently defeated in the Ohio house of representatives by five votes.

The lower house of the North Carolina Legislature has taken hold of the cigarette nuisance by enacting a law prohibiting the sale or gift of cigarettes to boys under ten years of age.

The new anti stuffing ballot-boxes purchased by Saginaw are described as having windows on three sides and at one end, and a dial on the other end, which records every ballot as it is deposited.

Mr. Frank Gipkins, aged 30 years, and Mr. Charles Selestand, aged 25 years, were froze to death, on the 25th of February, 1885. Both were residents of Jefferson Parish La.

A lumberman, who is well informed on the subject, gives a Bay City Mich, paper the following figures as representing the standing timber on the Manistee River and tributaries: Pine, 5,086,000,000 feet; hemlock, 2,500,000,000 feet; cedar, 1,000,000,000 feet; hard wood consisting of maple, beech, birch, elm, white and black ash and cherry, 3,000,000,000 feet; grand total, 14,586,000,000 feet.

Miss Nellie Kent,

Wellington, Lorain county, O., writes, "Dr. S. B. HARTMAN & Co., Columbus, O. Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuralgia of the face. I have been taking your PERUNA for one month. The neuralgia and catarrh is almost well, and the cough is much better. I like your PERUNA very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with a chronic catarrh which he first discovered six years ago. In succession he lost his smell, taste and hearing. The disease was so malignant that it not only attacked the outer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He suffered intense pain in the nose, from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman several months ago. He can now hear a watch eight inches from his right and six inches from his left ear; His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than Mr. Dupler. He said, "Why in the world was PERUNA not prescribed for me long ago?"

Cramps of the Stomach.

We have the privilege of reporting the following case. Those similarly affected can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time,) this lady had cramps, the most fearful, of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his PERUNA, the cramps and all bad feeling left her, and now for over a month has been entirely free from every symptom. A more thankful patient no doctor ever had.

Mr. Hogge, druggist, Charlestown, Kanawha Co., W. Va., writes: "PERUNA sells well here and gives good satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your PERUNA sells well and gives good satisfaction. I consider it a splendid medicine."

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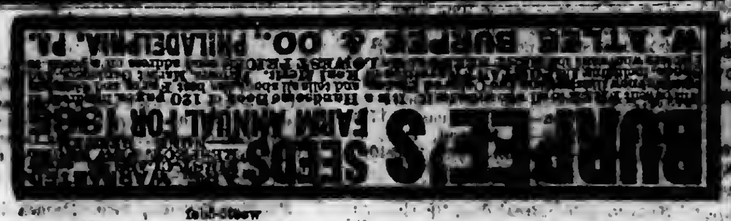
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LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m. Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock. Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in street. Rev. J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev. Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 2 p m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Vasuet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. H. C. Darrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m, 3 p. m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street—Rev. ——. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Thursday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Foot street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3.30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Frost, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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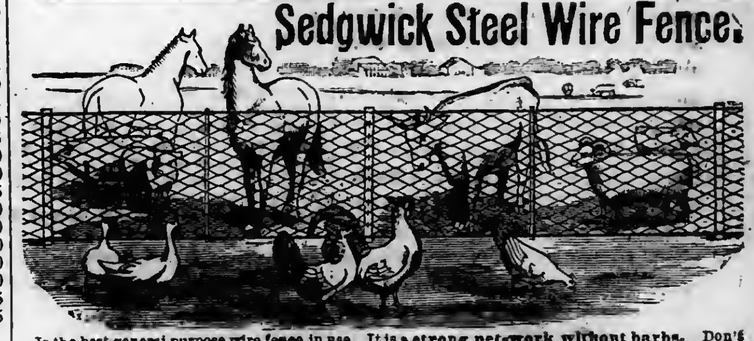
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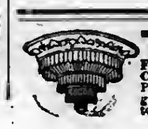
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Is the best general purpose wire fence in use. It is a strong net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire, as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial: it will wear itself into favor. The **Sedgwick Gates** made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working **all-iron automatic or self-opening gate**, and the neatest cheap iron fences now made. The **Boss folding poultry coop** is a late and useful invention. The best **Wire Stretcher, Cutting Pliers, and Post Augers.** We also manufacture **Russell's** excellent **Wind Engines** for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper,

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This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER Co.
106 Wall Street, N. Y.

Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. A. D. 60-61. Lesson III. April 19. Acts xxviii, 1-16. Paul going to Rome. Golden Text, Ps. 15.

HOME READINGS.

M.—Paul going to Rome; Acts 28, 1-15.
Tu.—Cure for a serpent bite; Num. 21, 1-9.
W.—Debtor to all men. Rom. 1, 1-17.
Th.—Paul worshiped as a god; Acts 14, 1-13.
F.—Prayer for sick; James 5, 7-20.
Sat.—The healing power given; Mark 16, 9-20.
Sun.—Courage by faith; Psa. 27, 1-14.

QUESTIONS FOR HOME STUDY.

1—*At Melita, v.* 1-10.
How were they received by the people.
What happened to Paul?
How did the sight affect the people?
What did Paul do?
What then did they think of Paul?
How did Publius treat Paul?
What did Paul do for Publius' father?
How was Paul and his company treated?
2—*Toward Rome, v.* 1. 1-15.
How long did they remain at Malta?
In what city did they tarry three days?
Where did they disembark?
Whom did they find at Puteoli?
Where did other brethren meet them?
How did their kindness affect Paul?

PRACTICAL TEACHINGS.

Where does this lesson teach—
1—God's care of faithful servants?
2—The fickleness of public opinion?
3—The helpfulness of Christian companion?

Doctrinal Suggestion—The power of prayer.

Another Sunday-school Assembly.

REV. J. F. MARSHALL.

The readers of the SOUTHWESTERN know about Chautauqua; its Sunday-school, normal course, primary teachers, class models of Palestine and Jerusalem; its remarkable facilities and encouragements for the study of the Bible; its eloquent lectures, delightful song services, sweet music, pleasant fellowships. Of couse everybody would like to attend, but only a few can do so; so other assemblies have been organized, and if plans now maturing succeed another will be, an assembly for colored people, and on whose platform the wisest and best of our people can be heard; an assembly which will be at once an opportunity to bring our best men to the front and a blessing to our people. It is probable that the new assembly will be located at Clark University, near Atlanta, Ga., where there are ample grounds, pure air, good water, access to markets, and indeed everything to make such a meeting a success. At its last session the Louisiana Conference commended the enterprise and elected A. E. P. Albert and J. F. Marshall delegates to meet Rev. A. H. Gillette, the leading spirit of the enterprise, and others at Aberdeen, Miss., for the purpose of effecting an organization.

[Some of the gentlemen appointed were at Aberdeen, but Bro. Gillete was not. We learn that he was prevented by a railroad accident, but have no particulars.—ED.[

Marriages.

Mr. P. C. Colton and Miss Marceline Mack were married at the residence of the bride's father, in Allen, La., Dec. 2, 1884, Rev. P. J. Porter officiating.

Mr. Levy Calhoun and Miss Delia Davis, were married at the residence of the bride's father, in Allen, La, March 26, 1885, Rev. J. H. Pierre officiating.

Mr. Charley Summage and Miss Kneely Mack, were married at the residence of the bride's father, in Allen, La, April 2, 1885, Rev. J. H. Pierre officiating.

Rev. A. S. Williams and Miss Patsy Miller, were married at Aberdeen, Miss., March 29, 1885, Rev. P. Jamison officiating.

Mr. James Moman and Miss Letha Broading were married at Bayon Leckworth, Pleasant Grove, La., by the Rev. Simms Williams, March 19, 1885. A large crowd was in attendance to witness the ceremony.

Obituary.

Mr. Sussex H. Bradford, a young man of talent and repute, noted for his earnest labor for Christ, died at Pontotoc, Miss., Feb. 26, 1885. Also, Mrs. Violet Payne, a faithful member of the M. E. Church at Pontotoc, Miss., died, leaving a husband and many friends to mourn her loss. B. H. FERGUSON.

Mrs. Loulie Jordan, a member of Shubuta Church, died March 23, 1885, at Heidelberg, Miss. Robbie Simmons was born May 24, 1884, and died at Heidelberg, Miss., March 17, 1885. M. COOPER.

Eugenie James died at Pine Bluff, Ark. She was, for 14 years a member of the M. E. Church.

Mrs. Sophia Glore died at Natchitoches, La., January 30, 1885.

Camelia Blackstone died Feb. 21, 1885, in the 12th year of her age, at Natchitoches, La.

Davey Riggins died at Corinth, Miss., Feb. 28, 1885. He was the youngest son of Mr. and Mrs. D. W. Riggins.

Mrs. Maria Patton died March 11, 1885, in Corinth, Miss. She was a member of the M. E. Church.

Sandy Hammon died, in Natchitoches, La., Thursday evening, March 12, 1885. He was 80 years of age, and leaves a son home where in this State, named Joseph Robertson.

Mrs. Marion Scott died Dec. 28, 1884, at San Antonio, Texas, in the 60th year of her age. She was one of the first to join the Methodist Episcopol Church at this place. MC. H.

Miss Louisa Young died at San Antonio, Texas, Dec. 26, 1884. She was 75 years of age, had never been married, and had no relatives. She was blind, and had been living by means of the support given her by the church and her friends. She lived a life becoming a true Christian and was buried as such by the Church. MC. H.

Sister Cline Goss died Feb. 20, 1885, in Clinton parish, La.

Sister Martha Hardee died in Clinton parish, La., March 6, 1885.

Mrs. Harriet McGough died in Allen, La., March 14, at 11 o'clock p. m. She was a faithful member of Hason Church, and her loss is much regretted by all who knew her. The funeral service was conducted by Rev. J. H. Pierre. D. J. PRICE.

Little Lawrence Marshall, son of Mr. Albert Marshall, died at Franklin, Tenn., March 10, 1885.

Sister Maggie McLemore died at Franklin, Tenn., March 13, 1885,

Miss Emma Smith, daughter of George and Sarah Smith, died at Franklin, Tenn., March 15, 1885.

"What a way to spell fish," said Pat, when he saw the name Psyche on a ship. But a more wonderful *spell* will be exercised over that coughing child of yours that keeps itself and you awake, if you will try Dr. Bull's Cough Syrup.

Conference Notices.

Central Alabama Conference.

I wish to hereby notify the brethren, that the district conference of the Huntsville district, will convene in the Methodist Episcopal Church at Decatur, Alabama, April 16, 1885, at 9 o'clock a. m. The opening sermon will be preached by Rev. A. Nichols, pastor in charge at Triana. All brethren that have not received programmes will please select their own subjects, and come prepared.
M. M. McKINNEY, Sec'y.

Gulf District—Mississippi Conference.

Second Round.

Crystal Springs	May	2	3
New Hope	"	4	5
Union Church	"	9	10
Fayette circuit	"	11	
Fayette station	"	12	13
Hamburg and Meadville	"	14	15
Liberty	"	16	17
China Grove	"	21	
Columbia	"	23	24
Spring Chapel	"	25	26
Hilldale	"	27	
Hattisburg and Vernil	"	28	29
Bay St. Louis & Pass Christian	"	30	31
Moss Point	June	1	2
Handsboro and Ocean Springs	"	6	7
Brookhaven and Hazlehurst	"	13	14
Summit and Magnolia	"	20	21
Georgetown	"	27	28

Brethren of the Gulf District, collect all the money you can for the Episcopal fund that has been apportioned to each charge, so I can forward it to the treasurer. W. McDONALD, P. E.

Notice.

To the members of the Gulf District, Mississisippi Conference—The first session for 1885 will convene in Moss Point, Miss., April 23d, at 9 o'clock a. m., in the M. E. Church. A full attendance is desired. Ministers and delegates coming over the Illinois Central Railroad, will purchase return tickets at the various stations between Jackson and New Orleans at excursion rates. The Bishop and others are invited to be present.
W. McDONALD.
Brookhaven, Miss, April 2. 1885.

Notice.

The Huntsville District Conference will convene March 14, 1885, at Orange, Texas. I desire each pastor to find out how much each member and friend will give this year to help raise the million dollars called for by the Missionary Society. Any one who gives a dollar or more the pastor will please send his or her name to Rev. C. C. McCabe, Secretary of the Missionary Society of the Methodist Episcopal Church, 805 Broadway, New York.
EDWARD LEE, P. E.
Navasota, Texas.

Helps Him to Preach.

Rev. Philander Perry, pastor Baptist church, Coldbrook, Mass., writes: "After the best medical treatment had failed, Parker's Tonic cured me of dangerous congestive spasms of the stomach and bowels, from which I had suffered indescribably. It has no reaction. Capital for clergymen who feel dull and overworked."

Books and Current Literature.

We have received by the courtesy of W. E. Blackstone, Esq., a 24 vol., paper cover, 156 pages, entitled *Jesus is Coming*. Published by F. H. Revell, 148-50 Madison street, Chicago. The work contains an extensive collection of Scripture text thrown together in order as the author sincerely believes to show the correctness of the idea held by pre millenarians. Some of the writer's views are unique and set forth with a boldness which is born of sincerity. We judge it pendant for all to investigate these subjects with great care and deliberation, and with the constant remembrance that the chief duty of mortals here below is to be ready when Jesus does come.

We are in receipt of bound volumes of the *Budget* of 1881, 1882, 1883 and 1884, from Rev. B. W. Arnott, B. D., of Nashville, Tennessee. The *Budget* contains official reports of the General Conference and officers of the African Methodist Episcopal Church, and other documents. The book contains a fine frontispiece of Benjamin W. Arnett, also portraits of Bishop Allen and other prominent members of that Church.

The Seventeenth Annual Report of the Freedman's Aid Society of the Methodist Episcopal Church for 1884, gives the following statistics. The Society has aided in the establishment and support of 23 schools among the colored people of the South with 113 teachers, and 3,432 students. Seven of these schools are chartered with collegiate powers. The Society has also aided the following institutions for the education of whites in the South; Number of institutions, 18; number of teachers, 55; number of students 1,779. Six of the above are colleges.

Technical Education, And Other Essays. By Prof. T. H. Huxley. Price, post free, 15 cents in postage stamps. J. Fitzgerald, Publisher, 20 Lafayette Place, New York.

This latest number of the "Library of Science" is one of the most valuable and interesting in that popular series. Besides the essay on "Technical Education," which by itself is worth more than the price of the whole number, there are four other essays, namely, on Joseph Priestley, the discoverer of oxygen; on the Connection of the Biological Sciences with Medicine, on Sensation and the Sensiferons organs and on Certain Errors respecting the Structure of the Heart attributed to Aristotle. For sale by Ellis, Newsdealer.

Our Little Ones, for March and April has been received from the Russell Publishing Co., of Boston. Its pages are always cheerful with pictures and stories.

Our Little Men and Women., one of D. Lothrop & Co's fine juvenile publications is on hand with an interesting sketch of Kaiser Wilhelm, and other royal personages.

The Oxford League Series., by Daniel Wise, D. D. published by Phiips & Hunt New York, Cranston & Stowe Cincinatti, O.

There are seven numbers to the Series viz. 1. Ancestry of the Wesley family, 2. The Oxford Brotherhood, 3. The Birthplace of Methodism by J. M. Freeman, D. D. 4. Methodist Converts in high places by Wise, 5. The Literary work of the Wesleys, 6. The place of education in English Methodism and 7th. The place of education in American Methodism. The first contains 20 and each of the others 16 pages 16mo. closly printed matter in stiff paper covers 116 pages in all for 35 cents. There are two hours reading and a fund of invaluable Methodist information in each one.

Rob Claxton's Story. By Parthene B. Chamberlain. Published by Thomas Y. Crowell & Co., New York, 13 Astor Place. This is a neat 12mo. volume, bound in blue vine covered cloth and gold gilt. It contains 274 pages and after reading every one of them we are ready to recommend this as one of the very best stories we have ever read. Somehow the tears kept on climbing up and blinding our sight, as we read. We are sure Rob and Katie Claxton will do for models in any society. Then too Mike Roony's outcome will serve to show any degraded boy how with such men as Mr. Jones and Mr. Brady they can promptly carve their way upward. Adversity and fortune come and go and come to the Claxtons, but they get and hold on to Christ as their staff. This book is good for all classes of readers, especially young men and women. This book is will calculated to combat the evils which creep into society life.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
April 11, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9 1-16; Middling 10 9-16; Good Middling, 10 13-16; Middling fair, 11¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5¾@5⅞; Common 4¼@4¾.

MOLASSES, in hbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10½.

CHEESE, ℔ lb—Western factory 4½@9.

CORN MEAL, ℔ bbl—Choice, $2.40.

FLOUR, ℔ bbl.—Fancy, 4.90; Choice, 4.70; Family, 4.00@4.25.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c.

ESCULENTS—Irish potatoes, ℔ bbl., $1.90@2.50; sweet potatoes, $2@$3 ℔ bbl. onions, ℔ bbl. $5.00@——; apples, ℔ bbl. $4.00@$6.00; cabbages, $3.25@$3.50 per crate; sour krout, $4.50@5.00 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.25.

BACON, ℔ lb—Breakfast, 10; shoulders, 5@—; sides, short rib, 7½; sides, long clear, 7½; hams, sugar-cured, 10@10½c,

DRY SALT MEAT, ℔ lb—Clear rib sides, 6½; clear sides, 6½; shoulders, 4.6@4.8.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3.00@$3.50; ducks, $2.00 @2.50; geese $4.@@5; turkeys $12.@15.00.

Western Eggs 12@13c per dozen.

Louisiana Eggs 12½@13½c per dozen.

Feathers—Best live geese feathers 50@ 75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50 @$5.00 ℔ dozen; young do. $3.00@3.50; ducks $3.50@4.00—; geese $4.00@$5 00 turkeys $21.00@24.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 57; white, 57; mixed, 56.

OATS, ℔ bushel—Western, 42@43.

BRAN, ℔ 100 lbs—Choice, 87½c@90.

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"Now the only Crœsus that I envy is he who is reading a better book than this," exclaims Philip Gilbert Hamerton over a choice volume. Thousands of others, lovers of good books, rejoice in the same way daily, over the choice books of the "Literary Revelation," published at such marvelously low prices that he who chooses can become a "Crœsus" Read Mr. Allen's advertisements which appear regularly in our columns. They are worth reading.

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Nashville Tenn., Seed Market.

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	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

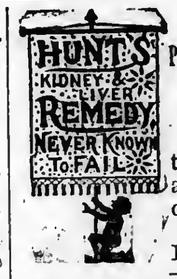


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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

"How blessed is the land o'er which we roam!
The sun beholds no other land so fair;
Here Providence allots our peaceful home
Amid ten thousand gifts and blessings rare.
For our great country's welfare let our prayer,
From honest, faithful, fervent hearts ascend,
That God may make our Government his care,
From foes without and foes within defend,
And be Himself our guide, our governor our friend.

It requires a man after God's own heart to declare of the Lord that "the law of thy mouth is better unto me than thousands of gold and silver." To such poverty is a very light cross.

The memoirs, letters, and sermons of the late Bishop Simpson will be published, the editing of the material having been entrusted by the family to one of his Episcopal colleagues.

MR. EDITOR.—I received the first copy of the SOUTHWESTERN this morning. After examination I am well pleased with it. It ought to be in the house of all our people."

Study the word of the Lord by the candle of affliction, then will it occur to you as it once did to David: "It is good for me that I have been afflicted, that I might learn thy statutes and keep them."

Egypt of old worshipped Apis and Ibis; Greece the human form and India nondescript images found neither in heaven nor earth. But in Palestine they worshipped Him who is still called the God of Abraham, Isaac and Jacob.

The SOUTHWESTERN is a Methodist Episcopal Church paper, devoted especially to the promotion of religion within our own denominational limits, and generally to the promotion of all that is good everywhere. It aims to benefit and solicits the aid of people of all colors.

We are pleased to learn that the white people of Natchitoches, La., displayed an active, friendly and substantial interest in the recent district conference in that place. This is a straw, and straws tell which way the wind blows. Bro. Wright is working earnestly, and is winning his way to the hearts of all the people.

If church people keep their covenant with the Lord they thus secure the benefit of His promise to bless their children, and also that He will, 1. Abundantly bless the church itself. 2. Satisfy its poor with bread, spiritual and temporal. 3. Clothe her priest with salvation, and as a result her saints shout aloud for joy. Psa. 132, 12-16.

For the SOUTHWESTERN.

Bishop Taylor in Africa.

I sailed from Liverpool in the steamship Gaboon, Jannary 7th, and reached Monrovia Thursday at 7:30 p. m., the 22d. I preached that night in our church in Monrovia. Next day, at 4 p. m., I preached in Miss Sharp's Chapel in Krootown, and again in the evening in our church. On Sabbath, 25th, I preached in our church at 11 a. m., and 7 p. m., addressed the Sunday-school, and baptized a native man at 4 p. m., and at 2 p. m., preached again for Miss Sharp's Kroomen. Then daily for about a fortnight, except Saturdays, I preached to the Kroomen at 4:30 and in our Monrovia church at 7:30 p. m. We had that prophetess, Miss Amanda Smith, with us. She has been used by the Holy Spirit in carrying on the specialties of Gospel temperance and entire holiness at several leading points in Liberia, and she has several other fields here yet to work up. She and Miss Mary Sharpe, in their respective lines of work, are well accredited missionaries of God in, this needy field.

It was only after four days of heavy work that we had a break in the ranks of the rebels from God in Monrovia. Then in the ten days ensuing we had some scores of penitent sinners forward at the altar. Over fifty testified publicly that they obtained pardon, and over a dozen, besides, entire heart purity, and God gave to preachers and people a gracious enlightening and quickening.

The only striking occurrence in the session of the Liberia Annual Conference was the tide of salvation that swept through the whole session. The conference opened January 29 and adjourned February 3. Appointments as follows:

Monrovia District—C. A. Pitman presiding elder; Monrovia Station, H. B. Capeheart; Robertsport and Feller circuit, D. K. McKeever; Johnsonville ct, G. J. Hargraves; Painsville ct, C. A. Pitman; Marshall ct, to be supplied.

St. Paul's River District—W. T. Hagan, presiding elder. Caldwell, Virginia and Brewersville circuits, T. A. Sims, F. C. Holderness, D. Ware, supernumerary; Clay and Ashland ct, G. W. Parker; Millsburg ct, A. H. Watson, W. B. Kennedy, sr., sup.; Robertsville ct, R. Boyce; Carysburg and Bensouville ct, J. W. Cooper.

Bassa District—J. H. Deputy, presiding elder. Painsbury ct, E. F. Brumskine; Lower Buchanan, to be supplied; Edina station, to be supplied; Bexly ct, to be supplied; Bullomtown ct, to be supplied. (These are supplied by local preachers residing on the spot.) Mt. Olive ct, J. H. Deputy, J. P. Artis, sup.

Sinoe District—W. P. Kennedy, jr., presiding elder. Greenville station, W. P. Kennedy, jr.; Lexington ct, J. W. Draper; Sinoe country, J. W. Bonner, one to be supplied; Louisiana, to be supplied; Bluntsville, to be supplied.

Cape Palmas District—C. H. Harmon, one to be supplied. Mt. Scott, Tuburautown and Greebo mission, to be supplied. W. R. Summers, Ross Taylor, Clarence L. Davenport, Levin Johnson, Jos. Wilkes, Amos E. Withey, missionaries to South Central Africa.

Since conference I spent a Sabbath and preached twice at Virginia, 15 miles up St. Paul river and preached Monday night ensuing at Muhlenburg, at Rev. Day's interesting Southern Mission, about 30 miles up St. Paul river. On Tuesday night I preached again in Monrovia and baptized 16 of our new converts. Preached there again on Wednesday night, and in the afternoons of those two days for Miss Sharp's Kroomen, one man and one woman of whom were among the 16 baptized on Tuesday night. On Saturday, the 14th, I took steamship for the South, with 8 or 10 of our ministers. Next we dropped anchor off Grand Bassa, and at 11 a. m., 3 and 7 p. m., I preached in our church there, ordained a deacon in the morning and an elder in the evening, administered the sacrament of the Lord's supper, and returned to the ship on Monday. The captain was in a hurry and was anxious to discharge freight on Sunday, but the merchants refused to receive it, so all hands rested on the Lord's day. The merchants there are all colored men except a Jew from Morocco. The Jew is the most influential man among them in commercial circles, and stands with them unflinchingly for the observance of the Sabbath.

This morning we were anchored four hours off Sinoe, meantime I preached in our church ashore, administered baptism, and ordained a deacon, who had been elected by the conference at a previous session, as were the two I ordained at Grand Bassa. I hope to join my party that was to sail from New York Jan. 22, at Cape Palmas.

This is the most pleasant tropical climate of the many in which I have lived and labored; peculiar in this, almost the entire absence of mosquitoes, flies, fleas and bed-bugs; as for "big-bugs" and "humbugs," I am not able to draw a comparison. The enlightenment and salvation of the 250,000,000 of people of Africa is a most complicated problem. Unless we can cut the knot by the self-supporting principle, we can not in a thousand years support the agency required for, such a work, and unless we can fill our dykes directly from "the river of pure water of life that flows from the throne" of God, everything else will be as dry as the valley of dry bones we read about. Pray for us.

Your Bro. in Jesus,

WM. TAYLOR.

P. S.—Cape Palmas, Feb. 19, 1885: I arrived here yesterday evening; preached last night to a crowded house. Am to preach to day at 10 a. m., and ordain a deacon and an elder, previously elected, but could not attend the recent session of conference. I will probably preach here two or three days before my steamer for Loanda shall arrive. I am stopping with the presiding elder, Bro. Harmon, a fine man of God. W. T.

An Educated Ministry.

REV. G. W. SAMS.

An educated ministry is necessary for three reasons.

I. It was God's plan to have such a ministry. The twelve Apostles sat at the feet of their Master for three years, studying the word of the Lord, and preparing to preach it. They were taught by the Author of wisdom. Paul sat at the feet of the great Jewish counselor and was taught in all wisdom. He was *the* Apostle.

From the beginning of the ministry the Lord has intended to have an educated one. Therefore it ought to be so to-day. God has enjoined a thorough preparation for the work. When it was said, "Study to show thyself approved unto God a workman that needeth not to be ashamed."

He commanded His disciples to go and teach all nations. This implies education by the wholesale. If it is God's plan to have an educated ministry, why it is wrong to neglect to try to educate ourselves as far as possible. God saw that such a ministry could and would accomplish more good, and would bring about the ends for which the Gospel was to be preached.

THE NECESSITY.

II. The world needed such a ministry. The masses of the people have always been ignorant, and full of superstition. There never was a nation but what believed in the existence of a God, whether it was the Great I Am, or some idol. This of course depends very much on the qualifications of their leaders. If they were full of superstitious ideas, then the people would soon become full of it, and would take to themselves idols to serve, or if the leaders were clear of this evil, then the people would serve the living God. Their natural instinct led them to suppose that there was a first cause for all things.

If they took to themselves gods of stone or wood, they would give to them all the reverence they had in their power to give. Their leaders taught them so to do. They had a national religion, and all of the people who live in the bounds of that dominion had to worship that god according to the law, or be punished according to the law. Ignorance and superstition, and the leaders of the people had them blindfolded, so they could not see the right as they would have seen it under other circumstances. They were taught from their youth to worship the sun, moon, and stars; this became second nature to them. They had been hedged in with many years practice.

Infidels, philosophers, and scientists were driving in their wedges of wickedness. They were in their sins, which disposed them to accept the wrong, instead of the right. They were like all other sinners, led by the gods of this world. They were in spiritual darkness. Now in view of all of these combind forces coming against Christianity, an educated ministry was necessary to their destruction, and to bring mankind back in favor with God. When Moses went down to Pharoah it was not without wisdom. It was not without instructions as what to do or say, when they said or did, this or that.

The pulpit has always been the power with which God has baffled the wisdom of this world. It is a power within itself, and has served more to put this world in its present status than all other agencies put together. An educated ministry should be our watch-word. It is true, that not a few of our ministers are not educated, but this does not remove the fact that they ought to be.

OUR ONLY HOPE.

III. It is the only salvation of the world; when we consider the start that ignorance, and superstition got on Christianity and then consider what Christianity has gained the truth of this statement can not be doubted. Christianity has very near undone in eighteen hundred years, what these combined forces did in four thousand years.

According to the following figures, Christianity has never made such progress as it has within the past century. This is owing to having a better educated ministry than they had before.

The growth of Orthordox Christianity in the United States during the past eighty years has been greater than in any other age of the world, since the death of Christ. In 1800, there was in the United States 3,030 churches; in 1850, they had increased to 43,072; in 1870, there were 70,148; and in 1880, 97,090. In 1800, there was one Orthordox Church to 1,740 inhabitants; in 1880, one to every 717 inhabitants. So the increase in churches has been much greater than the increase in the population. These figures clearly show that the Bible doctrines of God and Christ, the Holy Spirit, heaven, hell, repentance, justification, regeneration, entire sanctification have not gone to join the dead systems of Confucius, Buddha and Abraham.

They live as mighty forces still and are moving on to the conquest of this world, through the instrumentality of the ministry which the churches have educated and sent out to take this world for Christ. There has been a corresponding increase in the ministry and church membership, and that the increase in both has been greater than the increase in the population.

In 1800, there were in the United States 2,651 Orthordox ministers; 1880, 69,870, not including the local or lay preachers. These figures include only the men who occupy the position of pastors, or are engaged in work that is strictly ministerial. In 1800, the entire membership of all Orthordox churches was only 364,872; in 1880, there were a little over 10,000,000. The actual increase in the population since 1800, has been a little less than tenfold, while the increse in membership of the Orthodox churches has been about sevenfold.

It has just been within the past century that educational facilities have been so numerous. The minister could obtain an education, without paying a fortune in trying to get ready to go to school. Therefore they who could prepare themselves for the work, and the result of which is that Christianity is making considerable advance on the world, and is pushing on from victory to conquest. It is from the pulpit that public sentiment is to comes, and mold this world for Christ. The better one knows a thing himself, the better he is enabled to teach it to others. The better educated a man is the better he is able to understand whatsoever he undertakes to teach others. So the truly called of God, an educated minister can show the truth of God's word, and aid those who hear to grasp the thought which the Word conveys. The ministry is a divine institution, and therefore it has the advantage of all other systems of lifting humanity up. It has a right that no other has. As the ministry increases in education, so will the kingdom of Christ increase, and Christianity spread. The idea that used to be very extant "that if you will open your mouth God will fill it" has gone by with its day. If you want to succeed as a minister, you must not only have a mere education, but you must "study to show yourself a workman approved of God, that needeth not to be ashamed." That is, study that you may have something to tell the people which will help them in this and the life that is to come. We need as ministers to become so enthused with this subject that we will take it in our studies and pray over it, and lay out a plan of study and try to get a better education ourselves, and then take it in our pulpits, and into the homes of the people and preach it to them until they hear it, and obey it.

I recommend the following plan, to all of the brethren in the ministry, who have not the advantage of an education, and can not turn aside and get one.

I. Obtain the catalogue of your conference school, or some one of our schools and see what the course of study is, and then take up the first year's course if you have not past it, if so, then the next, and pursue it till through it.

II. Lay out a plan by which you can give a certain amount of time each day, at a certain time of the day to the study of each book in that course, and let nothing but sickness or death break into your plan, and keep this up until you have gone through (understandingly) the whole course for that school. Do this my brethren and we will soon have a better ministry in every way.

Report of the Presiding Elder of the Bowling Green District, Lexington Conf.

Preface—Dear Bishop Bowman: It affords me no limited degree of pleasure in reporting to you, the Bishop who ordained me deacon in Scotts Chapel, Methodist Episcopal Church, in Maysville, Ky., the 11th day of March, 1877, and though it has been 7 years, 3 months and 1 day since, I have borne steadily in mind the memorable sermon preached by you on the occasion, from Psalms i; 1, 2, 3, 4.

Allow me, dear Bishop, to repeat the verses, as they are vivid in my memory: "Blessed is the man that walketh not in counsel of, the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

"But his delight is in the law of the Lord, and in his law doth he meditate day and night."

"And he shall be like a tree planted by the river of water, that bringeth forth his fruit in his season, and his leaf also shall not wither, and whatsoever he doeth shall prosper."

"The ungodly are not so, but are like the chaff which the wind driveth away."

Dear Bishop and Brethren—We now pause to say that after seven years, three months and one day's absence of Bishop Bowman, we thank God that through his providential care the senior Bishop is here to preside over us again. We all join in saying we hail Bishop Bowman as a workman indeed that need not be ashamed. God grant that his presence here may prove beneficial to himself and a blessing to the conference.

The elder reports his district as being in a prosperous condition both spiritually and financially, with bright hopes of our future prospects which seem to illume our pathway. We go forth with a feeling of energy.

A. BOOKER, P. E.

Springfield, Ohio.

Two distinguished Hebrew students renounce their faith, and are received into the Methodist church. —*Cincinnati Evening Post.*

Two Jews of Rome, were admitted into the Christian Church by public baptism on December 29. The service was held in the Waldensian Church and many Italians were present.

Letters from the Pastors.

Rev. George W. Wells, Rosedale, La., writes: "We have just closed our protracted meetidg. We had 14 convers and a good many have joined on probation. This church has 35 young men, members, and five of the ministers of the Louisiana Conference started from this church."

Rev. Andrew Branch, pastor in charge, Dutch Town, Ascension parish, La., writes: "We have just held our first quarterly meeting. Rev. Stephen Priestly, our presiding elder was with us. He preached an excellent sermon. The church was crowded, and the Lord's supper was administered to 40 persons. The following brethren were approved of as trustees. Andrew Green, A. Flateur, S. Johnson, Harrison Hills and Robert Buckner; stewards, Sisters Henrietta Josiah, Lucy Green, and A. Johnson; Sunday school superintendent, Margaret Johnson."

Rev. E. E. Cooper, Oakland, Texas, writes. "We are in the midst of a great revival, and have had fifteen converts, and the mourners bench is crowded every night."

Rev. A. Lemons, Pickens, Miss., writes: "The Rev. H. R. Revels, our presiding elder, held our first quarterly conference November 14, 1885. He preached a good sermon, and administered the sacrament to 93. He met the Sunday-school at the usual hour, and catechised the children. Pray that we may be more instrumental in spreading God's word and saving souls.

Rev. A. McDade, pastor, Ninth Street Church, Covington, Ky., writes: "We have good congregations, prayer and class meetings. We have paid all the money that we could, and must say we had a hard time. My fourth and quarterly meeting came off on Feb. 22, with good success. Rev. J. Courtney preached 3 times, and the entire congregation was delighted. At 7:30 administered the Lord's supper to one hundred Christians. Collection for the day $32. The Sunday school is second to none on the district."

Rev. T. G. Montgomery, Shreveport, La., writes: I will do what I can up here for the paper, and will be down in April or May and will bring the money with me. We are rolling on finely. I took in one member last night, and also raised a good sum of money to pay on the old debt. The Lord is blessing us and we are going right on preaching Christ."

Rev. J. M. Nevils, Hernando, Miss., writes: "Our people here are very poor, but still they want the paper. Bro. Brent wanted the paper but did not have the money to pay for it. I told him if he would give me a hen and all of her eggs and chickens for one year I would give him the SOUTHWESTERN for one year, and he gladly agreed to do it. So I send you his name."

The Lutheran Benevolent Society.

REV. H. J. WRIGHT.

Asbury Methodist Episcopal Church, Natchitotches, La., not the least of churches of Louisiana for out of it has come the Lutheran Benevolent Society. That is the Rev. Ebenezer Hayward, one of the former pastor, of this church, organized it in 1866; it has been busy ever since helping the poor and needy and distressed. The dying and the dead thereby assisting the church. All our members with a few exceptions, belong to it, they own property to the value of $1,000 near the church. They are careful about their tenants, they always have money on hand.

They employ a white physician, and pay him $225 per year, more or less. God bless the Meharry College. Point some to the South. Rev. King Mickelberry is president, Rev. Geo. W. Duncan, secretary and treasurer.

Church Loyalty.

BY REV. JOHN LEE.

An eminent Congregational authority says: "Next to St. Paul we verily believe a greater man than John Wesley never lived." Not only was the founder of Methodism a great man among the great men of the race, but after mature consideration I am inclined to believe that since the hour when the Disciple "whom Jesus loved" fell asleep beneath the sky of Ephesus there has not arisen an Apostolic worker more Catholic than John Wesley. His creed truly was, "I believe in the Holy Catholic Church." His "heart's desire and prayer to God" was to see "the Churches established in the faith." Bigot he was none; narrowness could find no dwelling place in the heart of him whose life was a blessed echo to the following utterance of "the prisoner of the Lord," "Grace be with all them that love our Lord Jesus Christ in sincerity." From the day of Pentecost to the present moment no branch of the Christian Church in the first one hundred years of its existence accomplished for Christ what the Methodist Church has accomplished. This is a strong statement, but it is a truthful one.

Methodists, like Jesus, wander hither and thither, but, unlike Jesus, they do not always carry their religion with them. In a letter recently received by the writer from one of our Bishops appeared the following: "Methodists go from Chicago to Nebraska and Kansas and to the South and fail to stand by their own Church." Methodists, you ought to be loyal to your Church. She is your *Mother*. To you she means more than any other Church. Through her instrumentality you stepped "into the glorious liberty of the children of God." On the other shore parents await you, who, had it not been for Methodism, would, probably, have come short of the rest that remaineth for "the people of God," and you, their children, would not, to day, be enjoying the many advantages you now possess. I ask you in your heart of hearts, Is that not true? You know it is. You know that Methodism powerfully uplifts humanity. She not only takes men from the humblest walks of life, and puts a new song in their mouths, even the song of salvation, but she also makes them noble, stalwart men, men grandly fitted to act their part in this life. Throughout all Christendom there are living witneses to the truthfulness of that assertion. Have you made up your mind, my Methodist brother, have you finally concluded, my Methodist sister, to change your home? If so, resolve that you will do two things: Carry the love of God in your heart, and your Church letter in your pocket. When you reach your destination, resolve that you will do two things. Find out the Methodist minister at once, and by letter unite with the Church on your first Sabbath there. Remember the *wise* action of the late General Conference in reference to a Church letter: "This certificate of Church membership shall not be valid for a longer period than one year." The first Sabbath in your heavenly home will never be forgotten, and around the first Sabbath in an earthly home there should cluster associations, so pure and holy that it would be remembered forever. If you do not succeed at first in getting definite information about the Methodist Church, enquire again, and again, again.

A Scotch Presbyterian family in a town, I will not say where, was visited by a clergyman, not a Methodist one, and from him received a warm invitation to join the Church of which he was pastor, and though this minister was well acquainted with the Presbyterian clergyman, yet, strange to say when plied with several questions concerning Presbyterians and Presbyterianism he was unable to give the family from the land of heather any information whatever. "Tell it not in Gath, publish it not in the streets of Askelon." If in your new home the Methodists worship God in an upper room," know only to a few and reached by a rickety stair case, find your way thither, and while there pray that that "upper room" may be a Bethel to your soul and the souls of others. Perhaps you will find that the Church of Wesley and Asbury and Simpson is not the *popular* one, popularity! Stand firm to your convictions. Be true to the voice within. If Methodism has not planted the banner of the Redeemer in that locality, work for God in connection with some Evangelical Church, but be careful to let its pastor know that the Methodist Church, and the Methodist Church alone, is your *home*, that you indeed are a visitor, that you indeed, if your efforts are acceptable, wish to help him to roll on the car of salvation, but that you are longing to see your mother Church, longing "more than they that walk for the morning;" that you are waiting and listening and praying to hear her footsteps, that though there are others of marked excellences, yet you feel, and the conviction grows stronger each day, that the mother sustains a very close and enduring relationship to the child, that your language is. "If I forget thee, * * let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth."

Methodism gave you, fellow traveler to "the city of the great King," the first impulse heavenward. Around her altars you knelt, a weary heart burdened sinner, feeling that none could forgive sins but God only," and in that moment of darkest distress He who in deepest compassion said to the widow of Nain, "Weep not," whispered to you, "Be of good cheer; thy sins be forgiven thee." Can you forget that hour? Can you by any train of reasoning convince yourself that you do not owe a debt of gratitude to Methodism? Think of her countless victories for Christ; think of the songs that she put into the lips of loved relations now in glory; think of her past record, it is a glorious one; think of her future career, it is bright with promise; think of the Holy pleasure of being identified with a conquering Church; think of the joy untold that comes to the heart of a Christian soldier when he knows that he belongs to that detatchment of the Great Captain's army, whose trumpet will never sound "halt" until the last rebel shall have thrown down his weapons of rebellion. In view of all these things, resolve my Methodist brother, my Methodist sister, that, in prosperity and adversity, in joy and sorrow, in life and death, you will be loyal to Christianity in earnest," ever remembering that this truthful portrait of Methodism in three words was not painted by a Methodist, but by a Presbyterian, the gifted and eloquent Scotch divine, Thomas Chalmers.

South Chicago, Illinois.

The Progress of Civilization.

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Third Paper.

Man alone seems now to have become the master of external physical causes. In our time, whether in the torrid, temperate, or frigid zone, man can seek or avoid the sun and ice, and increase or diminish his temperature, by clothing himself in silks, linen, cotton, wool, or fur. By artifical means he can turn summer into winter, and winter into summer; day into night, and night into day; and he can transplant himself from continent to continent, from isle to sea, and from zone to zone.

But after the exercise of all these powers, even man is the servant and creature of many physical agencies; for hot climates enervate the intellectural powers, and prostrate the physical energies that give him control, and hyperborean regions dwarf both body and mind. Wandering beyond the controling influence of cultured society, man becomes a savage; in Africa, he is black; in Greenland, when scraped and washed clean, he is pale. Only within the limits of the temperate zones does man ever become a perfectly developed human being, and only in the Northern temperate zone has he achieved wonders and attained real greatness.

The scarcity of food in cold climates always tends to a small population in high latitudes, and to high wages; while the abundance of food in hot countries, if the soil be rich, leads to a dense population and low wages.

All ancient civilizations were confined to the tropics, because of the spontaneous abundance of food, and also, because of the mildness of the climate, by which the necessity for much or costly clothing, and for warm habitations is obviated; but here the rate of wages was low, and the condition of the laboring class very seriously depressed.

For the first time in the history of the world, civilization arose in a colder climate in Europe; but not before man had made considerable advance in the manufacture of agricultural implements, and of clothing, and in the construction of weapons of defense. Because of a lower temperature in Europe the rewards of labor, or wages, were increased, and distribution of wealth made more equal than had been possible in climates where a great excess of food had induced a dense population.

Potatoes were introduced from America into Ireland late in the sixteenth century, or early in the seventeenth, and the Irish are the only European people having a very cheap national food; for now, during more than two hundred years, they have lived principally on this esculent. The potato is cheaper than any other wholesome food, and one acre of land planted with potatoes will support as many people as can be properly sustained from two acres cultivated with wheat. The increase of population in Ireland has been three per cent per annum. In England it has been one and a half per centum, and even this is greater than it should be, for this result was to overtask the labor market, and to render wages insufficient; but the condition of the laboring class in England is one of sumptuous independence, as compared with that of the workmen in Ireland; yet, Ireland has, probably, the greatest natural resources of any country in the world.

In China, India, Egypt, Mexico, Central America and Peru the food of the people has, in all ages, been derived from the vegetable world, almost to the entire exclusion of the animal, and in all these the growth of the population has been far too rapid for the general good. Rice, the most nutritious of all the cereals, has always been the food of the Chinese and the Hindoos, and what rice is to the Southern parts of Asia, dates are to Egypt and to the North of Africa. The date palm is found in every country from the Tigris to the Atlantic, and it supplies millions of people with their daily food in Arabia, and in all of Africa, North of the equator, and throughout this vast region it subsists all the domestic animals, as well as the human beings. The starch in rice is changed to sugar in the date. Rice and dates require but little labor in their culture, and each yields a most bountiful return. More than two hundred date-palms may be successfully cultivated on an acre of land. In the Said, or Theibad, the richest part of Upper Egypt, where are found the splendid remains of Thebes, Carnac, Luxor, Denderah and Edfou, the dhoura is the principal food, and it multiplies itself much more rapidly than either rice or dates. In Lower Egypt, the lotus sprang spontaneously from the rich soil of the Nile, and it was an abundant as well as a nutritious esculent.

Maize, or Indian corn, potatoes and bananas were more prolific in Pern, Central America, and Mexico, than were rice, dates, dhourra, and the lotus in the Oriental trpics, where these vegetables are indigenous. In America, the heat and moisture required to secure fertility of soil were only found in proper combination in ancient Peru, Brazil, Central America, and Mexico, and under such circumstances as prevented the spread of civilization farther North or South of the equator than twenty-one and a half degrees. Beyond this, on each American continent, the inhabitants were roaming nomads, leading a savage existence, until the period of European colonization here.

In America, all the great rivers are on the Eastern slope of each continent. This arises from the geographical fact that the great and unbroken chains of mountains, extending from Alaska to Patagonia, are contignous to the Pacific coast, and their Western slopes do not afford space for a sufficient fall of water to form considerable rivers; while their Eastern declivities descend into valleys, plains, and forests, that extend thousands of miles to the Gulf of Mexico and the Atlantic ocean. The Oregon, or Columbia river, is the only stream of any consequence on the Western coat of America, and even it is comparatively insignificant. The San Francisco and San Joaquin are little more than large creeks, extending but a few miles. The soil in the vicinity of all these is of the richest character.

The St. Lawrence, the Connecticut, the Hudson, the Delaware, Chesapeake, Susquehanna, Potomac, James, Astley, Cooper, St. Johns, Alabama, Mississippi, the Orinoco, Amazon, Negro, St. Francis, La Plata, and many others, flow into the Atlantic, or into the Gulf of Mexico.

In North America, however, while all the irrigation of any importance is on the Eastern side of the Rocky mountains, the necessary heat spreads along the Pacific coast. If Eastward of the mountains, the heat were as great as it is West of them, and if the supply of water along the Western coast, and the Western interior were as bountiful as it is found everywhere East of these mountains, the civilization of Mexico would have extended very far North, many centuries before the advent of Christopher Columbus.

Spare Minute Papers.

D. W. HAYS.

Newspaper correspondents have very much to do with fixing the tone and with promoting the circulation and usefulness of the journals which print their contributions. Their communications, taken in the agregate, exert an influence next to that of the editors themselves. Accepting this statement as an incontrovertible fact, it will be seen at once that their relation to the paper and its readers, involves no light responsibility. The character of their efforts has weight in many points of view which I need not tarry to enumerate. If the paper wins in its struggle, their claim to a share in the victory will not, I think, be disputed. I hope it may not be thought presumptuous in a beginner, like myself, to urge the importance of keepting this matter more constantly in view by those who are accorded the privilege of their thoughts to the public through the medium of the press. Before selecting a topic and deciding on the style in which it is proposed to treat it, let them carefully consider the declared aim and scope of the paper for which the composition is to be prepared. An article which might be suitable for an agricultural journal would quite likely prove of little service to a pronounced political sheet. What would "take" in a secular paper, might upon justifiable grounds be excluded from the religious paper, and what might be considered first rate, if offered to the New York *Observer*, would perhaps, be thought only fit for the waste basket, if sent to the office of the SOUTHWESTERN. Every journal of any note seeks to cultivate some particular field, although it may allot no small space to "variety" or all sorts of news. It drives at something definite. It has its special mission.

Now, before my short minute is nsed np, if it has not already passed into oblivion, allow me to enggest to writers for the SOUTHWESTERN, I mean especially the yonng and inexperienced, that the paper is the official organ ot the Methodist Episcopal Chnrch, particularly in the Sonth and Sonthwest. It is both rellgious and denominational in its aims. I do not nnderstand it to be a race paper. It serves Christianity as its chief pnrpose, and along with it the Chnrch which snpports it. When yon next pen an article for its colnmns, bear this in mind; don't make it secular by indiscretion in the choice of themes. Don't defeat its denominational objects by writing abont everything bnt Methodism.

Wendell Phillips.—V.

JAS. T. NEWMAN, OF NEW ORLEANS.

Year after year he attended all the meetings of the anti-slavery societies, in order to review their progress, and when their principles were assailed he poured forth invectives like molten lava, which left an impression as lasting as life.

He boldly advocated disunion, and said that the confederation of the free and slave States was an iniquitous compact and a covenant with the arch-fiend himself.

But when the great civil war began Mr. Phillips' energy redonbled itself, his sympathy and support and co-operation was given the government, and his reason in this case was the same as in the first.

In the early part of 1862 he advocated the arming, educating and enfranchising of the colored people, long before it was conceived to be a military necessity by the President and his Cabinet.

Wendell Phillips, when engaged in the elevation and amelioration of the sufferings of mankind, laughed at fear, mocked at scorn, and when insults and abuse were offered him he trampled them beneath his feet, without the least solicitude and without the least remorse, and nothing could restrain his merciless resentment but the weakness of sex or the feebleness and decrepitude of old age.

He was braver than Leonidas, more courageous than Richard Cour de Lion, and was endowed with all the patience of Oriental Job.

When in 1859 that hoary headed patriarch, that illustrious Christian martyr willingly gave up his life in a Virginian jail in the land of boasted civil and religious liberty, yes, when the grand old hero was about to be led forth to the sacrifice.

Wants the Facts Known.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidneys and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

Very truly. AN OLD SUBSCRIBER.

Methodist Union in New Zealand is growing, the votes showing it in all its branches of Methodism. The vote is, Wesleyans, thirty-eight for union and nine against; Primitives, twenty three for and three against; Free Church, fourteen for, and four against; Bible Christians, all for union.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken the hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing.

Prejudice.

It is a remarkable fact that hundreds of people are so wedded to old ideas that no matter how much merit a new article may posses they will not try it. This is wrong. To those of our readers who recognize the fact that we are living in a progressive age we would call attention to the remarkable offer made by the ELECTRIC PAD MANUFACTTRING CO., of Brooklyn, N, Y., in an advertisement in this issue of our paper.

Those desiring new music books for their Sunday-schools, should not fail to notice the advertisement of "Heavenly Voices,' and 'Sabbath Bells.' Heavenly Voices is a new book just ready. Sabbath Bells has been before the public one season and thousands of them have been sold. See advertisement in this issue.

Returned Missionaries.

BY C. C. M'CABE.

Every man who has looked into the darkness of heathenism, who has a heart to feel for the multitudes who are enduring unspeakable sorrow as a result of their false religions, so soon as he sets foot upon the soil of America ought to lift his voice to plead the cause of missions and help to wake up a slumbering Church. Most of these men have returned home to stay, and others are here temporarily.

The people are anxious to hear them. Any congregation can well afford to pay their traveling expenses to have their assistance.

I have procured a list of these men, with their addresses, and append it herewith. Keep them busy. They know more about their missions than any body else. The list may not be complete. I should be glad to amend it upon further information.

William Butler, founder of missions in India and Mexico, New England Conservatory of Music, Boston, Mass.

L. N. Wheeler, founder of missions in North and West China, Beaver Dam, Wis.

*Dr. J. T. Scott, Beaver, Pa., for 23 years in India, Principal of Bareilly Theological Seminary.

E. Cunningham, East Pearl Street Church, New Haven, Conn., for many years in the North India Conference.

James Mudge, Whitinsville, Mass., formerly editor of the Lucknow *Witness*,

J. T. Gracey, Rochester, N. Y., for many years a successful missionary in India.

*J. T. M'Mahon, Lima, N. Y., for 12 years in India, and conducting a successful work in Gurwhal, India.

F. M. Wheeler, Mecklenburg, N. Y., for several years an active member of the North India Conference.

F. B. Cherrington, Mt. Vernon, Ia., formerly of North India Conference.

A. D. M'Henry, Menasha, Wis., also for several years in India.

S. S. Weatherby, Long Branch, N. J. for many years in India.

N. G. Cheney, New York Avenue Church, Brooklyn, N. Y., formerly in charge of the English Church in Nynee Tal.

*J. E. Scott, Melrose, Mass., for about 11 years conducted a most successful work in the plains of India.

Moses C. White, M. D., New Haven, Conn., one of the founders of the Chinese Mission in 1847.

E. Wentworth, Sandy Hill, N. Y., one of the earlier missionaries in China.

S. L. Baldwin, Nyack, N. Y., for over 20 years missionary in Foochow, China, and for several years superintendent of the mission.

*Nathan Sites, Delaware, Ohio, also for more than 20 years in connection with the Foochow mission.

E. S. Todd, Sixty-first Street Church, New York city, one of the founders of the Central China Mission.

H. H. Hall, San Luis Obispo, Cal., for a number of years connected with the Central China Mission.

*L. W. Pilcher, 4 Monroe Street, Brooklyn, N. Y., for 15 years a missionary in North China.

A. J. Cook, Smithfield, Pa., for nearly seven years in Central China.

B. E. Edgell, Monnt Union, Ohio, for a time missionary in Foo-Chow.

D. W. Chandler, for nearly eight years a most successful laborer in connection with the Foochow Conference.

O. W. Willetts, Laingsburg, Mich., for some years in North China.

Julius Soper, Magothy, Md., one of the first missionaries in Japan, and engaged there for about ten years.

*W. C. Davison, Waveland, Ind., with several years' experience in Hakodati and Tokio, Japan.

*M. S. Vail, Evanston, Ill., for about six years Principal of the Anglo-Japanese College in Tokio, Japan.

*G. F. Draper, Marion, Iowa, formerly connected with the Japan Mission.

*J. M. Barker, Newton Falls, Ohio, for about five years in Mexico, stationed at Pachnca.

G, S. Umpleby, Graysville, Ohio, for some time in Orizaba, Mex.

*Expecting to return.

Our Brother in Black.

REV. J. C. W. COXE, BROOKLYN, IOWA.

Sixth Paper

Enthusiasm for the freedman is rapidly abating. A broader basis must be laid, and a more enduring superstructure must be built. The wealth of the nation must conquer the ignorance of the nation. There are over 4,000,000 literature adults in the United States (1880); of these *three fourths are in the former slave States*, where is found only one-third of our population. That illiteracy is increasing, and more rapidly than the intelligence of the nation. The increase of the latter in a decade was but 3 per cent; of the former fully 5 per cent. These storm centers of ignorance are full of peril to the Republic.

Two arguments enforce the plea for more ample provision for universal education.

1. The prosperity of the nation. The Hon. Dexter A. Hawkins has made a careful analysis of ample statistics collected by the Bureau of Education, with the following results in brief:

(1). A free common school education adds 50 per cent to the productive power of the laborer, considered merely as a machine.

(2). An average academical education adds 100 per cent.

(3). The average collegiate education adds from 200 to 300 per cent.

Estimate the productive value of a common laborer at a minimum of $100, and the common school education of the 4,000,000 illiterates will add $2,000,000 annually to the wealth of the nation; *a sum twice as large as the annual expenditure for public education in the whole country.* Will universal compulsory education pay?

2. The safety of the nation. Illiteracy votes, and an illiterate vote counts as much as the most intelligent one; but beyond its numerical value it is full of peril. It can be cajoled; it can be terrorized; it can be suppressed. Three-fourths of the illiteracy of the nation is in the South. The vote of the Southern States in 1880 was a little over 4,000,000 (4,154,125); of these nearly (1,354,974) could not read their ballots. In five states not one-half could read their ballots. In four others the illiterates exceeded half the number of votes cast in 1880. But for the illitterate vote there would never have been a solid South in any election. Where that vote could not be controlled it has been suppressed; and one-fourth the voting population of the Union has elected 74 per cent of a President, and needed but one-fifth of the electoral vote of the North to rule the nation.

Sumner said that by giving the negro the ballot we had "chained him to the chariot wheel of our national progress." That is true in a sense not meant by the great commoner of Massachusetts. As a slave the black man represented but two-fifths of a Northern voter; as a freeman he is equal. The nation gave him a ballot to wound the enemy; *it must make that ballot intelligent for its own safety.*

The Australian Wesleyan Methodist General Conference was held at Christ Church, New Zealand, beginning Nov. 12th. After much earnest debate the proposition to separate the New Zealand from the Australian Conference was rejected by a vote of fifty-eight to twenty-three. A resolution favoring the establishment of an Australian Methodist Union was carried. The whole matter was then remitted so the several colonial annual conferences.

We depart from our usual practice and recommend Hunt's Remedy as a sure cure for all kidney diseases.—*Medical Gazette.*

Temperance in the South.

The National Temperance Society is at present carrying on an active campaign in the South. Rev. C. H. Mead, its special missionary among the freedmen, has recently visited a number of colored conferences in North and South Carolina, Georgia, and Alabama, reaching over 1,700 ministers, and supplying them with a temperance literature, and will extend his work to other parts of the South. Mr. J. N. Stearns, Corresponding Secretary of the society, is arranging for a series of meetings in New Orleans and in Florida during February and March. He will visit Florida about the middle of February with Mr. Mead, and hold a series of meetings in the State. The 3d and 4th of March has been set apart by the authorities of the new "Florida Chautauqua" at Lake D'Funiak for meetings under the auspices of the National Temperance Society, when addresses are expected from Geo. W. Bain, Gen. C. B. Fisk, Mrs. J. E. Foster, Rev. C. H. Mead, J. N. Stearns, and others. This new "assembly" ground has recently been secured and comfortably fitted up for a Southern resort, where a month of meetings similar to those at Chautauqua in the North will be held. Rev. A. H. Gillett, of Ohio, is the director of exercises for all the meetings. March 12 and 13 have been set apart by the managers of the Exposition at New Orleans for meetings under the auspices of the National Temperance Society. The meetings will be addressed by Rev. Dr. T. L. Cuyler, Geo. W. Bain, Esq., Mrs. J. E. Foster, Gen. C. B. Fisk, Rev. C. H. Mead, J. N. Stearns, and others. A week of meetings will be held in New Orleans by the Society in churches and among the colored people. It is proposed to place a tract, leaflet, or paper in the hands of every colored person who attends the Exposition, if funds sufficient can be raised for the purpose.

Virtue in the Family.

There are all sorts and degrees of virtue, and sometimes we are told that virtue is its own reward. Mr. F. A. Evans, of Burrs Ferry, La., says, in writing about Browns Iron Bitters, "I have been the recipient of its virtue in my family to a considerable extent. This great iron tonic has superior advantages as a reliable family medicine. Its power has been thoroughly tried, and its virtues abundantly proved. Nearly a million bottles a year are sold by the druggists of this country.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, April 2d, 1885, the Hon E. L. Fancher, L. L D., Vice President, in the chair.

Religious services were conducted by Secretary McLean.

The sad announcement was made that since the last meeting of the Board two of the resident Vice-Presidents of the Society, namely, Frederick S. Winston, Esq., and Charles Tracy, Esq, had been removed by death. The Managers placed upon the records of the Board an expression of their sincere regards for their late associates, and of the great loss which the Society has sustained in their decease.

Letters and reports were presented from most of the Foreign Agents of the Society, giving interesting and, for the most part, encouraging accounts of the work in their respective fields.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about $8,300. Appropriations of funds were made for printing and circulating the Scriptures in foreign lands, to the amount of $109,048,85. This includes grants to the Agencies of the Society in Mexico, Brazil, Japan, and the Levant, and also to the American Board for its Missions in Spain and Ceylon; to the Presbyterian Board for its Siam and Lodiana Missions; to the Missionary Society of the Methodist Episcopal Church, for its work in Germany and Switzerland; to the Russian Bible Society; to the Bible Society of France; and to the Waldensian Committee of Evangelization.

Two Bible societies were recognized as auxiliaries in Nebraska, one in Illinois, and one in Colorado.

The total receipts for March were $76,578 21. The issues from the Bible House during the same period were 68,440 volumes.

General Chace of Rhode Island, says: "I always keep Hunt's Remedy in my house, it prevents headache and Kidney troubles.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to learn the whereabouts of my brother, Thomas Gettys. Address James Gettys, Carson City, Gunsby county, Texas.

If the Rev. J. G. Thompson, late of the Liberia Conference, and his wife, Amelia, are still alive I should be glad to know their address.

C. L. DICKINSON.
Monrovia, West Africa, Feb. 10, 1884.

MR. EDITOR—I wish to inquire for my lost friends, father and mother, sisters and brothers. My father's name was Zeales Butler; my mother's name was Mariah Winkfield; she married Zeales Butler, and she fell to Dr. Johnnie Winkfield, who married Caroline Gypson. My name was Clarissa; I fell to a Methodist preacher then known as Lucius Deyampert; he married Nancy Offleten Winkfield; he carried me to South Carolina and from there to Alabama, where I still remain. I had three brothers as follows: Moses, Jordan and Jack the eldest, who was lame with the white swelling. Brother Moses belonged to the widow Winkfield, but afterwards fell to old Joshua Glynn, a Methodist preacher. Jordan fell to Garland Winkfield. My eldest sister's name was Patience; I heard she was dead. My youngest sister was Margaret. Pastors will please read this from their pulpits. Address Rev. J. C. Read, Wedowee, Ala.

I wish to inquire for my brother, Jefferson Pitman. He left Madison county in the first part of the year 1883, and we have not heard from him since. His mother's name was Eliza Pitman, and he had two sisters whose names were Diana Simmons and Leaner Pitman, and two brothers, Jerry and Andrew. We would like to find him if possible. Any information concerning his whereabouts, or what has become of him, will be gladly received by his family. Address Jerry M. Pitman, Houma, La.

Any one knowing the whereabouts of my sister, whose maiden name was Emma Walter, will please inform me of the same. I have not heard from her for 15 years; at that time she had married and was living in Philadelphia. Any one knowing whether she is dead or alive will please address me at No. 329 George street, Cincinnati, Ohio.

MRS. FRANSSUE.

MR. EDITOR—I wish to inquire for my sister. I left her in East Baton Rouge in 1866. Her name was Celeste Quarterre. She lived with Mr. Adolph Brooks. Our mother was named Matilda. She died in Plaquemine, at Mr. Frank Boone's. She had three daughters: Celeste, Milley and Julia; and one son named Joseph. Any information concerning any of them will be gladly received by me. Address Mrs. Milley Pitre, care of B. Washington, St. Landry parish, La.

Lowell, May 4, 1883

"For six years I had kidney disease with pain in back and hips. I improved on one bottle of HUNT'S [Kidney and Liver] REMEDY and two bottles cured me"—W. H. Blanchard, Boston & Lowell R. R.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

20,690,506

BOTTLES OF

WARNERS "SAFE" CURE

Or, Warner's SAFE Kidney and Liver Cure (its former title)

SOLD TO FEBRUARY 1st, 1885!

No other Compound on earth can show a similar record, and no physician a better one.

The highest Medical Authorities pronounce it the only known Specific for Kidney, Liver and Urinary diseases; that it has no equal as a **BLOOD PURIFIER**, and that it is the best safeguard against contagious diseases, both acute and chronic, keeping the **Kidneys and Liver**—the great organs of the body—in healthy condition, disease then being impossible.

For the many distressing ailments of delicate Ladies, it has no equal.

We can furnish over One Hundred Thousand voluntary Testimonials similar to the following.

Read them for the good of yourself, your family and your friends.

Note the following, showing how this vast number of bottles was distributed, as evidenced by our sales book.

Boston, - - 936,842

B. F. LARRABEE, Esq., 40 Chester Square, Boston, Mass, in 1879, *was given up by several prominent Boston Physicians as incurable* from Bright's Disease. He took over 200 bottles of Warner's SAFE Cure, in 1880-2, and Oct. 6, 1884, wrote that the *"cure was as permanent as surprising."*

Providence, - - 128,947

G. W. FULTON, Esq., Fulton, Texas, *suffered for ten years with serious bladder* disorders and lost from 25 to 30 pounds; in 1882 he used 14 bottles of Warner's SAFE Cure, and recovered his natural weight and said, *"I consider myself well* for a man of 75." December 20, 1884, he wrote: "I have had no symptoms of kidney disorder since 1881, and if I did I should rely upon SAFE Cure."

Portland, Me., - - 330,289

EX-GOV R. T. JACOB, Westport, Ky. In 1882, during a political canvass, health gave way and was prostrated with severe kidney trouble. *Lost 40 pounds of flesh.* Used Warner's SAFE Cure in 1882, and June 23, 1884, writes, *"I have never enjoyed better health*—all owing to Warner's SAFE Cure."

Bal. of N. Eng., - 331,315

HON. N. A. PLYMPTON, (Hon B. F. Butler's campaign manager), of Worcester, Mass., in May, 1880, was *prostrated* by kidney colic, caused by the passage of gravel from the kidneys to the bladder. He then began using Warner's SAFE Cure and in a short time passed a large stone and a number of smaller ones Dec. 10, 1884 Mr. Plympton wrote: "I have had no *recurrence of my old trouble* since Warner's SAFE Cure *cured me*."

New York State - 3,053,080

Mrs. J. B. DESMOULIN, 2411 Morgan street, St. Louis, Mo., in 1882, wrote: *"I have been in delicate health for many years,* but Warner's SAFE Cure made me the *picture of health."* June 23, 1884, she wrote, *"My health has been good for the last two years."*

Pennsylvania, - - 1,365,914

Chicago, - - 3,181,520

CHAS. E. STEPHENS, of Louisville, Ky., Nov. 15, 1884, wrote, "When my daughter was ten years of age she was seriously attacked by extreme kidney disorder. She recovered temporarily, but a year ago was again prostrated. She was swollen to twice her natural size, had frequent headaches, nausea, and other disguised symptoms of the disorder. All her *Louisville physicians agreed that she could not recover.* Her case and treatment were telegraphed to a *New York specialist* who *said recovery was impossible.* Last August we began to treat her ourselves, and now, wholly through the influence of Warner's SAFE Cure, she is apparently as well as ever." November, 1884, he says, "My daughter is apparently in *perfect health.*"

Detroit, - - 635,210

REV. ANDREW J. GRAHAM, (P. E.) Grand Island, Neb., in 1881, was *pronounced fatally sick* with Bright's Disease. His condition he says was desperate and he could get no relief from physicians. He then followed Warner's SAFE Cure treatment, and July 7, 1884, he wrote, "All *local trouble has disappeared.* Have taken no medicine for nearly a year."

Milwaukee, - - 3 4,171

S. F. HESS, Rochester, N. Y., the well-known tobacco manufacturer, three years ago took twenty-five bottles of Warner's SAFE Cure for *liver disorder*, and Aug. 20, 1881 he reported, "I consider myself *fully cured*, and the credit is wholly due to Warner's SAFE Cure."

Minnesota, - - 486,013

G. W. HAMILTON, Milton, Santa Rosa county, Florida, December 15th, 1884, wrote that "four years ago my wife was suffering with liver complaint which reduced her *to a skeleton.* The doctors finally pronounced her case Bright's Disease of the kidneys, and *incurable.* She then took 13 bottles of Warner's SAFE Cure, and has been in perfect health ever since. She now weighs 180 pounds where formerly she was a skeleton. Warner's SAFE cure will make a permanent cure always if taken by directions."

Bal. N. W. States, 1,400,352

—IF IT IS—

Hard Times With You

Resort to the Remedy that Nine-tenths (9-10) of Sufferers Require, thereby Saving Continuous Debility and Expensive Medical Attendance.

—SATISFACTION GUARANTEED.—

Cleveland, - - 511,974

JOSEPH JACQUES Esq., St. Albans, Vt., in January, 1877, was taken desperately sick with Bright's Disease of the kidneys. He spat blood, was tremendously bloated and seemed to be *beyond the power of the best physicians.* He then took 60 bottles of Warner's SAFE Cure, which restored him to health. January 1, 1885, *eight years afterwards*, he wrote: "I *never enjoyed better health* in my life than I do now, and I owe it all to Warner's SAFE Cure. I consider myself *cured* of Bright's Disease."

Cincinnati, - - 655,250

B. J. WORRELL, of Ellaville, Fla., in 1879, was prostrated with Bright's Disease of the kidneys, and, under the best treatment, grew worse. "On the advice of *Governor Drew's sister*, I began Warner's SAFE Cure, sixty bottles of which restored me to full measure of health. I have now been *cured about four years*, and my case is regarded as *miraculous.*" Governor Drew, of Jacksonville, Florida, April 20, 1884, says, "Mr. Worrell's case and cure gave me great confidence in Warner's SAFE Cure, and I unhesitatingly *indorse it.*"

Bal. Ohio, (State) - 474,869

Mrs. S. A. CLARK, East Granby, Conn., in 1881 was *utterly used up* with constitutional and female complaints of the worst kind. *Been sick ten years* and tried everything. In November, 1884, she wrote, "Warner's SAFE Cure *cured me four years ago*, and has kept me well."

Southern States, - 2,725,513

ROBERT GRAHAM, 77 Penn street, Brooklyn, N. Y., suffered for six years from *inflammation of the bladder* and stricture. *Six physicians, specialists, gave him up to die.* In 1883 he began Warner's SAFE Cure and its continued use, he says, effected a *complete cure.* Under date June 25, 1884, he says, "My health continues good; have *used no medicine since* April 30, 1883."

Canada, - - 1,175,868

St. Louis, - - 1,222,895

REV. JAMES ERWIN, Methodist minister, West Eaton, N. Y., was long and seriously ill with *inflammation of the prostate gland*, (a very obstinate disorder). In 1882 he began the use of Warner's SAFE Cure, and June 25, 1884, wrote. "The relief obtained two years ago *proved permanent; physicians express* great surprise."

Kansas City, - - 538,595

S. A. JOHNSTON, Lockington, Ohio, Sept. 20, 1881, stated that for thirty years he had suffered *tortures with dyspepsia* but he was entirely cured by the use of Warner's SAFE Cure. Dec. 8, 1884, he says: "I took 20 or 25 bottles of Warner's SAFE Cure, and *it has never failed* to stop any symptoms of my old complaint if they appeared; *my health is good.*"

Bal. S. W. States, - 635,092

N. B. SMILEY, Esq., of Bradford, Pa., in 1882, was very seriously sick of extreme kidney disorder and *rheumatism*, which gradually grew worse. *Physicians being unable to assist him* his last resort was Warner's SAFE Cure, and June 25th, 1884, he wrote: "My health is better than for two years past, and in some respects is better than it has been for *five years.* When I catch cold and have any slight kidney trouble, I resume the medicine again and the relief I believe is permanent."

San Francisco, - - 932,210

JAMES M. DAVIS, 330 South Pearl street, Albany, N. Y., superintendent of Jagger Iron Co., in 1881 *suffered from very serious kidney trouble*, he weighed about 160 pounds; he used 18 bottles of Warner's SAFE cure, and Dec. 8, 1884, he wrote, "*That was fully three years ago.* I *have had no trouble since*, and I am first-class and weigh 198 pounds. *I would not go back to that time of four years ago for all the dollars in the United States*

Bal. Pacific Coast, - 624,237

All the Testimonials above given are from persons who were PERMANENTLY CURED several years ago and remain so.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, APRIL 23, 1885.

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PHILLIPS & HUNT.

Methodism at Work.

EDITORIAL PERAMBULATIONS.

Off from Nashville at 7:30 a. m., having been driven from his home to the depot by Bro. Philips, in his own neat buggy, behind a nnmber one mover. We enjoyed an uneventful ride up through Tennessee and Kentucky to Elizabethtown, the county seat of Hardin county. Here we have train for a run of 32 miles Sonthwest over the Chesapeake and Ohio railway to Litchfield. We are aiming to meet the Bowling Green district conference there tomorrow morning, March 27. We have three hours to wait for the next train, so according to habit we are off hunting for the Methodist preacher here.

Finding none of our own denomination we made our way to the parsonage of and find Rev. Levi Evans, pastor of the African Methodist Episcopal Church, at home. He is always at home to Methodist preachers in want of bed or bread. With him we have dinner and a pleasant hour of conversation touching the all victorious march of the kingdom of Christ over this world by the Methodists, then we separate. The town is in a fever of excitement over a nameless offense committed recently and charged upon a Negro, but the testimony is so conflicting that it is generally disbelieved, and such is the intense feeling over the case that the Negroes are constantly on the alert for a threatened lynching, and have declared a purpose to retaliate in kind, if violence is resorted to.

We run to Cecelia junction, six miles away, and lay there four hours. The weather is cold, and there is no alternative, but to wait in the depot. The operator poured a little coal oil in the stove, and it went off with a flash and was soon as cold as ever. This reminded us of the career of some converts, all flash and no heat. He did not come again to look after the fire. We called upon a Negro, who was knocking about the depot, expecting to get sympathy from him, but he said it was not his business, he had nothing to do with making fires. So we drew our great coat a little tighter about us, doubled in a corner seat and proposed to make the best of it. We were only a few moments alone then in came six typical young gentlemen, with two fiddles and a French harp, and suffice it to say that if not warm it was for at least one hour quite noisy. It was pretty evident that these six young white men had been close students and had learned a good deal from the lowest and rudest class of Negroes.

It emphasized our idea that the Negro man and woman must be elevated, or the whites who live among them must be degraded. If this is true and will not be denied, it can not be successfully, then it is the duty of the Northern, but much more of the Southern whites, to lend a friendly word and helping hand to the full extent of their ability for this elevation at once.

We roll up to Litchfield depot at 11:20 Thursday evening, March 26, and shall never forget the date, because of the occasion. Fifteen years ago we came as pastor to this town. We were the first Negro pastor sent here after the war. We forded Rough Creek, a dangerous stream, then bank full, and rode 11 miles in our wet, muddy clothes on Sunday, to meet our first appointment here. We preached at 4 p. m. in the Southern Methodist Church, there was not a single member of our church, and only five Negro Methodists in town, those belonged to the Church South, but we received them into the Methodist Episcopal Church that night; thus began our work, which in one year resulted in work enough for three preachers, and three were sent to it, and it in four years became the Bowling Green district.

We had $50 salary that year but ourself, wife and one child lived on that, except $15 per month paid wife for teaching, by Dr. Rust. The young people who formed our school are grown now, numbers of of them belong to our Church, they got wind of our coming, somehow, and 14 of them with a brass band received us at the depot, and escorted us through the principal streets to our appointed stopping place, and with great reluctance retired long after midnight.

So we reflect it is well to labor, and to wait; we only regretted that she, who labored so faithfully with us in those early days, was not with us to reap this harvest. If absent in person, she was not in memory, for every one asked for and of her, and the boy, he alas, he is not. Here are several members of the family to whom she once belonged, and that they and we all felt warmly attached to each other, because of these former relations is a fact, and we are glad it is. We were invited to their home to tea with them, and other attentions were paid us which went to show that between ex-master and slave there in the normal condition of things, a very kindly feeling fraught with most benevolent portents for the future.

THE DISTRICT CONFERENCE

Was a good one, largely attended, well conducted, very orderly, and it doubtless made a splendid impression for good. The church was in process of repair, but the court house was tendered, and accepted. It was filled at every conference, with an interested audience of spectators, black and white, of the village and surrounding country.

The circuit clerk, Mr. Thomas Goslin, made a very kindly and fraternal address of welcome, and received a vote of thanks from the conference.

This editor talked about his observations in the Southwest, and preached twice.

Elder Booker is held in high esteem for his efficient and earnest work here. It was a good conference, and the people say, if no bad result appear in the future it will tend to confirm the faith of many and convert more to the faith of the Gospel.

Let Us Begin Right.

Before a good square start toward the enrollment of the colored people of the South under the banner of the Temperance Reformers, the advocates of this reform must be willing to do as much of temperance as are the dealers for liquor, that is, social equality. Nonsense aside, they must take these people into the great convocations held in behalf of temperance, and by this and all other proper means win and lift them from the intemperate and debasing associations into which slavery led and left, and freedom found them, If the triumph of the cause of temperance is not worth so much as this, then it does not merit success. If it is thus valuable, why, then, let the means be employed and the end secured.

If a man does good work it will be sure of recognition in the end.

Personal.

—Rev. O. B. Whitmore, Cadilac, Michigan, called last week. He came to visit the Exposition.

—Dr. N. H. Middleton and Wm. Isaacs, of Oakland, Texas, dropped in last Saturday. They came to see the Exposition, and were well pleased.

—Rev. Allen Allensworth after a hasty trip party in company with this editor, in Southwestern Kentucky, returned and was installed pastor of Union Baptist Church, Cincinnati, Ohio, recently.

—Rev. Dr. Isaac W. Joyce, of Trinity Church, Cincinnati, has returned home the very likeness of firm and vigorous health, after an extended trip in the Southwest, which among others embraced the Crescent City. He is one of the sort of men we are always glad to see here.

—Rev. Dr. T. B. Caldwell, of the African Methodist Episcopal Church, and Richard T. Huffman, of the Bapist Church, are among old friends, over whose prosperity, as pastors in Nashville we are permitted to rejoice.

—Mrs. Mary, late wife of Colonel Robert Harlan, was for many years a member of New Street and Union Methodist Episcopal Church, Cincinnati. She was an excellent lady in all respets, worth probably upwards of $100,000, of which it is said quite a sum has been willed to Mrs. Powhatton Beatty, of Cincinnsti. We greatly regret the circumstance that prevented our being present as desired, to officiate at the funeral services.

—Another colored lawyer, Mr. Charles Taylor, has been admitted to practice in the courts of the State of New York. Mr. Taylor graduated at the law school of the Boston University, and in 1876 was admitted to the bar of Massachusetts. He next practiced in Baltimore, Md., in the United States Courts, the State of Maryland be it said, refusing to admit him to practice in its courts. He is a man of fine ability, and it is hoped he will do well in his new location.—*Elevator.*

—Rev. George W. Bryant, of the African Methodist Episcopal Church, is now stationed at Nashville, Tennessee, and has an office over the drug store, corner of Mc Lemore and Cedar streets, where he is holding per clinics three times per week, for the benefit of the poor. His sister is with him, and his many friends in New Orleans will rejoice to learn that his success as a physician promises to equal that already attained by him as a minister. Of these none will rejoice more heartily than Dr. James T. Newman, his old tutor.

Schools and Colleges.

Theological and Sunday-school Institute at the Central Tennessee College.

The third annual session of this institute, connected with the Central Tenn. College, began on Sunday, March 22. In the absence of Rev. Dr. Bayliss who was to preach, Rev. C. Bigelow, Superintendant of the State Asylum for the blind in this city, preached an excellent and stirring sermon. In the afternoon Rev. Dr. Wright, of Boston, Dean of the Chautauqua School of Theology, delivered a very practical address on the Sunday School Work, and at night preached a sermon that will long be remembered for its practical application to Christian experience in every day life.

Monday morning the orgaization was completed by electing H. A. Henley and M. A. Majors secretaries. Dr Wright then discussed the subject, "Why should ministers study New Testament Greek;" and The Old or the New Bible. Which? These topics occupied the morning hour, and many present felt that they would study Greek—if they kept in the same frame of mind, that the brilliant lecture of Dr. Wright roused in them. In the afternoon the Dr. spoke on Pictures in the New Testament, and the "Chautauqua School of Theology." These lectures made a happy impression and Dr. Wright will always be welcome at the college institution.

At night Rev. R. W. Keeler, Dean of the Theological Department of the College, lectured on "The Bible on marriage."

During Tuesday the second day of the Institute, the following topics were discussed; "The Catechism in the Sunday School and family," by John F. Moreland; "The Closer Union of Church and Sunday-school," by Rev. L. M. Hagood; "The Nature and Evidences of Regeneration" by H. W. Key, "How shall we Preach, or Manner in the Pulpit," By Rev. J. Braden. "What shall be the Literary Acquirements of the Minister." On this topic Prof. H. B. Fry presented the view of the laity, and Prof. T. M. Dart, that of the minister himself. Their views harmonized; viz: That the minister should know all he can, and that lazy, noisy, preachers, whose chief aim in preaching is to rouse the emotions by sound rather than sense, will not be wanted in the ministry by the laity, in the near future.

On Wednesday morning Mr. H. W. Morrow discussed the subject of the Superintendent in the Sunday school. Mr. Morrow has been for many years superintendent of the Tulip St. M. E. Church South Sunday school of this city. At the close of the address Mrs. Green, the teacher in charge of the infant class in Mr. Morrow's School, spoke of the pleasure she had in the meeting for the first time, a Colored Sunday School institute

Rev. Dr. Fitzgerald, Editor of the *Christian Advocate* of this city, then delivered one of his earnest addresses full of the Christian spirit that moved the heart while it enlightened the head.

In the afternoon, the "Relation of the Sunday School teacher to his Pupils" was discussed by Rev. E. Tyree. The Relation of class meeting of the growth of the Church was ably presented by Rev. James Pickett, Presiding Elder of the Nashville district. What kind of Sunday School Helps shall be used for Teachers and for Scholars, was the subject of a practical address by Rev. A. Phillips.

At night Rev. Dr. Keeler spoke on The Relation of pastor to the Sunday School. He was followed by the Rev, M. W. Taylor D. D Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, who had dropped in on us, on his way to his conference at Springfield, O. He spoke earnestly on the subject of Methodist schools for Methodists, his remarks were heard with profound attention and will be remembered long and pleasantly. The Institute was favored with the presence of Revs. Haney and Cummings of the Central Illinois Conference *en route* home from New Orleans. At the close of the evening addresses the Students organized what is known as the Students Endowment Association. It is very seldom that an organization for the purpose of raising money is started with as much enthusiasm as this Society, and if this spirit continues, good will come of it to both students and College; your readers will hear more of this in the future. This was one of the best sessions of our Institute, and the voice of the brethren is for its continuance at the same time of the school year—the last week in March.

J. BRADEN.

Nashville, Tenn.

The Future of the South.—IV.

JAMES T. NEWMAN, M. D. NEW ORLEANS.

One of the principal sources of the more rapid accumulation of wealth heretofore by the North, as compared with the South, was immense immigration, which, yearly, diffused new life, energy and vigor through the Northern States. Like the waters of the Nile, this stream annually enriches the land over which it is spread; but there was an impassable barrier which prevente its flow Southward.

Free labor will always avoid competition with slave labor, and, hence, all this immigration, with all its accompanying benefits, was diverted from the South.

For obvious reasons the surplus capital of the money centres formerly avoided the South, and, accordingly, this stream, like that of immigration, plowed exclusively Northward. There was further a certain accumulation of weath to be derived annually from commerce and manufactures, and, therefore, the North monopolized it. As commerce and manufatures, however, are developed in the South, a more equal distribution of the wealth from these sources will result.

In addition to these particular influences and those already cited in other connections, which now tend to equalize the distribution of wealth as between the sections, there are reasons for believing that under this tendency to equalization there will be an increase of population and wealth in the South at even a greater rate, temporarily than that in the North.

There is a law in social science by which population and wealth always tend to diffuse themselves, analogous to the law in physical science, by which liquids always tend to distribute themselves. Under the operation of this law, whenever a particular section of a country, from any special causes, is prevented from prospering to the same extent as other sections possessing no greater advantages, there results an effort at equalization as soon as the opposing causes are removed.

In such a event there would be the same tendency for population and wealth to diffuse themselves through districts from which their flow had been excluded by the supposed obstacles, as there would be for more water to seek its level whenever a physical barrier which had obstructed it should be removed.

In the physical world, however, everything can be seen with the natural eye, and when the flow of the liquor ceases, the particular obstructions are apparent; but in the economic world, the obstructing causes are secret and obscure, and when the operation of the law is prevented, the opposing influences are hidden from view.

Neither population nor wealth, it is true, is equally diffused, concentration being the general rule; but the same may be said of the distribution of water. The law is not that population and wealth will be equally diffused, any more than it is the law that water will be equally distributed when the attractions, inducements and advantages art the same, just as, under the analogous law, water, although generally accumulated by irregularities of the earth's surface, will always spread over level plains.

Under the operation, then, of this economic law, whenever any obstacles or hindrances in the form of opposing influences are removed, a diffusion should follow to the extent of the obstructions they caused, and population and wealth should accordingly commence flowing through those channels which had been previously closed or choked.

Now the causes and influences heretofore cited as having retarded her material progress, presented just such obstacles and barriers to the natural and regular flow of population and wealth into the South, and, to that extent the action of this law of equal distribution was obstructed; but these causes and influences having ceased to operate, population and wealth must now flow into the South, through the channels so opened, and it will not be unreasonable to expect a comparatively rapid development in the near future.

So far, on this branch of our subject, we have cited those circumstances and influences which formerly retarded the development of the South, presenting, as they did, obstacles or barriers to the natural course of immigration and capital; and we have explained, on general principles, that the obstructions having been removed, an economic diffusion would follow, tending to equalize the distribution of wealth; but now we shall go further, and trace in the present condition of the country, certain active influences that are at work, tending also to promote equalization between the sections.

Whenever location, social and political rights and privileges, confidence in the stability of the government and natural advantages are the same—whenever in short—"other things are equal"—labor and capital will seek employment in those sections of the country in which the demand for them is greatest. They will go wherever wages and profits are highest, and these will be highest wherever competition for labor and capital is greatest.

The South being to day in a condition in which, as compared with the North, labor and capital are in active demand, there will be a tendency of both to flow Southward until the equilbrium is re-established. It is an admitted fact that the demand for labor and capital in the South, is greater than it is in the North, and the reasons are apparent. The staple products of the South command the markets of the world; and the increase of crops, even in the event of an inflow of labor and capital to the South, will not probably exceed the increase of general consumption. Hence there will be an active demand for both labor and capital for many years; and to this extent, after all, cotton is king.

The manufacturing interests of South, for the reasons already suggested, will also create an active demand for both capital and labor.

New Orleans District.

L. P. CUSHMAN, P. E.

I have read of a man who fed his pigs one day and let them starve the next. This was done with a view of having his meat "a streak of fat and a streak of lean." There are persons whose piety seems to be much on this line. It may be good as far as it goes, but unfortunately it does not go far enough. When I find a man whose piety allows him to neglect the prayer or class meeting, that lets him stay away from the Sunday-school, allows him to be untruthful, that never touches his pocket, that rarely controls his temper or tongue, I see a "streak of fat and a streak of lean." We need a piety which, in its scope, includes and influences the whole man. Men may sing like nightingales and talk like seraphim, but unless their piety influences them in all of their belongings it is as the sounding brass and the tinkling cymbal.

The people at Sixth Street received Bro. Lyon with open hands and hearts. On the whole he enters upon his year's work under favorable circumstances. He has an open door, and I look for a year of marked prosperity. The Sunday-school has taken a new start, and a liberal subscription commenced toward enlarging and repairing the church, a work that needs to be done, and when done Sixth Street will rank among our best churches in the city.

Some of our churches are deploring the slowness of their growth. They say it is too much like holding a besieged fort, the loss is greater than the gain. The loss goes steadily on by death, removal, apostacy and expulsion. The gain is slow and uncertain. The cause of this is a want of consecration to God and unfaithfulness in the performance of Christian duty. Worldly men have no respect for professed Christians in whom they see a lack of conscience in keeping their solemn obligations. Let there be a return to their first love and a faithful discharge of all the obligations of church membership and the Lord will pour out a blessing there shall be no room to receive.

At Clinton Street Church Bro. Ford enters upon a year full of promise. The Sunday-school is filling up, the congregations are good, and all the interests of the church are carefully looked after. Bro. Ford has won his way to the hearts of all the people.

At Union Chapel our people are satisfied that in Bro. Duncan they have just the man they need, and have so expressed themselves. He evidently believes that pure and undefiled religion is not exclusively a "gift of God" nor a mere matter of feeling, thinking, believing, hoping, dreaming, guessing, but a tangible affair, a something to be worked out. May God multiply this tribe.

There is probably no business that the devil likes so well as manging churches, and it must be confessed that he has some experience and no small amount of success in this kind of work. He understands how to keep the people from the class and prayer meetings, from the Sunday-school, and is always ready with an excuse to justify

their neglect. He has great ability in getting up and managing church fairs and church quarrels. Then he has just the men needed for all his undertakings—conceited men, office-seeking men, ambitious men, covetous men, worldly-wise men, Judas men who love to carry the bag. Pharisee men who boast of their piety, are always ready to do his bidding. It is no slander to say that Thomson's Chapel has suffered in the past from this kind of management. Under Bro. Gayden's pastorate there has been a radical change in the administration. Those who had religion in streaks have either got pickled entirely through or gone to their own place. The outlook for his second year is full of promise. On the first Sabbath of March seven were at the mourner's bench as penitents. May the Heavenly Father give to this church a baptism of the Holy Ghost, and a great ingathering of souls this year. It is curious to see how different persons are affected by religion. There are those whose religion seems to be confined to their heads; in other instances the tongue is chiefly affected, while here and there to gladden the heart of the way worn traveller there are found persons whose religion seems to touch their pockets.

The two past years at Algiers and Asbury, under Bro. Barrow, have been years of peace and prosperity. The membership has nearly doubled, the church is nicely ceiled, and the people are resolved to make this better than the former. What shall hinder?

Address to the Ministers and Laymen of the Bowling Green District, Lexington Conference.

We are glad to say that peace and prosperity crowned our district last year.

226 professed faith in Christ

336 were united with the church.

5 edifices was erected, and all of the old indebtedness paid off.

But we regret to say that the 1,000 members on the Bowling Green district did not average 2 cents per member for the benevolent purposes.

But we have not as yet lost faith in the good people of the Bowling Green district.

Perhaps it would not be out of the way to call your attention to the following passages of Scripture:

James 2, 14, 20, 26.

Read in connection the following passages:

Matthew 5, 16. 2 Corinthians, 6, 9.

Soldiers of Christ arise and put your armour on. Strong in the faith which God supplies through his eternal son.

And by each of the 1,000 members paying 50 cents we will raise for the cause of Christ, this year $500.

How many of these members of the Bowling Green District will respond to this call?

1st, that we may know how many of the members that will respond to the glorious cause.

Let each pastor in his pastorial charge lay this plan before his congregation.

Let each pastor begin at once to take up cash collections, see that the money is placed in reliable hands and the name or names of party paying 50 cents. Members or non members names be sent to look box 56, Jeffersonville, Ind., that we may have their names published in the *Western* and SOUTHWESTERN CHRISTIAN ADVOCATE.

If you want to know what your church is doing take our *Western Christian Advocate* and SOUTHWESTERN.

The *Western* is $1.25 per year to ministers, and $2 20 to others, postage free; Cranston & Stowe, 190 West Fourth street, Cincinnati, O., publishers. The SOUTHWESTERN is $1 per year to all ministers, and $1.50 cash to members.

If you wish the SOUTHWESTERN. Address Phillips and Hunt, 32 Natchez street, New Orleans; Louisiana. Rev. Marshall W. Taylor, D. D., of the Lexington Conference is the editor.

Dear brethren I shall look to you to urge all the collections at once. It may be a total failure if you wait until the summer is past and the harvest is ended.

1st. Tell your people what the collections are for and use it for no other purposes than for the purpose that you have stated.

2d. You will oblige the presiding elder if each pastor will raise his claim and pay it over to him in the quarterly conference, and you will greatly aid him in pushing forward this grand work. Sunday may be a rainy day.

I invoke the blessing the great head of the church upon you all. Amen. Address

ABRAHAM BOOKER,
Presiding Elder, box 56 Jeffersonville, Indiana.

Sermon Sketches.

Theme—Ascension of Our Lord.

Text—Acts 1, 10: "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight."

Introduction—The fifty days following Easter were observed by the early Christians as a continuous religious festival, admitting no fasts and no kneeling at prayers. The fortieth day, commemorating the ascension, or assumption, of our Lord, was the one day of particular note and impressive observance between Easter and Pentecost or Whit-Sunday. This anniversary furnishes matter of useful reflection and is worthy of joyous observance.

I. It may be noted that previous to his resurrection our Lord's sojourn among us was a continuous subjection of Himself to the laws of nature, to which in heaven He was not subject—e. g. to birth, growth, taking of food, experience of hunger and weariness, resting in sleep etc. This subjection was suspended only now and then for the working of miracles. After His resurrection His dwelling among us was wholly of the supernatural order, one continuous suspension of the laws to which a material body is here subject. The Resurrection itself was the beginning of this triumphant, supernatural sojourn on the earth. He began His ministry with forty days of extreme humiliation and suffering. He now closes it with forty days of triumph over the conditions of his Messianic humiliation. On the fortieth day He was "taken up." At Easter He rose from the grave. At the assumption He rose from the earth itself, the home of all graves.

II. This was the end of His earthly ministry. After the "cloud received Him" the disciples saw Him no more. His human person was not to be seen; His voice was not to be heard. What He began to do at His incarnation was now finished so far as He personally was to do it on the earth. (a). He had fought against the powers of darkness and had won; Col. 2, 15. His personal conflict with evil was now ended and the conflict was to be transferred to His people remaining on the earth. (6). He had now the peace and joy of a righteous conqueror. There was now no need of opening heavens and a voice declaring "Thou art my beloved Son." This had become already established and historical. There was now no need of strengthening angels to uphold God's Son. There was no more Gethsemane. He had triumphed. (c). But His disciples had not yet triumphed, and He was occupied with thought of the conflict before them. He therefore commanded them not to depart from Jerusalem, but to "wait for the promise of the Father." They were still indulging expectations of an earthly kingdom and a triumph for themselves, and said, "Lord wilt Thou at this time restore again the kingdom to Israel?" But He reserved unto the Father the answer to this question, and assured them "Ye shall receive power after that the Holy Ghost is come upon you."

III. The ascension left the disciples with a promise, and the duty of waiting. They may have had intimation from the Lord that they should have only to wait until the Pentecost. But of this we are not informed. It was not unreasonable in them to anticipate the fulfillment of the promise at the time of that great festival. As a matter of fact they had ten days to wait, *i. e.* until the day of Pentecost. They were doubtless, during these days, contending more or less with their fears and with the uncertainty what do. How many times did they probably repeat to themselves and to one another their Lord's last and precious words. The time was devoutly spent.

IV. During the ten days there was no visible manifestation of Christ. He had actually left the world. This suspension of his personal activities here was like the half-hour's silence in heaven. The Apostles, although knowing their commission to preach, opened not their lips in public. They were waiting the word of command.

V. The promise of the angels—"this same Jesus, which is taken up from you, into heaven, shall so come in like manner as ye have seen Him go into heaven"—this is our inheritance. For this appearance *we* are waiting.

For the SOUTHWESTERN.

A Premature Alarm.

T. R. FLETCHAR, ESQ.

With regret I read the reports afloat concerning the ignorance of some of our people, who believe that they will again be returned to slavery as they once were. While it may be a fact that such ignorance does exist, I can hardly believe that it does, and again, when I compare the large per cent of ignorance prevalent in the South, I am bound to accord some of it to the colored people, and return to a solemn, sympathic acknowledgment, that some things said about colored people are true; while a great many things said are not. It is not true that the Democratic party will enslave them, or bind upon them the old shackles from which they are now free. How can they? It's impossible, the Constitutional Amendments are inviolable on that point.

The Democratic party, has not risen to retard the nation, but during its 23 year's schooling it has learned a great deal, it is now well educated, equipped, and ready for active service. It has a solid foundation upon which to build; it has no tearing down nor repairing to do. It may have a little trash to throw out of the shops, but if it will examine closely in and about the house, it will find some plenipotentiaries that will be of great service to it in the future, if it will retain them. The party will harmonize its actions with the prosperity of the country, and instead of enslaving the colored people, it will endeavor to free them from the bands that have bound them so close to the Republican party. It will cause people to read more, think better, and act wiser. For whenever there is a freshet, thousands of eager persons crowd the banks of the stream, to see the drift as it swiftly glides along; forced by the the mighty current; "and don't you forget it" the new administration will be well watched. She has at the North door, the Republican party; at the East door, the Green backers; at the West door, the Prohibitionists, and if she don't deal justly with the South, from whence her ventilation must come, that door will be closed, and she will become defunct. I believe the change is for the better, although it may not last long. We shall enjoy the refreshments served while they occupy the proprietorship.

Freedom was declared in 1776. When the old Liberty bell, upon whose rusty garb we looked, and admired last May, in Independance Hall, rung it out to the people; but a portion of them having their ears stopped with ignorance, failed to hear, until it rang the second time in the form of the Thirteenth Amendment. This Amendment is virtually a part of the Declaration of Independence, and should be so considered, but be it as it is, the bell was rung, and all the people inhabiting our grand domain have heard it and are up and doing. Though ignorance lurks around the fireside of some of both white and colored, yet the majority of both are at work to retard its course, and are looking forward to a higher plane of religions, and moral culture, where the people may dwell together, and not be disturbed on account of race, color, or previous conditions of servitude. Nothing flattering nor maliciously can, as yet, justly be spoken of the new administration, but as loyal citizens, every man should assist in bringing about the chief design of politics, which is: to render life easy, and the people happy. Time will tell what wise and just men have done, and are doing, but those prejudicial, miserly, narrow brained men, who invent, and practice their nigardly acts upon the poor, and ignorant, will have time, and cause to regret their inane exertions. May the people, and press cry them down; while the banner of true, noble and energetic men is unfurled, as a warning against everything that is contrary to Christianity. Now I am hoping for the SOUTHWESTERN, with its present editor, a long life, whose mission it is to bear glad tidings to the homes and hearts of many.

Flemingsburg, Ky.

The Following Speaks for Itself.

REV. H. W. WHITE, P. E.

DEAR BROTHER—Perhaps you think it strange that I have not renewed my subscription I saw from your circulars that we had three months, and that will bring us together at the annual conference at which time I hope to have several more. Money matters have been exceedingly dark here. I am glad to know that your paper is growing stronger every day, and becomes more and more the favorite paper of our people. I am working as asked, and hoping this may find you and yours enjoying the best of health.

Presiding Elder, Lexington district, Lexington Conference.

[Bro. White has raised and given to the SOUTHWESTERN the largest cash list of subscribers of any presiding elder in the Church, so far.

General Church News.

The revised version of the Old Testament will be published at Easter.

Bishop Mullen, of the diocese in which Oil City, Pa., is located, condemns roller-skating rinks, and notifies Catholic pastors of churches in his diocese to deny sacrament to members visiting such places in the future.

In 1880 Romanists constituted one-third of Great Britain and Ireland; in 1884 less than one seventh. In the English speaking countries of the world there are 11,000,009 Roman Catholics and 88,000,000 Protestants.

The Bishop of Madrid has issued a notice forbidding members of the church to read the works of Zola, the French novelist, under penalty of excommunication.

The First Congregational Church in Newbury, Mass., which was established nearly 250 years ago, has recently installed its twelfth pastor.

The United Brethren having organized a successful mission in the Sherbro country, West Africa, have now turned their attention to the Negroes in the United States, with a degree of success. They have one mission in successful operation, with two missionaries and three hundred members in Rockingham and Augusta counties, Virginia.

A half cycle of the first century of *Religious Telescope* has been passed.

In the city of New York, in the district bounded by Houston street, the Bowery, Chatham street and Broadway, there are 70,000 people, of whom at least 30,000 are Protesants. For this vast throng there is not one Protestant Church.

New Orleans Preachers Meeting.

Monday, April 13, Rev. James W. Hudson in the chair. Prayer by the Rev. R. F. Hurley. of the A. M. E. Church. On motion the minutes of the previous meeting were read, after which the Rev. J. D. Norton, of the East Ohio Conference, delivered an able address, subject: "What ought the Preachers Meeting to be?" The preachers present agreed with the speaker that the Preachers Meeting should be a school for every pastor, and every pastor a teacher. On motion of Bro. Ford it was agreed that the rule of elocution be observed by reading the lessons every week. Rev. T. P. Jackson gave a splendid address on the manner of receiving members into the church. The following brethren were present: Z. T. Gayden, Thomas Stalker, S. Osborn, J. Qualls, R. C. Barrow, W. P. Forrest, T. James, W. H. Hardy, T. J. Johnson, M. Dale, W. Murrell and A. M. Green, of the A. M. E. Church. A resolution was offered by Bro. Ford requesting the preachers to do all they can to get the people to attend on the 30th inst., after which the meeting was closed. JAS. W. HUDSON, Pres
A. J. FORD, Secretary.

Books and Current Literature.

The editions of *The Century Magazine* are now so large that it has become necessary either to go to press at an earlier date or postpone the day of issue. The latter alternative has been accepted. The April number, the edition of which was 225,000, was delayed until the 25th of March. The May number—edition, 250,000—will be issued on the 1st day of May, thus inaugurating with the first number of the thirteenth volume a change which has long been considered desirable by the publishers, and which it is believed will be heartily commended by the public. Future numbers of *The Century Magazine* will be issued on the 1st day of the month of which each bears date.

We are under obligations for the President's Annual Report of Boston University.

The Annual Catalogue says Philander Smith College, Little Rock, Arkansas, has a faculty of fine teachers and a goodly number of pupils. The school is in a prospering and growing condition.

A Hand Book of the United Brethren in Christ; a brief compendium of the history, doctrines, government and general work of the United Brethren in Christ, prepared and published by E L. Shney, Dayton, Ohio, price 10 15 and 30 cents.

Popular Science Monthly, conducted by E. L. and W. J You mans, published by D. Appleton & Co., 1, 3, and 5 Bond street, New York.—Contents for April: The Character and Discipline of Political Economy. By J. Laurence, Ph. D. The Nervous System and Consciousness. I. By W. R. Benedict. (Illustrated.) Cholera. III. Propagation. By Dr. Max von Pettenkofer. A Chapter in Fire Insurance. By George Iles. Cumberland Sound and its Eskimos. By Dr. Frantz Boas. Religions Value of the Unknowable. By Count D'Alviella. Liquor Legislation. By Gorham D. Williams. Aristotle as a Zoologist. By Frederik A. Fernald. Apiculture. By Allen Pringle. Structure and Division of the Organic Cell. By Chas. Morris. The Chemistry of Cookery. By W. Mattieu William. Internal Arrangement of Townhouses. By R. W. Edis, F. S. A. Sketch of Professor John Towbridge, (with portrait.) Correspondence: Causes of the Ohio Floods.—Do animals foretell the weather? Medical Expert Testimony. Editor's Table: Progress at Harvard.—The Scylla and Charybdis of Administration. Literary Notices. Popular Miscellany. Notes.

The May number of *Harper's* promises to be very strong in its stories. Miss Woolson's story of "East Angels" grows in the strength of its study of characters as well as in interest as it proceeds; and "At the Red Glove," the anonymous story, illustrated from sketches made at Berne, the scene of the story, by Mr. Reinhart, draws to its close. The short stories include "Constance Royal," a strongly dramatic story told in three pages, by Jeanie Spring Peet; a humorous love story set forth in "Passages from the Diary of a Hong-Kong Merchant," by F. J. Stimson ("J. S. of Dale"); and a charming story by Lucy C Lillie, with a full-page illustration by C. D. Weldon.

The Nineteenth Annual Report of the Board of Church Extension of the Methodist Episcopal Church is before us; also we are under obligations to Dr. A. J. Kynett, corresponding secretary of the board for a file of the Annual Report.

The Black Death: An Account of the Great Pestilence of the Fourteenth Century. By J. F. C. Hecker. Price post-free, 15 cents. J. Fitzgerald, Publisher, 20 Lafayette Place, New York. This is the standard authority on the history of the Black Death, the most destructive pestilence that ever scourged the human race. Its victims are reckoned to have exceeded fifty millions of people. In China 13,000,000 are said to have died, and in the rest of the East nearly 24,000,000. In Europe, London alone lost over 100,000 souls, or considerably more than one half of its population; the proportionate loss of Italy was the same, about one half; and Germany is calculated to have lost one million and a quarter. On a moderate calculation, it may be assumed that the victims of the Black Death in Europe numbered 25,000,000.

The second part of "A Wild goose Chase," by Mr. Frank D. Millet, illustrated by the author, and Mr. R. Swain Gifford, will appear in *Harper's* for May.

The Electra is a monthly magazine of literature, published at Louisville, Ky.

Another of the charming illustrations to Wordsworth's scenes by Mr. Alfred Parsons will appear in the May *Harper's* The *Pall Mall Gazette* characterizes Mr. Parsons as now "the first landscape painter of England." He is still a young man, and is known to many Americans through the Damon and Pythias friendship between Mr E. A. Abbey and himself.

Littell's Living Age. The numbers of *The Living Age* for March 28 and April 4 contain The Poetry of Tennyson, and George Eliot, *Contemporary*; Hadrian's Address to his Soul, *National Review*; The Life of George Eliot. *Fortnightly*; Finland: a Rising Nationality, by Prince Kropotkin, *Nineteenth Century*; Clementina Sobieska, *Temple Bar*; The Trade of Ancient Egypt, *Science Monthly*; Nursing as a Fine Art, *Lancet*; Prisoners of War in England, Spinning-Wheels in New England, and The Seventh Century of the Temple Church, *Saturday Review*; Academic Belles Lettres, Some Turkish Proverbs, and The Dean of Wells on the Future Life, *Spectator*; with instalments of "A House Divided Against Itself," "Plain Francis Mowbray," "Mrs. Dymond" and the conclusion of "A Millionaire's Cousin." A New Volume begins with the number for April. For fifty-two No. of sixty-four pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with *The Living Age* for a year, both post paid. Littell & Co., Boston, are the publishers.

Mr. E. V. Smaller's first paper on the New Orleans Exposition will be printed in the May *Century*; with a number of pictures, mostly character sketches, by E. W. Kemble.

Cremation Scientifically and Religiously Considered. A pamphlet by Henry Houston Bonnell, 19 North Ninth street, Philadelphia, Pennsylvania.

In this week's issue of *The Current* (April 18,) J. W. Compton describes in a most interesting manner "A Natural Stream of Tar"; Prof. David Swing writes on "Inferior Literature"; Mary Torrence has a delightful short story entitled "They Two"; James Beebe contributes "Some Shakespearean Literature"; Annie Aldrich writes upon Keats"; John McGovern has a paper entitled "A Plea for Curiosity"; the third chapter of Nelly Marshall McAfee's short serial, "The Abbot of Bernis," is given; J. W. Donovan writes entertainingly on "Lincoln as a Lawyer"; and Chapter XX of E. P. Roe's serial, "An Original Belle," is presented.

A fac-simile of a map prepared by General Gordon in Khartoom, and with notes in his handwriting, forms a feature of *Science* for April 10. General Stone, late of the Egyptian service, writes the descriptive text, and Colonel Prout, who served with Gordon, contributes an article upon his character as an officer, showing the misconception of those persons who have supposed him to be a mere enthusiast. "The Climate of the Soudan," by an officer of long experience, and the "Route from Suakim to Berber," are recent articles in pages of *Science*, the new scientific weekly. [$5 per year. 46 Bond Street, New York].

THE DEAD MUSICIAN.

BY M. L. DICKINSON.

Silence brooded over Music's temple;
Wand'ring went the soul of Song in sadness.
Searching, 'mid the world's discordant noises,
For a voice to echo heavenly voices
And the mystery of sound interpret.
Many comers clamored at the portal,
Many singers claimed the gift immortal;
But in ont'r courts their music dying,
Left the Temple's shadowy veil untrembling—
Left the altar's crystal lamps unlighted,
And the inner silence still unbroken.
One by one the deeper chords of Nature,
Thrilled by music, strove at faint responses;
But the winds sobbed only empty longings,
And the wild sea moaned its lack of utterance;
And the human tide of grief or passion
Beat in anguish 'gainst a voiceless prison.
But a strain of music broke the silence,
And a vision gleamed athwart the shadow;
And among the throng of listening mortals,
Maiden, ape stood forth with face transfigured,
Waiting for the passing of the searcher.
Those of old, who carved in whitest marble
Forms, to shrine the soul of Music,
Sought in vain her secret of possession,
Wherefore Music, thronged within the being,
Wrought thence outward, till each grace and beauty
Crystallizing to divine completeness,
Made a being of harmonious presence;
Made a statue wondrous in its sweetness,
Calm as sculptor's vision in her whiteness—
Marble pure and still, like frozen music,
Till some breath of loving inspiration
Swept her with its subtile, sweet vibration;
All the undulating air pulsating,
With a melody's mysterious flowing,
As her heart throbbed love, or pain, or prayer.
Then the fires within her deep eyes burning,
Scattered in the temple's aisles the shadows,
Set the fading altar fires a-glowing,
Flashing out to succor souls benighted.
Then her magic hand the white keys pressing,
With a touch of masterful caressing,
Drew from every chord its hidden blessing.
'Neath the spell of her interpretation
Nature's fettered winds and seas found voices;
Through their sighs brake undertone of praises,
And they sang where erst they moaned and mused
While I listened to this higher language,
Swift unfolding Gods eternal meanings,
In perplexing mysteries revealing
All the blessed harmonies long hidden—
Then I knew the temple had a priestess,
Then I knew the soul of Song had found her—
To his highest service snared and bound her;
Then I knew to her it had been given
Evermore to stand in sacred places,
And, veil-hidden from our lifted faces,
To translate the *melodies* of Heaven.
Now, although mine eyes have lost this vision,
Though my earthly sense no more may hear her,
Yet upon the quickened spirit clearer
Fall the melodies that bring her nearer;
And the echoes from her life Elysian—
Of grand harmonies that float around her—
Show me that she reigneth, calm and queenly.
As the moon dwells mong the stars serenely,
When the mighty soul of Song has crowned her.

Domestic Hygiene.

The Eyes, How Injured.

GEO. L. CURTISS, M. D.

It is seemingly useless to say that the eye is the most delicate organ of special sense in the entire body and yet many people treat the eyes with abuse as if they were cast iron, and could be at any time replaced. The eye is the organ of special sense of sight, and is in location and mechanism adapted perfectly to the necessities of an eye. Being located near the highest point of the head, it has a wider range of orison than the body. It is securely cased in a strong, bony socket, where it is fully protected from all ordinary blows or injuries not directly aimed at the organ from in front. It is so placed as to be most easily protected from cold, and at the same time be at all times ready for use.

In its mechanism it is so constructed that it can be instantly adapted to far or near sights, to ordinary light or darkness, to large or small objects, and equally examine them without pain. The eye is provided with muscles of such delicate workmanship as to astonish whoever examines, and yet these muscles are so strong as to keep in good service from four to five score years. Tear glands, or great reservoirs of water are provided to wash clean the eye-ball, so that dust and air mots shall not remain to obscure the sight. Eye-lashes are fringing the eye-lids to sift the air as well as maybe that comes to the eye-ball, and also to aid in toning down the too bright light that, falling on the eye would occasion a painful injury. The eye-brows shade the eye, as great beatling cliffs with the cheek-bones below, and nose at the side of the eye, stand as breakwaters at the mouth of a harbor to keep off the tempestous winds and surging waves, and so protect the eye from great injury.

The eye is liable to very great injury from various sonrces. The conjunctive or the delicate transparent membrane covering the entire exposed snrface of the eye and is reflected on to the inner surface of the eye-lids, may become congested and inflamed, and the inflammation be carried to granulations. This may be caused by a cold, by exposing the eye to a direct current of cold air, or it may follow a blow. The eye may be strained by reading too long at a time, or reading too fine print, or reading by a dim light, bnt especially by reading, sewing, or doing any fine work by twilight. Reading or working by a flickering light is injurious. It also greatly injures the eyes to read to any considerable extent on the cars while they are in motion. The injnry in this case arises from the continued attempt to adjust the eye to the print that is rapidly jostled abont by the motion of the cars. It is greatly injurions to the eyes to read when lying down, especially if one is resting on the side.

The eye is injured by snddon changes from a bright light to great darkness, or from intense darkness to light. If yon notice the pupil of the eye as it has become accustomed to the darkness, it is very much dilated. It must contract to endure light. Sudden contraction destroys muscular tonicity, or if the muscle fails to contract, such a flood of light is allowed to enter the eye and fall on the retina as to paralyze it, or deaden its sensibility, besides causing great pain. The eye is injured by having the side of the eye be a hot fire or flame of a lamp, and reading continned for a few minntes. I have tried the experiment on myself of sitting with the side of my eye within a foot of a bright, hot gasor oil light, and have fonnd the eye to be so congested next to the flame as to change its focus as compared with the opposite eye.

The eyes are injured by using them too continuonsly without resting. The eye mnst have rest or its delicate powers soon are blunted. It is advantageous, when working at anything requiring the close use of the eye, to raise it from the work occasionally tor a few moments. If the eye is held too near the object there is danger of contracting short sightedness. When one is recovering from any sickness too much reading is dangerons to the eyes.

Foreign bodies often find their way into the eye and canse suffering and sometimes disease. Sometimes these can be removed without the aid of a physician. In such cases raise the npper eyelid, if the foreign body be there, and with a fine camel's hair brush tonch the substance and it will generally be removed by it. If it cannot be removed readily in that way the safest plan is to consult a good physician. Even physicians may err as to the cause of a sore eye. To an eminent spectalist a child was brought who had been treated for some time for catarrhal inflammation of the eyes, which, under treatment, continued to grow worse. The physician, on turning back the upper eye-lid found a small bit of a cherry tree. As soon as this was removed the suffering was relieved and the eye recovered.

The following anecdote conveys its own lesson: "A self-tanght operator in a rural district of England became quite noted in his locality for curing strabismus or cross-eyes. A skillful surgeon, thinking to increase the qnack's ability and keep him from blunders, showed him a model of the eye and gave him a lecture on the model. After that the quack could never be persnaded to touch another eye."

The eye, while it remains well and with power to serve us, is a beautiful thing. It is clear, sparkling and intelligent. Bnt the eye when inflamed, swollen, and eyelids partly coated with thickening is an unsightly, painful, almost useless thing. Take care of the eyes.

Symposiums of the Weeklies.

The vexed colored question comes up in all aorts of shapes in this remarkable country of onrs. The members of the Harvard Alumni Aosociation are now confronted with the grave question—'Shall gentlemen of color become members?" To say "no" may have a bad effect upon the political prospects of some prominent members of the association; bnt to say "yes," is to give a serious blow to the social "tone" of the orgaization. One would think that a "gentleman of color," who has passed through Harvard along with his white brethren, and taken his degree from that advanced institution of learning, ought to be sufficiently intelligent and cultured to admit to the Alnmni Association without question. But it seems not.—*Michigan Christian Advocate.*

The unbelief of the present day is very largely represented in the literary class, and finds expression in the news-paper and periodical press to snch an extent as to create a false impression of the numbers affected by it.—*Boston Watchman.*

The SOUTHWESTERN ADVOCATE is very reliable, vigorous and newsy paper under its new management. It gives the best idea of what is being said and done by the colored Americans, of any news paper we read.—*Clark University Elevator, Atlanta, Ga.*

One town in Illinois, with a population containing 3,000 young men, on a recent Sunday had by actual count, one hnndred and forty young men in attendance at the Protestant churches in the morning, and one hundred and sixty-one in the evening. On the previous evening *one hundred and five* young men entered a single saloon in the city in only one hour, and there were *thirty-six* more saloons open at the same time.—*The Liberator.*

The following is the Bible Distribntion in Texas in Mareh, 1885, by nine Colporteurs of The American Bible Society: Days of service, 198; Miles travelled, 2,254; Families visited by them, 1,816; families fonnd without a Bible, 288; families supplied by gift or sale, 227; destitnte individuals supplied in addition, 171; nnmber of books sold, 1,001; value, $429,-05; number of books distributed by gift, 312; value $65,44; contributions received from churches and individuals, $20,67; returns were received from eight Anxiliary Socities. Donation of $25; in the Scriptnres to Hood county Bible Society. Two life members contribnted. The fourth general snpply is being vigoronsly carried on. Help is greatly needed. Contribntions may be sent to A. L. Taylor, Asst. Treas., Bible Honse, New York; or to W. B. Rankin, Dist. Supt., Austin, Texas.

The Duty of State Legislatures.

Legislation in every State should regnlate the sale and use of the many poisons resorted to by women in their desperation to obtain a beantiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injnring health or endangering life.

Patrick Murphy, of Putney, Vt., thirty-five, and a man of good habits, has died from the effects of drinking cider carried to mill in a tin pail, corroding the tin and acting on the system like lead poison.

Rain and melting snow caused great floods in the vicinity of Chester, Pa., Monday night, Feb. 9th. Dams were demolished, bridges carried away, and dwellings inundated to the second story.

Vitality of Great Men

Is not always innate or born with them but many instances are known where it has been acquired by the persistent and judicious use of Dr. Harter's Iron Tonic.

Threatening letters have been sent to Chief Justice Sumner Howard since the recent polygamy convictions in Utah.

Among the visitors to the Washington Monument have been several rats, who made the ascent to get the debris from the workman's lunches. Pigeons convert it into a roost at night,

WOMEN

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Ocean Grove, N. J., Aug. 9-12, 1883.

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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport Newe	10 45 a m	0 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	7 45 a m	0 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

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Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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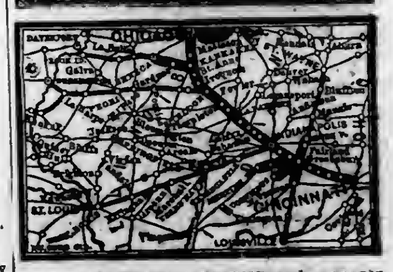
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feb19-13t

General News Items.

Louisville population is given at 152,137.

Louisville has only 818 licensed saloons.

The Presbyterian ministers of Pittsburg protest against skating rinks.

At Rye, England, lately, a child was frightened to death by a boy wearing a mask.

There are 150 tradesmen in Paris who deal in nothing but old postage stamps.

It requires $1,800 worth of quinine a month to keep the French troops in Tonquin in health.

An acre of land sunk thirty feet recently, on the farm of Jackson Miller at Burlington, Vt.

John W. Jackson, of North Haverhill, raised ninety bushels of corn to the acre last season.

A young lady worth $225,000 in her own right has recently eloped with a skating rink professor.

During a five weeks session the Pennsylvania Legislature has passed one bill, and that has failed to become a law.

In the State of New York it has been discovered that there is no statute and no penalty against women voting.

The Government has given Newport, R. I., Fort Greene, comprising 20,000 feet of land, to be used as a park.

Canada has 2,259 telegraph offices, one to every 1,914 persons, which is the largest proportion given for any country.

French paper-makers have begun to use hop vine fibre, and call it the best substitute for rags yet discovered.

There seems to be trouble ahead in the United Brothers of Friendship of the United States, if an adjustment is not reached soon.

The California papers chronicle a remarkable yield of honey gathered in an apiary near Riverside. The yield was thirty-three hives with seven and a half tons; or 44 pounds to a hive.

Interest in lemon-growing is increasing in Florida, and some people predict that in a few years it will receive more attention than the orange.

Nervousness.

The moment there is danger of impairment of the mind from excessive nervous exhaustion, or where there exists forebodings of evil, a desire for solitude, shunning and avoiding company, vertigo and nervous debility, or when insanity has already taken place, PERUNA and MANALIN should be implicitly relied on. But it is never well to wait so long before treatment is commenced. The early symptoms are loss of strength, softness of the muscles, dim or weak sight, peculiar expression of the face and eyes, coated tongue, with impaired digestion; or in others, certain powers only are lost while they are otherwise enjoying comparatively good health. In all these PERUNA and MANALIN should at once be taken.

Miss S. Smith, Hillsville, Lawrence County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been a great sufferer for ten years. It seemed as though every organ in my body was diseased at one time or another. I had about given up all hopes, when I commenced taking PERUNA and MANALIN. I immediately began to improve, the soreness and pain disappeared, strength gradually returned, and now I am as well as ever in my life, and I owe it all to your PERUNA and MANALIN. I recommended it to my friends and it gives better satisfaction than any other medicine I ever heard of."

Miss Maria Roderick, Warren, Ohio, writes: "It is with pleasure and many thanks that I write to you to tell you of the great benefit I have derived from the use of the PERUNA. I have used several bottles of your PERUNA, and can safely say it has done me a great deal of good. I have improved ever since I commenced its use."

Mr. T. J. Webber, Plymouth, O., writes: "I am selling your PERUNA, and having a good trade on it. It gives excellent satisfaction."

Mr. Thomas Acton, Brooklyn Village, Cleveland, Ohio, says: "I received a severe wound in my foot by tramping on a spike. It inflamed and was painful and swollen. I had every reason to fear lockjaw. Your simple suggestions as to local applications and the taking of your PERUNA and MANALIN were followed to the letter, and, thanks to you, my foot is entirely well, and I am happy."

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A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? Or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take such a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation*. The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no douching or snuffing; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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General Church Directory.

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M. E. Church Directory.

Southwestern Christian Advocate. Office 36 Natchez Street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer-meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 8 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night, at 7 o'clock; Communion first Sunday evening of each month; at 7.30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Prieur streets, Rev. A. J. Klein, pastor. Preaching at 10:30 a m, and Sunday-school at 2 p m. Prayer-meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev. Claudius Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 p m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 8:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a. m., 3 p. m. 7 p. m. Sunday school at 9 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 43 Robinson street.

WESLEY CHAPEL—Liberty street, between Rendide and Coydras, Rev. Marcus Dale, Pastor. Services Sunday 6 a m, prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laural and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

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MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Foot street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

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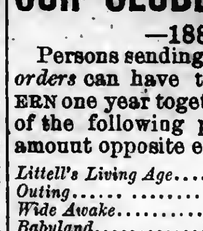
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Jewett's Patent Filters, with filling of prepared charcoal, render water *clear, pure, and healthful*, for drinking and cooking purposes. These filters have stood the test of one-third of a century, and have a world-wide reputation as the *one only reliable filter*.

A 16-page book of testimonials free to all on application.

John C. Jewett & Sons, BUFFALO, N. Y.

feb19 3t

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.



The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp Colic and all bowel affections, and removing the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK" for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

apr23 y



NOW, NOW, NOW IS THE TIME: SPRING TIME!

PURIFY YOUR BLOOD,

DR. J. H. McLEAN'S

Strengthening Cordial AND BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Hectic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Neuralgia, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingeville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

jan1-6m

LISTEN!



WRITE TO US TODAY AND LET US CURE YOU

ELECTRICITY & MEDICINE COMBINED

Have you a mind of your own?

If so, listen to us just a moment. You are not enjoying good health; you have tried internal medicine, and you are not well yet. Now, why will you not put prejudice aside, and try our treatment? We will send you, on trial, one of our ELECTRO-MEDICATED APPLIANCES to suit your case, provided you agree to pay for it, if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?*

Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES, ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them, blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. PRICE VERY LOW. Illustrated book, giving full particulars, and Blank for statement of your case, sent free. Address, at once,

ELECTRIC PAD M'F'G CO., 564 State Street, Brooklyn, N. Y.

AGENTS WANTED.

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Established 1857.



The GREAT CHURCH LIGHT

FRINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest cheapest & Best light known for Churches, Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A Liberal discount to churches and the trade. *Don't be deceived by cheap imitations.*

I. P. FRINK, 551 Pearl St., N. Y.

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CHAMPLIN'S LIQUID PEARL

Beautifying the Complexion, Preserving and Restoring the Hair, Eradicating Dandruff, Curing Humors, Eruptions, Sunburn, Blotches, &c.

CHAMPLIN'S LIQUID PEARL.—It is the best preparation for the skin that I ever used. I now use no other. CLARA LOUISE KELLOGG.—I give the preference to CHAMPLIN'S LIQUID PEARL, as it is the best of them all. CHARLOTTE THOMPSON.—I consider CHAMPLIN'S LIQUID PEARL the most reliable preparation for the skin. ADELINA PATTI.—I have used CHAMPLIN'S LIQUID PEARL, and find it all that is claimed for it. EMMA ABBOTT.—CHAMPLIN'S LIQUID PEARL has been used by the ladies of all countries who have the highest marks of appreciation. Only 50 cents a bottle. Sold by druggists and Perfumers, or sent by mail. CHAMPLIN CO., Prop's, BOSTON, MASS.

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FITS

A Leading London Physician Establishes an Office in New York.

FROM AM. JOURNAL OF MEDICINE

"Dr. Ab Meserole, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; we have heard of cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. Give P. O. and Express address to Dr. AB. MESEROLE, No. 96 John Street, New York.

feb6-13



BARNES' Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business, Lathes for Wood or Metal, Circular Saws, Scroll Saws, Formers, Mortisers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List free. JOHN BARNES, No. 187 Ruby St. Rockford, Ill.

ROYAL



BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.
ROYAL BAKING POWDER Co.
106 Wall Street, N. Y.
ly

Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES, A. D 60-61 LESSON III. April 19. Acts xxviii, 1 15, Paul going to Rome. Golden Text, 28, 15.

HOME READINGS.

M.—Paul at Rome; Acts 28, 16-31.
Tu.—Simeon's prophecy; Luke 2, 25 39.
W.—Christ expounds the Scriptures.
Th.—Isaiah's vision; Isaiah 6, 1-13.
F.—Deaf and blind to Christ; Matt. 13. 13 23
Sat.—Salvation of the Gentiles predicted; Isa. 45, 14-25.
Sun.—The only salvation; Acts 4, 5 12.

QUESTIONS FOR HOME STUDY.

1. *Paul to the Jews, v.* 16-27.
What special favor was shown Paul?
Whom did Paul invite to meet him?
Of what did he declare his innocense?
For what was he bound?
What reply did the Jews make?
What did Paul do at the next meeting?
How did the Jews receive the word?
Whom did Paul quote to them?
2. *Paul to the Gentiles, v.* 28 31.
To whom was the Gospel therefore sent?
How would the Gentiles receive it?
What did the Jews then do?
How long did Paul continue in Rome?
How was his time employed?
Why was he not forbidden to preach?

PRACTICAL TEACHINGS.

How does this lesson show—
1. Paul's eagerness to preach the Gospel?
2. That men are to blame for their rejection?
3. That God opens the way for his workers?

Doctrinal Suggestions—Personal responsibility.

Helps Him to Preach.

Rev. Philander Perry, pastor Baptist church, Coldbrook, Mass., writes: "After the best medical treatment had failed, Brown's Tonic cured me of dangerous [illegible] of the stomach and liver, from which I had suffered intensely. It has no rival. Hard-worked clergymen who feel dull and overtaxed."

Marriages.

Mr. Allen Thomas and Miss Josephine Prime were married at the residence of the bride, in Rosedale, La., April 9, 1885,
GEO. W. WELLS.

Home is woman's domain, and she is entitled to everything that can add to its comfort and spare her annoyance. "The STRENBERGER FOLDING DRESS PILLOW" is one of the many conveniences which materially lighten the labor and burdens of the housewife. An advertisement in another column gives full details in regard to this favorite article, which is meeting with such remarkable sale wherever it is introduced.

Obituary.

Mrs. Drew Lillard died in Murfreesboro, Tenn., March 6, 1885. She was a member of the Methodist Episcopal Church.

Miss Jennie Hall departed this life March 24, 1885, in Murfreesboro, Tenn.

The infant child of Mr. and Mrs. Samuel Works, of Murfreesboro, Tenn., died March 26, 1885.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

The Homiletic Pulpit (monthly) contains the sermons of Waldo [illegible]

Conference Notices.

Notice.

All the pastors and the Sunday-school superintendents of the Baton Rouge District will please commence at once to push the canvass on our district to help raise a million dollars for our missions this conference year.
STEPHEN PRIESTLEY, P. E.

Baton Rouge District—Louisiana Conference.

Second Round.

Clinton	May	21
Macadonia	"	23-24
Comite	"	24-25
Mt. Carmel	"	26
Wesley Chapel	"	28
State Line	"	30-31
Jackson	June	2
Norwood and Sweet Home	"	4- 5
The Plains	"	6- 7
Mt. Pleasant	"	7
Dutch Store	"	13-14
East Baton Rouge	"	15
Myrtle Grove	"	17-18
Stoney Point	"	19
Wesley Chapel	"	20
Silver Creek	"	21
West Baton Rouge	"	23-24
Rosedale and New Roads	"	26-27
Musson and Shiloh	"	28
Plaquemines	"	29
Lake Providence	July	3- 5
Union Chapel	"	8- 9
Bayoo Lotsworth	"	11-12

The pastors of the Baton Rouge District will please see that the Episcopal and the benevolent collections are taken up previous to the third quarter.
STEPHEN PRIESTLEY, P. E.

Indiana District—Lexington Conference.

First Round.

Indianapolis, Ind	April	18-19
Jeffersonville, Ind	"	25-26
Watson, Ind	May	2- 3
Rockport, Ind	"	9-14
Evansville, Ind	"	16-17
Princeton, Ind	"	23 24
Lawrenceville, Ill	"	30-31
Greensburg, Ind	June	6- 7
Terre Haute, Ind	"	13 14
Vincennes, Ind	"	20-21
Paris, Ohio	"	27-28
Shelbyville, Ind	July	4- 5
Connersville, Ind	"	11-12
Madison, Ind	"	25-26

Brethren, in order that we shall be fully equipped we must needs be good and true preachers of the Gospel of Christ and have the work at heart. We must labor in the people, and look after the children, and attend to the benevolent collections. Dear brethren, we are co-laborers together, you will do your part, I believe, and I will try to do mine,
CHAS. JONES, P. E.

Bowling Green District—Lexington Conference.

First Round.

Hartford	Apr.	25-25
Morgantown	"	28-29
Greenville	May	2- 3
Gum Springs	"	5- 6
Dulaney	"	9-10
Rolling Mills	"	12-13
Eddyville	"	16-17
River Bend	"	18-19
Smithland	"	23-24
Lonisport	"	27-28
Hawesville	"	30-31
Cloverport	June	6- 7
Poole	"	8
Germantown	"	9
Rhodes	"	10
Hardenburg	"	13-14
Bewlysville	"	15
Bowling Green	"	20-21
Franklin	"	22-23
Louisburg	"	24 25
Auborn	"	27-28
Barneyville	"	29 30
Cave City	July	4- 5
Senora	"	6

Second Round.

Litchfield	July	11-12
Morgantown	"	13-14
Hartford	"	18-19
Greenville	"	25 26

District Conference at Eddyville, Ky., July 31 to Aug. 3.

River Bend	Aug.	5
Smithland	"	8- 9
Lonisport	"	13-14
Hawesville	"	15-16
Cloversport	"	22-23
Poole	"	24
Germantown	"	25
Rhodes	"	26
Hardensburg	"	29-30
Bowlysville	"	31
Bowling Green	Sept.	5- 6
Franklin	"	7- 8
Louisburg	"	9-10
Auburn	"	12-13
Barneysville	"	14-15
Cave City	"	19-20
Senora	"	21
Litchfield	"	26-27

Third Round.

Hartford	Oct.	3- 4
Morgantown	"	6- 7
Greenville	"	10-11
Green Springs	"	12-13
Dulaney	"	17-18
Rolling Mills	"	21-22
Eddyville	"	24-25
River Bend	"	26 27
Smithland	Oct. 31, Nov.	1
Lonisport	"	4- 5
Hawesville	"	7- 8
Cloversport	"	14-15
Poole	"	16
Germantown	"	17
Rhodes	"	18
Hardensburg	"	21-22
Bewleyville	"	23
Cave City	"	28-29
Franklin	Dec.	1- 2
Louisburg	"	3
Bowling Green	"	5- 6
Auburn	"	12-13
Senora	"	14
Barneyville	"	15

Fourth Round.

Litchfield	Dec.	19-20
Morgantown	"	21-22
Hartford	"	26-27

ABRAHAM BOOKER, P. E.

Programme

Of the first session of the Gulf District, Mississippi Conference, to be held at Moss Point, Miss., April 23, 1885:
Education—S. H. Nevils.
Freedmen's Aid—J. H. Cook.
Church Extension—H. May.
Class Meetings—J. Drayden.
Sunday-school Union—J. Ford.
Circulation of Religious Tracts—D. F. Dudley.
Long Prayer—R. Ronndtree.
Singing—J. H. Dale.
What Right have Infants to be Baptized?—G. W. Smith.
Falling from Grace—J. K Comfort.
Observing the Sabbath—W. H. M. Mims.
Doty of Local Preachers—W. H. McCarty
External Evidence—H. L. Kennedy.
Internal Evidence—W. McDonald.
Holiness of God—E. Harris.
The Attributes of God—O. Gillespie.
Church Building—C. P. Head.
Missions—N. Cannon.

All local preachers are expected to select their own topics.
N. CANNON,
H. L. KENNEDY
J. H. COOK,
Committee.

Ohio District—Lexington Conference.

First Round.

Troy	Apr.	26-27
Dayton ct	"	28
Marion ct, at Marion	"	29-30
Oberlin	May	2- 3
Cleveland ct, at Cleveland	"	3- 4
Cadiz Circuit, at Georgetown	"	6 7
Steubenville	"	9-10
Flushing ct, at Flushing	"	13-14
Mt. Pleasant ct, at Mt. Pleasant	"	16 17
Bellaire	"	18
Portsmouth ct, at Portsmouth	"	20-21
Louisa ct, at Lonisa	"	23 24
Ironton ct, at Ironton	"	25-26
Covington	"	30-31
Maysville	June	6- 7
Aberdeen ct, at Aberdeen	"	7- 8
Maysilok ct, at North Fork	"	9 10
Cincinnati	"	13-15
Augusta	"	20-21

JOSEPH COURTNEY.
70 East Fifth st., Covington, Ky.

Central Alabama Conference.

I wish to hereby notify the brethren, that the district conference of the Huntsville district, will convene in the Methodist Episcopal Church at Decatur, Alabama, April 16, 1885, at 9 o'clock a. m. The opening sermon will be preached by Rev. A. Nichols, pastor in charge at Triana. All brethren that have not received programmes will please select their own subjects, and come prepared.
M. M. McKINNEY, Sec'y.

Gulf District—Mississippi Conference.

Second Round.

Crystal Springs	May	2 3
New Hope	"	4- 5
Union Church	"	9 10
Fayette circuit	"	11
Fayette station	"	12-13
Hamburg and Meadville	"	14-15
Liberty	"	16 17
China Grove	"	21
Columbia	"	23 24
Spring Chapel	"	25 26
Hillsdale	"	27
Hattisburg and Vernil	"	28-29
Bay St. Louis & Pass Christian	"	30-31
Moss Point	June	1- 2
Handsboro and Ocean Springs	"	6- 7
Brookhaven and Hazlehurst	"	13-14
Summit and Magnolia	"	20 21
Georgetown	"	27-28

Brethren of the Gulf District, collect all the money you can for the Episcopal fund that has been apportioned to each charge, so I can forward it to the treasurer.
W. McDONALD, P. E.

There is a wide-spread and serious prevalence of disorders of the kidneys: and of various diseases caused by the imperfect operation of the kidneys and liver. According to Roberts, Thompson, and other recognized authorities, kidney disorders are very common, but the obscurity of their positive symptoms is so marked that many people, ill and out of sorts generally, are reall victims of kidney complaint, and they and their physician do not realize it. Rheumatic pains, irregular appetite, frequent headache, chills and fever "blues," hot and dry skin sour stomach, dyspepsia, irregular action of the bowels, nervous irritability, muscular soreness, cramps, languor, impairment of memory, loss of virility, are among the preliminary evidences of coming kidney and liver derangements. As the disease develops then follow lame back, swelling ankles, pale face, scalding sensations, the water sometimes being very light, and abundant, at others scarce, dark-colored and frothy, and abounding in sediment, and, under the microscope, in albumen and tube casts. If the deranged kidneys are not promptly attended to there is danger of the terrible Bright's Disease—hitherto considered incurable, which is a consumption or destruction of the kidneys, the near approach of which alarming disorder should awaken the liveliest concern, for it soon hurries one into the grave unless promptly checked.

Disordered kidneys have the unfortunate effect also of weakening the vigor of the liver, as indicated if one has, besides the above symptoms, yellow spotted skin, fat covered eye-balls, frontal headache after eating, burning and itching skin, cold extremities, hot head, bad circulation of blood, sick headache, nausea, light colored evacuations, constipation, piles, variable appetite and feelings, dizziness, blurred eyesight, liver-congh, agoe, chills, fevers, wakefulness at night, drowsiness by day, etc.

These are some of the commouer symptoms as laid down by leading medical authorities, and with them in view one ought not to have much tronble in ascertaining if he is suffering from disorders of these great organs.

These observations have been called forth by a double-column article which appears in another place in this paper. Skeptical of some of the statements made therein, and at other times by the same persons, we have been led to make a little study of the matter ourselves, with the above result These diseases prevail amongst yonng and old everywhere, resultidg in terrible and ontimely deaths; they take off more people than epidemics; physicians report death as occurring from such diseases as apoplexy, paralysis, convulsions, heart disease, pnonmonia, fevers, etc., when in reality these disorders are often secondary to Bright's disease and would seldom occur were the kidneys in healthy working condition. Hence from personal knowledge, or from the trnstworthy experience of other competent judges, we believe there is no preparation equal to the ren edy that is so prominently mentioned elsewhere in this issue, for preventing and curing the dangerous disorders of which we have written. It has an extraordinary sale, is everywhere commended, the record of its work seems indisputable, its manufacturers are reputed to be men of the highest standing. We hold therefore, that, not to use it, if needed, would be a crime against one's supremest interests, especially at this time when throatened by a fearful epidemic, it is of the highest importance. According to Dr. Koch, the celebrated German cholera specialist, that we keep the kidneys, liver and digestive organs in healthy action, if the scourge would be escaped.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
April 18, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 9½@—; Middling 10½@—; Good Middling, 10½@—; Middling fair, 11.

SUGAR, ℔ lb—Yellow clarified, 5½@5¾; White clarified, 5¾@5¾; Common 4½@4¾c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4½@4½ fair, 5½@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 8½; prime, 10½.

CHEESE, ℔ lb—Western factory 4½@9.

CORN MEAL, ℔ bbl—Choice, $2.55.

FLOUR, ℔ bbl.—Fancy, 5.90; Choice, 4.90; Family, —@—.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c.

ESCULENTS—Irish potatoes, ℔ bbl., $1.90@; sweet potatoes, $3@$3.25 ℔ bbl. onions, ℔ bbl. $5.00@5.25; apples, ℔ bbl. $2.50@$4.00; cabbages, $3.25@$3 50 per crate; sour krout, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $13.25.

BACON, ℔ lb—Breakfast, 10; shoulders, 5@—; sides, short rib, 7½; sides, long clear, 7; hams, sugar-cured, 10@10½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6½; clear sides, 6½; shoulders, 4.5@4.6.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; younng $3,00@$3.50; ducks, $2.00 @2.50; geese $4.@$5; turkeys $12.@15.00.

Western Eggs 12@13c per dozen

Louisiana Eggs 12½@13½c per dozen.

Feathers—Best live geese feathers 60@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $1.50@$5.00 ℔ dozeu; young do. $3.00@3.50; dnoks $3.50@4.00—; geese $4.00@$5.00, turkeys $20.00@24.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 60; white, 60; mixed, 58.

OATS, ℔ bushel—Western, 47@48.

BRAN, ℔ 100 lbs—Choice, $1.20.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fesone	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

We have before us the Annual Report of the Louisiana Educational Society as presented at a meeting held at Tulane hall, Dec. 8, 1884.



A physician in a southern city writes that he had tried some of the foods highly praised in the medical journals for his own infant, and though some were better than others, none were right in their action upon the bowels. The little one pined, and they had almost despaired of its life, when the little one at once improved and perfect action of the bowels resulted. Ridge's Food is put up in cans, four sizes, at 35c. and upward. Sold by druggists. Woolrich & Co., en Babel.

G. P. PUTNAN'S SONS,
17 & 29 West 2d St., New York.
Have now ready
The History of the Negro Race in America.
From 1619 to 1881. Negroes as Slaves, as Soldiers and as Citizens,
Together with a preliminary consideration of the Unity of the Human Family, and Historical Sketch of Africa, and an account of the Negro Government of Sierra Leone and Liberia. By George W. Williams, first colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R., of Ohio.
Popular Edition; two volumes in one, large octavo, with portrait on steel of the author, $4.
"It is a prodigious compilation, so comprehensive that every student will welcome it, and so just in its whole scope that criticism of special points can not impair it.—World, New York.
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Editorial Notes.

Abate your strife, your angry passions check,
And let him into flowing meadow guide;
Come, learn to follow at your leader's beck,
And feed in peace and safety side by side;
By His unerring judgment still abide;
'Tis His to censure, punish and to slay,
Yours in his wisdom meekly to confide;
His to command, your portion to obey;
Thus shall you find him still your guardian night and day.

Orders still come in for Plantation Melodies, and Phillips & Hunt still keep on hand a supply of them.

Springfield outdid itself, entertaining. Church lines were with color lines wiped out for the time, and the saints had all things common. All hail the champion city.

Ministers of the Lexington conference who fail to receive the SOUTHWESTERN promptly will please write a postal card to Messrs Phillips & Hunt, 32 Natchez street, New Orleans, La.

The corner stone of a new Colored Methodist Episcopal Church in America was laid at Williamstown, Ky., April 19th. Rev. Moses Hall and D. A. Walker, ministers of that church assisted Rev. J. W. Bowman the pastor in the exercises.

Below is a specimen of the hearty cordiality with which our old time Kentucky friends made good their ancient claim to peerless hospitality while we were visiting among them recently: "Doctor Taylor—Will you favor us with your company at dinner on Sunday next. You being an old friend, Willie and I would not consider dinner complete without your presence. Believe me yours sincerely, —Pollie Owens. Come 12:30."

We sincerely regret our inability to accept a cordial invitation to be present at The World's Industrial and Cotton Centennial Exposition, New Orleans, April 30, 1885, that being Louisiana Day. The citizens of this State have just reason to be proud of the grand achievements of this Exposition for the State and the nation, and the world as well.

The *American Reformer* is a good newspaper devoted to reform in all the walks and avenues of life. It has by the very force of circumstances been made a chieftain in the prohibition movement, but it is designed to expose intemperance of every kind in life and government as well as in drink. It deserves to succeed. It is published at the *Tribune* building by the Reformer company.

Church Lyceums; their Perils and their Remedy.—II

REV S. OLIN GARRISON.

The church is not bound to do everything to meet even the legitimate wants of those who may be deprived of varied opportunities. If the church, especially the local church undertakes to do everything she will do nothing well. Again, in our lyceum meetings the preponderance of the humorous element in order to draw, to amuse and interest often provokes that levity and hilarity which are unnatural to the purposes of a building dedicated to the special service of God and to the consideration of the most awful and profound themes that can engage the human intellect. Again and again in Methodist churches have I heard the most uproarious laughter, the wildest stamping of the feet (to me rude even in a hall,) and such a forgetfulness of the place and of the fact, on the morrow, in that very spot, sinners are to be warned from an eternal hell and invited to a pure heaven. Such has been the forgetfulness, I say that even those responsible for the confusion have sometimes felt, to say the least, a shock of impropriety. Some places in this wicked and frivolous world ought to be left so sacred that the very walls call upon men to be thoughtful and earnest. There is room enough and time enough for wit and humor to have full and righteous play. The devil did not make man a laughing and humorous animal. But this does not argue that church lyceum meetings are to promote levity and hilarity. In the church building we can be social, pleasant, cheery and even humorous without giving the house of God the liberty of a witty lecture platform, or a side splitting entertainment. Nor need we go to the Romish extreme in shunning a Protestant peril. When church lyceums drivel to mere, and often the most commonplace entertainment, as practically they do more frequently than many suspect, then in so far it drags the church of Christ down from its dignified and commanding position.

I go no further in argument along this line, for I simply desire to impress the chief perils to the church of a worldly spirit in the lyceum. Such a spirit tears down the very thing a true church tries to build up, The merely esthetic wing of the church will not assent to these statements. Neither will loose morals, nor loose theology agree with the positions taken, but the writer feels confident they will bear the test of the Word, and the test of the piety of the church. Nevertheless it is firmly believed that by co-operation on the part of the stronger and more talented churches, that even in our smaller societies there can be held instructive, entertaining, spicy and profitable meetings such as will hold with firmest grip our young people, and not interfere with, but help the highest interests of the church of God.

2. I have designedly meant the first peril to be comprehensive, but it hardly includes the next two dangers. The second peril is *the time and energy consumed in preparing for, and holding these meetings.* It is possible, and by no means uncommon for the lyceum to so eat up the time and energy of the Christian young people, that in this age, increasingly greedy of time little is left for privat devotions or private and public religious work. All the means of grace suffer. The type of the piety of the young people of the church is surely changed already, and for the worse perhaps. Not many churches have the talent to divide their energies and carry forward successfully several distinct lines of work. "This one thing I do," is a good motto for the majority of churches. And it is certain that too frequent meetings are a hindrance, as well as the character of these meetings, which require for them so much preparation. It is not a fact that to day there is a distinct re-action taking place, and that an increasing number of churches are rightly passing by ministers who commit this same fault of giving too much of their time and energy to Chautauqua, lyceum and social movements instead of laboring to build up believers and save sinners?

The Progress of Civilization.

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Fourth Paper.

An Arctic current, setting South through Baffin's Bay and Davis Straits, and another Arctic current running Southeast of Greenland, bring streams, or mighty rivers, of icewater and floating mountains of icebergs down along the Atlantic coast of North America, while a Pacific current from the equator carries a stream of heated water far North, where, dividing it sends one stream along the Southern shores of the Aleutian islands and the peninsula of Alaska, and then Southward, to wash and to warm the coast, and the air of California, while the other stream continues Northward, through Behring's Straits, and thus prevents the icebergs from ever passing Southward into the Pacific Ocean. Hence the low temperature of the Atlantic coast, and comparatively higher range of heat in the same latitudes of the Pacific shore and its interior. Hence all efforts to discover the North pole should be made through Behring's Straits.

The immense monuments and the vast remains of ancient cities in Mexico, Central America, and Peru resemble the vast and useless works of art in ancient Egypt, and in India, that could only have been constructed during an early and imperfect civilization, and in a thoroughly irrigated tropical country; where all the conditions are combined that tend to secure a rapidly augmenting population, and that afford food for dense multitudes, and where the esculents are highly oxydized, and the heat is ample to compensate for heavy and costly clothing, and for warm habitations.

In all such countries, in their earlier ages at least, a few leading minds soon secured all the wealth and power, and the masses were reduced to the most abject servitude. In Egypt, especially, we are startled by the evidences still existing of the reeking prodigality with which the upper classes squandered the labor and lives of the masses. This is illustrated by the incredible waste of time and strength in forcing two thousand men to labor steadily during three years, in carrying a single stone from Elephantine to Sais; in excavating the ancient canal from the head of the Red Sea to the Nile at Bubastes, and thus furnishing navigable water from the former to the Mediterranean by Rameses the Second, at the expense of a hundred and twenty thousand human lives. This canal was subsequently thus reopened by Psammetticus Necho.

To build one of the pyramids of Egypt required the labor of 360,000 men, steadily forced along, during twenty years.

A complete system of hydraulic flood-gates, dykes, and reservoirs, by means of slave labor, for purposes of irrigation, had been constructed in Egypt before the time of the Patriarch Abraham. Until near the advent of the Christian era, all other nations and people, excepting the Hebrews, were rigorously excluded from Egypt, and, during more than three thousand years, that country was governed by uninterrupted dynasties of kings, and its valley was a region of mysteries. When, 670 years before Christ it was finally thrown open to the inspection of the world by the Emperor Psammetichus, the valley of the Nile teemed with wonders, and was characterized by vast pyramids whose tops reached the clouds, by gigantic collossi, representing the Pharos sitting on granite throng and gazing upon the famed river, since the morning of the world; by obelisks of immense proportions, carved by skilful hands from a single block of stone, and elevated by a power never commanded in modern times, to their eternal places, on pedestals of corresponding magnitude.

The Egyptian pyramids, regardless of human toil, life, and death, were so constructed as to be as eternal as the "everlasting hills." They have witnessed the rise and fall of the mightiest nations of antiquity, and, of the grandest powers of the mediaeval ages, and although the constellations that now gem the sky and nightly delight our vision, were gazed on by our apalling, as stupendous miracles Yet in a few generations these people passed again under the yoke of slavery, were subjected to the Assyrian and Babylonish dominion, because they had proven false to the principles rendering possible their first deliverance.

Where is the independent constitutional government maintained for two centuries by the now wandering sons of Poland, who mourn in every clime, the long lost crown symbolizing their independence? Why is China to-day being gazed upon and coveted as the "plighted pound of flesh," by the Shylocks of continental Europe?

Because the value of free individual thought, the irresistability of each personal right gave them no concern. Hence it will be seen that whatever rights and prestige may be possessed by the race, they are vouchsafed by no perpetual or irrevocable charter; but confronted by constant hazards. Constitutional provisions impose upon us the duties and invests us with the responsibilities, rights and privileges of American citizenship.

The performance of the one and the guarding and asserting of the other is the duty of loyal citizens. Because the practical enforcement of the guarantees of political equality, depends upon the character of the law-making power, and that in turn depends upon the wisdom of the people. We are architects of our own fortune, of whatever character it may be. And whatever progress made must come as the result of our own inherent energies. That enormous barriers are to be overcome and will confront the race all the long journey, is to be expected. There is no disposition to disregard the fact that the disadvantages encountered are many. That in some sections of the land the guaranteed privileges of an equal struggle is abriged; and even in many cases denied in open violation of the organic law of the land. We admit that the name *man* has in many respects a different significance in Maine and Georgia, and that American citizenship is not in Ohio what it is in South Carolina; but it is in the province of the race, under God to better the condition thus intimated; and the indications declare we are going to do so. For the condition of the race, though not what it must be, is not to be despised. Wonderful have been the advancements in a few brief years towards the highest human attainments.

Scan if you please the field of literature, and we point with pride to our representatives there; in the field of jurisprudence, we find the lamented Robt Browne Elliott, than whom no member of the race stood higher. R. T. Greener, John M. Langston, J. F. Quarles, Geo. L. Ruffin, John T. Green, P. B. S. Pinchback, D. Augustus Straker and a host of others, we can not mention.

In the field of medicine, we need only mention Purvis, mindful of the many brilliant young men and women issuing from the many medical schools of the land, doing noble work humanity; not least among which is our own Meharry at Nashville, Tennessee. And in theology we occupy a conspicuous position. The scholarly Payne, of the African Methodist Episcopal Church; Dr. Alex Crummel, the brilliant F. J. Grimke and Dr. Taylor and Peck, Courtney and Hammond, of the Methodist Episcopal Church, are fitting representatives Journalism also, has attracted attention and there too the race is making progress. Some considerable attention is given to the accumulating of wealth, an esential to material progress. A minute analysis might be given in this particular, were we not fearful of being tedious.

Go to the institutions for higher learning, and inquire of us there, and you will be told that in point of scholarship the race occupies no mean rank. Inquire of our capacity for imparting higher instruction and we point to Profs. Crogman and Snowden, Scarborough and Mitchell, Gregory and Burris, Westbrooks and Dart; young men who are doing good work for the race, and mention them simply as representatives.

But much as has been accomplished, the work has just begun, the journey is by no means ended, for though in less than two decades our progress has been so great, ignorance is still our bane, and an inhuman prejudice is at work against us. The process to renovate, enlighten and save ourselves must not be abandoned, our existence must be maintained; the enjoyment of these privileges of citizenship, which are unrighteously denied us must be obtained not by any further statutory enactments, for they alone can not insure them. But come they will, as the spontaneous outburstings of enlightened sentiment, produced by dint of our own manly and unfaltering exertions. It seems that the voice of God calls out, "help thyself."

"We are living, we are moving
In a grand and awful time.
In an age, on ages telling
To be living is sublime.

Challenging opposition, let us look forward to the future—thinking not of failure—the impression of which would be as lasting as the elevation we might attain high. We must maintain the foundation of our prosperity on that rock of private virtue, which can not be shaken until the laws of the moral world are reversed. Race effort must never cease and our progress toward the grandest possible achievements must not abate. God has a work to be done that friends however anxious or willing can not do.

The herculean efforts of Christian philanthropy can wonderfully aid, but the effective blows must be struck by our own brawny arms. We owe it to humanity to leave a heritage enriched by our accumulations and adorned by our triumphs. Before us lies a boundless future, with all its aspirations and hopes. That future is ours to shape.

Let us lift ourselves to the height of our responsibilities; let us hear the voice bidding us go forward, upon each member of the race rests responsibilities. Each must endeavor to prove himself worthy of those responsibilities, and in due time the goal of our hopes will be reached, and we shall become in reality the peer of any branch of the human family, in every sphere and every vocation of civilized life. Faint is the echo, but it is coming, and shall yet break in thunder tones upon the ears of all mankind, that no longer is it considered an opprobrium to be numbered among the ebony sons of Ham, but in every land and in every clime, a man will be a man no matter what the hue of his skin, or the texture of his brain.

Steubenville, Ohio.

For the SOUTHWESTERN.

Study.

Extract of a Sermon by Rev. A. Brown.

"Study to show thyself approved unto God."—Text 2 Tim. 2, 15.

Why should ministers study?

The Scriptures tell us to study. Look over the harvest field, nature will there command us to study Read the literature of our Church, take the SOUTHWESTERN; talk with our men of eminence; all these tell you to study. The conferences demand that ministers study, and the people demand of the conferences, that they send out only studious men. Many are sleeping on in ignorance. Thousands of our beloved in the grave would seem to break their silence and command us to study. The darkest hour of the night is "just before day." Hark! the sound of approaching day is upon us. "The earth will yet be filled with the knowledge of God."

What shall we study? Study good books, nature, man, science, and the Bible above all and beside all. Nothing can baffle diligent study. He has no time to waste on vicious literature, coarse novels, or any thing which does not tend to the glory and love of God. A doctor is supposed to know the conditions of the human body. So must preachers study.

The Woman's Missionary Society of the Kentucky Conference has 1320 members and subscribes for 283 *Missionary Advocates*.

A papal journal states that the Greek patriarch of Constantinople repudiates the religious authority of the czar of Russia, and prefers to abandon the Greek rite for the Latin rite.

From the Districts.

Chattanooga District—East Tennessee Conference.

REV. E. PROVINE, P. E.

I began work on the district the first Saturday and Sunday after the adjournment of the annual conference held in Kingston, Tenn.

On the Robertsville circuit, Rev. S. W. Burnett, pastor; this is his second year; the people were glad to see him returned to them. With earnest work I predict a year of success, but he has some disadvantages to labor under. The people at one of the churches moved to other parts to make a living for themselves and families.

From here I went to Kingston circuit, Rev. J. T. Henry, pastor. He is doing substantial work. This is his second year. From here I went to the Jasper Circuit, Rev. John Yellender pastor. He is beloved by his people, and a young man of promise. I believe he will reap a good harvest this year.

From here I went on the Washington circuit, Rev. P. P. Brooks, pastor. He had made a good commencement. On Saturday Mr. Wm. Allen, of the Church South, measured off a church lot and donated it to the M. E. Church in Dayton, Tenn, because he is in favor of assisting the poor. The pastor had no church to live in, and I urged on the members of the quarterly conference the necessity of building a house for their pastor on the church lot. A collection was taken in the quarterly conference to the amount of five dollars. I presented the matter to the congregation on Sunday and they subscribed $15 or $20. They have built the house and the pastor is living in it. This is his first year on this circuit, and no doubt will be a success. From here I came to the Station, Rev. B. H. Johnson, pastor. I found him pushing the work forward. He had raised for all purposes about $3 from the first of November to the tenth of December. I think, if there is not too great a drawback in money matters, he will be able to move forward with the new church enterprise this conference year. Though there has been a great falling off in money matters the past winter it is now somewhat reviving.

From here I went on the Chattanooga circuit, Rev. John Crawford, pastor. This is his second year on this work. The weather was cold and raining, but he managed to have a full conference. On Saturday and Sunday it rained all day and we had no preaching at all. I predict that this circuit will move forward after winter passes. They have no good church houses but hope to build one house this year and finish another. From here I went on the Cleveland Circuit, Rev. L. W. Moores, pastor. I found him in bed sick with chills, but I succeeded in holding the conference before I left him. Had no preaching on Sabbath on account of the rain. The pastor is pushing the new church forward; he has 2,000 feet of lumber on the ground. If the stringent times in money matters will permit, he will advance this year. Though the people are very poor they are trying to rally to themselves and pastor. We are hoping to receive some aid from the Church Extension Board. From here I went on the Sweetwater Circuit, Rev. Alexander Keesee, pastor. On Monday after the Conference was to be held I received a postal from him which stated that he had been very sick about 40 or 15 miles from where the quarterly conference was to have been held. From here I went to the Ebenezer Circuit, Rev. James Tarwell, pastor. He is beloved by the people. I think he will succeed if he will stick close to his work. On Friday preceding the quarterly conference, the pastor came to Cleveland in his buggy to take me about 10 miles to the seat of the conference, but I missed him, to my regret. From there I came on the Cleveland Circuit, Rev. Robert [illegible] pastor. He is laboring [illegible] forward the work in [illegible] of much poverty. We [illegible] a church in Riceville this year. From there I went to Georgetown Circuit, Rev. C. W. Walton, pastor. He is doing a good work, the people are proud of him, and I predict a growth in this work this year, though this is a poor circuit. From there I visited the Big Springs Circuit, Rev. A. J. Fletcher, pastor. This circuit has one of the best country preaching places on the district. At this point they are preparing to build a new church this year. They have a wide awake Sabbath-school, and the pastor has supplied them with Sunday-school literature, which was greatly needed. Most of this circuit is very poor, but people are struggling hard to come to the front. The Soddy Circuit quarterly conference was held by Rev. A. J. Fletcher, Rev. G. W. Cowan, pastor. He is doing an excellent work. This circuit has been broke down, but I think this year will be a harvest. The excitement over the political question, and the long rainy spells of weather has been a great drawback to the people and preachers on the district. I have urged on the people and preachers to hold their centennial meetings. Morristown Seminary and our other institutions of learning have not been forgotten. The stringent times in money matters have kept some of our people from taking our papers. The brethren are sticking to the resolution passed at the Annual Conference relative to the SOUTHWESTERN, and some are taking the *Methodist Advocate*. The brethren are determined to work up the Sabbath-school work more this year than ever before. The preachers are making themselves the examples in the temperance cause. Thus closes the first round on my district.

Van Buren District, Little Rock.

REV. W. R. DUNCAN, P. E.

The first round of quarterly conferences is published in the SOUTHWESTERN, the official organ of our conferences, which you will see, and of course the fourth quarterly conference appointed the committees on our different benevolent collections. This you will please see to and have them to begin at the first of the year to collect and have no blanks in our quarterly conference minutes. To do this you must assist them in putting these objects before the people, by precepts and examples; preach to them, sing over them, talk and pray over them. If you will do this with faith in Jesus then will come the words of the blessed Master, "Lo, I am with you always." Of course I must help you in this great work; to do this, I have given to every charge, quarterly appointments, embracing one Sunday with the above arraugements. You see I will be with you from 2 to 5 days; now you can set apart certain nights during my stay with you for lectures on our benevolent causes. This will help you spiritually and financially. It will also help you to live better. Dear brethren, there is no reason for you to receive only half of your salary, but learn the people to pay all they promise and yours will be included

I only give every charge one Sunday on the first round for the following reason: First to get the benevolent collection before the people before the last of the year. Second, the salaries of pastors, presiding elders and bishops before them. Now, dear brethren take the advantage of this opportunity because some of your quarterly conferences in three remaining ronnds will be on other than Sundays. Dear brethren, we must economize time, in order to succeed. May God's blessings attend our labor this year. If there are any young men who wish to supply charges this year, please address me at Van Buren, Ark. I must conclude by saying all take the SOUTHWESTERN. I shall always find time to say something to our people, about this paper, our paper, your paper, the Christian paper, the Methodist paper, push this paper on each subscriber, on very short credit. Think of the words to you from our beloved Bishop Mallalieu and Rev M. W. Taylor, D. D., who was with us in our late session of the Little Rock Conference, and let those words find a lodging place in your hearts.

Centre Point, Ark.

Nashville Districts, Tennessee Conference.

JAMES PICKETT, P. E.

DEAR EDITOR—The 21st session of the district conference of the Nashville district convened in Seay Chapel, Nashville, Tennessee, February 10th, 1885. Notwithstanding the inclemency of the weather, quite a large majority of the conference were present; 14 local preachers; 6 representative class leaders; 7 Sunday-school superintendents, and 9 of the traveling preachers, answered to their names.

The presiding elder then took up with a facility that showed at the out set that he meant to expedite business. The reports of the itineracy, were so terse, concise and well worded, that they had all the evidences of mature thought; these were followed by reports from local preachers, representative class leaders and Sunday-school superintendents; each one following his own pastor, so that the effect was simply grand, which made no little impression upon our visiting brethren.

Among the many resolutions that were introduced, the most prominent were that no local preacher be granted license to preach or renew, unless he be a subscriber to the SOUTHWESTERN, and could prove himself identified with Sunday-school, as might be expected. This caused no small stir among the local preachers, but right finally triumphed and the resolution prevailed.

The literary programme was carried out. The local ranks were well represented by a wide range of subjects. Criticism ran rife from the itinerancy and college professors. The programme as laid down in the SOUTHWESTERN, was then taken up. Dr. Keeler gave nothing less than a splendid dissertation upon the subject of "sanctification;" as he carried us up one flight of eloquence after another, he made us believe that it was attainable and moreover that we had attained it. What can we more say, for time would fail us to speak of Primm, Pickett, Philips and Williams; to say nothing of Braden, Dart and Chandler, who through the tremendous press of patriarchial duties, and yet by sheer exertion, treated us to literary productions, which would do honor to your columns, had we time to stenograph them.

The memorial exercises of Bishop Wiley, and our lamented assistant secretary, inestimable companion, and indefatigable colleague, Rev. S. P. Bell, were solemn and impressive. Appropriate resolutions will be forwarded from the annual conference. The accompanying manuscript is our benevolent assessments for the year.

J. MORELAND, Sec'y

Annual Report of the Louisville District, Lexington Conference.

To the sixteenth annual session convening at Springfield, Ohio, April 2, 1885:

Dear Fathers and Brethren—For the cause of Christ I am in this place, and in his name and strength, and by his grace I have come to present to you the following report of the Lonisville District: Number of circuits and stations on the district, 25; number of elders appointed to the district from our last annual session, 12; deacons, 1; probationers, 3; local preachers used in supplying the charges, 9; total, 25.

The following is the condition of the charges and the work of the elders: Finchville and Wilsonville, S. P. Lawson. The circuit has two box houses on it, in a tolerable good condition. The one at Finchville is free of debt, and deeded Methodist Episcopal Church property. The property at Wilsonville was bought by the members of our Church but deeded to the United Brothers of Friendship. The circuit is spiritually alive at one end but the other end has been very badly injured by the pastor and members quarreling with each other; our Church rules are not kept, Sunday-school feeble, Methodist works, books and literature are a stranger to the circuit.

Frankfort and Eminence, G. W. Leach. We have no church house on the circuit. The one that was at Frankfort was destroyed by fire last May, and nothing has been done to build another by the members and people of Frankfort; they being misinstructed has caused a great delay in this matter. $250 was borrowed from Bro. M. Walton to pay for this property, at least he holds a note for that amount against said property. At the same time the people were made to believe that the Church Extension Society bought the property and made it a present to them, and that the Extension Society would rebuild it. We have no house at Eminence. The spiritual condition and church work on the circuit are very poor. It would have been good for G. W. Leach, and also for our church if he had never gone to Frankfort. The circuit is entirely destitute of everything in the way of Methodism.

Jericho, J. E. Christopher—One church house and a parsonage; the parsonage not paid for; it is our property. Our church at Jericho has stood for a number of years, and said to have done good in time past, but now the house is enough to make those weep who first saw it in its beauty; the tooth of time is gnawing down her foundation, her walls are becoming bare for want of plastering, and if it rains umbrellas are needed in some parts of the church during service, while rags, boards and pieces of tin are a part of the window lights. But, worse still, trustees, stewards, class-leaders, Sunday-school superintendents, committees, sexton, teachers, Sunday-school, one exhorter and preacher are all dead.

Louisville, Coke Chapel, A. Posey.—One church house, one parsonage, built this year. I do not exactly understand the condition of this property, but as near as I can I will give it you. The property was contracted for by the members of our church some years ago; the lot, I suppose is about 200 feet long and about 60 or 70 feet wide. At present there are six buildings on the lot with the church and parsonage, and neither has a clear title to the property. The church entered the contract with the first party, and sold lots to the third party; it seems that the third party has paid a portion of the money and refuses to pay any more until the church, the second party, can make them safe; the church can not do this until she has redeemed herself from the first party. At the same time there is a debt that the church owes the Church Extension Society, money borrowed some years ago to help buy the property. The spiritual condition of the church is very bad, the dust of evil has been flying all the year at Coke Chapel; the church is fleeting out by her rules not being kept; the Sunday-schools are tolerably good, but none of our church books and literature are used except the SOUTHWESTERN.

Louisville, Jackson Street; W. L. Muir.—One church and parsonage. The property is ours, but there is a debt of $600, money borrowed from the Church Extension Society a few years ago to make an improvement on the church. The spiritual condition of the church is neither hot nor cold. Twice the church has tried, for five or six weeks each time, with other ministers, for a revival, but had a complete failure. Sinners came to Jackson Street and asked the church to help them; but Jackson Street was powerless, and the devil marched them back to prison. The rules are needed just as bad as fresh meat needs salt. The Sunday-school is only tolerably good. Our books and works of Methodism are very scarce; the parsonage is a disgrace to Lonisville.

Louisville, Lloyd Street, J. L. Perrin.—One good farm house, but no parsonage. It is our property. The spiritual condition of the Church is good; everything looks encouraging. The Devil chased Bro. Perrin away at first, but when Perrin came back, the old fellow had to go himself. The Sunday-school is good. The work of Methodism is alive at Lloyd Street, some 60 or 70 have been brought to Christ this year. This little church has done more good for Louisville than Coke Chapel and Jackson Street both put together.

Lagrange, S. M. Tompkins.—A new church has been erected there this year, and nearly completed. The members are spiritually alive. About 56 persons have joined the church in about a month's time. Good Sunday-school. Lagrange is in a prosperous condition.

Shelbyville, M. Walton.—One church in a tolerably good condition and free of debt. The spiritual part of the church is good; the rules of the church are carefully looked after; a grand and good Sunday-school; church books and literature are used. M. Walton is a pastor who knows where his members live; he visits all classes of people to spread the Redeemer's kingdom.

Sulphur and Patton's Creek, A. Manson.—One small box house, about $56 in debt. No church house at Sulphur. Very little good has been done on the circuit this year; no Sunday-school at present, but better times are to follow. Strawberry, W. H. Lawrence, Warsaw and Ghent, L. Michell, deacons.

Simpsonville, Wm. Johnson.—One small church free of debt and in tolerably good condition. The spiritual condition of the church is cold; Methodism is very much wanted. The minds of the opposition are very strong against our church at Simpsonville, but I think all will be for the better in future.

Bedford and Campsburg, P. Fisher.—One church house on the circuit, with a debt of $45; the property is in a very bad condition; it is unfit to hold meeting in during the winter.

Letters from the Pastors.

Rev. J. R. Carnes, Goliad, Texas, writes: "We have away ont here in this southwesternly section of country, one of the neatest little churches, that I know of any where within the bounds of the Annual Conference; also a good Sunday-school and quite a number of library books, and a goodly number of efficient teachers, mostly ladies. The officials of the Church seem to be God fearing men, mostly men of age, who seem to have the interest of the Church at heart, among them is the distinguished B. Lott, who was elected as a lay delegate to the qnarterly conference of 1880. The yonng ladies are ladies of promise, and marked intelligence. They are laboring to finish paying for their new organ for the church. On the whole, the writer is well pleased with his appointment. The young men and I have met together, and have talked of the future; and we intend to work to build up our community. At Centerville, my other preaching point, we have some good people; among whom is Sister Belt, wife of Prof. Belt; this sister, with a few others, are laboring to raise money to build a new church, according to plan No. 2 etc. The writer's impression is, they will succeed. This little colony of colored people are owners of land, and a great deal of it. In short, they all have homes and they are paid for. And you know that is more than what some of you, my dear friends, who live in some of our large cities can say. These people tell me they want a lot of good colored families to comes out here, and help them buy up the vacant lands in this Western country. Who is it that will respond with money? Now is the time for young men to make better and wiser use of their money than gambling. These lands will not remain unoccupied long, and if we poor Negroes do not get ourselves homes now while we can, before we are five years older we will wish we had. Notwithstanding the kind treatment of the people, the writer finds himself surrounded with much to do, our first little church at Goliad is to be ceiled, and the church lot fenced, also a new church to build at Centerville.

Rev. B. J. Griffin, Vicksburg, Miss., writes: "I was called from my work a few days ago, by a telegram from Elder Shumpert, stating that my brother I. B. Griffin was very ill. It found me several miles in the country, on reaching Vicksburg, I found my brother very sick, but being well taken care of by Mr. Thomas Miller, and family. Mr. Miller is a well known friend of Methodism, and they seemed never to grow tired of relieving his suffering. Sisters Walker, Brown, Miller, also Sister Miller's daughter, very kindly and patiently, waited on him. Bros. Walker and Platt, remained with him during all his illness, and for all of which kindness I am very thankful. I returned to my work on the 12th of April."

Rev. N. S. Kitchens, Morrilton circuit, writes: "When I came to my circuit on the 7th of March, as a Methodist preacher, we had no organization; but now, I have received by letter and otherwise over 50 members, built one new church, and have another on the way. These are people from South Carolina. In a week or two, I hope to have as many as one hundred, if no more. Presiding Elder Duncan, was with us on Sunday, the 12th of April. He preached to a large number, 49 partook of the Lord's supper. At present we have two Sunday-schools, averaging 88 scholars. I hope you will pray for my success."

Rev. H. T. O. Abbott, Musson, La., writes: "I received my appointment from Bishop I. W. Wiley, at the conference, held at Union Chapel, in New Orleans last year, and immediately went to my field of labor, but found no church building, nor lot of ground on which to build, but, there was then, six members, who, as it were, were the seed and beginning of what was to be; under the guiding hand of God, we came together and united in prayer over the matter. Asking the Master for more light, and above all His divine guidance, throughout our whole prospect for the year, and bless the Lord the answer came plainer and louder: 'Go to work.' Which we did, by immediately starting a protracted meeting, wherein our good Lord and Master blessed us, in bringing forth from Egyptian darkness, sons and daughters to the marvalous light of salvation and peace. The number brought forth and truly converted to God during the year, is 51; and 22 joined on probation; and the 6 old soldiers, we started with makes a membership of 79 loyal souls to Christ and the old mother Methodist Episcopal Church. 'My soul magnifieth the Lord for His goodness, for His mercy endureth forever.' Now, we were prepared to do something, we settled our official board and organized the church, under the name of St. James Centennial Methodist Episcopal Church. We then bought a lot of ground, paid $75 for it, but its real value was $350, and hard times brought it down within our reach. We next bought 10,000 feet of lumber, valued at $100, on which we paid $64, leaving balance due $36. We succeeded in placing the lumber on the ground, but circumstances arose over which we had no control, which prevented the erection of the building, the circumstances have already been made public through your paper, therefore, it is needless to repeat them here; doubtless had they not occurred, St. James Centennial Methodist Episcopal Church would have been completed ere this and God's people praising his holy name in it. Notwithstanding all this, we review the past year's work, as being led by God and not ourselves, and I do say that there is rejoicing in many homes in this community other wise than it has been, because, husband and wife, sons and daughters, have been turned from their evil ways, into the way of peace, joy and happiness in the Lord, and in many in-

[illegible], drunken husbands have been made sober, sober and loving ones to their wives. Thus the Lord has worked with us and it is marvelous in our eyes. I pray the Lord's choicest blessing on our white friends, who stood by me and so nobly helped to push on the good cause. I am persuaded they shall not lose their reward, for the Lord holdeth the righteous in remembrance always, and as a final farewell, to the officers and members of St. James Centennial Methodist Episcopal Church, I have this to say for their faithfulness and fortitude, I pray the great Shepherd of the sheep, that he He will keep us of one mind and heart to do His will on earth in spreading abroad His word."

Rev. S. Phillips, Nashville, Tennessee, writes: "I have been a student in the Theological Department, of the Central Tennessee College, under the supervision of the Rev. R. W. Keeler, since conference. He seems deeply interested in the work, and everything is moving along nicely here. Dr. Braden with his keen eyes sees every movement. There are a great many students here from different places. One of our students, (Rev. S. N. Bell), has been quite sick, but is improving. Our Sunday-school is still moving on. Bro. Irvin Brown, my wife and myself have agreed to get all the subscribers we can for the SOUTHWESTERN."

Rev. Anson Taylor, Palestine, Texas, writes: "I have started a new work in a new place. I entered here on the 5th of December the weather was quite cold, but I was kindly received by the people. We held our quarterly conference on the 3-4, according to appointment. P. E. Smith was on time and the brethren and sisters turned out pretty well. The committee made pretty good reports for the short time we had. The following is a copy of the report of the [illegible] committee: Pastor, [illegible] presiding elder, $50; Bishops, [illegible] conference claims, $7; the amount already paid to pastors, $30, making a total of $493. Elder [illegible] with the assistance of Elder Davis and Rev. H. Jones administered the sacrament to 49, and took up a collection of $7; after which six probationers were added to our list, for the Southwestern."

Rev. M. Dale, Wesley Chapel, [illegible] Episcopal Church, New Orleans, La., writes: "We had a great time at our Sunday-school meeting. We had a large attendance, there being about 400 children at the meeting. Rev. Thomas Sargent and others addressed the school, after which, Bishop Mallalieu called on the sinners to come forward and be prayed for, and a good number responded. The Lord came in to help us. In the last five weeks, we have had nine [illegible] added to the church."

Letters From the Laity.

R. F. Hale, Esq., New Orleans, writes: "We had a glorious time at Wesley Chapel, last Sunday night, the Lord was with us, and blessed the [illegible] at the table. I, with my wife, Sister M. Thompson, [illegible] with us as a soldier of the Cross left the field and went [illegible]. The [illegible] last [illegible] Rev. S. D. D. Thompson [illegible] with us [illegible] Dr. [illegible] our pastor at Albert [illegible]

R. F. Hale, New Orleans, La., writes: "We had a good time at [illegible] on the 4th of [illegible] Rev. M. Dale, administered [illegible] to 230. We closed [illegible] with 19 [illegible]. Brothers only stopped [illegible] and will start [illegible] known where it [illegible] the persistent and [illegible] use of Dr. Harter's Iron Tonic.

Centennial Address,

Synopsis and by vote of Conference.

[Delivered before the East Tennessee Conference of the Methodist Episcopal Church, in session in Kingston, Oct 25th, 1884.]

BY REV. D. B. LAWTON.

As my life covers seventh-tenths of the existence of the Methodist Episcopal church, I may be allowed to indulge in some reminiscences. When I was born we had no ocean steamers, no railroads, or telegraphs; no mowers, reapers or threshers, no friction matches. We had the plow with wooden mouldboard; we reaped our grain with a sickle, threshed it with a flail, cleaned it with a hand-fan. We raised wool and flax, and our mothers spun, wove, and made our clothes. Dr. Coke crossed the Atlantic 18 times in the missionary service, when it took three months to cross; now you can cross in a week. You could ride in a four-horse stage coach for 6 cents a mile, with the privilege of going on foot, at times, and carry a rail to pry the coach out of the mud. Now you can ride a mile a minute, and read or write on the way. We can ride and plow, mow, sow, reap and thresh.

When I began my ministry in the Empire State, people often went to meeting in log cabins and through forest foot-paths, and barefooted often at that, for we were as Dr. Kynett says he was, born *barefooted*. We then had only one college, and a feeble one at that; now we have near 100 colleges and universities. We had only two Foreign Missions, at Buenos Ayres and Liberia now our Missions girt the world.

Methodism began among a few Oxford students in 1729, in England, and was introduced into New York in 1766, by Mrs. Barbara Heck and Philip Embury, both from Ireland. Our Church, in 1784, was organized on Christmas day in Baltimore. There were then 83 traveling preachers, and 1,400 members, Bishop Asbury died in 1816. There were then 700 traveling and 200 local preachers, and 214,000 members. I was then two years old. Now we have hard on to two millions (2,000,000) members, ten-thousand traveling besides local preachers.

The American Bible Society belongs to us as much as it does to any other church. It was organized in eighteen hundred and sixteen, in New York. They put some Bibles in a room 9x12 feet and hired a man to sell and give them away. He had the boldness to predict that the time would come, when that room would not hold all the Bibles. Years ago they built the Bible House on Astor Place, New York, which covers three-fourths of an acre, and six stories high. The tin pipe winding through the rooms to convey the waste steam from the presses, for warming puposes, if placed in a straight line would extend 13½ miles. They publish [print and bind] from four to six Bibles and Testaments per minute for all the working hours of the year. More than ten times the Bibles have been printed and circulated in my day, than were issued for ten centuries before, and in near 200 languages and dialects.

In the days of Wickliffe, (13th century) the new Testament cost $75. Now the Bible is sold for 25 cents, and the new Testament for five cents. Thank the Lord, the church has outdone the devil, for he can't publish novels as cheap as that! But to return to our church in its early history. In the older states, Calvinistic and some other churches had the ground 200 years before Methodism was introduced. My experience and observation a half a century ago, will answer as a specimen of thousands.

When the Itinerant preachers of this "sect every where spoken against, came through my country, the churches, and in many cases the school houses, were locked against them, and they had to go often to private houses, to barns, and to the forests to preach. I have known young converts, disowned by their parents, and one lad of my age, 15 years, was turned out on a cold winter night," because he had joined the Methodists. He has been the instrument in the conversion of thousands and is preaching yet.

It cost something then to be a Methodist. It would not pay to play religion, when loafers would club the house and with shot guns come into our meetings, and set the dogs to fighting, throw sulpher on the stove, and pinch the children to make them squall. But we were nearly all born preachers; for we would go into back and destitute districts, hold prayer and exhortation meetings and sinners were converted by the dozen. Then soon the itinerant would organize a class, and erelong a church would be built.

But do we wish those days to return? No. I am no croaker. Yet, while we as a Church, have made glorious progress in literature, in missions, in Sunday schools, in church building and church extension, reaching near two millions of members, besides as many more who have left us by withdrawal, furnished other churches, and by Secessions, and twice as many gone to glory, there are things wherein we have fallen back. We do not preach the law, the enormity of sin and the retribution of eternity as much as we should. The doctrine of Christian holiness is not pressed as much, nor the direct *witness* of the Spirit. There will, most always, be a vein of fanaticism connected with a powerful work of grace, especially among illiterate people, which has to be discountenanced with great caution. We have to tolerate rude and rough expressions sometimes. I know a good brother once who, praying in meeting, broke out thus, "Lord, come right down through the roof; never mind, I'll pay for the shingles."

Doctor Yost, on my first circuit, was a backslider, but a firm supporter of the Church. He went to Brother Allen, my colleague, with a complaint against Bro. Lasher way, a Frenchman, who had just been converted, that in a lively meeting he jumped up and said: "Bredren, religion is ketching as de ich." "Well, doctor," said Brother Allen, "if religion would stick to folks half as long as the itch, it would do better than it does on some." The Dr. said no more.

As a church, we had a hard fight to gain recognition by the Christian world. Our work was all missionary, as it is still to a large extent and considering also the number of members given off, and the number of ministers located for want of support, our growth is an anomaly. "But the weapons of our warfare are not carnal." By "putting on the whole amor of God," no power can stand in our way. What a responsibility God has laid on the hearts and hands of our church.

When I was young, the burden of prayer in the church was. "O Lord, open the doors of heathen nations, that the gospel may enter." I have not heard that prayer for for 30 years. God has answered it. The vast millions of the heathen, like a bruised Samaritan, lie in our path, and with bleeding wounds and tearful eyes and outstretched hands, implore us for Christ's sake, "Come over and help us. Besides the unprecedented opening for Christian labor and sacrifice in our land, there was never such an age for Christian achievement since the world was made.

The centenary of the introduction of Methodism in this country, was celebrated by special thankofferings in 1866. It was thought by our chief men, that two millions of dollars would be the result; but it was five times that. What then should we do now? Let our educational and other institutions receive a mighty lift; and if our wornout preachers, their widows and orphans should receive a little help, it would not come amiss.

I was about to close here, but shadows pass before my eyes? I remember when Missouri Conferences impeached Rev. Silas Comfort, my old P. E., for admitting colored testimony in the trial of a white man; and the General Conference in Cincinatti, in 1836, affirmed the impeachment. A subsequent General Conference rescinded it. I remember when Revs. Geo. Stors and Leroy Sunderland came to my Conference at Potsdam, N. Y., in 1837, to lecture against slavery, they could not obtain a house to speak in, but finally obtained a room over a business block. I remember those of us who dared to attend an abolition meeting, slouched our hats, and went around through dark allies, and ascended the back stairs. In these Southern States it paid to support the ministry to preach on the private text, "Servants obey your Masters." But when the clergy made the Bible sanction American slavery, then, slavery was doomed! For it aroused the common sense, and common conscience of the North. The church, like the nation had to bow to the behests of slavery or quit the field.

The result of the strife, threw on to our hands the care of more than five millions of poor, illiterate colored people, besides as many white people, nearly as bad off. These are our wards, more especially than they are of any other Church. Mr. Wesley had said that "American slavery was the sum of all villainies, and the *vilest* that ever saw the sun." And the great heart of our church believed this. Now, do not let us boast of numbers or wealth, or doctrines that never change, but let us bear in mind the herculean work that God calls us to perform.

The education and salvation of these masses is the key to the salvation of the dense millions of Africa, of China Japan, Corea, and India. And not only this much, but Mormonism and the Papacy are to be no more, and King Alcohol is to die! I shall not see it, but some of you will; and when our Lord, the King, asserts his rights to rule, then strike up and sing; "Hallelujah, 't'is done!"

General Grant.

HIS CHRISTAIN FAITH AND TRAINING.

General Grant's Christian faith is simple, yet sturdy. It combines childlike truthfulness with the intellectual vigor of manhood's convictions. While never making display of that side of his nature, it has been the habit of his life to look to Divine guidance in all of his undertakings, and he attributes his successes to the inspiration gathered therefrom. Nor has his faith been shaken by reverses, although often in the family circle and with his closest friends he has expressed the wish that he was stronger in his reliance.

"Oh, if I could only have the faith that my sister, Mrs. Cramer, has," he sometimes said, when trouble beset him. "Her trusting nature would meet this trouble and see a bright outcome to it better than I can."

His admiration is equally strong for the faith of Mrs. Newman, the wife of his friend and pastor, the Rev. Dr. Newman. Her womanly sympathy has always been cheering to him, and during the reverses and harassments of the past year or two she has led him to see through the darkness a promise of better days, which strengthened his purpose to bear uncomplainingly and without discouragement what fell to his lot. Family prayers were usual in the household for many years, and some of the most touching scenes of the sick-room have been gatherings for prayer to which the family and guests were invited. Scarcely a day has passed since Dr. Newman's return from the South without one of these gatherings, always at the General's instance, the General sitting in his chair, the family and assembled friends kneeling around him.

The General's religious experiences date from childhood. He was reared at a reverential hearthstone; and often in later years has talked with Dr. Newman about his spiritual training and belief. On that subject he is never reluctant to speak, approaching it as freely as any earthly topic. He speaks of it to few persons, regarding it as a matter with which only those whom his heart loved are concerned, but in such surroundings his nature is open and confiding.

In recalling the religious training and experiences of General Grant, Dr. Newman said:

"He was brought up in the Methodist Episcopal Church. His father's house was the home of Methodist preachers for over forty years. The General's earliest recollections were associated with the clergy. He had to care for their horses. He remembered that the horses were good ones, and that their owners always insisted on their having plenty of oats. Many a time he was sent out by his father to take off the saddle-bags and put up the horses. Once a preacher was to move from the neighborhood in which the Grants lived. He was to take his family and furniture in a wagon for two hundred miles, and wanted some one to drive for him. Applying to the General's father for a driver, the old gentleman detailed Ulysses, then a lad, for the work. Afterward the preacher reported to the boy's father that never in his life had he had such a good and silent driver.

"The General's father was a farmer at that time. In later years he lived at Covington, Ky. He was a church-goer always, serving in the Methodist Church as trustee, steward and class leader. Where ever he went he was a ruling spirit in church affairs. He was a man of sterling character, strong will, high purposes, and at times arbitrary. His mother was modest, intelligent, and sunny in spirit. The General inherited her nature. All of his sisters were devout Methodists. One of them Mrs. Cramer, married a Methodist preacher, now the Minister of the Government, at Berne, Switzerland. The General was thus indoctrinated in the faith of the Church. He held to those great principles of Christianity all his life. Accepting the Bible as the word of God to man, he regarded Christianity as divine; but his mind tended to the sunny side of Christianity. The beneficent results of the Gospel promised to him the glory of Messiah, the universal triumph of Christianity.

"I became his pastor in 1869. I have been his guest many times, and at all times, in the White House in Washington or at his cottage in Long Branch, he always had family prayer, in which he usually requested me to lead. I called at the White House on his last Sunday there, his last night in office. Mr. Hayes was then having a reception at John Sherman's. I found the General and Mrs. Grant, with Mr and Mrs. Sartoris, quietly sitting in the blue room. We talked awhile, then, at the General's request, we all knelt in prayer.

"I have been with him," Dr. Newman went on, "in private and in public and with all classes of people. Yet I never heard him utter a profane word or indulge in an improper story, nor have I ever seen him smile approvingly at an immodest story which some person present happened to have the audacity to relate. He is altogether the purest man in conversation of whom I ever had knowledge.

"During my pastorate for six years in Washington, which included the greater part of his Presidency, he was a regular attendant at church. Storm of no kind ever kept him away. He was the most attentive and appreciative listener I ever had. To me he was an inspiration, because of his profound attention and the indirect influence I exerted through him on others. He was President of our Board of Trustees and a liberal contributor to the church.

"His charities were many and unostentatious. One day I was preaching on 'Lost Opportunities.' I had occasion to say that whoever desired to find worthy objects of charity could do so with little effort. I recalled a visit I had made during the preceding week to a soldier's widow, who was dying of consumption, and who, although destitute, was happy in the Christian faith. I mentioned also a man who had lost his sight at the Government work, and who bore his affliction with a saintlike spirit, although he was in distressing circumstances.

"After the service, as soon as the President reached the White House, he sent me a twenty-dollar bill pinned to his card; on which was written, 'Please give $10 to that soldier's widow and $10 to that poor blind man.' I remember receiving from him one Chrismas Day the following letter.

"EXECUTIVE MANSION, December 25, 1869.

"'DEAR DOCTOR—Inclosed please find my check for $100 for distribution among the poor. Don't forget the ragged school over on the island. Yours truly,

U. S. GRANT.'

"His life has been full of such deeds of quiet charity."

—Recurring to his love of family prayer, the clergyman continued: "I recall a visit to his Long Branch cottage, where daily we had prayers after breakfast. One morning an English gentleman called while were at the table. He remained so long that there was no opportunity that day for morning devotions. The next morning the President brought the old family Bible into the breakfast-room with him. Handing it over to me he said: 'Doctor, we were cheated out of our prayers yesterday, but to make sure that it shall not happen again we will have devotions after this before breakfast.'

"After his term in the White House he went abroad. He was specially interested during his tour of the world in American missions, of which he visited a large number. The educational movements connected with these missions appealed strongly to his sympathy. I have a letter from him, written in Japan, in which he unfolds the wonderful improvements in moral and educational mission work which had taken place in that country under the management of American missions. That work made a deep and lasting impression on his mind. On his return to this country he attended my church in this city, manifesting the same deep religious nature as formerly; the same reverence for God and personal belief in Christianity. He had a wonderful faith in Divine Providence, and believed in special interpositions of Providence in the affairs of men and Nations. I have heard him talk by the hour on that subject, giving illustrations from his own life.

"Once I asked him, I remember, what he considered his most providential experience. Without hesitation he said: My resignation from the army in 1854. I was then a Captain. If I had staid in the army I would have been still a Captain on frontier duty at the ontbreak of the war, and would thus have been deprived of the right to offer my services voluntarily to the country. That opportunity shaped my future.'

"In connection with the sick-room, I have spoken of the prayerful spirit that has pervaded it. I might add the General never allows suggestions for the relief of his infirmities to intefere with his reverence for the Sabbath. One Saturday, night, lately, when he was nervous and weary and very restless, his son, the Colonel, hoping to divert his mind, suggested some amusement.

"The General brightened at the idea of diversion, but presently, with a grave face, he inquired the hour. It was nearly midnight. 'Never mind,' the General said, with perfect resignation, it is too close to the Sabbath to commence any diversion."—*Commercial Gazette.*

The Duty of State Legislatures.

Legislation in every State should regulate the sale and use of the many poisons resorted to by women in their determination to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

THE SOUTHWESTERN.

WILLIAM W. TAYLOR, D.D., Editor.

THURSDAY, APRIL 30, 1885.

$1.50 Nine Months. $1.50

Subscriptions may be taken for nine months, or to the close of the year 1885, for $1.50. Agents will please announce this fact, and extend the canvass.

PHILLIPS & HUNT.

The Old Captain Still on Guard.

General Grant is no less courageously battling for his own life now than he did for the nation's 20 years ago. This mighty Captain defeated all his assailants bnt death, and this one he is boldly and fearlessly grappling. Dr. J. P. Newman, his steadfast friend, true as life and changless as the grave, waits beside him day and night. The last indications are that the end is near. The brave family still waits, and watches, like the General, supported by the prayers of the worlds inhabitants. Crowned and mitred heads uncover in reverence for this nation's first citizen, and all hearts beat in mournful sympathy with him, and them in this their saddest hour.

Putting on the Armour.

The British lion roars, the English bull paws the earth, but despite it all the Russian bear has risen up to embrace whatever is useful along the Afghanistan border.

Germany winks and Turkey assumes an interested nentrality. The Sultan of Turkey is invested with the caliphate of the whole Mohammedan world hence the importance of his friendly relations to England in this emergency, in view of the latter's vast Mohammedan interests in India, which are greatly involved in this impending conflict. The war in the Soudan will probably drop ont of sight, these new complications affording a pretext and an opportunity for the great war minister of England to disentangle himself from a very embarrassing situation.

But the Canadian Riel with his Mestizo following in British America evinces an ability for making trouble almost equal to that of the Mahdi.

Under cover of pretended wars for conquest in Northwestern Africa, Madagascar, and China, France has found occasion to mobilize her forces, and disciplinize an army without serious alarm to Germany. This will enable France to play an important part in the great tragedy about to begin on the stage of Europe and Asia, and, perhaps, shortly to set a crown upon the head of a scion of the house of Bonaparte.

Central America is in commotion and Barrios her greatest chieftain has been slain; but the tendency is to the propagation of ideas of consolidation and a centralized government. The United States, thanks to God and the wise foresight of the "Father of his country," is not entangled with any foreign power in alliances or war. If the gathering cloud should break in a bloody deluge of death and carnage in Europe, we shall at least be able to feed and clothe the combatants. As England, Germany and France of a confederation of the old Roman Empire never wholly free from Pa[illegible] Mohammedanism or some [illegible] of true Christianity, so [illegible] a continuation of the old Greek Empire, which must at last prove the downfall of Mohammedan power in the East, and pave the way for an accelerated movement of the truth and a gathering of [illegible] and possibly African races about the shrines of real Christianity and enlightened civil government. We are come to an important time and the near future will witness the unfolding of many things long since foretold by the prophets of the Lord. The Lord is coming.

[illegible] W White pays for four [illegible] who were not able [illegible] That is characteristic.

Methodism at Work.

OFF FOR SPRINGFIELD.

Wednesday morning we left the Lonisville and Bowling Green districts and started, via the Pennsylvania Company's leased line for conference. At Indianapolis Rev. E. W. S. Hammond and miniaters of the Indiana district, having adjourned their district conference the evening before, joined and proceded with them. We went by the L. & N. railway to Cincinnati and whirled along by this spendid line. Leaving Lonisville at 2 a. m., we were at the Grand Central depot Cincinnati, at 7, here we joined Sister and Bro. Conner, from Covington, and Elder White hailed the train by telegraph, and he with preachers of the Lexington conference took a special coach by the Bee line for the seat of conference. It was just such a crowd as might be expected to come ont of the fine grass regions of Kentucky. Earnest bnt agreable, opposed to sin, bnt in love with God and each other. We hurry from one to another, grasping hands and talking about the year and its results.

Jones, Evans, Sissell, Carr senior and junior, Lindsey, Turner, Thomas, Nichols, and the rest, all grand men, came up with victory written on every face.

AT SPRINGFIELD.

Bro. Courtney, having just adjonrned his district conference, with Pastor Tate and the rest of the Ohio district ministers met us at the depot. Howdy, howdy, is said a hundred times and we glide away to

DR. LEONHARDS'

Where our home is for the present to be. Well, such a home is at all points a model home. It is the parsonage of Central Methodist Episcopal Church and is an ornament to the Christian grace of that generous society.

The family consists of Dr. Leonhard, wife, Lillian Ada, Asbury Osman, Laura Ann, Adna Wright and a married daughter living at Cincinnati. Adna is a living sunbeam, a very ideal of a boy. Asbury is a manly lad, full of life, as it is the girls are accomplished, and smart in the best sense of that term. The very fact that we had our home there speaks for Doctor. It was said the Doctor is a "crank" on prohibition, and that his object in taking us to his home was to influence the conference in favor of that subject. Had this been his purpose it would have been superfluous, because the Lexington Conference has time and again pronounced in no mistakable terms for prohibition. But the object of deepest interest and of greatest value as a study, and an example of Christian heroism is Mrs. Leonhard, of very infirm health, at times under the necessity of being moved about the house in her easy chair. There she is face aglow with Christian hope, voice subdued with pain bnt full of sweetness. She is an object of deepest loving reverence to every member of the household. We think of her now and are chastened by the thought of simple trust and patience. Happy family, happy because of this tender plant of glory growing in their midst for a season.

THE CONFERENCE

Met in Wiley Chapel. It is needless to say that this chapel was named in honor of Bishop Wiley and is a monumental testimony of the high esteem in which he was held by its members. The Bishop once resided here and is quite well known to the older people of this community.

There is a good attendance, no one is dead but a few members are not present, among whom are Bros. Leach and Winchester.

The committee on conference relations has been unusually rigid, and cases going to it hrve not been adjusted in the most desirable way to those on the defensive.

The memorial services were solemn and impressive. The religious exercises were very profitable and every interest of the Church seemed to be advanced.

The Conference did not adopt the elective course of, but it ordained elders who were unable to take the course of study upon the hypothesis that they could be useful in certain isolated localities. We presume they are never to be employed where the people are endeavoring to become intelligent.

The presiding elders did their work with great deliberation and when through were a great deal better satisfied than most of the preachers were with work accomplished. Where it is not to the prejudice of the cause removals ought not to take place before the three years are out, or if it becomes the nsage to do this with pastor the same nsage might as well be applied to presiding elders, and editors, etc.

During conference a new Methodist appeared in Wiley Chapel parsonage on the second day, and the little stranger objecting to be removed Pastor Tate remains another year. They could not call it Bowman because the gender is wrong for that.

Mr. and Mrs. Ross, entertained Bishop Bowman, he said, in the most satisfactory style to himself. It need only be said that Mrs. Ross is a colored lady, at least she was once a slave, so was her husband, bnt they now occnpy a very valnable property, with two story brick residence, which is the result of their own industry and economy since freedom.

Officers of prominent colored congregations are learning to attend Conference looking for first class ministers. This reminds us that among the colored people of our Church Methodism has begnn to deteriorate in the cities, for the reason that men who lack experience and culture are generally stationed in them; when this is not the case, men who have exhausted themselves by the fatigue of the presiding elderate are appointed to these important stations, and in most cases it results in shelving the pastor, and diminishing the number, and influence of the congregations. There are exceptions to this rule, bnt not many.

It ought to be possible for a good man who has gained experience by the presiding elderate, and who has also the adequate acquired ability, to secure a chair in some one or another of our institutions of learning. This would give our schools more of a denominational character than they now have, and secure a greater degree of Methodistic culture for those whose guardians or parents design them to be Methodist after our own type, and desire them to learn it. We like Wilberforce because the student who goes there and remains are very apt to come away an African Methodist when he completes his course; that is understood from the start to be part of his education. This is not true of our institutions as generally as it should and will be when ministers of our Church of the Negro race take charge of the schools used mainly for the recruiting of ministerial service. These things may seem strong and selfish, and perhaps they are so; but the writer is a Methodist Episcopal Negro, and has no other apology for wishing to greatly increase that special type of persons than that he believes it is right, and that it offers at least as many possibilities of successful living and happy dying as any other, and has many advantages over the most of them.

This was a good Conference taken all around, and its influence will be useful.

EASTER IN SPRINGFIELD.

Wiley Chapel had no especial features. High Street had a rich sermon by Dr. Marly, its accomplished pastor; St. Pauls embowered in the rarest flowers and crowded to its utermost capacity, besides the Sabbath-school services had a musical service of rarest attractiveness, at night. Rev. Henry Tuckley, one of the best men in Methodism, a revered friend of the writer and an accomplished Christian gentleman, is the pastor and had charge of the day's work. Central flowers and song abounded in Sabbath-school and morning service. The writer attended and addressed both audiences there. The programme of the Sabbath-school was that prepared by C. E. Brinkworth, of Buffalo, New York, and sold by Cranston & Stowe. Its special features were a recitation by Miss Lizzie Thomas, theme, "The Fire by the Sea," and "The Two Roads," by Miss Alice Ware. These young ladies performed their part in a highly creditable manner, and Miss Ware especially so. She exhibited rare gifts as an elocutionist and is certain to find a high place, if she has health and chooses that vocation. Upon inquiry we learn that the only training received by these young ladies was given in the very excellent common schools of Springfield. Is it then any wonder that colored parents are anxious to secure, for their daughters these advantages by putting them in these schools. For if they have competent teachers in the separate schools they lack others facilities for thorough work. Another, and perhaps the most interesting feature of the whole service was a song by the infant class. The children enjoyed it thoroughly, and were successful in communicating their joy to the rest of us. This school is very large, under splendid discipline, has magnificent officers, honors the pastor and especially honored itself by the feliciteous reception it tendered Mrs. Leonhard upon the occasion of first appearance in their midst.

This church and school is deservedly popular. The following list contains its officers.—J. A. Myers, J. L. Berry, P. J. Clevenger, M. D. Johnston, C. H. Schaeffer, Oscar Brandenberg, A. H. Fry, A. J. Slack, Fannie Sterrill, D. O. Myers, H. C. Hawkin. Teachers—Laura Slack, W. S. Richardson, J. W. Burns, Mrs. Allaman, C. H. Schaeffer, Fannie Sterrett, Alice Wanes, Mrs. A. L. Slager, S. E. Colbert, John Sterrett, J. W. B. Cline, Lillie Leonhard, Mrs. Emma Bennett, Libbie Harris, Mrs. Sarah Hawkins, J. B. Littlebor, J. H. Payton, Mrs. Lina Ramsey, J. B. McConnell, Mrs. Mary Kelley, A. L. Stager, Lizzie Thomas, J. S. Shenalks, Mrs. Ella Sedgwick, Allen Iliff, Belle Walker, Lula Hill, Cora Shewalks, Sallie Keller, Frank Whitehead, L. H. Tittle, Chas. Slack, Bessie Maxwell, Mabel Hawkins, Mrs. Geo. Hoover.

EDITORIAL PERAMBULATIONS.

From here we ran 78 miles and spend Sabbath night with Rev. Marons McCoomer, at Wesley Chapel, Jeffersonville, Indiana, who is upon the point of closing an average year's work.

Monday we visit Louisville and after a half day's hard going, come together in Jackson Street Methodist Episcopal Church, for the continued session of the Louisville district conference. It is postponed for the day in consequence of the

FUNERAL

of Mrs. Mary Walton, who died at our parsonage, where her husband was pastor, Friday, March 28. She was born in Murphysville, Mason county, Ky.; the daughter of Ruth and Dublin Thomas; she was married to Bro. Walton in 1848. He bought himself, her, one or two children and his home. They lived happily together for 37 years. She was converted 11 years ago, under his pastorate in Coke Chapel, Louisville and while her husband was preaching. It was a remarkable occasion, Bro. Walton was so happy that in the excitement of the moment he threw his watch far away from him and did not recall it until reminded that he had done so. In 37 years she never had a *quarrel either with her husband or a neighbor*. She was a most admirable and benevolent lady, and withal a very queen of good counsellors. We are under the influence of many kind deeds, and advices received of her. Her sufferings were long and intense, but she said the "Lord" whom she trusted would "fix it all right when he pleased." At the very last she trusted him, quoting David's Psalm, "The Lord is my shepherd. I shall not want." There are five sons, Monmouth, Jr, Edward, Malby, Benjamin and Moscow, with their father, who wait in hope of her resurrection. It is impossible to mourn for her, yet how we longed to let her go. An immense audience crowded the church and the sweet chastening of her life as related, aided all of us to holier faith and trust in God. She was greatly beloved, for she was a mother and friend to the people and a strong support in all her husband's charges.

THE LOUISVILLE

District Conference convened in continued session Tuesday, March 31st. We met them and spent the season profitably. Elder Lock presided and it is clear that he has the elements of success as a presiding elder in him. His work was promptly, and expeditiously done. The conference was quite interesting, and the preachers in good condition.

CENTRAL TENNESSEE COLLEGE SUNDAY SCHOOL INSTITUTE.

Central Tennessee College needs no introduction from us. It stands at the apex of educational institutions in the South and of those accessible to colored students, none are more efficient. The faculty of this institution, from its president to the cook, are a superior class of people. Dr. Braden, Dr. Hubbard, Dr. Keeler, Prof. Dart, Dr. Boyd, Prof. Fry, Mrs. Braden, Miss Barnes, Miss Braden, Miss Key, and our best friend, the genial mistress of the culinary department, whose epicuran taste finds constant acknowledgment in the high estimate they place upon her; make up the faculty. More than three hundred students have thronged them all through this term, and the teaching force for want of money to employ others, has been entirely too small to render faithful service here, and the and the same time be just to the latter. Their zeal for the cause has led them to do the former, at the expense of the other—so they are greatly needing vacation.

The students are thinning out a little now, as the season for farm work and warm spring weather now upon us, indicates the arrival of the period when home duties are urgent. These institutes are the signal for many to close their school life for the present year. Hence the deep interest taken in them. The audience room of Thomson Chapel was well filled on the evening of the 25 of March, when we walked into the assembly. Dr. Braden and two honored members of the Central Illinois Conference were at one end of the platform. Dr. Braden and this editor were in the centre, while Miss Mollie Braden with a band of trained singers, her own pupils, whose musical efficiency had been acquired during their pupilage in the college, under her own direction, occupied the other end of the rostrum relieved by a fine large piano. Above, in an element of glory, hung a life-sized bust of Gilbert Haven, one of the greatest men of the 19th century. In front of all was a sea of faces all on fire with ambition to know and do great things of an intellectual nature. Dr. Keeler told the duty of the pastor to the Sunday-school; when he closed, the choir thrilled the audiance with solos, duets and full choruses, duly selected and thoroughly mastered; for artistic work they have no superiors that we know of. We were in doubt, however, whether their progress in music had not been at the expense of the grand old songs of the Negro on the plantation. Dr. Braden anticipated our thought, and called for a song of this class. Ah! it was grand beyond our powers of description. Straight University electrified us by this class of singing the other day, but Central magnified the electricity, and then, electrified Central must bear the palm for fine singing as well as for thorough teaching. Pupils and teachers are all on good terms, and the foolish thought of color does not enter the goverment of this school at any point. After the singing we were called and talked a few moments, followed by more singing, then Dr. Cumins and another minister, member of Central Illinois Conference, whose name refused to remain, though we placed it upon our memorandum. Then the organization of a Gradnate's Endowment Association by the Alumni, followed a liberal collection, with generous contributions from the visitors, closed the most useful, agreable and numerously attended Institute of the series.

CLARK CHAPEL.

After speaking here we rush over to Clark Chapel. Reaching this church at 8 o'clock p. m., we found the pastor, Rev. A. Phillips, and his members earnestly at work, with altar crowded, and a number of penitents pleading and waiting for the troubling of the waters. A talk to them and a few plantation songs resulted in a great shout, and then we all retired for a night's rest and an early start for Litchfield in the morning.

Facing the Problem.

The following is taken from the *Cincinnati Commercial Gazette* of April 16. If correct, it shows that Mr. Cleveland has made a mistake in his selection for Secretary of State. With Mr. Bayard's likes or dislikes as a man we have no concern; bnt when these personal preferences of his are brought in conflict with the administration of an important branch of government service, it is not a personal bnt a public matter. And one which the public will at the first opportunity resent in a signal way.

We trust that the *Commercial's* correspondent though a very respectable and reliable gentleman, has been mistaken, and we believe that he is. The Republicans voted the Democrats into power for the sake and in the name of the people, and the Negroes are a part, an important part of the American people. If there has been any mistake in the selection of ministers it can be corrected.

Special to the Commercial Gazette.

Washington, April 15—The antics of the State Department in connection with George W. Williams, the recently appointed and confirmed minister to Hayti, are amusing. Williams has been waiting forty days for his instructions, and Bayard has put him off from time to time. Williams, so he says, went to the President and told him he was ready to tender his resignation if the President had anybody for his place, or wanted the office. The President assured him he had no one for the place, and was glad to see him in the position. The other day Williams went to draw the salary—about $400—due him, and there was much hemming and hawing.

Bayard finally told him that there were charges against him, and that he would pay him the money if he would agree to resign. This proposition Williams indignantly declined, and then addressed a letter to the President setting forth the facts and demanding a statement as to the charges. He has not as yet received a reply, and the appearances are to the effect that Bayard has put the Administration in a worse fix with Williams than Garland did with Chesley or Black with Miss Sweet.

Of course, Mr. Williams was as much entitled to his salary as Mr. Bayard is to his, and to coolly state to a man that charges have been made against him, refuse to tell what the charges are or who makes them, and then offer to pay the salary honestly and legally due him on condition, is a peculiar way of doing things, to say the least.

But Mr. Bayard does not think it necessary to treat a colored man as he would a "human being." The sight of a colored man, not a servant, puts him in a rage. His hatred of the colored people is almost a mania. Mr. Williams is the duly accredited Minister from the United States to Hayti, appointed by the President, confirmed unanimously and without reference by the Senate, sworn in and qualified. He is as much of an officer of the Government as Mr. Bayard, and in a high and honorable place in Mr. Bayard's department, but the latter can not treat him civilly, and takes occasion to make a proposition to him, through his chief clerk in the State Department, he would never presume to make to a white man. I will give some instances in illustration of the depth of Bayad's hatred and contempt for the colored people, as given to me.

When Senator Bruce was sworn in for his first term, Bayard was sworn in for his second. He came just before Bruce, and after receiving congratulations from all the other Senators usual on such occasions, slipped out of the Senate chamber, and was the only Senator who failed to shake hands with

Bruce. During the six years he and Bruce served together he never spoke to him, recognized him or spoke his name. When he had [illegible] not even [illegible] Senator from Mississippi. When asked how he got along, [illegible] he said: "When I pass him I imagine I am passing a vacuum."

When Robert Brown Elliott, a colored member from South Carolina, was in the House, Bayard made a speech on currency, and according to custom, it was distributed through the House Post-office to all the Representatives. Elliott got none, and went to the Postmaster to inquire after his copy. The Postmaster explained that Senator Bayard had left orders that none of his speeches should ever be given to colored men.

Dr. C. E. Purvis, a prominent colored man of Philadelphia, was a Commissioner along with Creswell and Leopold, to investigate the affairs of the Freedman's Bureau. Bayard was a member of a sub committee of the Senate on that matter. One evening Dr. Purvis took his son, Robert Purvis, to Senator Bayard's house to hand him some additional evidence he thought Bayard would be glad to have, as the committee was to report next day. The young man who is light colored and very gentlemanly, was shown into the waiting-room. Bayard entered smiling and extended his hand, but when he discovered that his visitor was a colored man, he dropped it, and froze Purvis with a stony glare.

Purvis began to explain his mission, when he was interrupted by Bayard thundering that he knew all about the matter, adding a slighting remark, and, turning, left the room, leaving Purvis to find his way out as best he could.

Robert Smalls, when in Congress, tried to get a bill passed to allow him [illegible] for the capture of the steamer Planter, in Charleston Harbor, which he run with all her guns and stores past the rebel forts, and turned over to the Federal troops. He was not then in the Federal [illegible], but afterwards served four years in the navy.

The bill passed the House with practical unanimity and went to the Senate. In the Naval Committee Bayard opposed it, and put forward no ground except that Smalls was a "nigger," and so succeeded in killing the bill. At one time Smalls went to Senator Ransom, and the latter endeavored to soften Bayard. After some talk Ransom mentioned Smalls to come up, but as he approached Bayard flew into a violent rage, warned Smalls not to come near him, and ordered him to leave the chamber at once or he would call the the Sergeant-at-arms to put him out.

E. D. [illegible], another colored man, was [illegible] Hayti; afterwards he was [illegible] by that Government to represent it in New York. In this capacity he called upon Bayard and was most cordially received. Mr. Bayard asked many questions about Hayti and his people. At last he asked Bassett if he was born in Hayti, and the latter said: "Oh no, I am a native of the South." Bayard gave him a look of disgust and anger and walked out of the room. It seemed it was not a question of color so much as a question of home production of color.

Most of the negroes who have been prominent in public life are fine looking men. In Ohio, Poindexter and Green, and Thomas and Hadley, and Arnett and Clark, &c., are instances in point. Douglass and Pinchback, and Bruce and Williams, and Langston and Bassett, and so on, are handsome men, some of them strikingly so, and in some the colored blood is hardly discernible. But for these men, who have come up out of bondage, and gained honorable positions as officials, soldiers, authors, teachers and lawyers, the mighty Secretary has nothing but contempt and [illegible] with no friendly hand or [illegible]. But he will probably [illegible] missed by him in entertaining some of the diplomatic representatives, who look more like black and blue pigs than men like Bruce, and who have [illegible] noses. [illegible] handsome, [illegible] gentlemanly American [illegible] beside some of these [illegible] from the [illegible] coasts of Asia, [illegible] mental night [illegible] and moral [illegible] years, and [illegible] the contrast.

[illegible] studied Chesley's [illegible] Mr. Cleveland [illegible] Block demand- [illegible] resignation and [illegible]

[illegible] Williams' [illegible] there is another [illegible] Bayard [illegible]

with the high standard he has mostly observed thus far, Williams will be paid his salary and sent to his post. The opposition to him and the charges are understood to be the work of Peter Clark, of Cincinati. The statements about Mr. Bayard's treatment of colored men, I give simply as they were given to me and one of them, evidently from Mr. Williams, appears in the *New York Tribune* of yesterday and has not been thus far contradicted.

Cholera.

A sudden death brought the people of Covington, Ky., to consider the probability of cholera this summer. In view of such a possibility people should use all prudence in diet, and sanitary preparations. The work before us is prevention which is always less difficult than to cure.

A meeting for the purpose of securing a union between the M. E. Sabbath-schools of the Sixth and Seventh Districts of this city was held at the residence of I. H. Norwood, Wednesday evening, April, 15. The following superintendents were present, I. H. Norwood, Haven chapel; H. Wilson Sixth Street, A. C. Smith Simpson chapel; and Mrs. E. Jefferson of the Carrollton Mission S. S. The first of a regular series of meetings having been held at Camp Parapet, Sunday. April 5th, it was agreed to hold the next at Haven chapel on the first Sunday in May, 10:30 a. m. and the third at Sixth Street church on the 4th Sunday in May. The subject for discussion on the 1st Sunday in May at Haven Chapel, will be, "The Model Sunday-school, how to obtain it, and how it should be conducted." All superintendents, pastors and teachers will be expected to take part in the discussion. The next meeting will be held at Simpson chapel, April 29th 7:30 p. m. to further carry out plans already made and to arrange for a grand union picnic. All superintendents whose schools compose this union are earnestly requested to be present.

We delay editorial touching the Lexington conference so that ministers may reach their work before we print.

Personal.

—Rev. A. McDade has a very sick child.

—Chaplain McCabe's son John will be an applicant for admission to the Newark Conference this spring.

—The widow of the late Tom Thumb has married and will remove to Italy, where the new husband is a Count.

—During the present year occurs the fiftieth anniversary, or "golden jubilee," of Pope Leo's priesthood, which he entered in 1835.

—The Rev. Isaac L. Hunt, of the Northern New York Conference, has been confined to his bed by serious illness since the beginning of the year.

—Among our visitors last week was Wm. Coppinger, Consul General of Liberia; and Wm. H. Steward, editor of the *American Baptist*, of Louisville, Ky.; both came to see the Exposition.

—Dr. G. S. Savage, the well known and greatly esteemed Agent of the American Bible Society for Kentucky has placed us under fresh obligations to him for interest in the SOUTHWESTERN. So has a half dozen others whose names prudence forbids us to print.

—Rev. E. W. S. Hammond, closing a successful term leaves Indianapolis with many friends who love him. He goes to Ninth Street, Covington Ky.

—Rev. L. M. Hagood has been transfered from the Tennessee, to the Lexington Conference, and, stationed at Cincinati Ohio, the affair is pleasant for Cincinati.

—We were pleased on meeting him lately to notice the very excellent health with which Hon. Amos Stinkle has been blessed. We sincerely wish him an almost infinite continuance of it.

—Two of the most influential of King Mtesa's daughters have been received into the mission Church in Uganda, since which time they have been engaged in the royal harem in giving instruction to others.

—Rev. Charles Jones, the successor of Rev. E. W. S. Hammond as Presiding elder of the Indiana District, comes to this important office after an experience as a pastor in the Lexington Conference, which highly fits him for its duties. He was received into the Methodist Episcopal from the African Methodist Episcopal Zion Church at Greensville Ky., in 1871, as a local preacher, and has been since that time constantly in the pastorate. He has considerable acquired ability, weighs over 200 pounds, is of jet black complexion and is quite a handsome man. He has been pastor at Versailles, Maysdick Lewisburg, Ky, and Jeffersonsville, Indianapolis and Connersville Indiana, Aberdeen and Springfield, Ohio. At Lewisburg he was very highly esteemed although an one occasion while pastor there he was under the need of knocking a man down. He will find things in good order for great success, has attended Brother Hammond as a preacher, and we presume he is no less a success as a worker. Brother Jones, main work will be to master his temper which is at times rather violent and impetuous. A presiding elder ought besides goodness, honesty and sincerity of manner, to posess sweetness, and amiability of disposition, either by nature or habit. This is true of all preachers but especially of Bishops and presiding elders. We presume Bro, Jones has considered all these things before this time.

Church Polity.

MR. EDITOR—Please answer the following question in your columns: When a deacon is appointed to a circuit, and the presiding elder, in visiting his work for quarterly conference, only administers the Lord's supper at one point of the work, is it lawful for the deacon to take the same consecrated elements that are left, and administer them at the other points on the work? SUBSCRIBER.

Answer—Yes; but it would be unlawful for a deacon to do this on any but his own, except by appointment of an elder.

A Prayer Meeting in Behalf of Ex-President Grant.

A prayer-meeting was held at First Street M. E. Church, in New Orleans, La., April 16, 1885, in behalf of ex-President U. S. Grant.

Rev. John Qualls, pastor of the above named church, opened the meeting, at 3 p. m., by singing 'Guide me, O, thou Great Jehovah.' He then read the 91st Psalm, after which the congregation sung, "When I can Read my Title Clear to Mansions in the Skies." The pastor then called on the congregation to join in silent prayer, which was followed by a touching address by him. After several of the brethren and sisters had offered prayers in behalf of the General, the following resolutions were offered by Bro. T. H. Hutchinson, recording steward and secretary of the above named church:

Whereas, Ex-President U. S. Grant, who has done so much by his wise counsel to for[illegible] building of this [illegible] and industrially, is [illegible] from the [illegible] therefore, be it

Resolved, That [illegible] the lingering condition [illegible] church, and especially our [illegible] hold prayer meet[illegible] behalf.

Signed: Rev. [illegible], P. C., T. H. [illegible], H. Wilson, H. Smith, Fred. H. Bunton.

The following resolutions were also passed by those present:

Whereas, It has pleased Almighty God to afflict one of America's greatest sons, Gen. U. S. Grant; and,

Whereas, He has so endeared himself to the hearts of every true American citizen; by his great achievements, both in time of war and peace, therefore, be it

Resolved, That we bow in humble submission to the will of God; and with grateful hearts acknowledge his kindness in giving us for a leader such a man as Gen. Grant.

Resolved, That our hearts are saddened by the knowledge of his suffering, and that we offer our united prayers to God that his sufferings may be alleviated and his life prolonged; and, be it further

Resolved, That we acknowledge and appreciate the blessings that God has bestowed upon us through General Grant, and that we sympathize with his family in their affliction.

Signed: Rev. John Qualls, T. H. Hutchinson, M. Wilson, Fred. H. Bunton.

For the SOUTHWESTERN

St. Joseph Lodge No. 15 F. A. A. M.

MR. EDITOR—We forward to you for publication the following to wit: The St. Joseph Lodge No. 15 F. A. A. M. had a Masonic sermon delivered on the night of April 19th, 1885, at the Calvary Methodist Episcopal Church, to an assembly of 800 persons, for the benefit of the St. Joseph Lodge No. 15 of the above town. The St. Joseph Lodge at their regular meeting unanimously passed the following resolution to wit:

Resolved, That a vote of thanks is hereby tendered to Bro. Marcus Dale, of the Gilbert Lodge No. 6 of New Orleans, for his masterly Masonic address, delivered at the the Calvary Methodist Episcopal Church, of Thibodaux, for the benefit of our Lodge; Be it further

Resolved, That a committee of three be appointed to present the resolution adopted by the Lodge to Bro. Marcus Dale. The W. M. appointed J. M. Ricard, J. L. Robinson and the W. M. included.

J. M. RICARD,
J. L. ROBINSON,
O. ROUSSEAU.
Committee.
ROUSSEAU, W. M.
L. A. WIGGINS, Sec'y.

The New Orleans Preachers Meeting.

The New Orleans Preachers Meeting was held Monday, April 20th, at 10:30 a. m., Rev. Jas. Hudson in the chair. The meeting opened with singing and prayer by Bro. Geo. North. The following brethren were present: S. Osborn, T. J. Johnson, John Qualls, W. P. Forest, Thos. Stalker, S. Duncan, J. Ben and Rev. Geo. Worth, of the Baptist Church, and T. James of the A. M. E. Church. The minutes of the last meeting were read and adopted, as per motion offered at the last meeting. The order of the day was continued, conducted by Rev. Thos. Stalker. After an able discussion and thorough satisfaction the order of the day was dispensed with. By consent of those present the secretary of the last district conference was permitted to confer with the pastor of the Sixth Street Church as to the propriety of holding the next district conference there. An agreement not being reached the conference will meet at Mount Zion, on Jackson street, in May, 1885? The Rev. John Qualls was then appointed to open the discussion at the next meeting, to be held April 27, 1885, After which the meeting was closed, Rev. Stephen Priestley pronouncing the benediction.

JAS. W. HUDSON, Pres.
A. J. FORD, Secretary.

To the Women of the Shreveport District.

Dear Sisters—Seeing, by the minutes of the last Annual Conference (page 261) that I was appointed at the annual meeting of the Woman's Home Missionary Society, at the annual conference, manager of the Shreveport district, I hereby desire to let the heads of all societies in the said district know that I wish them to communicate with me as soon as possible concerning the following items: 1. The names of all the societies in said district. 2. The officers and their post office address. 3. The number of members in each society. 4. The funds received and expended, and for what purpose. 5. The number of teachers employed, if any, and the salary paid. 6. The number of scholars in each school, and any other items of interest. Make short reports and to the point. Any suggestion or assistance that I am able to render will be give with pleasure. Yours,

MRS. CORA REDMAN,
Dist. Manager W. H. M. S., Shreveport Dist., La. Conference.
Natchitoches, La., April 5, 1885.

Needs of the Negro.—VI.

R. P. BOYD, M. D., NASHVILLE.

We are glad to see that from all the dark places the thick shadows are falling, and the glorious sunlight of education and religion are advancing. The light is penetrating every dark corner from Lake Itasca and the frozen cities of the North to where the Mississippi mingles her golden thread in the blue of the Gulf of Mexico, and from where the Atlantic washes our eastern coast, to where the peaceful Pacific flows on our west. Now, in the face of these flattering prospects, we ask our white friends to aid our people in getting an education, and acquiring property. Give the Negro good and wholesome advice, and teach him by fair means that you are his friends. Abolish the chain gang system that places every man, woman, and child, of our race, on the streets, before the public gaze, for the most trivial crime, and abandon this iniquitous, plantation credit, cheating system, which keeps thousands of our people on large plantations in a worse state than slavery itself. The Negro is thirsting for knowledge and he will be gratified, God is raising up friends for him, who have the means to help to educate the race, and He will open their purses as well as their hearts in sympathy for the Negro. The Negro is beginning to look at things from an educational standpoint. He is learning the practical lessons of life with ease and thoroughness. Now, if the white people among whom we live will give the Negro kind treatment and fair dealings he will rise, and no people will more heartily rejoice that the Negro is intelligent than the Southern white people, themselves. Educate all classes and there will be less crime, fewer prison houses, fewer alms houses and asylums, fewer police and greater peace and prosperity will come to the country. Peace will reign in our mountains, and smile in our valleys.

The relations between the races will be more amicable, waste places will be built up, the vacant lands will be occupied, manufactories will be planted in every town and city in the South, the interest of the white man will be the interest of the black man, and instead of shipping our produce to other markets and having to purchase it in another form, we will manufacture our own goods at home and only ship our surplus. Science and literature will flourish and the South will become the garden spot of the world.

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GENERAL GRANT.

BY AURELIUS MARTIN.

We saw the noble Warrior in those years
That tried the souls of men with steel and hate.
Firm as the native rock and calm as fate,
The high conclusion of the Powers await,
While millions shrank and trembled at their fears.

We saw him mighty mover of the plan
With legions meeting legions in the sea
Of conflict, draw the smoke of victory
About his greatness., veil of modesty,
And stand supreme, the simple, silent man.

And such he is to-day. Alone and bowed
With blow severe he meets upon the field
Of life and death the greater foe no shield
Can ward at final stroke, and will not yield;

Of great cares bore hard, await the scales
Of doom Alone! Oh, no! Again, the Nation
Wrestles; now in prayer and hope, from station
More sublime, and victory's jubilation
Would be swelled by undivided Hails.

O Hero, with the laurel branch for aye!
Renewal of highest civic thought confessed,
Lean to the Nation's deeply throbbing breast,
Nor fear (thou dost not) now to take thy Rest—
A grateful people will not let thee die.
—*Boston Journal.*

Domestic Hygiene.

The Idiosyncracy of Food.

GEO. L. CURTISS, M. D.

It is a curious fact that some persons can not endure to eat certain kinds of food. If by any mishap they partake of these they act as a poison to the system, always causing great inconvenience, and sometimes followed by grave results. I have collected a few such illustrations. There is a Methodist preacher in Indiana who can not under any circumstances eat egg or anything which has egg in it. I have been with him several times at table, and he invariably inquires if there is any egg in the food offered to him. If there is any sign of egg he refuses it. Egg, if eaten, produces a most intense pain. If by any means it is discovered and he eats of it, in a very few minutes he becomes conscious of the presence of egg in the system, attacks of pain which require prompt treatment to obtain relief. [illegible] cannot eat [illegible] a poor ex- [illegible] creating severe pain in the [illegible] and abdomen. The pain [illegible] and continues for some [illegible] and is not removed without [illegible] measures.

On one occasion two [illegible] one of whom was a [illegible] introduced some cheese [illegible] his food unbeknown to him. He ate it and had severely [illegible] in connection with cholic, and was with difficulty relieved.

The following illustration is from the *Journal*:

[illegible] is a gentleman of robust [illegible] living in Hamilton to [illegible] system egg is poison. A [illegible] of coffee seasoned with egg unsettles his stomach and makes him sick. The presence of egg in any [illegible] he eats nauseates him, and [illegible] the twentieth part of an egg has made him sick for days. [illegible] broken eggs blisters his [illegible], and to eat a single egg he [illegible] would kill him.

Dr. Lowry, of Marion, Indiana, gives two cases in illustration of the [illegible] effect of food. "I [illegible] a case of [illegible] who, whenever he eats a [illegible] of oysters, is immediately [illegible] with nettle rash, and has [illegible] in breathing. In fact, [illegible] is so grave as to necessi- [illegible] a physician." Of the [illegible] Oct 8 [illegible] the individual eats [illegible] has relief with a [illegible] of the stomach, vomiting [illegible] which would probably [illegible] fatal if he did not [illegible] In this case sweet pota- [illegible] when on trying [illegible] symptoms followed, [illegible] some persons backwards [illegible], causing quite [illegible] by permanent [illegible] will give the [illegible] rash [illegible] cases, [illegible] burning [illegible] is so [illegible] symp- [illegible] pain may [illegible]

[illegible] toms. I shall not soon forget the severe sickness caused one Sunday by eating of honey. I had abstained from dinner until about 4 o'clock, and then among other food partook of some old honey. Within five minutes the agony was beyond description, and it was several hours before relief was secured.

Some kinds of fish are poisonous at certain seasons of the year. Their flesh when eaten produces alarming symptoms which must be speedily relieved or great evils will result. In these instances it is probable the changes of temperature produce some changes in the flesh, developing poisonous acids which, remaining in the flesh, are taken into the system, and then work their injury. This is animal poison. It has long been observed that "sudden and violent shocks to mothers so change the lacteal fluid that it produces sudden attacks of the most dangerous disease, and death in the nursling." In some way the violent changes fully arouse some latent animal poison in the mother's blood, which is secreted in the milk, and to the child becomes a rank poison. Mutton, against which the wool of the pelt has rubbed when in the process of butchering, becomes very offensive to some tastes, and even acts as a poison to some persons. This is for the same reason that some men cannot work at sorting wool without being poisoned by the wool-sorter's disease. This is largely seen in Spain, where it is said to often prove fatal. It is thought that the Van Mohair wool is more poisonous than any other. The poison requires about four days for incubation. Dr. Arvine gives the case of a gentleman of his own acquaintance "who can not handle our native wool without becoming poisoned by it. In his case a peculiar eruption appears on his hands and arms, then spreads over his person." It is undoubted by the animal poison "emanating from the peculiar excreta of the different species of animals, producing the wool." This coming in contact with the flesh renders it poisonous. It is very true what is meat to one is death to another. I know a young man who cannot taste butter, unless it has been melted, without becoming sick. The taste of the butter is not unpleasant to him, but its effects are bad. The heat probably drives off some animal poison and renders it healthful to him.

After a time people can learn what kinds of food particularly agree with them, and carefully abstain from all that is injurious.

[illegible] a Stitch, [illegible] can kill a [illegible] if the [illegible] to be found when only a little [illegible] so consumption, that deadliest and most fatal of diseases in this country, can generally be conquered and destroyed if Dr. Pierce's "Golden Medical Discovery" be employed early.

It is understood that the policy of the Administration with regard to appointments to places in Southern States that are now held by colored Republicans, will be not to [illegible] colored men [illegible] to replace incompetent or [illegible] colored Republicans with colored Democrats who are worthy and capable. In accordance with this [illegible] the Postmaster General, has just appointed as Representative Tom Hamilton of Beaufort, route agent from Beaufort to Jacksonboro, S. C. Hamilton was leader of a small band of colored men who [illegible] the Hampton Government in South Carolina in 1876.

General Sir Herbert Stewart, who was wounded at the battle of Abu Klea, died.

As to Mrs. Grundy.

This potent personage has been allowed to rule [illegible] despotically in the feminine world, and the ladies say that at a time her tyranny receive a check. But not even Mrs. Grundy has dared to speak against the value of Brown's Iron Bitters as a strengthening tonic for ladies who suffer from debility. It enriches the blood and completely restores failing health. Miss Annie L. Pauly, Wrightsville, Pa., was cured by Brown's Iron Bitters of back ache, kidney trouble, and liver complaint.

Symposium of the Preachers.

Designing men may "steal the livery of heaven," the better to cover up their unholy purposes; they may even enter the ministry, make long and loud prayers, and observe all the external forms of religion in order to be "seen of men;" but there is one thing hypocrisy will never do—it will never lead a man to shut himself in with God—*Pittsburg Advocate.*

Friends are those who prove their friendship, and no political platform is strong enough to support a man who ignores the rights of our people.—*Elevator.*

The conditions of this Republic make the interests of the people common, there can therefore be no class party, whose plans of party can meet the national will, yet all parties, hower small in their organization, and however selfish they may seem, are useful and suggestive in the national council to choose a President.—*Ohio Falls Express.*

M. Dedicating treasures. 2 Chron. v.

T. Dedicating the people. 2. Chron. vii.

W. Dedicating oneself. Rom. xii.

T. Generous giving. Ex. xxxvi; 1-8.

F. "In this grace also." 2. Cor. viii.

S. Our great example. Phil. ii.

S. A new covenant. Ezek. xxxvi. 22 38—*Christian Statesman.*

Our fathers did not preach holiness all the time; they preached "Watson's Institutes" and "Wesley's Sermons." That is, they followed them, especially in doctrine. Ministers are themselves to be judges of what is best for their people. No one wants to board where they have nothing but pound cake and ice cream, nor where they live on pork and beans. "Preach the Word", as you find it. As a matter of course, ministers ought to preach holiness.—*California Advocate.*

O, my back! That lame back is caused by kidney disease. Stop it at once by Hunt's [Kidney and Liver] Remedy.

The colored people of Washington celebrated the twenty-third anniversary of the emancipation of slaves in the District of Columbia, April 16th. The celebration consisted of a street parade during the day, and commemorative exercises at Lincoln Memorial Church in the evening. About five thousand persons, members of the various civic and military associations of colored people of Washington, took part in the parade, which was reviewed by President Cleveland, from the portico of the White House. At the meeting in Lincoln Memorial Church to-night, Mr. Bruce Register, of the Treasury, presided, and Fred Douglass was the orator of the occasion. The other speakers were Prof. J. M. Gregory, A. H. A. Smith, Rev. R. S. Laws, J. T. Johnson and W. C. Chase.

Concerning Red Hair.

Many people admire red hair, but if you do not, Parker's Hair Balsam will impart to it a darker hue. It will also thicken the hair, eradicate dandruff, and impart softness, glossiness and life to hair which has become dry and harsh. Not a dye, does not soil the linen. Gives a delicious perfume. An elegant dressing.

Chicago, April 16.—At the quarterly meeting of the Illinois State Board of Health held in Chicago, Dr. Rauch, the Secretary, in his report, spoke of information having been received from private sources that Asiatic cholera existed in Paris up to January 16; that it had since broken out in Southern Russia; that it had appeared in Valencia, Spain, in March, and that there was danger of its introduction into the Mediterranean by ship from Bombay. In view of these reports, the Board considered the question of maritime quarantine of great importance.

"The play's the thing.
Wherein I'll reach the conscience of the king.

And equally true is it that Dr. Pierce's "Pleasant Purgative Pellets" (the original Little Liver Pills) are the most effectual means that can be used to reach the seat of disease, cleansing the bowels and system, and assisting nature in her recuperative work. By druggists.

International Lesson Committee.

The "International Lesson Committee," under whose direction the Sunday schools of the United States and Canada have been regulated, as to the details of their work, for some fourteen years past, met, at the Grand Hotel, Cincinnati, Ohio, April 15. The object of the meeting was to consider questions connected with the course of study for the coming series. The preliminary work was done in executive session.

The active members of the committee present were as follows: Rev. John H. Vincent, D. D., Connecticut, M. E. Church; Rev. John Hall, D. D., New York, Presbyterian Church; Rev. Warren Randolph, D.D., Rhode Island, Baptist Church; Chancellor S. H. Blake, Ontario, Canada, Protestant Episcopal Church; Rev. W. G. E. Cunnyngham, D. D., Tennessee, South M. E. Church; Prof. John A. Broadus, D. D., Kentucky, Baptist Church; Prof. H. L. Baugher, D. D., Pennsylvania, Lutheran Church; Rev. John Potts, D. D., Quebec, Methodist Church of Canada; Rev. A. S. Dunning, D. D., Massachusetts, Congregational Church; Prof. J. I. D. Hinds, Ph. D., Tennessee, Cumberland Presbyterian Church; Rev. Isaac Errett, D. D., Ohio, Christian Church; Rev. D. Berger, D. D., Ohio, United Brethren Church.

The session was largely taken up in the reading of reports, and the consideration of the work contemplated for the next series of lessons.

Letters were received from the following corresponding members, and their contents were the subject matter of careful consideration: John Fountain Hartley, London (Eng.) Sunday-school Union; Wm. Grasen, London, (Eng.) Sunday-school Union; Rev. C. H. Kelley, London, (Eng.) Wesleyan Church; Rev. John Munro, Gibson, London, (Eng.) Presbyterian Church; Pastor Jean Paul Cooke, Paris, France.

The meetings will be continued, and a mass meeting at Trinity M. E. Church. The mapping out of the series of lessons for the Sunday-schools for the next seven years will be of general interest. Among those who are expected to be present are: Chancellor S. H. Blake, of Toronto, one of the leading men of the Canadian Church; Rev. John Potts, D. D., of Montreal; Rev. A. S. Dunning, D. D., of Boston, and Rev. John H. Vincent, D. D., of New York. The exercises will begin promptly at 7:30 o'clock.

Good news ought to be told; and it is good news that Hunt's Remedy has cured *the worst* of kidney diseases, and can do it again.

A number of cannon, supposed to be relics of the English fleet that was wrecked off Pointe aux Anglais about two hundred years ago, were washed upon shore by the late storms on the western coast of South America.

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CURES and completely DRIVES DYSPEPSIA from all its forms, Heartburn, Nausea, Vomiting the Food, &c. It enriches and purifies the blood, stimulates the digestive, and aids the assimilation of food. Rev. J. J. ROBERTS, the renowned preacher of the Baltimore Conference, Md., says: "Having used Brown's Iron Bitters for Dyspepsia and debility, I take great pleasure in recommending it highly. Also consider it a splendid tonic and invigorator, and very strengthening."

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Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 knt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	7 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

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Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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Fast Mail	8:20 p m	7:30 p m

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" Grayson Springs	11 13 a m	.....
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" Owensboro	5 05 p m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" River	10 10 p m	.....
" Memphis	2 20 a m	.....
" Louisville	7 00 p m	9 35 a m

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General News Items.

The treaty between Germany and the Transvaal has been signed.

The National Grand Camp U. B. F. is called to meet in the city of Memphis, in July, 1885. All Camps in good standing must be present.

England is disturbed over the reports that many Russians are appearing in Afghanistan, and their visit is connected with a rumored scheme of Russia to annex Afghanistan.

An Arabian paper reports that the mahdi promised Farag 140,000 thalers to betray Khartoum, but gave him only 60,000, and when Farag complained the mahdi hanged him. It is said the mahdi captured 15,000 rifles at Khartoum.

President Cleveland issued a proclamation annulling the Executive order of February 27, 1885, opening the Winnebago Reservation to settlers. He holds that the order was in contravention of treaty obligations with the Indians.

America pays whiskey-dealers more than she pays the laboring classes. Drink costs three times as much as we pay for public schools, and eighteen times as much as we give to the poor.

The New York *Tribune* recently stated that "one in twenty of the inhabitants of this country are rendered idle and incapacitated for work through the liquor traffic, and these, if not idle, would, at ordinary wages, earn $200,000,000 annually.

It is said the Hon. Leland Stanford, recently elected United States Senator from California, will leave a fortune of $15,000,000 to that State. The State debt, $3,000,000, is to be paid and the large balance is to be used as a fund for a [illegible] system of popular education.

The "Favorite Prescription" of Dr. Pierce cures "female weakness" and kindred affections. By druggists.

The log crop for the Au Sable and its tributaries, says the Saginaw *Republic*, will reach 127,000,000 feet, being 100,000,000 less than that of 1883; and seventy-five per cent less than 1884. There is also still on hand from last year nearly 20,000,000 feet. The pine timber in the Au Sable region is good for fifteen or twenty years, and at the end of that time lumbermen will turn their attention to cedar, of which there is an inexhaustible supply.

[illegible] writes: "Dec 4 [illegible] Columbus, Ohio [illegible] should just as soon think of doing without my meals as without my medicine. I have been doctoring for about four years with [illegible] all the [illegible] read your book and felt like [illegible] have as much to say for the Remedies as I [illegible] so wonderfully I see. There were two of our [illegible] in yesterday [illegible] the Remedy. I gave them [illegible] to [illegible] ly.- [illegible] is something [illegible] Mrs. Mike Ingersoll, [illegible] and [illegible] on my collar bone, and it was a long time before it looked like [illegible]. The doctor said he would have to [illegible] at first, but I [illegible] it would [illegible] to that myself, so I [illegible] salve, and [illegible] and [illegible] It got so bad [illegible] left [illegible] two pieces on [illegible] and one [illegible]

The N. Y. *Sun* has always been an admirer of the military career of General Grant, and publishes this pleasant communication:

"Why Grant was popular with the soldiers." "One of the chief characteristics of General Grant was his unostentatious manner, a trait which endeared him to the hearts of his soldiers. While the army which was to operate against Vicksburg was encamped at Milliken's bend, on the Mississippi river, a part of my regiment, the Eighty-third O. V. I., was detailed for duty at General John A. McClernand's headquarters, a fine old Southern mansion being used for the purpose. The guards were stationed near the gates, from which a gravel walk led up to the house, and our principal duty was to salute officers as they passed through. Keeping a man on the lookout, the rest of us would while away the time at cards or mill, which was a favorite amusement. When an officer made his appearance at the gate we fell promptly in line and gave salute demanded by his rank. Occasionally General McClernand would dash through the gate on a spirited horse, followed by his retinue of aides, when we were always found at our posts, with our guns to a present arms."

"One day as some of us were standing near the gate, while the others were indulging in a quiet game of mill, a soldier was seen coming toward us, walking on the raised levee which skirts the river. We paid no attention to him, as he seemed simply a private, bearing no insignia of rank, until, as he was about to enter the gates, one of the boys recognized the features of General Grant. A scene of confusion ensued. Our Sergeant yelled, 'Guards, turn out!' and we made a hasty scramble for our guns to do honor to our chief. But the great General entered and walked quietly up the path, and, with a kindly smile and a wave of the hand, said, 'Never mind, boys, never mind!'

"No General was ever more beloved by his soldiers.

A. A. FINLEY, Corporal Co. B.
"Eighty-third O. V. I."

Wants the Facts Known.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidneys and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

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NEWS OF THE WORLD,

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[illegible] WATCH is a stem-winder, [illegible] and [illegible] keeper. The case is [illegible] will always remain [illegible] The watch [illegible] [illegible] The watch [illegible] [illegible] [illegible]

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Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson V. A. D. 62. May 3. Obedience, Eph. 6, 1-18. Golden Text, Eph. 6, 1.

HOME READINGS.

M.—Obedience, Eph. 6, 1-13.
Tu.—Standing in the Lord; Eph. 6, 14-24.
W.—Obedience with charity; Col. 3, 12-25.
Th.—Obedience to superiors; Titus 2, 1-15.
F.—Persons without respect before God; Rom. 2, 1-13.
S.—Strength in God; Eph. 3, 1-21.
S.—Obedience with willingness; Psa. 18, 41-50.

QUESTIONS FOR HOME STUDY.

1. *The Christian Home, v.* 1-9.
What command is given to children?
How is this the first command with promise?
What is the promised result?
What command is given to parents?
In what is the wisdom of this command?
What class is next addressed?
Against what are they warned?
In whose sight should service be rendered?
Who are masters to treat servants?
2. *The Christian Warrior, v.* 10-13.
What exhortation is given in v. 10?
With what should the Christian be armed?
What do the Christian's enemies?
What exhortation is renewed?
What is the object of being thus armed?

PRACTICAL TEACHINGS.

How does this lesson show—
1. That obedience is a Christian duty?
2. That the strong are not to despise the weak?
3. That Christian life is a warfare?

Devotional Suggestion—Evil spirits, personalities.

Marriages.

Rev. J. W. Thomas and Miss Sofronia [illegible] were married in the M. E. Church, [illegible], Mo., by Rev. J. W. Lesch, [illegible], 1885.

W. W. Dudley and Miss Bettie Smith were married, at the residence of the bride's mother, in Rolling Fork, Miss., Rev. W. R. Potter officiating.

Mr. [illegible] Gaston and Miss Hester Cannon were married at the M. E. Church in [illegible], Miss., April 20, 1885; Rev. P. [illegible] officiating.

Mr. John Sterling and Miss Caroline [illegible] were married in Shubuta, Miss., [illegible], 1885.

Mr. C. R. Smith and Miss Emma Shelton were married at the residence of the bride's father, Allaytea, Texas, April 16, 1885, Rev. [illegible] officiating.

Obituary.

[illegible] died at Hempstead, Texas, [illegible], 1885.

[illegible] died in Longdale, Miss., [illegible], 1885.

Mrs. [illegible] Miller departed this life [illegible], 1885, leaving a husband and [illegible] children.

[illegible] died at Salt Lake, Utah, [illegible], 1885. She was 70 years of age, [illegible] a member of the [illegible] Church.

[illegible] died at [illegible], Texas, [illegible], 1885, of [illegible] fever

SOUTHWESTERN Christian Advocate

VOL. 20—NO 19. NEW ORLEANS, LOUISIANA, MAY 7, 1885 WHOLE NUMBER 808.

THE SOUTHWESTERN

Published by

THE METHODIST BOOK CONCERN,

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PHILLIPS & HUNT, Agents.

MARSHALL W. TAYLOR, D.D., Editor

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Editorial Notes.

The time of the New Orleans District Conference has been changed from May 14th to May 21.

A Christian is a believer, disciple, saint, ... soldier, friend, pilgrim, ... hero. Are you a Christ...

... sin's going to hold you ... if you keep on ... Amelia Fountain said to ...

... pastor to [illegible] Rev. ...

The SOUTHWESTERN is set for the elevation of the Negroes as Negroes, the peers of all other people naturally, and for the cultivation of such kindly relations between them and the whites, North and South, as will most rapidly tend to improve and equalize all the circumstances of both races.

The Cincinnati *Commercial Gazette* seems to be engaged in an effort just now to intensify the partizan feeling which in the South has wrought so disastrously without any compensating benefit to any one. We have a good hope that by wisdom in policy the future may witness a political reformation in this region.

Hon. George H. Pendleton was banquetted by admiring friends in Cincinnati, April 16. It would have been an elegant affair but for the intemperate use of liquors. At least one of the distinguished visitors, and an important government official, needed assistance to reach his home after the feast was over. We need prohibition.

We noticed a large patent medicine sign over a minister's door lately, and underneath the words "For Sale Here; A. B. C., agent." We wondered if that preacher knew what the medicine he sold contained; to what, if any extent, it was poisonous; and whether or not the use of it had caused the death of any of his members or other simple people who may have bought it.

Mr. H. H. Thomas, of Bay City Michigan, is an expert in the manufacture of dynamite and declares it to be less destructive and not so much to be feared as ordinary powder. It is indispensable for ... stumps and clearing ... soil. It is in common use ... farmers, miners and quarry ... and answers a useful end. It ... fully over-rated as a destroyer ... solid substances, according to this authority.

"Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; in it thou shalt not do any work. Thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth and all that in them is, and rested on the seventh; wherefore the Lord blessed and hallowed it."

Since England has fallen back upon for Indian Contingent to help out with the Soudan difficulty we hear less demagogy about the Mohammedans. These British Indians are themselves Mohammedans, yet it is regarded as worthy of England to employ them in a contest ostensibly waged against their own religion. "Modesty where is they blush" And where oh, consistency, hidest thou thy jeweled face?"

General Grant seems to be disposed to spoil a good many obituaries by living a few years longer. We grant that he may do so. We write obituaries of men only after they are dead. He will have the satisfaction of knowing that a good many people who spoke evil of him while living would have spoken differently of him dead. It is hard that a man must die to get the truth told on him, when it is favorable to him, but such is apparently the unwritten law of this country.

Church Lyceums; their Perils and their Remedy.—III.

REV S. OLIN GARRISON.

[*Concluded*].

3. *The Lyceum is often so conducted as to break down distinctions between the church and the world.* If the worldly spirit is in the lyceum it carries with it the truth of this third peril. The result is not only the unconverted lose their religious respect for the church in general, but also the Christian portion of the lyceum has practically no hold upon their religious portion. It is not altogether an exceptional thing for the young people to murmur a little because revival meetings interfere with their lyceum meetings. Indeed instances are on record where in the midst of a revival the young people have been called together to attend these secondary matters. And here I may say, not only is this third peril a fit subject for lyceum education, but our Christian young people need be taught that in their zeal and methods in debates and disputes of all kinds the eyes of the unconverted are upon them.

I will not lengthen this letter by further reciting perils. Enough have been brought forward to show the serious necessity on the part of the church to look into and provide for the weakness and dangers of this great educational work in the modern church. Unless men become discouraged thereby, they are best prepared to build up any cause who best know the difficulties and embarrassments of that cause. It is therefore well in considering the remedies to know what is to be cured before we give a prescription.

THE REMEDY.

The best remedy I can name is a mighty baptism of the Holy Ghost upon the church at large, such a baptism as has not been felt for a quarter of a century or more. This outpouring of the spirit will reach the preacher, the educational committee, the young people themselves, and will correct and stimulate the intelligent and educated membership from which come the leaders in all these movements. There is a helpful remedy also, it seems to me in a general lyceum association. For cities like Philadelphia and Camden, such an association under wise leadership could do immese good. A call might be issued to all lyceums in these two cities and vicinity, to send three or more delegates to a lyceum convention. Such a convention could adopt a constitution, and relate under certain qualifications of membership all local lyceums in the vicinity to itself. One feature might be a general visiting committee to attend the meetings of the several local lyceums, for kindly, helpful, criticisms and suggestions. Quarterly delegated public meetings could be held, at which lyceums might make quite full reports; talent could be secured to address the association on the perils, the need, the methods of lyceum work. Plans could be given, mistakes corrected, the true idea of a church lyceum in distinction from a lyceum of worldly people only could be set forth. Moreover, co operation between lyceums could be had in holding meetings, in purchasing instruments, diagrams and the like for illustration and experiments. This too, would foster a fraternal spirit. The educational and other value of such an association wisely managed would be incalculable. Thus, I believe if the right people, especially laymen, would take hold of the work, this educational stream could be kept between legitimate banks and do great service.

Philadelphia, December 8th, 1884.

Needs of the Negro.—VIII.

R. F. BOYD, M. D., NASHVILLE.

Again the question arises: "What are the needs of the Negro?" We need leaders. When I say leaders I do not mean the time-serving, lick-spittle, the self-seeking parasite, the obsequious go-between, swaggering insolence, skulking cowardice in leadership, nor any man who is ashamed or mean enough, because his color does not betray him, to deny that he is a Negro. We want leaders who are not ashamed of the race. Leaders who are possessed of brains, character, courage, zeal, earnestness, firmness, energy, stability and tact. We want brave and honest leaders, who do not work for pelf and self, place and office. We want leaders who can not be bought though they be the poorest of the race. For if our leaders can be bought the evil will spread downward and become an epidemic among the entire race. Principle will be abandoned, honesty will be forgotten, and society will become a wreck through gain, place and money. We want leaders who will study the history of the best benefactors of their race, and they will find that in all times and ages, even the poorest of these men inspired by duty have refused to sell themselves for money. Among the Israelites, among the Greeks, and among the Romans the best benefactors of their race were poor men. They worked for honor, for love and for character. Many of them suffered death rather than abandon their views of right. We want leaders who will conduct themthemselves nobly, preserve their purity and always defend the right. Such leaders will be loved by good men, feared by bad men and imitated by the youth of the land. We want leaders who know the history of the race from the building of the Egyptian pyramids and other African monuments, splendid even in their ruins, that stand as a demonstration of the Negroes' inventive skill. We want leaders who know the history of the race from the time that Africa gave letters to Greece through its degeneration, slavery, trials, struggles and achievements; and who can from that history draw inspiration for the great work that is to be accomplished. We want leaders who are friends to classical, mechanical, agricultural and professional education for our rising young men, and a thorough, refined and an accomplished education for our rising young women. The race needs leaders who will neither touch, taste, handle or put to the lips of their neighbors, in private or in public, on land or on sea, at home or abroad, the accursed cup of drink. Our leaders must be Christian men who have given the subject of intemperance a careful and prayerful study, and can sustain their teaching against this enemy by such proverbs in the Bible as "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." "He that loveth pleasure shall be poor; he that loveth wine shall not be rich."

Wendell Phillips.—VII.

JAS. T. NEWMAN, OF NEW ORLEANS.

The arch-abolitionist was older than John Brown, William Lloyd Garrison, Wendell Phillips and a host of others, yes, older than the "everlasting hills" is Love, whose other name is Justice, which was before Moses, before Lycurgus, before Alfred the Great, before slavery, and will be after it.

The emancipation proclamation of President Lincoln gave the giants of the anti-slavery movement a breathing spell, but Mr. Phillips kept up the anti slavery societies, until he saw the adoption of the 13th, 14th and 15th amendments.

But this great philanthropist could not long remain idle. He soon enlisted the cause of temperance reform, and became one of its most able advocates. He was interested in every thing that concerned the elevation of the human race.

The labor reform movement met with his approval, and the success which it has achieved has been mainly due to the untiring and indefatigable labor of Wendell Phillips.

The next time that he came before the people, like a Titan giant in defense of human rights, was in Faneuil Hall in 1875, in the defense of General Grant's Louisiana Policy.

The utilitarian politicians and demagogues had called a meeting to denounce the soldier President of the Republic. They condemned the policy of protecting the sanctity of the ballot box, by the authority of the United States Government, and clamorously demanded the removal of troops from Louisiana.

They alleged, as argument, if the Negroes were in a majority they were free and amply able to defend themselves against a minority of the whites.

Mr. Phillips made one of his grandest and most logical soulstirring speeches on this occasion. It was flashed all over this wide spread Union in twenty-four hours, and all the States, except those that had been lately in rebellion, chimed in with Mr Phillips in the support of the policy of the President.

Tobacco Under the Pulpit.

REV. WILLIE H. JACKSON P. C.

With the aid of the trustees and carpenter I removed the pulpit of Pleasant Grove Methodist Episcopal Church, of Brenham circuit. The contents bestowed away under there were 100 copies of the precious Good Tidings, date 1882, etc., and a large quantity of chewed ends. The carpenter, a sinner, said that precious stuff cost 80cts per pound, but I thought the ministers of your Church did not use it. I replied that is the law of our Church, but he said the ministers preaches it, and there can't be anything done about it, Well replied I, they are the light of the people and that its not allowed any member of our Church to use it. Well said he, how than can the minister teach the people to quit it, when he uses it. Oh said he, the ministers teach them not to do as they do but as they tell them.

Mr. Editor, that's some old Baptist doctrine, as we Methodist Episcopals have a few of them among us. Well Doctor, you want to know how the tobacco gets in the pulpit, well I will tell you, here comes a brother, enters traveling connection without tobacco or with it hidden, the bishop ordains him deacon. Takes the vow he will never use it. Takes a little during his deaconism. Travels until the bishop with the aid of elders, ordained him elder. Then he takes the water brash, it compels him to use tobacco, if not he is now an elder and nothing may be done with him; he now goes into the pulpit with his cud in his mouth, and the local preachers sit, by him, each has a cud, when they get up to open service, each cud goes under the pulpit.

Now, Mr. Editor, you see how it gets into the pulpit. They can't tell their local preacher to turn an ordained elder out for using tobacco. Mr. Editor, I can never forget the words that dropped from the pure lips of Bishop Harris at Navasota, November 23d, 1884, while admitting a few brothers into full connection, touching the uncleanness of the use of tobacco, and unfitness of those who follow it, for the Gospel ministry. He thought they would soon die. There must be a plan fixed to keep these new elders from using it if they die soon. To the ministers of the Methodist Episcopal Church—Don't forget Bro. H. Webb's sermon, keep your reflectors clean, quit preaching, "don't do as I do, but as I tell you, etc." Then the reflector will give better light, and our Church will be the purest on the globe. Yes, when there is a law enacted and enforced that these young elders can be prohibited using the cud on account of sickness, it will continue to grow, every man as soon as he gets his elder's orders he will use tobacco because there is no law to prevent him, he is an elder, he will ruin a charge where there are 200 members. After a while here comes a pastor who don't use the weed, he tries to do away with it, they will say our other pastor used it, and he was as good as you are, you come here meddling with our tobacco. I say this of the Texas conference, and especially Navasota district, of which I am a member. I pray that the time may come when this will be noticed while putting the brothers in full connection.

J. W.

The New Orleans Preachers Meeting.

The New Orleans Preachers Meeting, was opened Monday, April 27th, with singing by the president, and prayer by Prof. J. C. Hazeley, a native of Africa. The following brethren were present. T. P. Jackson, W. Murrell, E. Clarke, S. Osborne, M. Fairfax, T. J. Johnson, S. Duncan, M. Mason, and T. Stalker. The following visitors, were also present. Prof. J. C. Hazeley, of Africa; W. McDonald, of the Mississippi Conference, Russell B. Pope, of Ann Arbor, Mich.; J. T. Pope, of the Central Ohio Conference; John H. Cook, and S. H. Nevils, of the Mississippi Conference; and A. M. Green, of the A. M. E. Church. Bro. Stalker, was requested to give an address on Ephesians 6, 1 verse. Bro. Murrell was requested on motion to proceed with the topic of the day, as Bro. Qualls was absent. Bro. R. B. Pope gave an address, in which he stated, what he thought by observation, to be the worst evils in our people, to eradicate. He farther thought, that the Methodist Church, is the most powerful agency at work, to uproot them. Prof. J. C. Hazeley, was requested to speak on the condition of Africa, which he did in an able manner. Bro. Stalker was appointed by the president, to deliver an address on "The Woman's Home Missionary Society, and its relation to the Church." The meeting then adjourned. Benediction by Rev. R. B. Pope.

J. W. HUDSON, Pres't.
A. J. FORD, Sec'y.

From the Districts.

...t of Ohio District, Lexington Conference.

REV. JOSEPH COURTNEY.

To the Bishop and members of Lexington Annual Conference—Dear Fathers and Brethren—We ... greatly heightened, in that we ... privileged to grace your august ...nce and interest you by re... to you the general condi... of the work within the Ohio ... committed to our super... While it has been quite la... indeed, on account of the ... of the district, to superin... properly, yet, in the midst ... and intense labor, we ... enjoyed, in a measure, para... blessings, in that we were ... up and beautifying the ... of our blessed Redeemer. ... consciousness of Christian ... and the promise of a heavenly ... before us, labor was made ... pleasure. The closing of ... conference year brings to ... of us, if not to us all, a deep ... We hailed the appoint... of the much lamented and ...ved Bishop, Isaac William Wi... to preside over the deliberations ... conference with pro... admiration, but as it has ... our beneficent Father to ... him from earthly labors and ... him upon high to a more ... sphere, with a heart of sor... bow our heads in hum... to His will; and now, ... Bishop, we clothe you with ... mantle of reverence, of ... and the highest degree of ... honor, which we had in... to fling afresh upon the ... Wiley. We also, bespeak ... a thrice hearty welcome, ... you a warm place in the ... of the members of this con... and of the members and ... of Springfield.

...l year of American ..., which has just closed, ... beneficial to us in ... there are. The ... and Christ ... greatest encouragement ... and spiritually in ... Methodism ... in the ... Methodist ... lay men ... all the ... of ... ministry ... admin... part. ... CONDITION OF THE ... ... that there ... but few ... The most ... have enjoyed re... of grace, and ... back, saved ... ships mar... We are gener... a warm, co... people. ... our Christ... ... hearty ... condition. Two or three new schools have been organized this year; quite a number of the old ones blessed with an increase in scholarships. The schools throughout the district with but few exceptions, study the Berean Lessons. The work of the schools are considerably embarrassed and their progress somewhat impeded by not having competent superintendents and teachers. The most of them are reported as being organized into auxiliary missionary societies. We are happily anticipating that the charges will in the near future be very materially increased in membership and in intelligence from the Sabbath schools.

LITERATURE.

We deem the circulation of our Church literature as necessary now as at any time during the past. Because it has been a prime medium of conveying religious information to the masses of the people, as well as a potent factor in building up the church. Recognising the circulation of said literature to be the duty of Methodist ministers, we are pained to admit that, but little has been accomplished on this line by most of the ministers in this district, which accounts to a very considerable extent for the lethargy on the part of some of the members in the discharge of their duties, and their lack of information concerning the aggressive work of the church. An immediate vigilance and action in this particular would greatly augment the interest and growth of the church, by keeping the membership abreast with her onward march towards Christianizing the world.

BENEVOLENT CAUSES.

We have repeatedly brought before the quarterly conferences and urged the importance of the pastors and committees representing the benevolent causes to their public congregations, and allowing them an opportunity of contributing to the same. But with few exceptions this has not been done, hence, the failure in quite a number of the charges to raise their apportionment in full. I am of the opinion that a word to the brethren from our presiding ministers in regard to their duties toward the benevolent cause, would be helpful.

MATERIAL IMPROVEMENT.

In the line of material and permanent progress, we have succeeded in securing and refitting a neat church edifice in Cleveland, Ohio, centrally located upon a lot which we have leased for five years, with privilege of buying. The building is free from debt.

At Elyria, Ohio, a church site has purchased at a cost of $400 of which amount one-half has been been paid.

At Delaware, Ohio, an elegant piece of property has been purchased at a cost of $700. The residence on the lot has been converted into a first-rate place of worship. The outlook for our church here, in the near future, is good.

Madisonville et.—New church sites have been purchased both at Madisonville and Milford. The church at Milford has been removed and erected on the new lot and the one at Madisonville is in process of erection.

The church at Maysliek, Ky., which was built under an embankment some 10 or 12 feet below the pike, has been raised upon a level with the pike and otherwise improved.

At Maysville, Ky., a new two story brick church has been erected on a new site, with modern improvements after Church Extension plan No. 14. The congregation is now worshiping in the basement. The church when completed will cost about $7,000. A very remarkable feature about that charge is, that just as soon as they began to hold meetings in the new church, a revival started, in which scores of souls were converted and one hundred and eight accessions to the church.

I have held in person and by proxy 89 quarterly conferences; traveled in the discharge of official duties, about 5,000 miles; consecrated and assisted in the administration of the sacrament of the Lord's supper 62 times; preached 140 sermons; made several Centennial addresses on the Methodist Episcopal Church, and to the Sabbath-schools and in love-feast meetings.

West Tennessee District.

The first district conference of the West Tennessee district Tennessee conference convened at Martin, Tennessee, December 17th 1885, Rev. Jesse P. Price in the chair. Devotional exercises conducted by the elder, after which the elder spoke at some length upon the various benevolent enterprises of the Methodist Episcopal Church and their usefulness to the colored race. Which was received by every member who was present, after which the conference proceeded with the business on hand. On motion Elder E. M. Manson and J. A. W. Moore, were elected secretaries; J. W. Hall recording secretary; G. W. Marsh and J. L. Massey were elected statistical secretaries. The following committees were appointed by the chair: Education, Church Extension, Freedman's Aid, Sunday-school, Tract Society, Episcopacy, Woman's Home Missions and Foreign Missions, Centennial public worship. The conference was largely attended, pastors who were not present sent their report. The opening sermon was preached by Rev. G. W. Marsh to a crowded house; Bro. Marsh stuck to his text, which showed that he was competent to handle his subject. The sermon of Bro. Marsh's made a lasting impression upon the people of Martin. Conference adjourned. Benediction by L. F. Douglass.

Second day—Rev. Jesse P. Price in the chair. Devotional exercise conducted by Rev. J. L. Massey. Question 9 was taken up; the presiding elder made his report, which was encouraging and showed that the district was in a hearty condition both spiritually and temporally. Each pastor made his report which showed that each circuit and station was trying to do better for the church. Each local preacher made their reports and showed that they were doing more than they had been doing in the past. Exhorters showed that they had gone in many destitute places which resulted in many converts for the cause of Christ. District stewards showed that the district was growing financially. A resolution was offerd by J. A. W. Moore that each pastor should urge upon their congregations to give more liberally to the benevolent enterprises of the church. At 7:30 o'clock, Bro. A. Swift and A. Porter occupied the pulpit. At this meeting several came forward to be prayed for.

Third day.—Committee on education reported, $2.35; on Tracts, $1.15; Freedmen's Aid, $4; Episcopacy, $3; Church Extension, $4; Sunday school, $1; Home Mission, $1.95; Foreign Missions, 75cts. Committee on memoirs—That Sunday at 11 o'clock be set apart for memorial services, and the church be draped in mourning in honor of Bishop I. W. Wiley. Question 6 was taken up. Fowelks was put in nomination, Mason, Alamo and Brownsville; Mason receiving the the largest nvmber of votes, was declared the place for the sitting of the district conference. At 7:30 o'clock, Bro. R. Palmer, of Paris, preached to a crowded house; Bro. Palmer is an able speaker and says that a Methodist preacher ought always to be ready to do two things, viz.: to preach and die. The people say that they wish Bro. Palmer would come again. Conference adjourned. Benediction by Elder Dunlap.

Fourth day—Sunday-school met at nine o'clock, the review was by S. B. Danley, preacher in charge. Bro. Danley is among the best Sunday-school workers in the Tennessee Conference. Bro. Danley is the right man in the right place. The people in Martin love their pastor, this was shown in many ways. 1. The way the people threw open their doors, and welcomed the brethren, in spite of the unfavorableness of the weather, the conference drew large crowds. The love feast occasion was largely attended; it appeared that each man and woman had on the wedding garment. At 11 o'clock, the hour set apart for memorial services, the church was crowded. The church was draped in honor of our beloved Bishop I. W. Wiley. Addresses were delived by Elders Jesse P. Price, E. M. Manson, who were among that large number whom the Bishop had ordained. Elders Price and Manson on this occasion made a lasting impression upon the people, and are worthy to be called leaders. At 3 o'clock the elder preached the sacramental sermon, and administered the Lord's supper to 150 persons. Bro. R. Palmer preached at night. E. M. Manson and J. A. W. Moore secretaries.

Little Rock District Conference.

REV. O. H. SMITH, P. E.

We had a good time in our district conference February 16th. Bishop Mallalieu was present and presided. The conference opened with religious services. There was a fair attendance of pastors, most of them presenting the required reports.

The address of the Bishop was well received, and being called away in the midst of the session his departure was greatly regretted.

Committee to consider the various items of business coming before the conference. 26 local preachers had their license renewed.

There were no complaints and the character of each member passed. They resolved to discontinue the conference hereafter.

Resolutions complimentary to the Bishop and asking the reappointment of the presiding elder prevailed, they also complimented the hospitable people for their entertainment and by resolution requested the publication of their proceedings in the SOUTHWESTERN.

The Sunday-schools were reported in good condition, and Rev. G. N. Johnson was indorsed as teacher in the Mission school at Forest City.

J. W. JACKSON, Sec'y.

To the Lexington District, Lexington, Conference, M. E. Church.

Dear Brethren:—I greet you as brethren, well beloved, as chosen representatives of the ministry of our Lord Jesus Christ. With our appointments fresh from the hands of our beloved Bishop Thomas Bowman, D. D., let us go to our fields of labor with the spirit of Christ. Do this, and the victory will be ours. Let us see how many souls we can win this year for Christ. Attend at once to your benevolent collections. If you wait until the winding up of the Conference year, all of us know how hard it is to get it then. Some have failed entirely by doing this. Let us take warning by these failures on the part of some of the brethren. Gather in all of your benevolent monies and bring it to the First District Conference May 21-25, at Flemmingsburg, Ky. Brethren, be ready to attend the session. Urge every Local Preacher, Exhorter, District Steward, &c., to be present. Let none fail to come. One million dollars must be raised for the cause of missions this year, and we must all do our part. Our apportionment is only $250. Let us, as brethren and workers together with God advance on the estimate made for us. Let there be no slothful servants among us. Preach on the benevolent work of the Church. The harvest is ripe, the laborers are few, God calls us. Let us enter the vineyard fresh for the battle. Yours in Christ.

H. W. WHITE, P. E.

44 East Third St., Lexington, Ky.

How to Save Money.

and we might also say—time and pain as well, in our advice to good housekeepers and ladies generally. The great necessity existing always to have a perfectly safe remedy convenient for the relief and prompt cure of the ailments peculiar to woman—functional irregularity, constant pains, and all the symptoms attendant upon uterine disorders—induces us to recommend strongly and unqualifiedly Dr. Pierce's "Favorite Prescription"—woman's best friend. It will save money.

Letters from the Pastors.

Rev. M. Langford, of Cleveland, Fayette county, Ky., writes: "I wish to congratulate you on your success with the SOUTHWESTERN. I like the paper very much, and I am always glad to hear how the Lord's work is progressing in the South. I will send you my money from the district conference. I would rather pay $2.50 for the paper than not to get it, as I should miss it very much."

Rev. F. Harvey, Mansfield, La., writes: "I arrived on my work and found the people in good spirits though the times are hard here owing to bad crops the last two years. They are poor and much scattered, but are looking up and believing; they say they will do all they can.

Rev. O. W. Kershaw, pastor at Comite, East Feliciana parish, La., writes, "I arrived here on the 8th, and my people received me gladly, although they are few in number, but I believe they are the faithful few. There is no church here worth speaking of, but we are in hopes of having one this year, though our people are much discouraged in building; but we will forget the past and look to the future. Rev. S. Priestley, presiding elder, was with us on the 22d, and held the first quarterly conference, which is the first on the district, and preached an able sermon in connection with the poor, despise not small things, and our people are much encouraged by his presence and taking them for his first choice."

Rev. R. H. Patton, of Paulding, Miss., writes: "Rev. Lee Clayton departed this life a few days ago. Bro. Clayton was a man that I loved as a father. He was assigned to the Brookville circuit in 1870, and while there I made his acquaintance. I was then a local preacher on that circuit, but by his instructions and hard study, I was admitted to the conference in 1883. But to return to him: he is gone to join the ranks of the dead, while I am left to tread the path he trod. He leaves a wife and many friends to mourn his loss."

Rev. C. L. Crump writes from Deasonville, Miss.: "One of my churches is near this place, at Mt. Pleasant. They are very good members, and when I came up here a man was telling me that God had spoken peace to his soul. We went in, and the class-leader said this was class day, so I joined in with them in class. I felt the presence of the Lord. Pray for us. At night I preached, after which I brought the subject of the SOUTHWESTERN before them, and secured four subscribers."

Rev. J. R. Carnes, Waco, Texas, writes: "You will please permit me space in the columns of the SOUTHWESTERN to contradict the slanderous and malicious report or charge that has been circulated concerning my intention to join the A. M. E. Church. I have been informed by some of the brethren of the West Texas Annual Conference that this matter concerning my supposed intention to join the A. M. E. Church was hotly discussed by some of our brethren during the session of the conference, but no one said a word to me on the subject whatever. I was really astonished when I heard it. Also I thought it strange that no one spoke to me about the matter during conference. I wish to say here in brief to the brethren of the West Texas Annual Conference, that the conference has not a more loyal member within its bounds than the writer. Not only none more loyal, but none more earnest in labors. I believe the conference is composed of better men, but none more earnest and none more loyal. And another thing I see no reason why I should steal off from the M. E. Church. I am afraid of no one, neither am I carrying off any stolen property. This malicious lie concerning my joining or intention to join the A. M. E. Church was originated in order to carry out a wicked and malicious design, and it had its effect. No doubt many believed it to be true, and the parties were successful in carrying out their undertaking. But I am glad that it is written in the sacred Scriptures, in the followiog plain but blessed words, "Watsoever a man soweth that shall he also reap." Also, "Whatever measure ye mete it shall be measured to you again," etc. Again, with reference to my loyalty to the Church and its principles, etc., please allow me to refer you and the many readers of the SOUTHWESTERN to the members of the M. E. Church residing within the bounds of the West Texas Annual Conference, who believe and will affirm that there is not a minister composing said annual conference more loyal to her principles, doctrines and Discipline than your humble correspondent. And, furthermore, the ministers of the aforesaid conference cannot deny the above statement; neither can they deny my faithfulness as a minister of the Gospel of Christ in the M. E. Church. It there remains any doubt of the truthfulness of my statements I beg leave to refer your readers to the stewards, class-leaders and trustees of every charge where I have been pastor, and they will tell them. And, furthermore, through the providence of God and the aid of his Holy Spirit, successfully I have held every charge that I have been appointed to; yea, all that have been committed to my care, have I been mindful to watch and care for. And, furthermore, it can not be denied that the congregations have been better wherever I have held charge."

At the "basket meeting," given in Robelene, La., by Rev. W. R. Butler, $22 was raised toward building a new church at that place.

On Easter Sunday, at Wesley Chapel, Little Rock, Ark., the church was beautifully decorated. The programme of exercises was as follows: At 10:30 a. m., Easter sermon, by the pastor, Rev. W. S. Lankford, 3 p. m., Ritualistic services, 7:30 p. m., Sacrament of the Lord's supper. The pastor in the morning discussed the principal transactions of each day during Passion Week, commencing with Palm Sunday, tracing the history of the blessed Savior from his triumphal entrance into Jerusalem to his glorious ascension. At night the pastor took his discourse from Col. 3, 4, showing, first, the relation Christ sustained to the church; second, his future appearing in behalf of his people; third, their exceeding glory in that occasion. The services were well attended, and the membership greatly revived. Two joined the church and one was received on probation. The general impression was that the people were greatly enlightened as well as edified.

Rev. H. W. Wallace writes: "When I received my appointment from conference I came to my work, my heart devoted to the cause of Methodism and the advancement of the Redeemer's kingdom. I found the brethren busy trying to build a new church which we have succeeded in doing—size 26x35, 12 feet between joists. The house is furnished with comfortable seats, has three doors, and seven windows with glass lights. Our presiding elder, Rev. J. M. Shumpert, was much pleased and gave us a very encouraging discourse at our fourth quarterly conference, which was held at this place. Our committees made favorable reports of monies raised for various benevolent and church purposes. I should have done more but I was taken sick and thus hindered in my work. We are delighted with your paper and appreciate it as an intelligent visitor. I would like to have done more for the SOUTHWESTERN but have had to work to sustain life, when I ought to have been attending to pastoral duties. Disappointments overtake the best of men, but the hope of an eternal reward gives consolation. We are trying to build a church now at a pretty little place called Steen's Creek. At our last quarterly conference

...changed the route of the circuit from Shumpert to Steen's Creek on account of the post-office. Pray for us.

A. P. Cornes writes: "I arrived at Goliad, my appointment, January 13th, and found my people anxiously looking for me. Our first quarterly conference was held on the ... by G. W. Richardson, presiding elder, in the chair. A number of the brethren were on ... We had no representation ... Centreville; inclemency of the weather was thought to be the cause. On Sunday we were to have had preaching by the writer, but had a burying instead. At 7 p. m. Brother Vail refreshed by the presiding elder to give our people ... short address, which was responded to by a willing attempt to do the best I could under ... circumstances, the weather ... cold, and no stove in our ... but we hope ... Your correspondent is not discouraged though ... miles away from any rail ... line. Of course it is ... somewhat dull, but, nevertheless, the SOUTHWESTERN shall be ... welcome."

Letters From the Laity.

H. W. Simmons, of Murfreesboro, Tenn., writes: "Bro. T. Woods, a ... of the Tennessee Conference ... the Master and ... had the misfortune ... his house by fire ... ago. It was in Gallatin ... As he stands very much in need of ... he asks help from any who feel disposed to ... and they will oblige him ... any amount, be it ... The house destroyed ... necessary furniture, with ... would about $250. If ... wishes him, please send ... Rev. T. Woods, ..."

The Christ and the Mohammedan

... at ... MISSIONARY, AFRICA.

... the script ... by ...

Effect of Alcohol on the Body and Mind.

C. KIMBROUGH.

DISTILLATION.

... boils at a lower temperature than water does. By ... mixture of water and ... and it is above the boiling ... of alcohol, but below the ... point of water, we may ... the alcohol in the form of ... and have the greater portion of the water left behind. If this steam is condensed in a cold ... we shall have all of the alcohol and some of the water. This process is called distillation. In this way distilled liquors are made from fermented liquors.

PROPERTIES AND USES.

Alcohol resembles water in appearance, it is lighter than water. It has a mild odor and a pungent taste, and burns very readily. It will dissolve gums, oils, and resins; hence it is much used in making varnishes. Because of its power of dissolving gums and oils, it is used in extracting these substances from various sources, barks, seeds ... A large class of ... are thus made. The use of alcohol in the preparation of beverages is by far its greatest use. Almost all beverages that intoxicate owe that property to the alcohol which they contain. Beer, wine and whiskey owe their intoxicating effects to the alcohol they contain.

ALCOHOL AS A DRINK.

We learn that the body is largely composed of water, and is urgent, for drink. A proper drink is such as will supply the demand for water without introducing any hurtful substances. The universal drink is ordinary water. This semes to be the natural drink. Water quenches thirst, and fills the different parts of the system with their needed quantity of liquids.

If substances that have a great attraction for water are taken into the body, they will draw the water from the various tissues. If the attraction is great enough, they will decompose the tissues. For we learn that substances that are called caustics destroy the flesh by their intense attraction for the water in the flesh. For instance, common lye, lime, sulphuric acid, and carbolic acid destroy flesh in this way. Substances having a milder attraction for water do not destroy the tissues, but draw the free water from them.

This causes the tissues to shrink, to harden, and to stiffen. We further learn that substances of this kind, whether taken as drink or food, produce thirst. Common salt and alcohol act in this way. If the strongest form of alcohol is taken into the mouth, or stomach, it will blister the mucous membrane, and decompose the structure of the parts, so great is its affinity for the water they contain. If dilute alcohol be introduced, the same kind of action occurs in less degree of violence.

We learn that thirst is always produced by the drinking of any kind of alcohol. A natural drink always slacks thirst. The large amount of water in some drinks, with the small portion of alcohol they contain, enables them to allay thirst; such is the action of beer. It is the water, however, and not the alcohol, that gratifies the thirst. The water of the beer would quench the thirst more readily if the alcohol were not present. Examinations have proved that the tissues of those who are addicted to the use of alcoholic beverages, are hardened by the loss of their water. This is especially true of the nervous tissue of those who die from the evil effects of alcohol. It is the purpose of the circulating fluids to aid in digesting the food, and to hold the food particles in solution. Alcohol, if used other than extremely dissolved by the action of the alcohol on the nerves and muscles of the stomach, the operations of the stomach are less vigorous. Alcohol seems to act as the reverse of a proper article of drink. It is a sad mistake to think that alcohol is a true beverage, for indeed it is not.

Wendell Phillips—VI.

JAS. T. NEWMAN, OF NEW ORLEANS.

New England stood aghast, and exclaimed as one man, "must this sainted man—must John Brown die without having read to him a Christian service;—must his mortal remains be encoffined without Christian burial! No minister in the South could be found who was willing to encounter the storm of public opinion, and the price of blood was set upon the head of every man connected with the anti-slavery movement.

It was the noble, the chivalrous, the Knightly Phillips who took his life in his hands and went to Virginia to Harpers Ferry, and walked about in the very powder house of the slave oligarchy, stretching forth, at times the immortal torch of truth whose burning, dazzling scintillations needed but to flame, and all that was mortal of the intrepid and daring hero would have been ushered into eternity.

That he did perform the last sad rites over the grave of the illustrious dead is a fact that the muse history will ever commemorate both in sermon and in song.

That he deeply sympathized with the dead apostle of liberty, no one doubts.

I am only voicing the truth, when I say that all people then and now, in proportion to their sensibilities, self respect, sympathized with John Brown, for it is impossible to see the courage and disinterestedness, and the love that cast out fear, without sympathy.

All gentlemen, of course, were not on his side.

I do not mean by gentlemen people of scented hair and perfumed handkerchiefs, but men of gentle blood and generosity, filled with ... nobleness, who like the Old ... the contest lost a share of ... bed—like the dying Sidney ... the cup of cold water to the ... soldier who needed it ...

But what is the oath of gentle ... and knighthood?—What but ... protect the weak, and lowly ... the strong oppressor.

The sentiments of mercy are the ... which the laws of ... provide, to protect ... from destruction by ... power.

For the SOUTHWESTERN.

The Progress of the Race Toward the Higher Attainments.—II.

BY J. J. HOLLAND, A. M., B. D.

Concluded

There can be no possible doubt as to the necessity of vigilance in this particular, for history testifies to the retrograde tendency of human affairs. The race is on its march now across a desert, to the Canaan of highest achievements. Emancipation came as a voice from the summit of our American Horeb, proclaiming the independence of the race. The fountain from which has flowed the mighty stream of freedom, and just recognition of manhood, destined to cover the entire land, as the waters cover the face of the deep, and if properly exercised enable us to aid in perpetuating the free institutions of the Republic in which we became intensely interested, when the last line of local statutes authorizing slavery was abolished.

There is in the moral, as in the physical world centripetal and centrifugal forces. The one tending to repel the good, and the other to attract the good.

Josephus, the Jewish historian tells that about three millions souls were liberated from Egyptian bondage. Israelitish captivity had lasted about four hundred and thirty years. Then deliverance was effected by the direct intervention of God, speaking through the most primeval ancestors before sin entered Eden; were viewed with wrapped attention by the antediluvians; smiled upon Noah "when the waters of the flood were upon the earth," and "all the fountains of the great deep were broken up;" cheered the patriarchs in the land of promise; guided the ancients in navigating the waters of the Old World, and directed Columbus in finding the new; yet these pyramids beheld the Southern cross disappear from the skies of the Northern horizon, and witnessed the advent of the polar star.

The great pyramid was built 800 years after the time of Adam, 1,800 years before Jacob removed to Egypt, and 3,400 years before the advent of Christ, and these monuments have remained in immovable inertia while the heavens have changed and grown old.

The same folly, cruelty and injustice were displayed in Mexico, Central America, and in Peru, as in Egypt and in India, the frivolous waste of labor. The early Americans knew nothing of iron, and, therefore, could not abridge their labors, in constructing the the vast monuments and stone palaces of the tropical empires. In Peru, 20,000 men were fifty years in erecting the royal residence, and the imperial palace of Mexico cost the labor of 200,000 men, persistently forced along, during many tedious years, regardless of human suffering and death.

Copan, Palanque, Uxmal and other cities, were thus built by laborers whose toil was forced and unrequited.

In Mexico, Central America and Peru the arts that minister to luxury and wealth, were very successfully cultivated, and the abodes of the higher ranks were filled with ornaments and utensils of skilled workmanship, the apartments were hung with gorgeous tapestries; the clothing, dresses, and decorations proved a vast outlay in materials and style; the jewels were costly and exquisite, and the flowing robes were rich and finely embroidered with the most gaudy plumage, gathered from all parts of the empire, unitedly evincing immense wealth and reckless prodigality.

The few who owned the wealth and hold, unquestioned, unlimited power, stood, literally, on the necks of all the vast multitudes of the impoverished, abject, and servile masses immediately, but immensely, beneath them.

In Peru, all the taxes were paid by these slave classes, and the few nobles and the clergy were entirely exempt; for while it was illegal and impossible for the laborers to accumulate property, they were forced to pay all the expenses of a government and a religion that united in grinding them into the dust; that converted them into beasts of burden, closed their minds in the darkness of ignorance and led their immortal souls into the "gall of bitterness and the bonds of iniquity."

For the SOUTHWESTERN.

Contracts.—I.

WM. H. YOUNG.

Allow me to say in the outset, that I feel very sensibly my inability to do justice to a subject so preponderous in all its bearings as that of "contracts;" but having been so impressively solicited by our very gentle, esteemed and Christian editor, Dr. M. W. Taylar, I agreed to do what I could, thus, to aid and benefit that large number of persons, so much exposed for lack of some information and legal advice, upon the practical affairs in daily life.

A contract is a legal or lawful agreement between two or more persons, to do or not to do some specified thing. A contract may be either verbal or written.

A verbal contract is an agreement, expressed in words. A written contract is an agreement expressed in writing. There are also, other kinds of contracts, and I may here add, that contracts have been variously defined, but as our object in writing is to instruct only the unlettered and inexperienced, we shall dwell, mostly, in our discussion of this subject upon, "simple contracts," expressed as above mentioned, verbal and written.

Parsons, the distinguished writer on the law of contracts, says: "The law of contracts, in its widest extent, may be regarded as including nearly all the law which regulates the the relations of human life. Indeed it may be looked upon as the basis of human society."

All social life presumes it, and rests upon it, for out of contracts, expressed or implied, declared or understood, grow all rights, all duties, all obligations, all law. Almost the whole procedure of human life implies, or rather is, the continual fulfillment of contracts.

Hence we conclude this letter by saying, that it painfully appears to our minds, that no discussion, however strong or ably put, will or can, (by reason of inertness), show or disclose to an inexperienced and especially an unlettered person, the vital importance, there is, in always, in all the commercial or business affairs in life, having first entered into a plain unmistakable contract clearly expressing the purpose, will, meaning, wish, intent, duties, and obligations of all person or persons concerned in the transaction.

Nashville, Tenn.

A List of Gen. Grant's Relics.

Schedule of swords and medals, paintings, bronzes, portraits, commissions, addresses, and objects of value and of art presented by various Governments to General Ulysses S. Grant:

Mexican Onyx Cabinet—Presented by the people of Pueblo, Mex.

Aerolite—Part of which passed over Mexico in 1871.

Bronze Vase—Presented by the Japanese citizens of Yokohama, Japan.

Marble Bust and Pedestral—Presented by workingmen of Philadelphia.

General Grant and Family—Painted by Coggswell.

Large Elephant Tusks—Presented by the King of Siam.

Small Elephant Tusks—From the Maharajah of Johore.

Picture of General Scott (by Page)—Presented by the city of New York.

Crackleware Bowls (very old)—Presented by Prince Koohn, of China.

Chinese Proclaim Jars (old)—Presented by Li Hung Chang.

Arabian Bible and Coptic Bible—Presented by Lord Napier, who captured them with King Theodore, of Abyssinia.

Sporting Rifle and Sword of Donelson—Presented to General Grant after the fall of Fort Donelson by officers of the army, and used by him until the end of the war.

New York Sword—Voted to General Grant by the citizens of New York at the fair held in New York.

Sword of Chattanooga—Presented to General Grant by the citizens of Jo Daviess County, Galena, Ill., after the battle of Chattanooga.

Roman Mug and Pitcher, Silver Menu and Card—Farewell dinner at San Francisco, Cal.

Silver Menu—Paris dinner.

Horn and Silver Snuff box and Silver Match box—Used by General Grant.

Gilt Table—Modeled after the table in Mr. McLean's house, in which General R. E. Lee signed the articles of surrender. This was presented to General Grant by ex-Confederate soldiers.

Gold Cigar Case (enameled)—Presented by the Celestial King of Siam.

Gilt Cigar Case (plain)—Presented by the Second King of Siam.

Gilt-handled Knife—Presented by the miners of Idaho Territory.

Nine pieces of Jade Stone—Presented by Prince Koohn, of China.

Silver Trowel—Used by General Grant in the laying of the corner stone of the American Museum of Natural History.

Knife—made at Sheffield, England, for General Grant.

Embroidered Pictures, Cock and Hen—Presented to General Grant by citizens of Japan.

Field Glasses—Used by General Grant during the war.

Iron-headed Cane—Made from the rebel ram Merrimac.

Silver-headed Cane—Made from wood used in the defense of Fort Sumpter.

Gold-headed Cane—Made out of wood from old Fort Du Quesne, Pa.

Gold-headed Cane—Presented to General Grant as a tribute of regard for his humane treatment of the soldiers and kind consideration of those who ministered to the sick and wounded during the war.

Gold-headed Cane—Used by Lafayette, and Presented to General Grant by the ladies at Baltmore, Md.

Carved Wood Cane—From the estate of Sir Walter Scott.

Uniform of General of the United States Army.

Fifteen Buttons—Cut from coats during the war by Mrs. Grant after and before battles.

Hat Ornament—Used at Belmont.

Hat Ornament—Used at Fort Donelson.

Shoulder Strap (Brigadier General's)—Cut from the coat used by General Grant in the campaigns against Richmond and Petersburg and Lee's army.

Shoulder-strap (Lieutenent General's)—Cut from General Grant's coat.

Pair of Gilt Straps—Cut from the coat of General Grant, used after the war.

Medal from the American Congress (gold)—For the opening of the Mississippi.

Gilt Medal—From Philadelphia.

Badges—Army and corps.

Twenty-one Medals, gilt and silver, ten medals, silver and brass—sent to General Grant at different times.

Fourteen Medals—In memory of events.

Silk Paper, Louisville *Commercial*—Printed for General Grant.

Silk Daily *Chronicle* and Burlington *Hawkeye*—Printed for General Grant.

Collection of Coins (Japanese).—This is the only complete set, except one, which is in the Japanese Treasury. The value of this set is $5,000; presented by the Governor of Japan.

All the military commissions of General Grant.

Commission as honorable member M. L. A., of San Francisco.

Commission as member of Sacramento Society of Pioneers.

Commission as member of the Royal Historical Society.

Commission as member of the Military Order of the Loyal Legion.

Commission as member of the Aztec Club.

Certificate of election as President of the United States of America.

Certificate of re-election.

Certificate as honorary member of the Territorial Pioneers of California.

Certificate as honorary member of St. Andrew's Society.

Certificate of election as LL. D. of Harvard College.

Certificate as honorary member of the Sacramento Society of the Pioneers of California.

Certificate as honorary member of the Mercantile Library of San Francisco.

The freedom of cities in England, Ireland, Scotland, including London, Edinburgh, Glasgow and Dublin, and other parts of the world.

Addresses to General Grant from various Chambers of Commerce and workingmen's societies all over the world.

Behold the conqueror of all kidney, liver and urinary diseases—Hunt's Remedy. Sure cure.

SOUTHWESTERN.

...ALL W. TAYLOR, D.D., Editor.

...URSDAY, MAY 7, 1885.

Taste &c.

...presiding elder of the Lex... District, Lexington Conference, ...hereafter publish all his official ...tions in the *Western* and ..., as he believes the ... heretofore issued by him ...tended in part to impede the ...ion by lessening the neces... for our official church papers, ...at greatly increased cost to ... We thank Bro. White for ... example. We have ... of the correctness of his ... and wish, for the sake of ...eranuates and the widows ...phans of deceased preachers ...und of support would be ...enhanced by it, that his ... and practice as expressed ...ay become widely preval... Send all you can to the SOUTH...

Cincinnati Preacher's Meeting

The Cincinnati Methodist Epis... Preachers' Meeting, on Mon... April 13th, discussed the sub... of Books and how to read ... Bro. Hamill read an ... paper, and Drs. Joyce, ... Hight, W. I. Hypes, ... and Young each made ... pointed speeches to the ... Dr. Rust will present ... of education among the ... one week later, and at ... meeting succeeding that Dr. ... will write a paper on ... and how to circulate them." ... a very important subject, ... upon which the essayist is ... well informed. It will ... show that there is some ... great apathy or something ... detriment of the circula... of our devotional literature. ... spoke a few moments, ... the meeting adjourned. ... about 40 of these minis... and the meeting is the kind ... action is the ... should be.

Railway Collision.

...ON THE SPOT.

...g Montgomery, ... 24th, L. & N. R. R., ... reading in sections, ... section containing ... and the rear three ... to a water tank ... the first section ... was dark; and in a ... rear section was tear... The rear end and ... tear down, glass ... people in the ... with ... every one ... cuts and ... into a ...

...for the ... and ... pond. ... was ... ...e of this collection and ... that it comes but once, a ... reasons why necessary ... to ... to ... ... Of these time... ... intersecting ... ...tion are ... in the one ... ...

Church Polity.

[illegible] wrong for the [illegible] to attend [illegible] in a place [illegible] see any harm in [illegible] and dance [illegible] and the [illegible] of our Church to do?

What [illegible] from you [illegible] that is talking [illegible] or quoting [illegible] and an [illegible] to the order [illegible] of the Church. I [illegible] it is no harm; it will not hurt the members to go. While the preacher wants to move all the [illegible] that go, and discharge the whole choir. Now will you please answer the above for a

SUBSCRIBER.

Ans.—Subscriber, you put two question to us which we deem it our duty to answer, but first it is our duty to say that you have done more than put these questions. You have given a particular case giving your view, and what you think is the minister's view of it. Now we can not decide a case for any particular Church. Nor is it proper for us to state our view of the [illegible] of any pastor's ruling on such subjects in his parish. That belongs to the presiding elder and should be decided in a quarterly conference, and under some circumstances it might reach the Annual Conference for Episcopal consideration. Even were we to approve any such decision of a [illegible] case, it would become, then our duty to hear from both sides in the contest, which we have not done in this case.

In the [illegible] such dilemmas to presume that the pastor [illegible] laboring for the good of [illegible] is positively wrong to presume that he is not doing so. The question is such a case for a [illegible] whether the [illegible] if executed will in [illegible] to the mental, [illegible] physical or [illegible] disadvantage of the members, whether obedience to the pastor's wishes and [illegible] touching these [illegible] any body's good [illegible] for the pastor [illegible] a friend, not [illegible] office; his duty [illegible] you and to God, or [illegible] which must be [illegible] church only [illegible] ministers [illegible] remind that [illegible] godly ad- [illegible] end of [illegible] even everlasting [illegible] urged you [illegible] these [illegible] esteem him [illegible] you, think [illegible] more wel- [illegible] table [illegible] of your [illegible] [illegible] any- [illegible] go, [illegible] [illegible] [illegible]

Domestic Hygiene.

Sudden Death.

GEO. L. CURTISS, M. D.

When a newspaper comes to [illegible] that does not announce the death of some man or woman more or less prominent in [illegible] the nation or in the [illegible]. Very few who are not in[illegible]ly busy, or crowded with [illegible] ever die so sud[illegible]. While the person is in ap[illegible] condition [illegible] coming [illegible] sometimes [illegible] the [illegible] of the [illegible] and [illegible] the [illegible] of the [illegible] and [illegible] the [illegible] of the [illegible] and

General News Items.

Strawberries in Santa Barbara are quoted at 75 cents per box.

[illegible] $7,745 last year in [illegible] 549 bears that were [illegible] within its bounds.

John Claiborne & Sons, one of the largest cotton factors in New Orleans has failed. Liabilities, $508,403; assets, $1,705,000.

The Virginia Iron Mines and Furnace in Rockland County, Va., [illegible] down on account of overstock, and 1,200 men are thrown out of employment.

Neal Dow says that the opposition to Prohibition comes from "moderate" drinkers entirely. The hard drinkers all vote to close the saloons, as a relief from temptation.

Much excitement exists in Chattanooga, Tenn., over the reported discoveries of gold and silver ore at [illegible] twenty-[illegible] Chattanooga.

[illegible] land is reported to be trouble of [illegible] There should be mutual concessions, which would reduce the evil effects of periodical depression to comparative [illegible]

Co-operative societies seem to be [illegible] Judging from the fact that 2,350 are now in [illegible] with membership [illegible] Their purchases during the past year amounted to [illegible]

In the fallen city of Khartoum there are no restaurants or saloons, but a few Greek bakal shops where liquors are sold, from a noxious stuff put up at Cairo and labelled "Hennessy's Three Star Cognac," to the clearest mastic and [illegible] liquor business is, [illegible] the only thing [illegible] taken much of a [illegible] in the Soudan.

[illegible] Belgium, is [illegible] to [illegible] of his own [illegible] the Russian [illegible] him why he [illegible] in debt. His [illegible] that God [illegible] and

ploy every kind of vehicle, and when it can be done in no other way, they go a foot. Now all of these are Gospel carriers, but more of them are going into the future state. The preacher is going there because he has a soul. In this he is different from all the conveyances he used.

So will it be with the sinner in the day of judgment. He may read the Bible from side to side, but if he has not been changed, he is a sinner. Yea he may put money in the Church, but he is a sinner; he may entertain the preacher, and live a moral life, and yet, he is a sinner. Young men and women, this is a bad condition, are you in it?

"Tis good to wait upon the Lord
When Christ, Himself drews near,
And every heart with one accord
Ascends in solemn prayer."

No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntingdon, W. Va., for eight years. He was a sufferer of necrosis—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been traveling. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., attended me for three years, and a doctor here at Huntingdon worked with me for a long time. None of them did me any good, and they all finally said I was past help. A few days ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limb."

Mr. A. M. Lewis, Worster, Ohio, writes: "Dr. HARTMAN, Columbus, O. I have been a great sufferer from that dreaded disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used bushels of them."

Mr. Edgar Hess, Smeltzer P. O., Elk county, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same result."

Mr. L. R. Wolfe, 45 and 47 Ross street, Pittsburgh, Pa., writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at other different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

W. W. [illegible] Carrollton, Pa., writes: [illegible] PERUNA. [illegible] of it, and [illegible]

THE PILLOW-INHALER!



[The above Engraving shows a person using the Pillow-Inhaler.]

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what never has been done before, viz.: it carries down the remedies used for Catarrh, Bronchitis, Asthma, and Consumption by a natural application of Medicated and Curative Air to the diseased membranes of the air-passages of the nose, throat and lungs.

A Radical and Permanent Cure.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried most everything to cure them of their different remedies without being cured. Why have they not been cured? Simply because what they took were not strong enough to get into all the localities affected, and in the blood (for Catarrh is a constitutional disease)? or, how will inhaling medicine for a few minutes a day dislodge the enemy from its stronghold of destroying tissue? Every [illegible] Medicine taken in doses has very feeble effect on diseases of a pulmonary character. Many have to take such a roundabout way to get into the blood that they cause other [illegible] But after all there is an ABSOLUTE CURE, and that is the PILLOW-INHALER—a remedy of all others for [illegible] The testimony to its results is beyond all question. The importance of thousands. The cures [illegible] seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is placed the medicine, the fumes of which the person inhales all night long, whilst sleeping in a natural, healthful manner, without being annoyed and without [illegible] in taking medicine. There is no dosing the stomach, no doubling or sniffing; but, just as a steady breeze, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, for eight hours or so each night, provides a powerful healing balm to [illegible] on the inflamed inner coating of the diseased air-passages, and [illegible] these parts, and hence into the blood. It is a constitutional and local remedy of the surest kind. The medicine is applied directly where the disease resides, besides going into the blood during its action. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

CATARRH. BRONCHITIS CONSUMPTION.

THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

jan1-tf

PHILIP SAAL,

Dealer in Fancy and Staple Groceries. *A Specialty of Butter, Tea, Coffee, and Fine Family Groceries.*

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Incorporated as a Mutual Company in 1849. Incorporated as a Stock Company in 1880.

CASH CAPITAL.....$600,000.

Has paid paid nearly TEN MILLIONS of losses since 1849. Annual and Term Policies issued of Desirable Fire Risques.

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Joseph Sterling, Jos. H. Kennedy, Geo. W. Scott, Alfred Moulton, W. B. Conger
W. [illegible], [illegible], [illegible], John Calder, A. H. Stewart
S. C. [illegible], [illegible], [illegible], J. J. Reiss, Louis Prados
Leslie [illegible], [illegible], [illegible], Edmund Katz, M. Gillis
E. F. [illegible], [illegible], [illegible], A. Spengold, John D. Rohr
[illegible], [illegible], [illegible], [illegible], James T. Rodd.

oct9-1y

Church Directory.

SOUTHWESTERN CHRISTIAN ADVOCATE. Office at Methodist House.

AHARPE STREET CHURCH.—Rev. [illegible] Clarke, pastor. Sunday Services.—Preaching at 11 a. m. and 8 p. m.; Sunday-school, 9 a. m.; preaching at 3 p. m. and 7 p. m.; Class-meeting, Tuesday evenings, at 7 o'clock; prayer-meeting, Thursday evenings, at 7 o'clock. Communion first Sunday evening in each month, at 7:30.

FIRST GERMAN M. E. CHURCH.—Corner of Andrew and Franklin streets; Rev. J. J. [illegible], pastor. Preaching at 10:30 a. m. and [illegible] at 8 p. m. Class-meeting, Wednesday evening, at 7:30.

SECOND GERMAN M. E. CHURCH.—[illegible] Street, Rev. Charles Schuler, pastor. Sunday-school at 9 a. m.; preaching at 10:30 a. m. and 7:30 p. m. Class-meeting, Wednesday evening, at 7:30.

ST. MATTHEW M. E. CHURCH.—[illegible] Street, Algiers, La. Sunday services: Preaching at 11 and 8 o'clock. Sunday-school at 3 p. m. Class-meeting at 8:30 in the morning. Class-meeting, Wednesday evening, at 7:30 p. m. Sunday-school at [illegible] p. m. Pastor.

UNION CHAPEL M. E. CHURCH.—[illegible] Sunday-school at [illegible] Preaching at [illegible] Class-meeting at [illegible] Prayer-meeting, Wednesday evening, at [illegible] Pastor.

WESLEY CHAPEL.—[illegible] Preaching at [illegible] Sunday-school at [illegible] Class-meeting at [illegible] Prayer-meeting, Wednesday evening, at [illegible] Pastor.

[illegible] CHURCH.—[illegible] Preaching at 11 a. m. and 8 p. m. Sunday-school at 3 p. m. Class-meeting at [illegible] Prayer-meeting, Wednesday evening, at [illegible] Pastor.

[illegible] CHURCH.—[illegible] Preaching at 11 a. m. and 8 p. m. Sunday-school at 3 p. m. Class-meeting at [illegible] Prayer-meeting, Wednesday evening, at [illegible] Pastor.

ALGIERS M. E. CHURCH.—Rev. [illegible] pastor. Preaching at 11 a. m. and 8 p. m. Sunday-school at 3 p. m. Prayer-meeting, Thursday evening, at 7:30.

PLEASANT PLAIN CHURCH.—Franklin, bet. Johnson and Prieur streets. Rev. W. P. [illegible], pastor. Services: Sabbath, Preaching at 11 a. m. and 8 p. m. Sunday-school at 3 p. m. Class-meeting at 5:30 a. m. class at 5:30 p. m. Sabbath-day evening and prayer meeting Wednesday evenings. Sacrament every second Sabbath. Love-feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH.—Also College Church of Straight University and N. O. A. M., corner Gasquet and Liberty streets, one block off Canal street. Services.—Preaching Sundays at 11 a. m. and 7 p. m. Sabbath-school, 12:15 p. m. Prayer meeting Tuesdays and Friday evenings at 7:30 p. m. This church has a free church under good leadership, and is centrally located. Northern visitors and all true friends of the enslaved people are cordially invited to attend its services. Rev. G. W. Estabrook, M. A., pastor.

A PRIZE Send 10 cents for postage, and receive, free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine.

feb12-20t

BELLS.



CHURCH BELLS.

[illegible]

[illegible] BELL COMPANY.

[illegible] of Church Bells. Catalogue and Price List free.

Clinton H. Meneely Bell Co., Troy, N. Y.

Chase Roll Found!

[illegible]

OUR CLOBBING LIST,

—1885—

Persons sending us *cash with their order's* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

Littell's Living Age	$8 00
Outing	3 00
Wide Awake	2 25
Babyland	1 75
Our Little Men and Women	2 25
The Pansy	2 00
Our Little Ones and the Nursery	2 25
American Agriculturist	2 50
Southern Cultivator	2 75
Popular Science Monthly	6 00
New York Medical Journal	6 00
Illustrated Christian Weekly	3 25
Harper's Magazine	5 00
Harper's Weekly	5 00
Harper's Bazar	5 00
Harper's Young People	3 00
American Reformer	2 00
Weekly Inter-Ocean	2 25
Babyhood	2 75

PHILLIPS & HUNT,
23 Natchez street, New Orleans.



Pianos & Organs Of all makes direct to customers from headquarters, at wholesale rates. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., *Wholesale Distributing Dep't for the South.*

feb12-1y

THE LITTLE HUCKLEBERRY.

FOR CHILDREN AND TEETHING.

Dr. [illegible]'s Huckleberry Cordial is the [illegible] that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the Blackberry, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Take [illegible] for YOUNG AND OLD.

Walker A. Taylor, Atlanta, Georgia.

LITTLE HUCKLEBERRY PUDDLE BOOK.



NOW, NOW, NOW IS THE TIME!
SPRING TIME!
PURIFY YOUR BLOOD.
DR. J. H. McLEAN'S
Strengthening Cordial
AND
BLOOD PURIFIER
Is the greatest Blood Purifier in the world.
TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all Diseases of the Blood and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach!

IT WILL CURE:

Nervousness, Nightly Sweats, Sallow Complexion, Fits, Nervous Twitching Spells, Impoverished Blood, Dizziness, Failing Eyesight caused by Weakness, Rheumatism, Sick Headache, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Restlessness, Obstinate Constipation, Heart Trouble, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Diseases, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Failing of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation, Cold Feet and Hands, Rheumatism, Restlessness, Obstinate Constipation, Heart Trouble, Bladder Fever,

Milwaukee, Wis., March 6th, 1885.

Dr. J. H. McLean, St. Louis, Mo.

Dear Sir:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady friend, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me entirely, and I am now as well as ever. I consider it unequalled, being rapid and certain in its action.

From Mrs. E. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is considered as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

Dr. J. H. McLean, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic rheumatism and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly, HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Middle Street, St. Louis, Mo.

jan1-1y

CATARRH

A remedy for over 20 years. By mail, prepaid, one dollar. Sold by druggists. Over 100,000 cases cured. Treats on Catarrh sent free. Address Dr. C. H. BROOKS, Fulton, Ky.

oct2-1yr

FITS

From Dr. Rosenthal's Medicine "Dr. Ab Rosenthal, who makes a specialty of Epilepsy, has without doubt done more and cured more cases of Fits than any other living physician. We have heard cases of over 20 years standing cured by him, he guarantees a cure." Large Bottle and Treatise sent free. P. O. and Express address to Dr. AB. ROSENTHAL, No. 96 John Street, New York.

feb5-13

MILLERS and FARMERS Send for new catalogue of our Water Wheels and Milling Machinery. Simplest and cheapest in the market. Write us before buying. A. A. DeLoach & Bro. Mention this paper. Atlanta, Ga.

may22-1y

CANCERS TUMORS AND ULCERS

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured till. Descriptive pamphlet sent free. Address Dr. R. H. GREENE, 17½ Peachtree St., Atlanta, Ga.

feb26-12t



INDELIBLE INK.

[illegible] Diplomas. Sold everywhere.

BARNES'

WORLD'S EXPOSITION

Opens New Orleans, December 16th, 1884, by the Presidents of the United States; Barrios, of Guatemala; Bogran, of Honduras.

The Colossal Exhibition of all Time!

Sixteen (16) Immense Exhibition Buildings!

One the largest building ever erected, covering the largest Conservatory in the World.

90 Acres of Space Under Cover!

Low Transportation Rates from all Points.

Ample Accommodations at Reasonable Rates for all Visitors.

During the period of the Exposition, from December 16, 1884, to June 1, 1885 the temperature at New Orleans averages 64 Fahr. The lawns and shrubbery remain green, flowers bloom, fruits ripen, and all kinds of vegetables grow and mature.

Full information promptly furnished. Address,

E. A. BURKE, Director General,

New Orleans, La.

JEWETT'S FILTER

REMOVES ALL IMPURE MATTER

Jewett's Patent Filter is filled with filling of charcoal, rendering it [illegible] of one-third of a century, and have a wide reputation as the one only reliable filter. A 32-page book of testimonials free to all on application.

John C. Jewett, Buffalo, N. Y.

WANTED A WORKER

of [illegible], energy and respectability for [illegible] locality, middle-aged preferred. SALARY [illegible] References exchanged. GAY BROS., 14 Bowling Green, N. Y.

mar12-6t



S. S.—How in respect to Sunday-schools?

L.—In 1785 there were none in America. Now our church alone has more than 21,000 Sunday-schools, most of which have good rooms in which to meet in or near the ch[illegible]

S. S.—[illegible]mber of our own [illegible]y-school [illegible]hy as we [illegible]ntury?

L.—[illegible] officers, teachers, [illegible] together, more than one [illegible]nd.

S. S.—[illegible] be a hand-[illegible]

L.—In [illegible] God of our fathers [illegible] you a thousand times so many more as ye are, and bless you, as he hath promised you! Deut. 1, 11.

S. S.—Has not the printing-press been a great help in extending the Gospel?

L.—In the days of the apostles, and for 1,400 years later, copies of even the Holy Scriptures could only be made by the slow process of writing. Now many thousand copies, in nearly all the languages of the earth, are printed [illegible]

S. S.—Are not Sunday-schools greatly aided by the press?

L.—By it not only Bibles and Testaments are made very cheap, but [illegible] library books, lesson papers, [illegible]odicals.

S. S.—What is needed to render all these and other agencies for promoting the Gospel successful in the highest degree?

L.—The spirit of earnest prayer and true devotion on the part of the Church, and the consecration of greater numbers of the young to God's service both at home and abroad.

Helps Him to Preach.

[illegible] pastor, Rev. [illegible]



[illegible] TAYLOR.

[illegible] Mr. Frank Robinson [illegible] was [illegible] P. J. CHAMP.

Mr. [illegible] died in New Orleans, La., March 15, 1885.

P. J. CHAMP.

Mrs. [illegible] died in New Orleans, La., March 7, 1885.

M. DALE.

Mrs. [illegible] died in North [illegible] a true member of the M. E. Church, and [illegible]

Mrs. [illegible] a member of Elmwood [illegible] died March 14, [illegible] aged 54 years.

Miss Kezzie Morgan, who has been a member of Shiloh Chapel, died March [illegible], 1885, aged 17 years. She leaves many [illegible]

Annette Bailey, who was a member of Shiloh Chapel and a Sunday-[illegible] died April 18, 1885. She had been in the church [illegible] she was 11 [illegible] and was one of the staunchest [illegible]

[illegible] six months struggle with [illegible] Peter Lee, old departed [illegible] April 18, 1885. She lived a faithful [illegible] member of the M. E. Church [illegible] years, and died full of faith in the blessed Lord Jesus. She has been superintendent of one of our Sunday-schools on Little Rock circuit for more than three years. She leaves four brothers, three sisters and a father to mourn her loss, but thank God, her loss to relatives and church is only gain to her. We shall see her again when we cross the river Jordan.

J. D. JOHNSON.

Very Poor Economy.

Some people make a business of cheating themselves, either by eating very mean and cheap food, or else by eating too small a quantity of good food. Either way is as bad policy as it would be to buy a coffin instead of a suit of good clothes, just because the coffin would cost less. Poor diet means impoverished blood, and that means misery. Brown's Iron Bitters enriches the blood, gives it the iron it needs, and tones up the whole system. Cures dyspepsia, indigestion, weakness, malaria, etc.

Conference Notices.

Jackson District—Mississippi Conference.

Second Round.

Steen's Creek	May	9-10
Madison	"	12
Meyerville	"	16-17
Westburg	"	20-21
Rolling Fork	"	23-24
Vicksburg	"	30-31
Vicksburg circuit	"	30-31
Edwards	June	2
Bolton	"	4
Clinton	"	6- 7
Jackson circuit	"	11
Jackson	"	13-14
Canton	"	20-21
Canton circuit	"	20-21
Brandon	"	25
Pelahatchie	"	27-28
Trenton	"	30
Forest	July	2
Hickory	"	3
Chunkey	"	3
Lake	"	4- 5

Brethren of the district will take due notice and govern themselves accordingly.

J. D. SHUMPERT, P. E.

Programme

Of the District Conference of the Columbus District, West Texas Conference. The following is a list of the preachers and their subjects:

Presiding elder of the district—The Son of Man.

Rev. [illegible] Gaines—Operation of the Holy Spirit.

Rev. E Cogswell—To Preach the Missionary Sermon.

Rev. B Gates—To Preach the Opening Sermon, and how to [illegible]

Rev. [illegible] How [illegible]

Rev. [illegible] Hall—The [illegible]

Rev. [illegible] Rose—[illegible]

Rev. [illegible] Hall—[illegible] from [illegible]

Rev. [illegible] Cosbey—How [illegible] point [illegible]

Rev. E Head—Freedmen's Aid Society, and the good work it is doing.

Rev. J. Jarman—Who ought to Attend the Sunday-school?

Rev. M. C. Cravens—Church Extension Society.

Rev. P. Johnson—Divine Call to the Ministry.

Rev. E. M. Eells—How and when to [illegible]

Rev. J Bowles—[illegible] Question.

Dr. N. H. Middleton will conduct the Sunday-school exercises. All local preachers and stewards are expected to be present and bring their [illegible]

L. E. CHANEY,
E. COGSWELL,
[illegible]

Tennessee Annual Conference.

Dear [illegible] I have transferred [illegible] minutes and affairs of the Conference to the hands of Dr. J. Hyde, [illegible] the object of [illegible] must be forwarded to him at [illegible] Tennessee College. All matters [illegible] to conference affairs in the [illegible] the Secretary will be attended to by him.

Brethren, [illegible] as [illegible] these is yet due the pastor [illegible] outside of that already paid.

Respectfully,
L. M. HAGOOD.

Whole [illegible] of preaching, [illegible] ce.

THIRD [illegible]

Rolls of [illegible]		
[illegible]		
Macon	"	13-14
Memphis	"	20-21
Memphis circuit	"	[illegible]
Pleasant [illegible]	"	[illegible]
Dyer [illegible]	"	[illegible]
Martin	"	9-10
Paris [illegible]	"	[illegible]
Mansfield	"	23-24
Clarksburg	"	25-26
Henderson	"	27-28
Linden	"	30-31
Lawrenceburg	June	8- 7
Waynesboro	"	13-14
Hilton	"	20-21
Purdy	"	27-28
Brownsville	July	4- 5

I shall require each preacher to see that each committee on the various benevolent societies of our Church be strictly organized as required by the Discipline, and meet monthly and report the same to each quarter. Do not forget the committee on temperance, paragraph 83, sec. 21. Bring your church records out for examination at each quarter. Be careful in everything. Push your work forward.

JESSE P. PRICE, P. E.

Morristown District—East Tennessee Conference.

Third Round.

Knoxville circuit	May	2- 3
Clinton and Coal Creek	"	9-10
Tazwell circuit	"	16-17
Greenville	"	23-24
Arcadia circuit	"	30-31
Johnson City circuit	June	6- 7
Morristown station	"	13-14
Warrenburg circuit	"	20-21
Russellville circuit	"	27-28
Knoxville station	July	4- 5
Newport circuit	"	11-12
Dandridge circuit	"	18-19
Mossy Creek Circuit	"	25-26

S. J. HARRIS, P. E.

Programme

Of the Literary Exercises for the District Conference to be held at Mt. Zion M. E. Church, in May, 1885.

Introductory Sermon—R C Barrow.
Home Mission Work—M Dale.
Regeneration—J Ben and A Foster.
Duties of Stewards—M Fairfax and T Brewer.
Adoption—Wm Brown and A G Davis.
Education in the South—Thos Stalker.
Duties of Class Leaders—J Little and W Hunter.
Temperance Reform—R C Barrows and Z T Gayden.
Methodism vs. Slavery—T Jackson and W P Forrest.
Predistination and Election—M Mason and E Lyon.
Free Moral Agency—E Clark and T J Johnson.
The Church as an Organization of Peace—M H Hunter and E Duncan.
The Relation a Local Preacher Sustains to the pastor—M E Brower and C Bell.
The most appropriate way to raise Funds for the New Orleans University—Jno Qualls and A J Ford.
The interest of the Freedmen's Aid Society in the South—Prof. A F Hoyt and Jas W Hudson.

JAS. W. HUDSON, Pres.
JOHN QUALLS,
A. J. FORD, Secretary.

Programme

Of the Literary Exercises of the Lexington District, Lexington Conference, for May 21, 1885, at Flemingsburg, Ky.

Biography of Moses—G A Sissell.
The Mode of Divine Revelation—G W Thomas.
The High Priest, his Office and Duty—Scott Ward.
The Pharisees, Their Origin and Faith—D Jones.
The Discipline of the M. E. Church—H W White, P. E.
The History of Ancient Greece—J H Stanley.
Power, and how to get it—Jesse Henry.
The Needs of the Local Preachers—H C Buckner.
Palestine's Early People—I F Lindsey.
The City of Jerusalem—T Buckner

H. W. WHITE, P. E.

The New Orleans District Conference

will convene at Mt. Zion Methodist Episcopal Church in New Orleans, Thursday, May 21, at 9 o'clock a. m. The opening sermon will be preached Wednesday evening at 7:30 o'clock. It is hoped that all the members of the conference will be present. Those who have not attended to it will please collect their apportionment of the Episcopal fund and bring it along with them.

L. P. CUSHMAN, P. E.

April 25, 1885.

Notice.

To the Ministers of the Mississippi Conference—If any fail to get their minutes of the Conference, let me know by postal card. They have been sent by mail to all.

J. M. SHUMPERT, Sec'y

A Great Issue. First Edition, 250,000.

THE MAY CENTURY.



In the number of its pages, and in the size of the first edition, the May *Century* surpasses all its predecessors. It is a number especially rich in War Papers, which include: A vigorous article by

GEN. GEO. B. McCLELLAN,

in which the writer speaks freely of his relations with Secretary Stanton, and enters fully into the plans and disappointments of

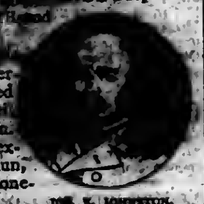
THE FIRST CAMPAIGN ON RICHMOND;

and [illegible] ex-Confederates,

GEN. JOSEPH E. JOHNSTON,

GEN. GUSTAVUS W. SMITH and GEN. GEORGE D. BRUCE.

Gen. Johnston (whose article is a reply to Jefferson Davis) commanded against McClellan and [illegible] wounded. Gen. [illegible] relates his experiences at Bull Run, [illegible] of Stonewall [illegible]



JOS. E. JOHNSTON.

"RECOLLECTIONS OF A PRIVATE" describes the repulse of the troops which Gen. Johnston was leading when he was wounded. Other contents include an anecdotal paper on

GEN. GRANT AS A SOLDIER,

by Gen. Adam Badeau, with a full-page portrait from a photograph taken in 1864;

THE RESCUE OF LIEUT. GREELY,

by a member of the Relief Expedition, approved by Lieut. Greely; papers on the New [illegible] Lowell Boys, "Immortality [illegible]"; and on Whittier, by E. [illegible], etc. Sold everywhere. Price, 35 cents. THE CENTURY CO. New York.



Children Happy.

Children are indeed the greatest boon of mankind. The indispensable qualification to this condition is health, and it is the claim of the manufacturers, indorsed by hundreds, that Ridge's Food is the best food for a growing child. The use of Ridge's Food is invaluable as an alternative meal for the child, and the mother can often raise the standard by adopting it as directed for invalids. In cans—35c. up. WOOLRICH & CO., on label.

For the Cheapest and Choicest Family & Fancy Groceries,

SUGAR, LARD, FLOUR, COFFEE Hams, Bacon, &c., &c.;

—GO TO—

N. E. Sullivan's

GROCERY!

Corner of Washington and Hampson Streets

CARROLLTON, LA.

nov23-1y

E. W. Scheffel,

GENERAL

Book-Binder,

Ruler and Blank Book Manufacturer.

37 Natchez St., [up-stairs] New Orleans.

Magazines, Music, Periodicals and Old Books re-bound, Plain or Ornamental jan22

Skin Diseases.—"Swayne's Ointment," cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, no matter how obstinate or long standing.

nov13-1yeow

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
May 2, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 11-16; Middling 10 3 16; Good Middling, 10 7-16; Middling fair, 10¼.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¾@5¾; Common 4¼@5c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¼; fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 8; prime, 10.

CHEESE, ℔ lb—Western factory 4½@8.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 5.50; Choice, 4.90; Family, —@—.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, 82½c.; Fine, 101c.

ESCULENTS—Irish potatoes, ℔ bbl., $?.00@4.00; sweet potatoes, $2.25@$3 ℔ bbl. onions, ℔ bbl. $2.50@3.25; apples, ℔ bbl. $3.00@$4.00; cabbages, $3.50@$3.75 per crate; sour krout, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $12.50.

BACON, ℔ lb—Breakfast, 10; shoulders, 4½@—; sides, short rib, 7½; sides, long clear, 6¾; hams, sugar-cured, 10@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6; clear sides, 6; shoulders, 4 4@.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3.00@$3.50; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $12.@15.

Western Eggs 12@12½c per dozen

Louisiana Eggs 12@13c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.25@$4.75 ℔ dozen; young do. $3.25@3.75; ducks $3.50@4.00—; geese $4.00@$5.00, turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 60; white, 62; mixed, 60.

OATS, ℔ bushel—Western, 50@—.

BRAN, ℔ 100 lbs—Choice, $97½@1.00.

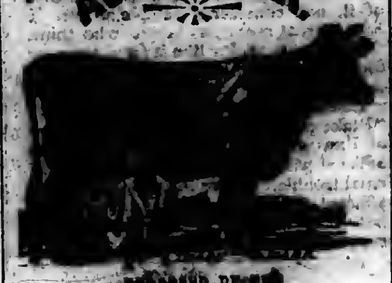
What an appetite it gives; how restful it makes my sleep, by using Hunt's Remedy.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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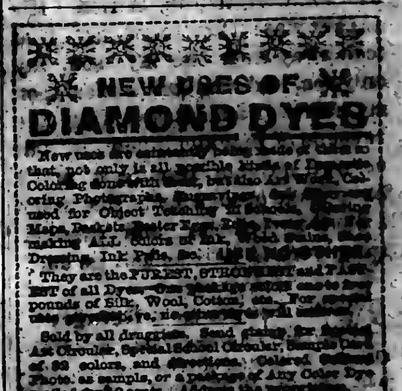
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Editorial Notes.

"Illustrious race! for woe and glory born,
Children of progress and of Providence,
To you the hopeful eyes of nations turn,
And Freedom owns you for her last defence;
With [illegible] lofty-souled munificence,
Ye minister to the sons of every land,
A [illegible] rich domain immense;
And generously, to all who touch your
Give welcome from the storm, and warmly
[illegible] hand.

Add to your faith virtue.

The abiding rule must go.

Faith climbs from mountains and ... eternity.

[illegible] of holy ... all.

[illegible] is ... and ... the ... the ... for the ... be hid, it ... but ... will ... on ... can never ... essential to ... [illegible] ... a ... to have ... the ... [illegible] ... over him. ... the ...

The Progress of Civilization.

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Sixth Paper.

Even the civilization of Europe, during three hundred years, with all the zeal, ambition, courage, and arts of cultivated society, has only been able to penetrate a comparatively few miles from the coast towards the formidable recesses of the wilderness; leaving the vast interior unchanged and the aborigines ignorant and brutal, recognizing no laws, and living on an inveterate barbarism. The progress of agriculture is checked by trackless forests and indestructible vegetation, that chokes the earth, and springs into new life more rapidly than it can be annihilated, and the fruits of toil are consumed by vast and inconquerable marching and flying swarms and armies of voracious insects, that speedily turn the living greenness of Spring, and the golden harvests of Autumn to withered hopes, and the dust, and ashes, and blackness of disappointment; while the vampire is reported to be a nightly visitant, and the ant becomes a burden. The lofty mountains cannot be successfully scaled, the wide rivers cannot be bridged, and every work of nature is projected on so grand and gigantic a scale as to overawe the mind, and exaggerate energy, ambition, and successful effort; and thus in Brasil, where the physical resources are the most beautiful, vegetable and animal life the most abundant, the earth watered by the mightiest rivers and the most copious rains, and the coast indented by the noblest and safest harbors, this magnificent paradise, with ample space for all the empires of Europe, has only a population of six millions [illegible] inhabitants, [illegible] through its [illegible] its forbidding every civ[illegible] daughter of Adam [illegible] from its enchanting precincts. While climate, [illegible] to the accumulation of wealth and its distribution, the "Step-mother of Nature" bears an [illegible] the accumulation and distribution of thought, and the [illegible] welfare.

The [illegible] of Nature are divided into two classes; *first*, those exciting the imagination, and *second*, those that appeal to the understanding. In a properly balanced mind, the imagination and the understanding are aids and auxiliaries to each other, each working its own part; yet, in most instances, the understanding is too weak to restrain the imagination and prevent its wanderings. The advance of civilization tends to correct this disproportion, and to give to the reasoning powers their due authority. Even now, however, the imagination has far too much power, as is proved by the superstitions that prevail in every country, and by the poetic reverence in most minds for all that is ancient. Whatever in natural phenomena inspires terror or great wonder, or excites an idea of the vague and uncontrollable, tends to inflame the [illegible] and to bring under its [illegible] most deliberate operations of [illegible]. Conscious [illegible] the force and [illegible] of the imaginative [illegible] conscious [illegible] and a [illegible] over him. [illegible] the ogres

tions of nature are ordinary, man regains his confidence and relies more fearlessly upon his own powers. All the great ancient civilizations were within the tropics, where the aspects of nature are the most sublime and terrible, and the most dangerous. The external world is more forbidable in Asia, Africa and America, than in Europe. The mountains are more extensive, grand and lofty; the volcanoes more general and active; the rivers, more majestic; the earthquakes, hurricanes, tempests and pestilences more frequent and dangerous. These serious calamities cause effects on the imagination analogous to those produced by the sublimity of nature. In Peru, where earthquakes are the most common, the general consternation is augmented by each succeeding shock, until finally, fear becomes insupportable; the imagination is excited, and superstitious intervention is anticipated and invoked, and the feelings of awe and helplessness spring up on which credulity and superstition are based. With the ignorant, there is a tendency to ascribe all serious or unusual dangers to supernatural intervention, and thus a strong religious sentiment is fostered, and danger is tacitly submitted to, and its cause is sometimes worshiped. Thus the Hindoos not only refuse to destroy the wild beasts, and dangerous reptiles, and serpents, but are led, by feelings of reverential fear, to worship the monsters that constantly prowl in their paths to seek their lives; the mischief inflicted causing their depredations to be continued with impunity. Disease is more common and violent in tropical than in temperate climes, and much might be said of its influence upon the imagination in tropical regions, if time permitted.

If we examine the literature of India even at the time of its greatest celebrity, we shall find the most convincing proofs of the wide ascendency of the imagination. There the literati have cultivated poetry entirely at the expense and sacrifice of prose, and grammar, law, history, medicine, mathematics, geography, and metaphysics, and all the labors of literature and science are in the form of poems, blended in a regular system of versification, and while prose is despised, even the Sanscrit has more numerous and complicated metres than any civilized language can boast of. This peculiarity in the literature has led to a spirit of exaggeration and untruth, running riot through all oriental compositions, entirely abhorrent to reason, and poetically luxuriant, even to disease. We might illustrate this in a thousand ways, but will confine our examples to some of the marvels of antiquity. The Sanscrit abounds in marvelous feats of antiquity, and is lavish in portraying the wonderful longevity of the human race in ancient times. With many similar examples we find it stated that in remote ages the average duration of human life was 80,000 years. It is casually mentioned that King Yudhisthir reigned 27,000 years, and King Alarka 66,000 years. These must have been cut off in the prime of life, for there are instances of poets who lived half a million years. A very illustrious character united with the functions of a king, the qualities of a saint, and lived a pure and virtuous life. When crowned king he was two million years old; he reigned 6,300,000 years, and then abdicated, and lingered in the land of the living 100,000 years more.

Needs of the Negro.—XI.

R. F. BOYD, M. D., NASHVILLE.

"Be not among the wine bibbers, the drunkard shall come to poverty and drowsiness shall clothe man with rags." "Woe unto him that rises up early in the morning that he may follow strong drink; he regards not the work of the Lord, neither considers the operations of His hand." "Woe unto him that giveth his neighbor drink." Then we have the questions asked and answered, "Who hath sorrow? who hath woe? who hath babbling? who hath wounds without a cause? Who hath redness of eyes? They that tarry long at the wine; they seek mixed wine." We want leaders who know the fruits of intemperance, have seen the awful deeds of drunkenness, brawls, bruises, quarrels, red eyes, blurred faces, suicides, wretched aches and feelings, jails, work-houses, penitentiaries, chain gangs, work-farms, almshouses, insane asylums, and the many other places of crime and misery that have been prodnced by this obnoxious tree, intemperance. I ask the attention of those who favor intemperance while I shall go through with a poetical history of that tree:

"And if any good thereon you find
That's good for body, soul and mind,
I'll take it, and I'll eat it too,
Repent, retract and go with you.

I know you'll say its the same old train
Of bloodshed, sorrow, shame and pain;
That matters not 'tis no less true,
The facts of which are known to you.

We look around and must begin
With saloons, rum-holes, sinks of sin,
We look therein and always find
The blurred eye and crazed mind.

The reeling frame, the bruised face,
Fills every corner nook and place,
We look and see this great procession,
Just here, or above, this is where they gamble.

They put up money, lose or win,
And trouble now is sure to begin,
One swears you've stole, out comes a knife,
A conflict now ensues for life.

In a little while you'll hear the tale,
One's carried home, the other to jail,
The jailor puts him in the cell,
The other soul is doomed to hell.

The court convenes, he must be tried
For life of him who now lies died,
When the judge is seated you'll hear it read
'You must be hanged 'till you are dead.'

I might go on just in this strain,
And thus create an endless chain,
Which he who reads already knows—
We'll leave it now and turn to prose."

See the reeling forms and hear the oaths, the vile and loathsome language which issues from the mouths of those crazed by the poison drank in these horrible dens of sin and shame. Then we have brutal treatment to animals, neighbors, friends, mothers, fathers, sisters, brothers, wives and children, as a common product of this tree. We want leaders who will teach the youth that drink will bring them weakness instead of strength, poverty instead of wealth, foolishness instead of wisdom, unrest and pain instead of joy and peace, the semblance of the devouring beast and savage madman instead of that of the polished gentleman. I wish I could impress you with your duty toward this great enemy of mankind and the greatest evil among our people. It sweeps over our country like a vast pestilence or epidemic, carrying ruin and destruction to homes, society, church and State. It destroys the morals of our sons and our daughters—the future hopes of the race. God help our leaders and our entire race to fight this enemy until it shall find no place among us. We want leaders of noble and generous impulses with a heroism to lead the way to the hearts of the race's morals. Moral emancipation is one of the greatest needs of the race. Our morals need to be lifted from the horrible pits of lewdness and shame to the highest virtuous and religious elevation. We are taught many bitter lessons by the past, but we must not look back. We must take fresh courage and get new aspirations for the great work that is before us. God will help us if we will only help ourselves. Don't worry because there be hardships.

"What's the use of always fretting
At the trials we shall find
Ever strewn along our pathway?
Travel on, and never mind.

Travel onward, working, hoping,
Cast no lingering look behind
At the trials once encountered,
Look ahead, and never mind.

What is past is past forever,
Let all your fretting be resigned,
It will never help the matter,
Do your best and never mind.

Fate may threaten, clouds may lower,
And your enemies may be combined,
If your trust in God is steadfast
He will help you, never mind."

Then, in the words of Mrs. F. S. Oogood:

"Work for something good,
Be it ever so slowly;
Cherish some flower,
Be it ever so lowly;
Labor, all labor is noble and holy."

Wendell Phillips.—VIII.

JAS. T. NEWMAN, OF NEW ORLEANS

Hear him what he said on the occasion that I speak of:

"So the South finds herself surrounded by four million people;—men, women and children,—who were totally unprepared for sudden freedom, but who had to be thrown up by convulsions into liberty or be extinguished in ruin, which would have swept both races to destruction."

The South can never get rid of these four million, nor can those who hate the African race spare the time to wait for them to die off.

If the war of races comes on through this shot-gun policy of the former masters, and only one race can be saved, civilization will save the weaker, for the whole human race will spring to their defense, and if any extermination is to take place, it will be those who still wish to defy the humanity of the ages, and the justice of Almighty God.

The nations are coming close together, one throb of sympathy for all oppressed classes now thrill the hearts of a thousand million.

Great wrongs can no longer go unpunished, and men talk so idly of a war of races which would end in the annihilation of the negro in the South, they little dream they are using language far more dangerous at the same moment than they did when they declared that if slavery or the union were to perish, the union should be the victim.

What then shall the South do, to make the best of her position?

She can neither get rid of these four million of people nor exterminate them, both are impossibilities.

The nineteenth century is not going to allow four million of people who have committed no crime to be swept off the face of the earth.

Sooner than this should be done, ten million of armed men, springing from all nations of the earth, will make their solemn and dreadful intervention."

Listen, fellow citizens, at these crystalized gems of prophecy of Wendell Phillips.

He was looking far away in the boundless ocean of the future, with the eyes of a seer, and his silver musical voice sometimes rising to the pitch of a thunder storm, and then as gently descending to the soft cadence of an Eolian harp.

When he arraigned the slaveholder before the bar of an enlightened public sentiment, his charges were more weighty than the great Edmond Burke, when impeaching the scourge of India.

When presenting the claims of the American slaves before the humanitarians for recognition; his lofty flights of oratory surpassed that of William Pitt, the Earl of Chatham.

Sermon Sketches.

Pentecost.

Theme—The Baptism of the Spirit.

Text—Acts ii, 1 4: "And when the day of Pentecost was fully come," etc.

Introduction—The fiftieth day after the Passover was observed among the Israelites (Lev. 23, 9; Deut. 16, 9,) as an annual festival in commemoration, originally, of the ingathering of the harvest, but, later, with an additional remembrance of the giving of the law on Sinai. It was also called the "Feast of Weeks," because of the fixed number of weeks prescribed in the law between the Passover and this festival. The Christians retained the name Pentecost, and counted from Easter Sunday. The "gift of the Spirit" occurring on this day gave it its grandest distinction. The Christians made it a time of great rejoicing and an annual harvest of souls by baptism. The candidates appeared in white robes, and the day came to be called Whit-Sunday (White Sunday.) To us the significance and glory of the day lie in the following particulars:

I.—First. The Church, as a living organism and a unit of social power, began its existence on that day. The child was born then and there, christened afterwards at Antioch. This implies:

1. That the apostles and disciples under the tuition of Jesus, during the three years of his ministry, were the Church *only in embryo*.

2. That the persons baptized by the apostles previously were received into the fellowship of disciples, but not into the Christian Church.

3. The apostles and disciples did not themselves receive the Paraclete (John 14, 16,)—"the anointing of the Holy One" (1 John 2, 20)—until the day of Pentecost. Consequently they were not fully prepared to open the doors of Christ's Church until that day.

I.—Secondly. The Church of Christ is a spiritual organism, composed of spiritual units, which are vitalized and united by God's Spirit dwelling in and among them; John 14, 17; Rom. 8, 9; Gal. 3, 14; Eph. 2, 20 22.

III.—Thirdly. The Church began her history in a mighty display of converting power. (a) Is not this converting energy, therefore, her normal state? (b) Does not the lack of converting power in a church imply a lack of the Spirit? (c) Does not such lack of the Spirit argue spiritual death and a forfeiture of membership in the great unity of Christ's Church?

IV.—Fourthly. Shall we not improve this day? 1. As the disciples did, waiting before God, being "of one accord and of one mind? 2. By claiming and expecting the immediate endowment of the Spirit?

V.—Fifthly. Why not, like the early Church, make this an annual feast of the ingathering of souls

From the Districts.

Huntsville District.

REV. EDWARD LEE.

In the issue of the 26th of Feb. I notice an article written by A. Adair, stating that he was having a hard time, and that he had written to presiding elder Lee for help, and that he had promised to help him, but had not sent him a cent; that he thought it was the duty of the presiding elder to help a preacher in time of distress.

Now, Mr. Editor, I can say for the truth that I paid Bro. Adair the first installment the same day the Texas Conference adjourned, on the 24th day of November, 1884. I only kept back one dollar and fifty cents because he had not gone to the work assigned him by the Conference. Bro. Samuel Gaines was appointed to the same work by Bishop E. G. Andrews, and he started to go to it, and it was impossible for me to know that Bro. Adair would not do the same thing. I understand it that the money is appropriated to the work, and the man who does the work gets the money, so I had no right to give it to Bro. Adair until he had gone to the work, and done the work according to the law of the Methodist Episcopal Church. Now, in addition to Bro. Johnson getting a start out of the people of Livingston, I know of no such preacher in charge in the Texas Conference, as do fellow the Rev. John Guess, who supplied the work last year and got a living out of the same, as he only had Livingston alone. Bro. Adair has in his charge two towns—Livingston and Moscow—and no other churches in the two towns but the Methodist Episcopal Church, that is, among our people, and all the unconverted people attend our church there. God bless more and patiently labor is what I believe to be Methodism. Quarterly conference I had to travel 270 miles; in addition to which I received from the Conference expenses, for traveling expenses, I only received one dollar. Now, this is a great change for a time. No members have left us. At the same time Bro. Adair the $1.50 owed him, and all last year Bro. Adair, in addition his quarterly collection, sometimes paid the whole. Now, why does

New Orleans District.

L. P. COUNTAIN.

Every member of the Methodist Episcopal Church could be an earnest student of Methodist work of the pastors. Prosperity has no [illegible] will not [illegible] in those churches where the pastor [illegible] the help of a Christian [illegible] makes mention of [illegible] from the pulpit. Pastors would [illegible] this, and attract [illegible] a weekly religious [illegible] every home.

Plainly the dominant [illegible] unselfish and god-like. [illegible] majority, detraction, [illegible] meanness and [illegible] are entirely removed. [illegible] are too sunny [illegible] such a brood of [illegible] lodging in. They [illegible] and fearful men and [illegible] to the church and are [illegible] their pastor. [illegible] by most [illegible] that they [illegible] was at Pleasant [illegible] H. [illegible] pot [illegible] church [illegible] con- [illegible] count- [illegible]

wife slept on the bare floor without any covering save the clothes they had on, and ate their food from house to house with singleness of eye and gladness of heart. Sabbath he preached in his own rented chapel and organized a Sunday-school. Quite a stir was produced in the community with respect to the sentiments of the Methodist Church. A few wanted him to leave, but the more the lion roared the more he was encouraged, and having put his hand to the plough he could not turn back, either because of hard work or scanty fare. The Lord wonderfully encouraged his heart in the conversion of souls and the quickening of those who had backslidden. Thursday, March 5th, I made my first visit to this place and helped in the organization of the Methodist Episcopal Church, consisting of five members and six on probation. The place of worship was filled to its utmost capacity, and full as many more were standing outside anxious to hear. This field, like many others in Louisiana, is white and ready for the harvest, and any reaper who loves God and men may thrust in the sickle and gather a plenteous harvest. We shall have a good work at this point in the near future. Ministers who have the grace of self-help will have success, while those who are mourning over their hard and unpromising fields of labor will uniformly fail and wonder why they are not appreciated. The way to be nothing is to grumble and do nothing; the way to be something is to be happy and do something where you are.

At Wesley Chapel Bro. Dale is doing a good work, and is highly esteemed by the people. The congregations are large and attentive, the Sunday-school the largest of any in our city churches, and constantly increasing. A good religious influence pervades the congregations; upwards of twenty have been converted to God since conference. I know nothing on earth so perfectly contagious as the enthusiasm of an intelligent, prudent, pious Methodist minister.

First Street, with Bro. Qualls as pastor, has began a year of harmony and prosperity. He does not belong to that class of Methodist ministers who think that the surgeon's instruments and blacksmith's hammer can make a violet blossom. He has more faith in the sweet persuading influence of the sun light. This makes the seed grow when planted and the beautiful blossoms unfold. All the expenses of the church are promptly met. The church is too small for the people who desire to attend his ministry, and plans are already perfected for its enlargement.

Presiding Elder's Address.

Ohio District, Lexington Conference, M. E. Church. All hail! To the pastors, members and friends within the Ohio District, comes our annual congratulations:

Dear Pastors, Members and Friends—The sun has just dawned upon the early morn of another new conference year, and after passing through a very, very severe winter we welcome it with much delight. We have just met in our annual session, presented our reports of last year's labors, had a pleasant greeting, received fresh inspiration and have obligated ourselves anew to the Great Head of the Church to go forward with Christian boldness and spiritual energy to exercise His will in the performance of our duties. Our work last year was not as complete as it might have been, but, according to the times, we did well in some particulars.

Brethren, remember, that the Church is God's heritage; it has a grand and glorious mission to perform in the world, and we are the authorized agents through whom it must accomplish its work. Our reward here is a consciousness of Christian duty, and a willingness to discharge the same, but in the [illegible] and blessed hereafter, life [illegible]

Pastors, As ministers honored of [illegible] and sent forth in his vineyard to [illegible] Gospel intelligence to the perishing millions, let the aome of your Christian ambition be for the elevation of humanity, spiritually, morally, and in all the industrial pursuits of life. If this be your chief aim, your labors will be replete with abundant success. The Methodist Episcopal Church has definite prescribed duties for every pastor to conscientiously discharge, and every pastor has pledged himself to the Church to come up according to his ability to its requirements in the performance of those duties. When we, as pastors and members, perform our Christian duties as required of us by our Creator, and of the Church to which we belong, we are possessed with a righteous pride, and have just and lawful claims upon God for his promised blessings. Otherwise we have not.

Benevolent Collections.—I suppose that from the general information you received last year (the centennial of American Methodism) of the numerical growth and prosperity of the M. E. Church in this country, and also in foreign lands, that you are inspired now more than ever before with a true sense of your duty and of the importance of representing the benevolent interests to your congregations, and taking the collections as per discipline requires. We cannot afford to neglect our duties knowingly, and at the same time plead that we are innocent. The benevolent apportionments to your charge this year, comparatively speaking, are a mere trifle. You have committees to aid you in properly representing each charge to the Church and public, and in raising the amount apportioned for each. As chairman of said committees, you should hold a conference with them at the beginning of the year, properly organize and instruct them relative to the duties necessary for them to perform; and, dear Brother, I will assure you all collections in full before the year is half gone. Your duty is to report your collections to each quarterly conference. It will be expected and demanded of those who make no report to explain "why."

Stewards—The stewards are required to present to the first quarterly conference their financial plan for raising ministerial claims. Also, it would be advantageous to the pastor, financially, to appoint a person or steward to raise the presiding elder's claim prior to the quarterly conference; and especially on circuits, the pro rata should always be taken at each point, and brought or sent to the seat of conference, as we shall expect to receive the amount in full at that place. We are under considerable expense, and need our allowance.

JOSEPH COURTNEY.

70 E5:h street, Covington, Ky.

LaTeche District.

A. E. P. Albert, LaTeche district, writes: "Trustees must be sure to bring their deeds of church property to quarterly conference; if you have none, get copies forthwith. No excuse will be accepted. Those having lots upon which to build, must make it a point to be able to report deeds with Trust Clause, paragraph 393, Discipline 1884 inserted and at least $200 reliable subscription in money, building material, labor or hauling. To all such I can assure $100 toward building. We want to hear nothing abut the: 'I can'ts;' all 'I can, I will, and I have.' If you have no lot, pray to God, and buy, or get some one to donate to every point named in your appointment. We want solid workers. We have $100 for every such case. Collect Episcopal Fund and pay over in quarterly conference; push every interest in church and Sunday-school, local and connectional. 'Awake, thou that sleepest!' Let there be a grand rallying all over the district; we want to build twelve churches this year; we have $100 to help each one. Thanks to God, and the prayerful efforts of faithful friends; we want more revivals in every charge; and more spiritual power, and larger benevolences. 'Watch, fight and pray,' for these glorious results."

Letters from the Pastors.

Rev. A. W. McKinney, Huntsville, Ala., writes: "It is the 1st of May, all nature smiles. The fields and landscapes are carpeted with green, all the orchard trees are white and gay birds sing among their branches. Now that bleak winter with his icy breath is gone we enjoy these balmy days. Huntsville is a beautiful little city on the Memphis and Charleston railroad, with about 800 inhabitants, almost equally divided between white and colored, the advantage being with the former. It is particularly noted for two things: 1. The Big Spring, which gives drink to all the inhabitants, supplies two factories, a railroad tank and still enough water to supply ten more cities of the same, drinking capacity. The next is clean streets which never get muddy. Would they were morally clean also; but we see on every corner "saloon" written in big long letters. By night also the red, flickering light enables the wayfaring to read "saloon," "sal o-on," the backwoods-man pronounced it, and remarked that there must be a big family of these sal o-ons, or he owned a heap of property one. "Sal-o-on" owns thirteen houses in our city, and taking out a few of the Methodist who do not drink we have one saloon to each 500 inhabitants counting from the cradle up. I am informed that one of these took in $500 in one week this past winter from the colored alone. But against this monster of iniquity we have "sounded forth a trumpet that shall never call retreat." We have a prohibition club of 235 persons who have pledged themselves to break his kingdom down. Religiously we have made considerable progress and we still keep marching on. We have raised $80 toward the completion of our church, paid the Church Extension Society $30 on old debt besides keeping up the current expenses. We had a two weeks revival, the first part of April and as a result 29 professed faith in Christ and 34 joined the Church. We expect to have a big dedication before long and we hope that many of our distinguished men, the presiding elders and doctors of divinity, will come and bring a dollar or two with them."

Bro. W. A. Shannon, Johnson City, Tenn., writes: "The work of God on Johnson circuit still goes on. Our second quarterly conference convened at Shell Creek on Feb. 7th, S. J. Harris, presiding elder, in the chair. The reports from the pastor showed a good interest on the part of the church. Before 11 o'clock Sunday many hungry souls were gathered to hear the word of God, among them many strangers from North Carolina and other parts. Although the winter has been very severe and the times dull our people are doing well here."

Rev. G. J. Izard, Bagwell, Tex., writes: "When I commenced to labor at this place there was no church and no membership and only seven when I organized a class last June. I was then only an exhorter; I established an appointment in a little log cabin and at conference time had enrolled thirty members and received local preachers' license. We will have a good frame church to hold our first quarterly meeting in the third Sunday in March."

Rev. H. J. Wright, Natchitoches, La., writes: "Having been sent back here by Bishop Mallalieu at our conference, held at Baton Rouge a few weeks ago, we are surrounded by dense woods, as we look we see no beautiful river for our travel, or iron rails for our comfort. Yet, notwithstanding in a lonely, secreted place of quietude we sit and look over the fields and view the tall trees on every side. In coming back here we come to do our duty as a Christian minister of God. We were received by the best portion of our people here with a Christian hand and an open heart; even the whites greeted us, they were glad, the children sung their joy, and told it to us by calling round; strong noble men came to make us feel like we were in a civilized world; thank God we are not yet out of the bounds of civilization, though surrounded by the former, back of him the woods and in them on one side a river, on the other a railway, yet not in sight. The Gospel is wanted to be preached; a house must be erected to God, the church is calling for men "well equipped" for the work. We must take the country for Jesus. Where there is a Christian there is a prayer, where a prayer, there is a God, where there is a God, something must be done; push the battle to the gate, let us go up, no time to strike camp, now the war is on, the battle is waxing hot, the contest is mighty, the clouds are lowering, the scene is done, heaven and hell are oped, noble men and women are going down, while we are halting between two opinions. Shoot Luke or give me the gun, preach the Gospel or quit the field. "Why stand ye idle." With this brothers, we open our fight. We hear some people here, who are not Methodists, who think they ought to hear a new preacher every year but they are going where they really belong, out of doors. Let us learn to submit to the church. While I was not anxious to come, I think the Bishop did wise in sending me, it is best for the people and church. Moving every year is detrimental and expensive to church and pastor, 'Let well enough alone.'"

Bro. G. J. Izard, Bagwell, Tex., writes: "I made my first visit to Bethlehem on the second Sunday of last month, and I found my official brethren holding the ground. There had been false prophets among them since the pastor left them last year, but my people had learned not to be carried about by every sweet sounding song. This is my first year in the work and I need the prayers of the brethren. I send my love, through your good paper to my elder brethren in the work whom I left in Arkansas."

Letters From the Laity.

Mrs. Alice Blaine, of Fairfield, Freestone county, Texas, writes: "Our Sunday-school is still in a prosperous condition. We had a Christmas tree on which were a considerable number of nice presents. The weather was very cold, but we succeeded in carrying out the best part of our programme. Rev. Decatur Blain made the opening address; several scholars made nice speeches, and Mr. Turner James gave us a nice talk, mostly to those who appreciate the Sunday-school enough to come there without the old red dragon, whisky. Next was singing by the school, after which several young ladies pleased the audience with songs. The pastor also sang. The weather being cold some of the exercises were omitted. The next was the distribution of presents. I will state in conclusion that we have a great deal of opposition here, and at times it looks to the discouraged worker as though progress were impossibfe, but we trust in God and push ahead."

Prof. J. C. Clark, of Mussou, writes: "We are glad to say that we have had the honor of being visited by Rev. S. Priestley, presiding elder of this district, on the 16th and 20th of March. He found us in a good locality, every rarity seeming pleasant to his eyes. We hailed with joy his visit to our school, and it will long be remembered by the children in this vicinity. He gave us some good advice in regard to our studies and as to how we should live, and what we should live for. When the question was asked the children "What have you learned from the presiding elder's visit?" fifty-four little voices exclaimed "The secret to learning," and they entered upon their studies with a will and accomplished a good day's work. The beautiful hymn he sang to us will also be long remembered by the little ones. I am glad to say that we have the Rev. C. A. Taylor for our pastor; all the members seem to think his appointment to this place a God send. He was gladly received by the members of both churches on his charge, and I believe they will stand by him in pushing forth the work. The presiding elder met all the brethren at the quarterly conference, and they manifested a spirit to work for the Lord. The elder's sermon was one calculated to lift up the cast down soul. The people feel that Elder Priestley is a proper man to fill the office that he now holds, and only regret that he can not be with us more. We pray that the spirit of peace may be with him wherever he may go, and that in visiting his charges he may carry peace to the many brethren and congregations."

For the SOUTHWESTERN

Honesty.

BY REV. J. C. CARTER.

There is no question of the day in the political world that needs so much attention and yet is so often overlooked as that of honesty. We often misunderstand the meaning by thinking its application is directly to money. It is certainly miserable to bear the name of being dishonest; and, on the other hand, it produces happiness on earth to bear the name of being honest. We may be honest or dishonest in being religious. If we choose the latter we make a mistake, the importance of which we seldom realize. In this case we undertake to deceive One who is our Maker, and our lives depend on his will. We may keep our dishonesty hidden from the people of this world, but God, who has an all seeing eye, looks on us and works on our conscience, and, after all, we must be brought to judgment on account of it. If we are dishonest with money that has been intrusted to us by the government of the country in which we live, or by society with with which we are connected, we leave a stain on our character that cannot be washed out by an upright course in the future. I have known men who, when rich, did not guard against this vicious habit of getting through the world; and after they had fallen into poverty lived, it seemed to me, a most miserable life. I have heard people say that poverty caused dishonesty, which, I think, is no plea for it. As a general thing those who are wealthy indulge in this habit more than any other class of people. To be truly honest we must never experience dishonesty on our part. We must cultivate an honest habit. In handling property that is not our own, many times by carelessness we misplace a portion of it, and lose reputation or bear the name of being dishonest by not being quick to replace it, even though we have it to take from our part. This habit has come to be so common that it seems as if people expect us to fall into this state of life at any time. We can not estimate the value of being honest, the word itself cannot be compared. We must be honest or dishonest. It is so plain and simple that few men have written on the subject. We may obtain wealth, education, ability to do many great things, but if we are dishonest we are but comparatively small. Among the many mean crimes that have been committed in this government next to murder is dishonesty. If there were some way to make the policy of this government more honest, the better and cheaper getting along would be. Remember the old maxium "Honesty is the best policy." Intemperance engenders disease, sloth produces poverty, pride creates disappointments, but dishonesty exposes to shame.

We must tell of the great specific—Hunt's (Kidney and Liver) Remedy. It never fails to cure Diabetes, Dropsy Bright's Disease, etc.

Publisher's Agents.

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The Progress of Civilization

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Fifth Paper.

Laws were conceived that, even in the minutest matters, deprived the poor of personal liberty and the freedom of action. They could neither change their residences, alter their clothing, nor select a trade; for the laws prescribed the occupation a man should follow, the dress he should wear, the place he should live in, the woman he should marry, and the amusements he might enjoy.

Throughout the American tropics there were but two classes, and of these, the upper was composed of irresponsible tyrants, and the lower, of slaves.

In this condition the Europeans found Mexico at the time of its discovery, and the masses there, feeling that any change of masters would be a relief, were very easily and willingly conquered, and passed readily from under the feet of pagan brutes into the clutches of Spanish demons!

While in North America the Eastern coast is bountifully irrigated, and the water supply abundant, but color than the Western; South of the equator, and throughout South America, the excess of heat and moisture is combined, from the Eastern slope of the Andes to the Atlantic Ocean. A current of heated water from the equator warms the Eastern shore of South America nearly to Paraguay, South, and another to the Isthmus, North; but the whole Western coast of that continent is cooled by the Northward flow of the Antarctic drift current from the vicinity of the South pole.

The excess of heat and moisture East of the Andes forms a combination favorable to fertility of soil and to the prolific growth of vegetation, not surpassed, if equalled, or even approached, elsewhere on the globe.

The soil in Brazil and throughout the Eastern part of South America is remarkable for the luxuriance of its vegetation as far South as the Uruguay, and much more [illegible] the climate will admit. The [illegible] the equator, and twenty-eight degrees South, the climate [illegible] and temperate, corresponding with the soil.

The co-operation of soil and climate in Eastern South America [illegible] as to compel the conclusion that the Eastern aspect of that continent must have been the theatre of an ancient civilization, similar to those which have been produced at an early period in all parts of the world thus richly endowed by nature.

A third agent, however, operates [illegible] strongly neutralize the [illegible] effects of the other two, and [illegible] in barbarism [illegible] of a region that would [illegible] have been the most favored and prosperous in the world. [illegible] the trade winds [illegible] as to [illegible] the Eastern coast of South America, [illegible] of the Andes, too lofty to be surrounded even by clouds, and compelling them to disburse their waters throughout Brazil, often drenching the entire country with floods and destructive torrents.

These floods, aided by the unparalleled river-system of Brazil, and attended by tropical heats, have created a richness and activity in the soil unexampled elsewhere, and Brazil is covered with a vegetation of incredible richness and profusion.

Nature, indeed, here riots in the wantonness of her fertility and lavish abundance.

Nearly all Brazil is filled with forests of gigantic trees, clothed with climbing parasites of every hue, decked and crowned with gorgeous blossoms of surpassing loveliness in endless profusion, and interspersed with tangled jungles of blooming undergrowth.

Birds, in countless varieties, with brilliant colors and variegated plumage, nestle and warble in the branches and make vocal their dark recesses, and tribes of monkeys, in numerous armies, sport and journey, for above *terra firma*, in the living arches. Here are, also, myriads of insects of classes innumerable, strange lizards and venomous reptiles, and monstrous serpents, spotted with hues of deadly beauty.

These majestic forests are traversed by mighty meandering rivers, and skirted by lakes, swamps, lagoons and meadows, reeking with heat and moisture and fatal miasm, and they afford abundant nourishment and safe concealment to countless herds of wild cattle, and are the favorite haunts of subtile and ferocious wild beasts, that prey on each other, and are a terror to all the cunning, courage and arts of man.

Thus is Brazil, beyond all other countries characterized, by a superabundance of animal, insect, and vegetable life, in endless and countless varieties. Yet, amid all this pomp, splendor and of nature, there seems no place for man! The majesty of creation here dwarfs him to insignificance, and the forces that repel his advance are so potent as to seriously retard, if not entirely to arrest his progress, by their accumulated richness and savageness; rendering the elements of progression, that have invited the march of civilization in other regions, the means of overwhelming man and arresting his onward journey in this. Therefore, Brazil has ever been uncivilized and, in relation to humanity, only inhabited by wandering tribes of brutish savages; incompetent to resist the obstacles which bounteous nature has ever thrust in the way; living in daily and nightly terror, the known enemy of every living thing thing, dreading and the dread of all men, and the sport and prey of more cunning, courageous, and deadly beasts and reptiles.

Address of the Southern Immigration Association of America.

To the Citizens of Alabama, Arkansas, Georgia, Florida, Louisiana, California, Kentucky, Mississippi, North Carolina, South Carolina, Missouri, Texas, Tennessee, Virginia and West Virginia.

The Southern Immigration Association of America, having determined to inaugurate its active work, by the establishment of a "Southern Castle Garden" at New Orleans, and by energetically pushing the purposes for which it was [illegible] its objects and [illegible] to the States, counties, cities, [illegible] railroads, steamship, steam, [illegible] commercial and agricultural [illegible] tions, and to the citizens [illegible] of the fifteen States, for [illegible] benefit the Association pro[illegible] to work, asking their active [illegible] and financial assistance.

The Association was incorporated [illegible] laws of Tennessee, in [illegible] 1884, by representatives [illegible] Arkansas, Florida, [illegible] Georgia, Mississippi, [illegible] and Missouri.

[illegible] stock was fixed at [illegible] the charter was to increase to $500,000, divided into shares of $5 each.

Its officers consist of a President, a Vice President from each of the fifteen States represented, a Secretary and a Treasurer.

The Board of Directors consists of twenty-seven members, of which there is one from each of the fifteen States; seven from among the stockholders at large; one the President of the New Orleans Cotton Exchange; one the President of the New Orleans Produce Exchange; one the President of the New Orleans Chamber of Commerce; one the President of the New Orleans Maritime Association; one the President of the New Orleans Sugar Exchange.

The purposes and objects of the Association are in the highest degree harmonious with the grand purpose of the World's Exposition, viz: the development of the great resources of the South, by securing settlers from the East, the North, the West and from Europe, who will bring their health, strength, intelligence, industry, and frugality (not paupers or men unable to secure a living at home,) but men who can pay their way, and come because they are ambitious to improve their condition. This is the class of immigrants that the South wants, and which the Association proposes to secure for it.

The plans of the Association will include the following bureaus or departments: Castle Garden, Labor, Land, Transportation, Foreign Agencies, Information and Statistics, and County Organization. In the matter of county organization, the Association proposes to secure complete and effective work by the establishment of a "County Bureau" in each county of the fifteen States, to be composed of citizens of the respective counties. To these will be delegated the local work of immigration, thus securing the broadest possible basis of operations.

It is intended to operate the Association on a business basis. It will derive its revenue from fees on sales of land and on labor orders. It will contract with States, railroads and others, to advertise abroad any special advantages they may desire to disseminate. While no inducements are held out that the Association will become dividend-paying in the immediate future, it is expected that sufficient income will be derived to pay all expenses and keep the capital stock unimpaired. In appealing to the public for support by subscriptions to stock, it is enough to say that the money will be applied to secure an end supported by every noted writer and journal as the crying want of the time and section; that every public spirited man can subscribe, if only to the extent of a single five dollar share, with the assurance that it will speedily return to him with interest compounded.

A. J. McWHIRTER, President, Commissioner Agriculture, Immigration Mines and Statistics, Nashville, Tennessee.

W. P. ROSS, Vice President, and Acting President.

M. B. HILLYARD, Secretary.

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Persons desiring stock will please address Adam Thomson, Treasurer, box 901, New Orleans, La.

198 Gravier St, New Orleans Apr, 4, 1885.

"I do not like thee Dr. Fell,
The reason why, I cannot tell."

It has often been wondered at, the bad odor this oft-quoted doctor was in. 'Twas probably because he, being one of the old-school doctors, made up pills as large as bullets, which nothing but an ostrich could bolt without nausea. Hence the dislike. Dr. R. V. Pierce's "Pleasant Purgative Pellets" are sugar-coated and no larger than birdshot, and are quick to do their work. For all derangements of the liver, bowels and stomach they are specific.

Symposium of the Weeklies.

A party is not a church nor an army, and if refusal to support any party measure however wrong, or to vote for any party candidate however objectionable, be party treason and desertion, then political progress can be secured only by such treason.—*Harper's Weekly.*

The difficulties attending recent elections of Bishops in the Episcopal Church show that, unless the leaders of the thought of the Church shall immediately set up some tendency toward union and accord, there will be a disintegration beside which the defection of fifteen years ago, led by Bishop Cheney, will dwindle into utter insignificance.—*The Current.*

One of the grandest problems of history is in process of solution in the Gulf States, or perhaps we might say in all the old slave States, where the colored population is numerous.—*New York Witness.*

No class of people are more abused and more ill treated than colored servants.—*Richmond Patriot.*

Allegiance to party—to *party* whether right or wrong—has a wonderful significance in this free country.—*Southern Christian.*

Let it be remembered that those who permit their children to grow up in ignorance and vice are creating the heaviest burden that the colored people will have to carry up the difficult way of their progress.—*New American Presbyterian.*

Guard against slow singing. Most of our preachers sing lustily, but very many of them sing dreadfully out of time.—*St Louis Christian Advocate.*

Outcast London.

Much excitement has been made by reports recently published on the vile condition of the slums of London. In one cellar was found a family consisting of a man sick with small-pox, his dying wife, three half naked and dirty children, and one pig. In some parts there is one gin-mill to every hundred persons. What defilement! Yet corresponding impurities often defile the human blood. They can be cast out by Brown's Iron Bitters, the great strengthener and purifier. Mr. B. S. Strange, of Stark Lake, Florida, says: "Brown's Iron Bitters is the best blood purifier I ever tried. It gives all the satisfaction a man can want."

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 2.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25
FIRST YEAR.	
To be studied:	
Biblical Theology. Introduction to the Holy Scripture s hapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hris tian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's "sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Ecleof Evidence—Henry and Harris	3 60
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00
SECOND YEAR.	
To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer	1 60
Fallacies in Logic.—Stevens. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defenses of our Fathers—Emory	1 50
History of Missions of the Methodist Episcopal Church. Vol. II—Reid	3 00
THIRD YEAR.	
To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. (Vol. III	7 50
Atonement in hrist.—Miley	1 25
History of the Church.—Shakburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25
FOURTH YEAR.	
To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	3 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History, Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walk.	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	2 50
Portrait of St. Paul.—Fletcher	75
SECOND YEAR.	
To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Lippath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00
THIRD YEAR.	
To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm	1 25
	75
FOURTH YEAR.	
To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol II. books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—hristlieb	1 50

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SOUTHWESTERN.

...ALL W. TAYLOR, D.D., Editor.

...URSDAY, MAY 14, 1885.

...time of meeting of the Dela... Conference has been postponed ...Bishop Foster, who is to pre... until May 28.

The resurrection and reunion of the soul and body of Christ is, in ...t, incomprehensible. We can ...ee if we do not fully under... it.

Methodism has stood a hundred ...rs. When she started she had ... If she don't lose her first love, ...t will she do in another hun... years!

...Prof. L. D. Easton, of Cincin..., Ohio, has grown stout of ...stique, and is in the possession ...excellent health.

...Miss Fanny Brooks, of Paris, Ky., ...dist Church, declares her call ...preach, but the ...ch denies. She is preaching ...rtheless.

...e text was, "Say to them of a ...l heart your God will come," ...the preacher said, "The devil ...ing up in a rocking chair ...ged in your heart."

...don't blame Moses, for if this ...e was to turn to a serpent I'd ... it too, and a good many of ...ld follow me. I feel like I ...d start right now and run until ... stop."

...y meeting with the member... Union Chapel, Cincinnati, ...tely was a pleasant affair. ... of the old faces are still seen ... are missing. Pastor Ha... makes a good beginning, fine ..., and is well received.

...here are no better papers ... this or any other country ...ition of our Church, and their ... should be increased fi... especially in the South. ...dy should take one or ... else.

...Schofield, of the ...Church of Belleville, Mich., ...e converts in the Huron ... Sunday. ...he for the day before ...ver an inch thick during ... The parents baptized ...daughters of the pastor, ...Rev. John Mead and Geo. ...

...to meet Bishop H. ... of Cynthiana, Ky., ...ptized in our good for... so. He is a decidedly ... radical on many ques... the core, and far in ad... times on important ... Many of his theories ... the less right because ...

...Division of Ninth Street ... Episcopal Church, Cov... to be immediately ... not yet before this ac... demand. A novel ... the matter is that the ... trustees of the church, ... up meetings, ... the request ... proper. Perhaps ... and will ... or the matter. "All ... Taylor, who are ...

Be Careful to be Accurate.

Probably the hill in all North Street colored congregation of the Methodist Episcopal Church by the help of Bishop Amos Shinkle and the Church Extension Society, owns the finest church building of any colored congregation West of the Alleghany mountains A fine photograph of this building will be found at the World's Exposition in the colored department, bnt unfortunately through some mistake it has been described as the Second Baptist Church colored, of Covington, Kenton county, Kentucky. This mistake the lady in charge promised us to have corrected, and we, now call upon Honorary Commissioner Simmons, of the Kentucky exhibit to see to it that this is done which we have every reason to presume he will be both glad and prompt to do. He has once lectured in this church we are told, and will probably remember that it is situated on Ninth between Scott and Madison streets, Rev. Alexander McDade is pastor; Joseph Courtney elder, and that it belongs to the Ohio district, of the Lexington Conference of the Methodist Episcopal Church.

Rev. John Vinegar is pastor of the Baptist Church and it is not on Ninth street at all. The fact is the editor of this paper, while presiding elder on that district, bought the property in question paying $4,500 cash for the premises as it then stood.

There ought to be great care used in discribing these exhibits, that the history compiled thereupon may be accurate, reliable, and just to all the parties contributing them. Such has no doubt been the intention, and the haste with which it has been gotten together may explain this failure to do so, but let it be immediately corrected.

Secretary Bayard.

Secretary Bayard denies the report of T. D. Mussey, in the Cincinnati *Commercial-Gazette*, of April 16th, to the end that he was unkindly disposed toward the colored people, or that he had misrepresented Hon. Geo. W. Williams. When in Wilmington, Delaware, where Mr. Bayard lives, we took occasion to inquire of several well-informed colored persons how they regarded him in view of his prominence as a Presidential possibility at that time, and their responses were very much in his favor as a true gentleman and one who was kindly disposed toward the Negroes. Of course he is not a Republican, and does not hold Republican ideas touching Negro affairs, bnt is entitled to belief until something is proven against him. Mr. Williams may have a cause of complaint, as stated by Dr. Mussey, and if so, Mr. Williams will be able to make it clear, and so will Mr. Bruce. Meantime it will be well to wait for full and particular information. One thing is certain, Mr. Bayard will want a colored Democrat to take Mr. Williams' place if any Negro has it. This even Mr. Williams, who is a Republican, ought to expect. Mr. Cleveland's administration will tend as much as possible to the perpetuation of Democratic rule, and as a means to it will employ Democrats, black and white. Such is our politics.

Bishop Taylor's Support.

Bishop Taylor is dependent on on the sales of his books for his personal expenses. Do not overlook this fact, brethren.

No, he is not. The two continents are back of him. He has but to speak and America will contribute to his needs. Liberia also is ready to extend the helping hand.

When Bishop Taylor will gladly accept all that the "two continents" are ready to give towards the "Transit" and "Building Fund," he looks to the sales of his books for his own personal expenses. He expects his mission work in the people they approach. Perhaps some will ... or the matter. "All ... Taylor, who are willing to help him on his personal expense account in founding self supporting missions in Africa, can do so by investing in his books." With all our eloquence about "two continents", don't let us interfere with the Bishop's own plan to support himself.—*Christian Standard*.

Ah! yes. Perhaps we did grow a little eloquent when stating the estimate which the people of two continents place upon Bishop Taylor, his heroic associates and their sublime work. As to the Bishop's personal support we know, and if necessary we can produce a letter to him to the Book Committee of the Methodist Episcopal Church in proof, that it is to that Church which he looks for his salary as a Bishop; and, further, we are sure that this Church would not elect and leave a Bishop without support. Our Missionary Society was and is most ready to pay Rev. William Taylor such salary as may be agreed upon as a missionary Bishop, and to this end was he elected. Therefore, Bishop Taylor has not only the sales of his books, and two continents, bnt also the Methodist Episcopal Church to which he can look without disappointment for support.

Church of Christ the Baptist.

Rev. R. Johnston the late pastor of the A. M. E. Church at Chatfield, found himself wrong in spilling water on the grown people, and little infants, and also of being ordered over by bishops and presiding elders. He left the Methodist concern and came to the Church of Christ.—*The Baptist Preacher*.

We always thonght it was the church of Christ—the Baptist. This association may suit him better than that of the African Methodist Episcopal Church of Christ, Son of God, and the Savior of men women and babies. Every body to his liking but we'll stick to the Lording Bishops, and presiding elders a while longer. By the way the Baptist preacher recieved into the Louisiana Conference, at its last session is proving to be a first class workman.

Negro Education in the South.

The educational facilities for the blacks are better in the South to-day than they are in the North, in proportion to the facilities proffered to all. South Carolina employs and pays out of the State treasury more black teachers than are employed in all the States of the North, and Alabama employs 1,100 colored male teachers and 500 colored female teachers. And they provide the best means for fitting the colored people for teaching. The normal schools for whites and blacks in both Alabama and South Carolina are exactly equal, and the treasury of the State is largely drawn upon to qualify the colored race for teaching itself. North Carolina, Georgia, Mississippi, and indeed most of the old slave States, each sustain more colleges for the blacks than Pennsylvania or Massachusetts; and just as educational facilities have increased for the whites, whether in common or normal schools or in colleges, they have been equally increased for the blacks so far as State appropriations have aided them. In Georgia the colored university ranks with the white university, and even in Mississippi, presumably the most Bourbon of Southern States, the State does much more for the collegiate education of the black race than does Pennsylvania.

COL. A. K. MCCLURE.

That there is a change for the better in the matter of Negro education in the South by the South through State institutions is a fact which ought to be cheerfully admitted and full credit accorded. But that the South does, according to the Negro population of both as much proportionally for the education of the Negro people as the North does, is not a fact, and for the good reason that the South is at present unable to do so much. Hence the need of Federal, or other aid, to a great extent.

Not Catalepsy but Pauline Conversion.

At the Methodist Episcopal Church, Hartford City, Indiana, a score or more persons affected by religious excitement fell into a cataleptic condition on the evening of the 21st. Their restoration to consciousness was attended with varied expressions as to their experience and sightseeing while in that condition. The scene outrivals any mesmeric influence or religious excitement known in the neighborhood. Hundreds are in attendance at every meeting and the same scenes are enacted, only gaining in extravagance. The populace are greatly excited. A young woman after coming out of a trance, said that she had been in the spirit land, had seen and conversed with loved ones, had viewed the city of New Jerusalem, looked upon the streets, gold paved, heard the angelic choristers chanting the melody of heaven, and was sorry that she had to return. Sister Woodworth, the evangelist, conducts the meetings.—*Christian Nation*.

Yes, and you will find a similar instance in the conviction and conversion of St. Paul, as recorded in the 9th chapter of Acts; also in the 2d chapter of Acts is an account of a revival with manifestations somewhat similar to those referred to in the one at Hartford City.

Personal.

—Ben. F. Hildebrand, of the *Pawnee Press*, Pawnee, Nebraska, and Rev. I. Garret, Forest, Miss., wife and friends, called last week.

—Evidence of close and careful management in the Western Methodist Book Concern are apparent in the calling in of bonds now npon the market.

—Dr. F. A. Archibald, in charge of the sales room of the Western Book Concern, is one of the most affable and kind-hearted gentlemen. It is a real pleasure to be associated with him in matters of trade.

—Dr. C. H. Collins, late of Colored Methodist Church in America, of Angusta, Ga., has become a member of the African Methodist Episcopal Church, and been stationed, by Bishop Turner, at Cynthiana, Ky.

—Bishop Warren is one of the hardest working members of our Episcopal force. His hands are always full of matters looking to the improvement of the Lord's poor, and he generally succeeds. Viva la Warren.

—Rev. E. W. S. Peck, of the Baltimore, and S. G. Griffin, of the Staunton district, Washington Conference, having served their terms as presiding elders, have been stationed, in the order named, at Sharp Street and John Wesley churches, Baltimore, Md. They are both old friends and excellent ministers.

—We are pleased to note the return of Dr. John P. Newman to his old conference again. Dr. Newman is in many ways endeared to the colored people, and has yet an important work before him to do for them and for Methodism. Long may he live and flourish to do it.

—Rev. Bidwell Lane, a true friend to the SOUTHWESTERN, and one greatly revered by its editor as well as all who have the good fortune to know him, having closed a successful term of the pastorate in Union Methodist Episcopal Church, Covington, Ky., now goes to an important charge in New York City.

—Miss Viola Crapsey, of the Western Book Concern, at Cincinnati, is a fixture there. It would seem lonely were she absent. There are few Methodist preachers indeed who have not found her polite attentions equal to the creation of a want and the consummation of a sale where there would otherwise have been none. Her presence in the sales-room is of great value to the business of the Concern.

—W. J. Gaines, Esq., is, without any real or intended disparagement to others, the most popular young colored man in Northeastern Kentucky, so far as our chances of observation go, which is pretty extensive for we see over a wide scope of country in our pilgrimages. Upon his invitation we visited that fine old Kentucky town Cynthiana, and were presented to one of the largest congregations we have ever met on an evening in the week. Mr. Gaines' personal influence and popularity was the direct cause of it all. He belongs to no church, but stands well with all. He likes the SOUTHWESTERN, and the visit was a profitable one through his aid. He is in Government service, and if merit and competency is a sufficient title to retain it when one has a place he will hold his for some time to come, or go higher. He is happy in the possession of one of the most handsome, well-preserved and cultivated mothers, and she is perfectly devoted to him. They reside in Covington, Ky.

Church Polity.

What are the conditions of membership into the Methodist Episcopal Church? SUBSCRIBER.

Ans.—They are as follows:

1. For probationary admittance into a Methodist Episcopal Society or class the only condition is "A desire to flee the wrath to come," and when this desire is so fixed in the soul that it can be seen by the fruit, then the probationer may be admitted to membership in the Methodist Episcopal Church. The continuance of this membership so gained will depend upon a continuance of this desire to flee the wrath to come, which wrath hangs continually over the heads of sinners.

Notice

To the Presidents and Secretaries of the Local Societies of the Methodist Preachers' Mutual Aid and Beneficiary Society, of the United States of America.

BY REV. L. N. TAYLOR.

I cannot urge npon you too earnestly the importance of reporting the death of co-members immediately, for when a member of a beneficiary society dies the growth of that society generally stops until the benefit is paid. We have had only a few deaths, and of those only two were reported within a week or ten days after the occurrence. Some have waited five, six or more weeks before reporting. Here I give one example: A sister died at Canton, Miss., Aug. 29th, but the affidavit of her death was not made out until Oct. 27th. This great delay is no doubt due to the absence of the secretary and to the illness of the president, our departed brother, the Rev. A. K. Davis. And yet I owe it to the Southern division to day that, although the assessment was not made until two months after the death occurred, we have had a steady increase of members all the while. An agent wrote me that he was crippled in his work on account of Dr. Taylor striking down one of the leading men of the Society. I wish to say that that is a mistake. Dr. Taylor, as I know him, is the last man to strike down a fellow man; no one will go farther to defend a brother; and when he strikes he believes, and those who know him believe, that he does so in defense of himself and the people. One man should not use another man's name without his consent; or, if he does use it, do so in a way unobjectionable. These words will have more effect when it is remembered that that they are not for flattery or for favors, for I have no favors to ask any one at the sacrifice of truth and manhood as I understand them. But I only speak of the Doctor as I have learned to regard him. Again, Mr. B. P. Toley is my wife's brother, and so far as I know is a trusty young man. But he is not the Secretary of our Society, neither does he hold any official relation thereto. He was Secretary when we first organized. For reasons which it is not necessary to state he was chosen for that position; but in order that he might attend the Central Tennessee College, his official relation terminated at the expiration of four months. He traveled with the writer summer before last on Dr. Taylor's district in the Lexington Conference, and much of the time was spent at the Doctor's home, and during that time the Doctor had a chance to study the young man closely, as I had to study the Doctor, and no doubt he learned more of Mr. Toby than it has been my privilege to learn, for he would smoke in the Doctor's presence, something he never did in my presence. All I mean by the above remarks is, that Dr. Taylor has not stricken down one of the leaders of the Society, and to say that the standing and character of all men are safe so far as Dr. Taylor is concerned, and will be defended by him. I am sorry that the Doctor felt called upon to publish the notice, yet right is right, and Dr. Taylor, or any one else, can always have my support in the right. I saw the letter which the Doctor wrote to Rev. J. W. Hughes, and it has controled me to some extent in regard to commissioning Mr. Toby; and if he has a commission for Texas or Arkansas, or if he was ever sent to either of these States in the interest of our Society, I do not know where he received the commission, nor do I know when or by whom he was sent.

Notwithstanding all this the Society will honor all the applications sent in by him from either of those States in the past, and the General Manager will look after him in the future. Being not yet 24 years of age, he has a good chance to regain lost ground, yet I am inclined to the opinion that his greatest mistake is in not continuing with Dr. Braden at the Central Tennessee College.

Evanston, Ills.

[I approve all that Dr. L. N. Taylor has said above. I wish it understood that in all I said of Mr. Toley the Association was excepted.—ED.]

The Ministry.

H. W. SIMMONS.

Feeling much interested in this subject, I thought, for my first time, to present it to the public. There are many much more acquainted with the subject than I am, having had a longer experience, but I am confident that the ministry of Christ is a matter of vital importance. The lawyer seeks to preserve the social welfare of the people; the physician the physical, but the minister of the Gospel the spiritual, which is not for this life, but for the eternal life which sets in afresh after we have put off this mortal. It is not a profession, but a calling, louder than any of earth's. He is commissioned by Christ and feels, as St. Paul said, "Woe unto me if I preach not the Gospel." Notwithstanding we see our day crowded with those who say that they have been called to be fishers of men, and after having spent a few hours on the shore without any apparent success, they fold their nets and make their way back to the places from whence they come." "No man having put his hand to the plow and looketh back is fit for the kingdom." How, then, can any say that there is no profit in it when the master has promised us his protection and also a crown of righteousness if we are faithful nuto death? What a thought to inspire our hearts to think that we have been set apart by the Master to preach the truths of the Gospel to the perishing world; that we are organs through whom the Holy Ghost speaks! Will not all the sciences and arts of this world fail? Will not all its grandeur crumble into dust? bnt will the plain truths of the Gospel go into oblivion? No, never! It is God's word; He who is from everlasting to everlasting; who says it is easier for the heaven and earth to pass away than one tittle of the law to fail. We need to remember this. Preaching the Gospel is not man's authority, bnt God speaking through him. There is a strong tendency in the human heart or mind to lean on human authority. Hence it has come to pass that thousands of preachers throng into the Christian Church who have not the real power of the word of God. This is a most dangerous error, and its roots lie far deeper in the heart than many of us are aware. We must understand that God's word carries its own credentials with it, and only needs men who are not afraid to tell it. It bears its own evidence on every page, in every paragraph, in every line. The world cannot furnish so high a position to human beings as heralds for Christ. His word gives rest and peace; strength and fixedness to the believing heart and mind. We may not be able to tread our way through the labyrinth of hu-

man systems of theology, but God's voice speaks in Holy Scripture, speaks to the heart directly to me. This is life and peace, all other writings may go, since I have all I want in the ever flowing fountain of God's truths, the peerless, precious volume of his word. Many were they that started with Christ in His ministry, but few were they that held out. No doubt this is his reason for speaking as we find in Luke ix, 62. The more spuriousness there is the closer should we stick to the ministry. A vacillating man is never peaceful; he is tossed to and fro. "A double-minded man is unstable in all his ways," He tries to please everybody, and in the end pleases nobody. The decided man, on the contrary, is he who feels he has but One to please This gives unity and fixedness to the character. It is an immense relief to be thoroughly done with men, pleasing and eye-service, to be able to fix the eye on the Master alone and go on with Him through evil report as well as good report. We are persuaded that earnest, faithful preaching is one of the special needs of our day—men who are really bent on their work, bent, not merely on preaching and teaching, but on saving souls.

We are convinced that the firm decision is the only thing for the servant of Christ at the present moment, for so surely as the devil finds us wavering he will bring every engine into action in order to completely drive us off the field May God's Spirit work more mightily in our souls and give us increased ability to say, "My heart is fixed, O, God, my heart is fixed; I will sing and give praise."

Murfreesboro, Tenn.

Schools and Colleges.

Memorial Services at Wiley University.

Memorial services to Bishop Isaac W. Wiley were held in Wiley University Chapel at Marshall, Texas, at 11 o'clock a. m., Sunday, April 19th. A large number of the friends of the departed Bishop, with tender recollections of that great and good man, gathered to do honor to his memory.

Bishop W. F. Mallalieu was present and made the principal address: brethren from the Texas and Louisiana conferences were also present, and participated in the exercises.

The services were conducted by the President of the University, and opened by singing two verses of hymn, number 656, after which Prof. N. Coleman read the 90th Psalm. Prayer was then offered by Rev. H. Webb, presiding elder on Marshall district, followed by singing the 638th hymn.

Appropriate resolutions were introduced, following which F. Parker, a student and preacher of the conference, presented a paper on the relation sustained by Bishop Wiley to the Freedman's Aid Society. It was an affectionate tribute to one who was the sincere and devoted friend of the colored people.

After singing the 1038th hymn, Rev. R. H. Harbert, pastor of the Methodist Episcopal Church, made a brief and appropriate address. Hymn number 991 was then sung, and Bishop Mallalieu was introduced, who delivered an address of remarkable beauty and fitness. After reading the official obituary notice, he proceeded to speak of the closing scenes of the late General Conference, the feelings inspired by the entrance of Bishop Simpson; and the prayer by Bishop Wiley. He then gave a brief analysis of the qualities of mind and heart that fitted the Bishop so eminently for his great work, and expressed the hope and conviction that that work among the freedmen so worthily begun and continued under the good Bishop's fatherly care, would continue to grow in magnitude and influence, and that Wiley University might become in every respect a fitting memorial to his name.

His address awakened deep interest and held the closest attention, and we almost felt that the spirit of the departed Bishop was present, kindling our zeal, and inspiring our faith. After singing again, Rev. H. Webb spoke briefly and touchingly of Bishop Wiley's last visit to the University, and the words of encouragement he left behind.

The doxology was then sung and the benediction pronounced by Bishop Mallalieu. The services were deeply impressive and the interest manifested, showed how large a place Bishop Wiley held in the hearts of the colored people. The fact that our University is the only school bearing his name, and that it is especially devoted to the elevation of the Negroes, increases greatly their reverence for his memory and caused them to cherish fondly every word or act that gives promise of making the University worthy and placing it upon the highest plane of influence and usefulness.

The following are the resolutions presented and adopted during the services:

Whereas, Bishop Isaac W. Wiley was one of the signers to the call, inviting all Methodists of Cincinnati who were interested in the emancipated slaves to meet for consultation in their behalf, and took an active part in the deliberations of the convention which organized the Freedman's Aid Society; and,

Whereas, he advocated on all appropriate occasions the necessity of this organization and its claims upon the church, and was for many years its honored president, and watched over its interests with a father's love and care; and,

Whereas, in administering the duties of his Episcopal office he sought every opportunity to give dignity to the Society and to advance its interests, and by his earnest appeal in behalf of education at the Texas Annual Conference held at Galveston, in 1873, aroused the members of this conference to take active steps in forwarding this University in which we believe he was especially interested; and,

Whereas, this is the only institution that bears his name, and as such, is the only monument to his memory; therefore,

Resolved, That we recognize in his death the great loss sustained by the church and its educational interest in the South and especially by this institution.

Resolved, That we invite the hearty co-operation of his colleagues, the Freedman's Aid Society, all his friends, relations, and the freedmen in all the land to assist in making this University worthy the name it bears, and to erect such buildings and provide such endowment as he proposed in his life.

Resolved, That we extend our deepest sympathy to the family and friends of our beloved Bishop in their bereavement.

Resolved, That copies of these resolutions be forwarded to the family of Bishop Wiley, and be presented for publication in the *Christian Advocate*, the *Western Choistian Advocate* and the SOUTHWESTERN CHRISTIAN ADVOCATE.

N. D. CLIFFORD,
W. RIPETOE,
W. WESLEY,
R. H. HARBERT,
H. WEBB,
Committee.

For the SOUTHWESTERN.

Public Education in Louisiana.

Without that intellectual training, that training which comes to the masses through the agency of the public school system of the State, we may expect to be shocked be frequent reports of murder, corruption deified, and ignorance in high place; the ascendency of the liquor trade over the benign influence of religion.

Intelligence is modest, having great regard for the civil law, and greater regard for the moral law. Ignorance is boisterous, desecrating, spreading terror in its path to the discredit, and disquiet of communities, to the prevention of intelligent emigration, and immigration to the State. No State can grow agriculturally or intellectually where there is no wholesome legislation for the maintenance and perpetuity of the public educational system of the State. The Democrtic State convention held one year ago, in the city of Baton Rouge, gave this all important subject meager and hurried attention, without any defined educational method in view, without even a word for the better organization of the schools throughout the State. The convention "straddled the blind" on education. Public education cannot be scouted; the civilization of both races depends on the masses.

The Negro population of the State is steadily increasing. In 1870 the State had a total population of 726,275, and in 1874 the number had diminished only two hundred, while during the same period the number of blacks in the State had increased nearly ten thousand. Of the 726.275 inabitants, 298,000 can neither read or write; of these 68,000 are whites, and 230,000 blacks. This statement, including infants and young children, is, of course likely to mislead as to the real state of affairs; but the actual fact is that of the children old enough to attend school unmbering in all 250,000, only 82,000, not quite one third, attend school. Appallding enough is this statement, to awaken the most strenuous, and serious apprehensions for the future of our State. Ten years have elapsed. What is the actual condition now?

Greater educational activity must now be manifested by the friends of education than heretofore. The struggle of the public schools throughout the State, show that both people and educators are getting clearer ideas of what the public school system means to the bottom strata of society in the State. Its importance to the exercise of suffrage, to citizenship, and the pertetuity of republican national, and local institutions. Our public school system permeating the States is the breath of life to American government. In every section of the State, public interest in education has been more manifest, and distinguished gentlemen, usually active during the current year.

City and parish papers have been characterized by a striot regard for facts. The Constitution of 1879 provided very small support for public education, and its restrictions of local taxation influenced greatly the educationaly progress of the State and parishes. Hence, the necessary, inevitable check on the educational progress of the State, and its present sickly condition. Hon. Easton, we trust will prove himself to be the educational redeemer of Louisiana—sublime opportunity—if not affected with political per-blindness, and partiality to the New Orleans schools. The parishes are hoping that our honorable superintendent will remember the balances to their credit, and remit, now that he is in the kingdom; which remitance will help the public education of the parishes not a little. If the poll tax law in the State and parishes were enforced the State quota certain, the schools could be kept open nine months in a year; whereas, now only thee months in the year, in the parishes. If such a condition of things as mentioned, could be depended on, the parishes could and would employ the best talent in her schools; but just now it is as scarce as "hen's teeth."

For primary training, the best talent should be employed. Our colored schools in the State are taught mostly by colored teachers; it must be remembered that the number employed having received the benefits of better education or instruction is a very small fraction of the entire number employed. The reason is public schools in the parishes are given as a reward for political jobbery, regardless of efficiency. So that to all the other disadvantages must be added a large number of incompetent teachers employed. Even these teachers have zeal, but it is without knowledge. Free the schools from politics; better pay; and then better teachers. The houses occupied by these schools are the churches of our people; few school houses.

The lack of well fitted buildings and appliances for the school room add another special embarrassment to the progress of public education in the State. Each parish should have its public normal high school; such a school should be centrally locacted, easy of access. The most promising students in the various ward schools should be transferred to this normal high school if the necessary examination is sustained, for a more thorough preparation, especially if teaching is to be their vocation. The Local Board of education composed of best citizens, should have the management of such schools; if such schools are not organized in the school districts of the State, the local board should adopt some school, best fitted to meet this great want, and delegate authority to this adopted school. Which adoption would enable it to act in the capacity of a parish or district normal high school. The remarks of that eminent divine, Henry Ward Beecher, on public education are *apropos* here:

"Take care of the schools and have more of them, and if you are going to take care of the schools, take care of the school teachers. If you are going to take care of the school teachers, understand one thing: You never will be able to have the best schools for the children of the poor, until you make it the interest of men and women to devote their lives to that business, just as professional men devote their lives to their occupation."

GEORGE W. WELLS.

Who Will Help?

We are in great need of a new building at Clark University, Atlanta, Ga., for the accommodation of students. The plan of a commodious edifice has been prepared, which will cost $27,000. It will be a neat brick building, in harmony with the buildings already erected upon our commanding campus, and will furnish such accomodations as are imparatively demanded for the future usefulness of this promising institution of learning. The great work God has given us to do in this section of the South cannot be accomplished without this additional building.

Rev. E. H Gammon, of Batavia, Ill., who has already given very liberally to this enterprise, has carefully studied the condition and wants of the university, and has become so deeply impressed with the necessity of increased accommodations for the students that he has offered to give one-half the entire cost of the building, as the money may be needed in its construction, provided the friends of the university will raise the other half.

Bishop Warren has collected $2,000 towards the other half, and another brother, who declines to have his name mentioned, promises $1,000 more. There are $10,500 to to be provided for, or the building can not be erected, as the debt of the Freedmen's Aid Society is already too large to allow it to assume any additional financial responsibility for the erection of buildings. All it possibly can do is to meet the current expenses of the schools, and complete the buildings in other places already in course of erection. Unless the balance of $10,500 on this building can be raised at once the half already promised will be lost. Who will contribute to this noble enterprise? Responses may be sent to R. S. Rust, corresponding secretary, Freedmen's Aid Society, Methodist Book Concern, Cincinnati, O.

J. M. WALDEN, President.
R. S. RUST, Cor. Secretary.
April 15, 1885.

Cheap Bibles.

MR EDITOR—Will you please inform your readers that the American Bible Society, at their space in the Exposition, RR 15, will sell a lot of their Bibles and Testaments at half the cost price? Any individual, church or Sunday-school desiring Bibles or Testaments will please call or send note as above, as soon as convenient, as I may be called to New York.

A. C. ARNOLD, Agent.

Books and Current Literature.

It is a curious fact that one of the most famous poems in our language appeared originally in a magazine that seldom touches poetry at all, and the same period ical, after an interval of sixty six years, now brings out another poem very simular in theme. Bryant's "Thanatopsis" was first printed in the *North American Review* for September, 1817. The May number of the *Review* just out has a poem by Robert Buchanan on "The New Buddha." The critics found fault with Mr. Bryant's poem on the ground that it was un Christian; it remains to be seen what they will say of Mr. Buchanan's. The question, "Has Christianity Benefited Women?" is ably discussed in this number by Mrs. Elizabeth Cady Stanton and Bishop J. L. Spalding. President J. L. Pickard writes on "Why Crime is Increasing," and David Dudley Field on "Industrial Co operation," while Prof. Andrew F. West, of Princeton, contributes an article of great clearness and strength on "What is Academic Freedom?" James Payn, the English novelist, discusses "Success in Fiction," and T. F. Thiselton Dyer "Superstition in English Life." The new department of Comments keeps well up to the standard with which it started.

The ideal Easter design is the symbolic one. Charming as figures of dainty children are, there is no question that the meaning breathed by flowers and buds, by the floating butterfly and singing bird, carry the lesson of Easter into a thousand hearts. In such designs it would be hard to find any to excel in significance and beauty the latest publications after Mr. Hamilton Gibson, and Miss Fidelia Bridges. Their names guarantee excellence, and the reproductions are essentially good. Walter Satterlee may be regarded as among the foremost of those who, taking a somewhat lower note reach the public by more realistic conceptions, and the Easter cards which bear his name form no exception to this rule. L Prang & Co., Boston, have favored us with fine specimines of these.

The numbers of *The Living Age* for April 11th and 18th contain, Organic Nature's Riddle, and Tasso, *Fortnightly*; Native Faiths in the Himalayeh, *Contemporary*; The Lennox, *Scottish Review*; The Hero of Lepanto and his Tunes, *Blackwood*; Some Gossip about Dante, and Land Moles and Water Moles, *Month*; The Diamond Duke, *Temple Bar*; In Lithuania, and R. L. Stevenson's Verse for Children, *Spectator*; Chantries, and A Female La Trappe, *Saturday Review*; Herrings and their Haunts, *Field*; Ice Palaces at Montreal, *Engineering*; A Professional Visit in Persia, *St James Gazette*; Hertfordshire, *All the Year Round*; with the conclusions of "Plain Francis Mowbray" and "The New Manager," and installments of "A House Divided Against Itself" and poetry. Littell & Co., Boston, are the publishers.

The Chautauquan for May contains a very able lecture on "The Machinery of our Foreign Service" by the Hon Eugene Schuyler. It is a popular exposition of a very interesting and not very well understood subject.

Babyhood, the only periodical in the world devoted wholly to the care of young children, has succeeded in securing the services of eminent specialists in every subject with which it deals. The April number contains articles on "The Care of Children's Hair," by Prof. George H. Fox, M. D., "Isolation in Contagious Diseases," by Dr. L. Emmett Holt; "True Croup," by Prof. John H. Ripley, M. D., etc. "Nursery Problems," and other departments contain the accustomed variety of useful hints. [15 cents a number; $1.50 a year. 18 Spruce Street, New York.]

"Lieutenant Greely at Cape Sabine" is the title of an article which is to appear in the May *Century*, written by Ensign Harlow, of the relief expedition. That part relating to the history of the Greely party has been approved, as to the facts given, by Lieutenant Greely.

Lord Wolseley, who plays an unusually important part in English military affairs at the present time, forms the subject of "A Character Sketch" by Mr. Archibald Forbes, which will appear in the May number of *The English Illustrated Magazine*. It will be illustrated by a portrait from a photograph, engraved by O. Lacour.

General D. C. Buell, at the urgent request of many members of his old command, the Army of the Ohio, has prepared an account of the battle of Shiloh, which will appear as part of the war Series in *The Century Magazine*, together with important maps and newly found views of the field.

The M. E. Church.

Woman's Home Missionary Society.

On Monday, March 16th, as appointed, a large number of ladies met at Wesley Chapel Methodist Episcopal Church, on Liberty street, to meet the several mission schools of that district and talk and draw plans for Woman's Home Missionary work in the New Orleans district, for this year. We are glad to say that Bishops Walden, Mallalieu, Dr. Rust, also Mrs. Dr. Rust, corresponding secretary of Woman's Home Missionary Society and Mrs. Bishop Waldeu were present. A few minutes after 11 the following schools marched in: First Street Church school, Sixth Street Church school, Mt. Zion Church school, Pleasant Plains Church school, Wesley Chapel school, numbering in all 220 scholars; the children behaved well and made a very good appearance. Bishop Mallalieu, Dr. Rust and Mrs. Dr. Rust, addressed the schools, with words of encouragement; the schools retired after which Mrs. M. L. Dale, gave out a hymn which was sung, prayer was offered by Rev. L. P. Cushman. Mrs. M. L. Dale then said: "Ladies we are here to talk over the important matter of establishing an Old Folks Home. Mrs. Dr. Rust, the corresponding secretary of Woman's Home Missionary Society is with us, and will give some explanations touching the work of Woman's Home Missionary Society, as laid out by the parent board.

Mrs. Dr. Rust was introdnced, and with great pains explained the workings of the Society. The question was asked Mrs. Rust, if the auxiliaries were required to send to Cincinnati, all the monies raised by each auxiliary as has been said by one representing the present board, and if so, would the present board send any funds back to the societies to enable them to carry forward home work. Mrs. Dr. Rust, assisted by Bishop Walden, explained to the satisfaction of all, that the auxiliaries were not to send any monies to Cincinnati, except 25 cents per quarter, or $1 per year, for each member which is the actual tax of each member, and that all other monies raised in various ways by each auxiliary should be used by themselves to keep up their church schools and other work among themselves, and that out of a fund created by $1 from every member, and model homes are building and will be built in connection with our universities, in which trades will be taught and girls trained. After the above explanation perfect satisfaction reigned. Upon resolution it was resolved to meet at Preacher's Meeting Monday, Mar. 23d, and discuss plans for caring for the old decrepid of our several churches of the city. Adjourned.



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Postmaster.

H. S. Whitney, Assistant Postmaster, Putnam, Conn., writes—"I have suffered untold agony with kidney and liver complaints; my water was very bad, at times I actually passed blood. HUNT'S [Kidney and Liver] REMEDY has benefited me more than all other medicines I used."

"Home love is the best love."

Town Clerk.

Mr. Othniel Gager, Town Clerk, Norwich, Conn., 69 years old, writes—"For years I have suffered with diseases of the kidneys and bladder, and have no hesitancy in recommending HUNT'S [Kidney and Liver] REMEDY as a specific for these complaints."

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HUNT'S (Kidney and Liver) REMEDY is a wonderful medicine. I cordially recommend its use to those suffering from dropsy or kidney troubles.—Geo. B. Robinson, Deputy Sheriff, Bangor, Me.

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C. N. CRITTENTON, General Agent, New York.

WOMAN'S TRUST.

"Good wife, what are you singing for?
You know we've lost the hay,
And what we'll do with horse and kye is more than I can say;
While I'ke as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel, we cannot see;
We've always been provided for, and we shall always be!"

He turned around with sudden gloom. She said, "Love, be at rest,
You cut the grass, worked soon and late, you did your very best.
That was your work; you've naught to do with wind and rain,
And do not doubt but you will reap rich fields of golden grain;
For there's a Heart and there's a Hand, we feel, we cannot see;
We've always been provided for, and we shall always be!"

"That's like a woman's reasoning—we must because we must."
She softly said, "I reason not; I only work and trust;
The harvest may redeem the hay—keep heart whate'er betide;
When one door's shut I've always found another open wide.
There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be!"

He kissed the calm and truthful face; gone was his restless pain,
She heard him with a cheerful step go whistling down the lane;
And went about her household tasks full of a glad content,
Singing to time her busy hands as to and fro she went;
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be!"

Days come and go—'twas Christmas-tide, and the great fire burned clear.
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain, the surplus corn has bought the hay you know."
She lifted then a smiling face, and said, "I told you so!
For there's a Heart, and there's a hand, we feel, but cannot see,
We've always been provided for, and we shall always be!"

[An aged brother stopped in our office, a few days since, and drawing the above well-worn lines from his pocket, remarked "That was me."—*Ex.*

Domestic Hygiene.

The Heart and Its Diseases.

GEO. L. CURTIS, M. D.

The heart is a combination of tough muscular fibers so arranged as to give the organ at each beat a spiral motion. The apex of the heart points downward towards the left side, and the base is upward looking towards the right side of the neck. The base of the heart is held in its place by the large vessels passing to and from it to the lungs and to the circulation of the system. A heart beat is the sudden contraction of the muscle to expell the blood from itself, driving a part to the lungs to be purified, and the pure blood to the system. At that moment, as the muscle contracts, the apex of the heart is thrown up and out and strikes against the wall of the chest. Following each contraction is a pause of a moment, and the heart relaxes, falls back to its place, and fills with blood on the right side from the body, and on the left side from the lungs. After another pause of a moment the valves in the heart close and the heart contracts or beats, by which the blood is expelled. So it keeps on successively contracting and expanding.

The heart is divided from base to apex, by a muscular wall, into two parts, and each part is divided into two cavities. Between the two sides there is no communication except by way of the lungs. Between the cavities of each side there is a communication by an opening nicely closed by valves. While this heart in muscle, walls and valves remains perfectly free from disease it will perform its functions for years. It will make in the infant 130 beats per minute, while in the aged it may be reduced to 65 beats. We may calculate the beats to average through life 75 per minute for 75 years. That would be 4,500 beats per hour, 108,000 beats each 24 hours, 39,420,000 beats every 365 days, and 2,956,509,000 in a life of 75 years. It is the beating or forcible contraction of the heart that throws the blood out to the whole system, to hands, feet, body, and head, and then forces it to return to the heart. The force exerted to accomplish this is not small, though variously estimated. In an average sized man, standing erect, it will amount to a pound of power, (some say more;) when sitting it requires one-third less, and when lying down only one-fourth of standing. If the same man is walking it will increase the required power one-fourth. If walking rapidly it will increase to one and a half pounds. If running it is increased to one and three-fourths pounds. If running up a grade and carrying a burden it is increased to two pounds. When one is startled or scared the heart suddenly commences to beat rapidly, increasing from one fourth to one third times per minute.

Where the blood leaves the heart to go out to the system there are placed three valves which fold back when the blood is passing out of the heart, but the moment it ceases they shut down tightly and and prevent the blood from rushing back into the heart. Behind two of these valves are openings to two arteries of the heart which supply it with blood for its own nourishment, for it needs nourishment as well as other prrts of the body.

Now we are prepared to speak of the diseases of the heart that cause sudden death:

1. The heart may be loaded with fat, which accumulates around the base of the heart and extend down towards the apex. This fat impedes the heart's movements, and may finally stop its motions entirely.

2. The muscle may become degenerated by a deposit of fat in its tissue. Then the muscle or fiber gives place to fat, the heart loses its power to beat, or throw the blood to the system, and death ensues by drowning in its own blood. This is called fatty degeneration of the heart. Animals are sometimes so affected. An elephant of Van Amburgh's menagerie died suddenly at Connersville, Ind. He had not lain down for two years, but slept leaning against a brick wall. On taking out the heart it was seen it had become so enlarged by fatty deposit and degeneration as to require two men to lift it. The animal had been frightened about two years before by the falling of a roof, and never recovered.

3. The muscular fibers may become absorbed or lessened in number and size, the walls become thin and powerless. Being called one night suddenly to a neighbors, we found the lady just dead. She had been unwell of chills, but not in any sense dangerous. On rising up in bed to take a drink of water she fell back dead. The body remained warm for twelve hours. On making a post mortem examination the heart was found much reduced in size. On the left side where the muscle ought to have been over one inch thick it had become about one-sixteenth of an inch. As she made an effort to rise in bed the heart exerted itself to beat, which exhausted it and it never rallied, and instant death followed.

4. The valves in the heart sometimes become loaded with excrescences, calcarious deposits, and fail to close properly to prevent regurgitation or palpitation. This condition is largely caused by rheumatism.

5. The muscle of the heart may be attacked with neuralgia just as any other muscle may be, and then the pain becomes acute. Powerful remedies must be used by a skillful physician in such cases, and even then he may fail.

6. Closely allied with neuralgia is "Angina Pectoris," or painful heart. It is spasmodic, comes quick as a flash, and holding on with terrible power for a time in recurring spasms, leaves as quickly. Death often follows this.

7. The membrane surrounding the heart may become diseased and secrete great quantities of serum or water, and the heart be drowned in its own heart ease.

Whatever is the matter with the heart it is well to consult a good physician. Better not attempt to do much for it yourself. There is but little that can be done, and that needs to be intelligently done.

Alcoholic liquors cause great damage to the heart, of which more hereafter.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my son, Charley Sanford. The last time I saw him he was at Memphis. That was in 1879; and he was then 19 years of age. Address any information to William Sanford, Murfreesboro, Tenn.

MR. EDITOR—I wish to inquire for my son, Daniel Nathaniel Johnson. He used to belong to Dr. Monette, of Washington, Adams county, Miss. My name is Millie Johnson; his father's name is Gabriel Johnson. We have another son whose name is Willis Johnson, who left at the same time, but has returned, saying that he left Daniel in Nashville. Any information information concerning him will be gladly received by Millie Johnson.

MR. EDITOR—I wish to inquire for my people, who lived in Virginia about 30 years ago. We were separated from each other in New Orleans, and sold by the trader George Davis. My mother, sister and eldest brother were left in Virginia, and I have not heard from them since. We belonged to Ned Hicks. My mother's name was Mary Collins, sitsers names were Edith and Diana Collins. My brothers were Arthur, Benjamin, Jack, Greene, Philas, Dick and Caesar Collins. Address Nelson Collins, 209 Jeanette street, New Orleans, La.

MR. EDITOR—I wish to inquire for my son, Robert Grippit, who left me in the year 1837. He belonged to a man by the name of Raip Grippit. He was seven years old at that time, and was carried away by Edward Grippit, who took him to Kemper county, Miss. I belonged to Raip Grippit at that that time, but was afterwards sold to David Burrell, We were living in Liberty, Texas; my name was Sally Ann Grippit, but is now Sally Ann D. Burrell. Any information concerning him will be gladly received by me. Address me at Beaumont, Jefferson county, Texas, care of L. J. Hogan.

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The essential characteristic of faith is that it is an "assurance of God's love" to us.—*Christian Observer.*

From the Bloody Ground.

TOLLESBORO, KY.

DR. S. B. HARTMAN & Co., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county, with the exception of a drug store at Vanceburg, our county seat, and am selling a great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, has been very sick and low spirited for a long time. For several years he has tried all the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took half of the medicine. I could see a great change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being unacquainted with you, I refer you to John Shillito & Co., Altor, Pinckard & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, P. M.

Messrs. Adamson & Shipley, of Waynesburg, Pa., write: "Please send us some "Ills of Life" immediately. We are having a big run on your medicine, PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of it. Please send the books soon."

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large sale for your PERUNA and MANALIN, we have also many calls for your book, "Ills of Life." Please send us a supply of them, German and English, and oblige."

S. Wolf & Son, Wilmot, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

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Due Huntington		
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Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

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Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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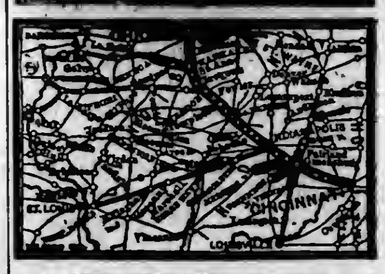
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	Express Daily	Accom Daily ex Sun'y
Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	8 20 a m	.....
" Louisville	7 00 p m	9 35 a m

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Cleveland and the Methodists.

Delegates to the African Methodist Zion Conference, which has been in session in Washington lately, called upon President Cleveland. They were cordially received by the President, and Prof. Howard Day delivered an address on behalf of the delegates in which he said they were not politicians or seekers of official place, but interested in whatever concerns men, and especially desires that in this country there maybe good government for even the poorest citizens. He referred to the extent of the Methodist Church and school work among the colored people, and said:

"This extended working Church comes to-day to congratulate the President upon his election. Some of our men voted for him, but voting for him or against him, we recognize the fact that he is the President not only of a party merely, but of the Nation. For the first time in many years we cheerfully pay our respects to a President who is a Democrat. We believe him to be a Democrat in the true sense of the term. We trust the President; we have asked and will ask our people to trust him."

Continuing, he said that the Democracy of the President was of that character which asks nothing but what it concedes, and concedes nothing but what demands, which is destructive only to despotism and the sole conservator of liberty, labor and property—the law of equal rights and equal obligations. "To such a President," he said, "we pledge our support and earnest prayers that his life may be preserved and his heart strengthened to maintain his earnest purposes."

The President responded substantially as follows:—Bishop Day and gentlemen of the conference—I am very much pleased to see you here, and am exceedingly gratified with the address which has just been delivered. I am glad to know that this goodly number represents a large portion of my fellow-citizens belonging to a particular race. As religious teachers your mission is a most important one and one which cannot be ignored, and should not be underestimated by the Chief Magistrate of the Nation or by any other person in official place. In church and in Sunday-school are taught religion, good morals, honesty, and a proper regard for established authority, all of which are exceedingly necessary to good citizenship. You have seen fit to refer to the Democratic party, to which I belong. My conception of Democratic principles embraces equal rights and privileges to all who are citizens of the United States, and I am glad to know that in the endeavor to enforce such a principle I shall have your confidence and support. I am pleased to greet you all and take you by the hand.

Dr. Pierce's "Favorite Prescription" is not exactly a "cure-all," but admirably fulfills a single class of purpose, being a most potent agent in those chronic weaknesses peculiar to women. Particulars in Dr. Pierce's large treatise on Diseases peculiar to women, 100 pages, sent for 10 cents in stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

New Orleans is *par excellence*, the city where one can amuse himself in winter. In no other cosmopolitan city on this continent are so many and such varied attractions offered to the visitor. While all the country north of the Tennessee river is locked in ice and snow, while their trees are leafless and their homes stormed by fierce arctic winds, New Orleans smiles through the green of orange and magnolia trees. Our gardens are bright and odorous with flowers, and the soft winds from the Gulf of Mexico fan us into luxury. Our streets are filled with loungers and sight seers; all the open-air resorts are crowded; there is a busy hum of gaiety [illegible] and laughter everywhere [illegible]

A man [illegible] Bright's, or any kidney [illegible] "Just the words—but its [illegible] Hunt's [Kidney and Liver] Remedy.

For the SOUTHWESTERN.

History of St. Paul Methodist Episcopal Church.

REV. M. HENSON.

As this church is regarded as one of the oldest and best charges in bounds of West Texas conference, I deem it very appropriate to give the readers of the SOUTHWESTERN a historical sketch of it. However, I am much indebted to Father L. Carper, for many of the following facts etc.: St. Paul Methodist Episcopal Church was organized in October, 1865, by Rev. Joseph Welch now of Philadelphia Conference, who was presiding elder of what was then known as the Western portion of Louisiana Conference. Rev. Larkin Carper was first pastor in charge. Membership—20 full members; probationers 16, and 23 Sunday-school scholars; officers, Rev. A. W. Jones superintendent; Misses Fannie Sappington and M. M. Vaughan, teachers. Father Carper served this church nearly 6 years, from October, 1865 to 1871, as this was all mission field at that time. Second pastor, W. G. Webster, (deceased) from 1872 73; third, Rev. W. W. Brown, 1873 75; fourth, Rev. L. Carper, 1876 78; fifth, Rev. A. R. Norris, 1879 80; sixth, Rev. Primus Gates, 1880 81; seventh, Rev. J. R. Carnes, 1882 83.

The first church edifice was built on a lot owned by Mr. Richard Brooks, about 365 years Northeast from where the present stone building stands. The first was a California box, 20x40. The writer was the third superintendent of this Sunday-school. As we expect to continue the sketch we close at this period.

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Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to be got into all the intricate air-passages and in the blood (for Catarrh is a constitutional disease)? or, how will *inhaling medicine for a few minutes a day* dislodge the enemy from its stronghold of decaying tissue? Everybody knows that medicine taken in doses has very feeble effect on diseases of a pulmonary character. They have to take each a roundabout way to get into the blood that they miss their power. Yet after all there is an **Absolute Cure**, and that is the PILLOW-INHALER—*a means of all-night or continuous inhalation.* The testimony to its results is beyond all question, by the experience of thousands. The cures it has effected seem almost incredible. It is a comfortable pillow of soft hair, with receptacles in which is put the evaporating medicine, the fumes of which the diseased person inhales all night long, whilst sleeping as usual, without being annoyed and without noticing that he is taking medicine. There is no dosing the stomach, no-douching or douching; but, just as a smoky lamp, during the whole night, will leave a thick deposit on a whitened wall, so the PILLOW-INHALER, *for eight hours at a time*, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. *It is a constitutional and local cure at the same time.* The medicine is applied directly, like a salve, at the seat of the disease, besides going into the blood during its aeration. It is inexpensive and within the reach of every one. No matter what you have tried or how despairing you are, call and see it, or write for Pamphlet and Testimonials. Address,

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA BARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev. J. J. Kiesle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 8; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 8 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F. Moyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. J. C. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

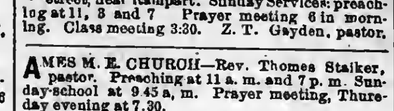
AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9 45 a, m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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32 "	350 lbs	550 lbs	80 00
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40 "	750 lbs	1050 lbs	160 00
44 "	1000 lbs	1350 lbs	200 00
48 "	1360 lbs	1800 lbs	260 00
54 "	2100 lbs	2900 lbs	400 00

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24 inches	190 lbs	26 00

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Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.



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Dr. Harper's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Summer-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.



NOW, NOW, NOW IS THE TIME!

SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial AND **BLOOD PURIFIER**

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness,	Falling of the Womb,	Diarrhœa or Bloody Flux,
Night Sweats,	Bad Blood,	Lung and Liver Diseases,
Sallow Complexion,	Biliousness,	Kidney Troubles,
Hot Flushes, Fainting Spells,	Pimples,	Weak Back,
Nervousness,	Loss of Memory,	Neuralgia,
Failing Eyesight caused by Weakness,	Feverish Skin,	Pains in Bones,
Dyspepsia,	Sluggish Circulation,	Sick Stomach,
Hectic Flushes,	Cold Feet and Hands,	Depression, Blues,
Scalding Hot Urine,	Rheumatism,	Dyspepsia,
Brick Dust Deposit,	Feverishness,	Female Weakness,
Frothy Urine,	Obstinate Constipation,	Pimples, Sores and Blotches on the Face and Skin.
Uterine Weakness,	Heart Troubles,	Colic Pains.
	Bladder Fever,	

Milwaukee, Wis., March 6th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the most rapid selling medicine we have here. It is used by all classes with the happiest result.

Dr. Fonda, of Jefferson, Cook County, Ills., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years without a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.

Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

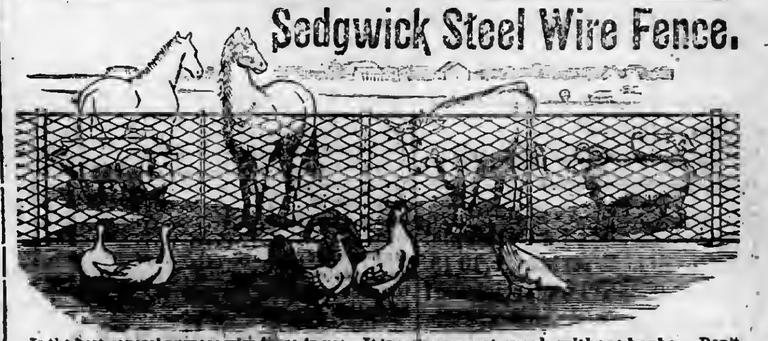
Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

Dr. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

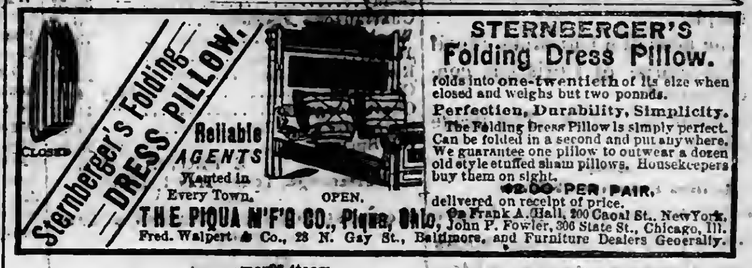
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Is the best general purpose wire fence in use. It is a strong net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire, as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and the neatest cheap iron fences now made. The Bone folding poultry coop is a late and useful invention. The best Wire Stretcher, Cutting Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper,

SEDGWICK BROS., Richmond, Ind.



STERNBERGER'S

Folding Dress Pillow.

folds into one-twentieth of its size when closed and weighs but two pounds.

Perfection, Durability, Simplicity.

The Folding Dress Pillow is simply perfect. Can be folded in a second and put anywhere. We guarantee one pillow to outwear a dozen old style stuffed sham pillows. Housekeepers buy them on sight.

$2.00 PER PAIR,

delivered on receipt of price.

THE PIQUA M'F'G CO., Piqua, Ohio. Or Frank A. Hall, 200 Canal St., New York, John P. Fowler, 206 State St., Chicago, Ill. Fred. Walpert & Co., 23 N. Gay St., Baltimore, and Furniture Dealers Generally.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

The WORLD'S EXPOSITION

Opens Tuesday, December 16, 1884

In the presence of the Presidents of the American Republics, viz: Arthur, of the United States; Diaz, of Mexico; Barrios, of Guatemala; Bogran, of Honduras.

The Colossal Exhibit of all Time!

Sixteen (16) Immense Exhibition Buildings:

One—the largest building ever erected, another—the largest Conservatory in the World.

90 Acres of Space Under Cover!

Low Transportation Rates from all Points.

Ample Accommodations at Reasonable Rates for all Visitors.

During the period of the Exposition, from Dec. 16, 1884, to June 1, 1885 the temperature at New Orleans averages 65 Fahr. The lawn and shrubbery remain green, flowers bloom, fruits ripen, and all kinds of vegetables grow and mature.

Full information promptly furnished. Address,

E. A. BURKE, Director General, New Orleans, La.

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Largest Refrigerator Works in the World.

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The internal construction of our Refrigerators is our own, and the subject of patents; consequently, not available to other manufacturers. A 16-page book of testimonials free to all on application.

John C. Jewett & Sons, BUFFALO, N. Y.

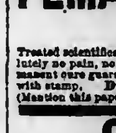
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Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, [Mention this paper.] 809 4th Ave., Louisville, Ky. oct2-1yr



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Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson VI. A. D. 63. May 17. Christian contentment; Phil. 4, 4-13. Golden Text, Phil. 4, 9.

HOME READINGS.

M.—Christian contentment; Phil. 4, 4-13.

Tu.—Trusting faithfully; Phil. 3, 17-30.

W.—Rejoice always; Phil. 3, 1-12.

Th.—Content to press on; Phil. 3, 13-21.

F.—Faith brings peace; Rom. 5, 1-11.

S.—Contentment with Godliness; 1 Tim. 6, 1-12.

S.—David's contentment; Psa. 16, 1-11.

QUESTIONS FOR HOME STUDY.

1. *The Christian Triumph, v.* 4-7.
   What exhortation is twice given?
   What grace is to be made known?
   What is to be avoided?
   What is urged as an antidote for care?
   What is the result of faithful prayer?
2. *The Christian Standard, v.* 8, 9.
   What elements of Christian character are given?
   Will you define each of them?
   What do they secure?
   How should they be treated?
   Who had furnished an example?
3. *The Christian Experience, v.* 10-13.
   What occasioned Paul's rejoicing?
   What lesson had the apostle learned?
   What is true contentment?
   What did Paul say he knew?
   What was he able for in Christ?

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. The source of Christian triumph.
2. The need of a Christian ideal?
3. The source of Christian contentment?

Doctrinal Suggestion—The peace of God.

Letters From the Children.

Dr. M. W. Taylor, D. D.—I have heard our preacher in charge speak so much about our colored editor, then I read then SOUTHWESTERN every week, and I see it speaks the Negroe's sentiments in every way. I know the General Conference acted wisely when it elected a Negro editor; and through your wisdom you will always speak for the Negro race, and advocate his rights. Mother and father told me that you would notice my letter, so I write it. I am young and can't do much, but I am trying to prepare myself to go out to teach. Every time I read the SOUTHWESTERN it makes me a stronger mother Methodist, as we are sometimes called, and I like that name. I have two brothers and two sisters, and I am the youngest, and I have been elected secretary by the Sunday-school board. I wish that your "Recitation Melodies" were in every Methodist Sunday-school in the Negro Sunday-school. We have a large Sunday-school, and it has been organized into a [illegible] society. Yours,

ELMNOA IRVIN.

[illegible], Tenn., Mar. 17, 1885.

[You have made a real good [illegible]. Write again; we will always [illegible] you say.—ED.]

The New Orleans University ex[illegible] will be held at First [illegible] M. E. Church, at 7:30 p. m., Tuesday, May 20, 1885. Admission 10 cents.

Marriages.

Mr. Brewslow Herdman and Miss Ellen McLaidge were married, at the residence of the bride, near Franklin, Tenn., by Rev. H. Primm, April 9, 1885.

Mr. Wm. McCellan and Miss Nannie Flemming were married, at Wiley Chapel M. E. Church, in Franklin, Tenn., April 17, 1885. Rev. H. Primm, officiating.

Obituary.

Mr. Jefferson Polk, a member of Wiley Chapel M. E. Church, died in Franklin, Tenn., April 2, 1885. He leaves a wife and two children. H. PRIMM.

Mrs. Lena Jackson died in Kildare, Texas, March 30, 1885. She was a member of St. Paul M. E. Church.

Mr. Oliver Youngman died in Franklin, Tenn., April 25, 1885. He was a member of Wiley Chapel M. E. Church. H. PRIMM.

Mrs Nep Marshall died, near Franklin, Tenn., April 25, 1885. She leaves several young children to mourn her loss. H. PRIMM.

Brother Joseph Brown, a member of the M. E. Church on the Mt. Vernon circuit, whom God had blessed with the ripe old age of 102 years, fell asleep in Jesus on the morning of April 21, 1885. He leaves a host of relatives and friends to mourn his loss, but not as those having no hope. May God help his children to follow his Christian example. J. T. GIBBONS.

Conference Notices.

Gulf District—Mississippi Conference.

Rev. J. M. Reid, D. D.—I hereby approve the proposition for a million dollars to be raised this year. I will do all I can to raise the apportionment on my district. I have already aroused the charges of the District I have visited to do all they can for Missions. Truly your Bro. in Christ,

W. McDONALD,
P. E. Gulf District, Miss.

Brookhaven, Miss., May 1, 1885.

LaTeche District—Louisiana Conference.

Second Round.

Eola	June	6- 7
Cheneyville	"	7- 8
Rigolet	"	10
Avoca	"	11
Alexandria	"	13-14
Pineville	"	14
LeCompte	"	15-16
Spring Creek	"	17
Stewart Chapel	"	18
Bunkie	June	19-20 21
Booneville	June	21-22
Cotton Port	"	23
Birdlong Point	"	24
Waxia	"	26
Washington	"	27-28
Opelousas	"	28
Belleview	"	29-30
Ville Platte	July	1- 2
Lafayette and Scott	"	3- 4
New Iberia	"	5- 6
St. Martinsville	"	5- 6
Cade	"	7- 8
Hubertville	"	9-10
Jeanerette and St. Peter	"	11-12
Glencoe and Cote Blanche	"	12-13-15
Sorrell	"	15-16

A. E. P. ALBERT, P. E.
1965 St. Charles st., New Orleans.

Chattanooga District—East Tennessee Conference.

Third Round.

Kingston	May	9-10
Robertsville	"	16-17
Ebenezer	"	23-24
Sweetwater....by P P Brooks,	"	23-24
Derby	"	30-31
Chattanooga station	June	6- 7
Washington	"	13-14
Jasper	"	20-21
Riceville	"	27-28
Cleveland	July	4- 5
Chattanooga st.	"	11-12
Georgetown	"	18-19
Big Spring	"	25-26

E. PROVINE, P. E.
Chattanooga, Tenn., May 1, 1885.

Houston District—Texas Conference.

Third Round.

Hockley	May	30-31
Trinity, Houston	June	5- 7
St. James, Houston	"	7- 8
St. Paul's, Galveston	"	13-14
Tabernacle, Galveston	"	14-15
Mt. Vernon, Houston	"	19-21
Sloan Street, Houston	"	21-22
Harrisburg	"	27-28
Richmond	July	4 5
Spring	"	11-12
Columbia	"	18-19
Brazoria	"	25-26
Pittsville	"	1- 2

F. C. MOORE, P. E.

Greenwood District, Mississippi Conference.

Second Round.

Lodi	May	16 17
Vaiden	"	23-24
Durant	"	23 25
Lexington	"	30-31
Goodman	June	6- 7
Pickens	"	9
Carthage	"	13-14
Kosciusko	"	16
Lonisville	"	20-21
French Camp	"	24
Benton	July	4- 5
Yazoo City	"	11-12
Yazoo City circuit	"	4- 5
Green Hill	"	18-19
Roseneath	"	25-26
Robuck	Aug.	1- 2
Greenwood	"	8- 9

I hereby notify my brethren, and especially those who may not be acquainted with my manner of proceeding, that on visiting their respective charges, I shall fully co-operate with them in advancing the temporal and spiritual interests of the Church. H. R. REVELS, P. E.

The New Orleans District Conference

will convene at Mt. Zion Methodist Episcopal Church in New Orleans, Thursday, May 21, at 9 o'clock a. m. The opening sermon will be preached Wednesday evening at 7:30 o'clock. It is hoped that all the members of the conference will be present. Those who have not attended to it will please collect their apportionment of the Episcopal fund and bring it along with them.

L. P. CUSHMAN, P. E.

April 25, 1885.

Jackson District—Mississippi Conference.

Second Round.

Steen's Creek	May	9-10
Madison	"	12
Mayersville	"	16-17
Westburg	"	20-21
Rolling Fork	"	23 24
Vicksburg	"	30-31
Vicksburg circuit	"	30-31
Edwards	June	2
Bolton	"	4
Clinton	"	6- 7
Jackson circuit	"	11
Jackson	"	13-14
Canton	"	20-21
Canton circuit	"	20-21
Brandon	"	25
Pelahatchie	"	27-28
Trenton	"	30
Forest	July	2
Hickory	"	3
Chunkey	"	3
Lake	"	4- 5

Brethren of the district will take due notice and govern themselves accordingly. J. M. SHUMPERT, P. E.

Programme

Of the District Conference of the Columbus District, West Texas Conference. The following is a list of the pastors and their subjects:

Presiding elder of the distsict—The Soul of Man.
Rev. E E Cooper—Operation of the Holy Spirit.
Rev. E Cogswell—To Preach the Missionary Sermon.
Rev. S Gates—To Preach the Opening Sermon, and how to conduct revivals
Rev. P Gates—How to Raise Benevolent Money.
Rev. H. Harris—The Woman's Home Missionary Society.
Rev L Reed—What is Perfect Love?
Rev W H Stevens—Can we Fall from Grace?
Rev. W H Mosbey—How many points need Missionary money.
Rev. E Henderson—Freedman's Aid Society, and the good work it is doing.
Rev. J Jarmon—Who ought to Attend the Sunday-school?
Rev. M C Cavenas—Church Extension Society.
Rev. P. Johnson—Divine Call to the ministry.
Rev. E M Hall—How and Where can we open New work?
Rev. J Browley—Infant Baptism.

Dr. N. H Middleton will conduct the Sunday-school exercises. All local preachers and exhorters are expected to be present and bring up something.

E. E. COOPER,
E. COGSWELL,
Committee.

Tennessee Annual Conference.

Dear Brethren—Having been transferred, I placed the minutes and affairs of the Secretary in the hands of Dr. J. Braden, who kindly consented to take charge of them. All monies for minutes must be forwarded to him at the Central Tennessee College. All matters pertaining to conference affairs in the hands of the Secretary will be attended to by him. Brethren, please forward to him the money for minutes as soon as possible as there is yet due the printer $9 outside of that already paid. Respectfully,

L. M. HAGOOD.

West Tennessee District—Tennessee Conference.

Third Round.

Bells ot	Apr.	11-12
Friendship	"	15-16
Mason	"	18-19
Memphis station	"	23-24
Memphis circuit	"	25-26
Pleasant	May	2- 3
Dyer	"	7- 8
Martin	"	9-10
Paris	"	16-17
Mansfield	"	19-20
Clarksburg	"	23-24
Henderson	"	25-26
Linden	"	30-31
Lawrenceburg	June	6- 7
Waynesboro	"	13-14
Clifton	"	20-21
Purdy	"	27-28
Brownsville	July	4- 5

I shall require each preacher to see that each committee on the various benevolent societies of our Church be strictly organized as required by the Discipline, and meet monthly and report the same to each quarter. Do not forget the committee on temperance, paragraph 83, sec. 21. Bring your church records out for examination at each quarter. Be careful in everything. Push your work forward.

JESSE P. PRICE, P. E.

Lexington District—Lexington Conference.

First Round.

Paris	May	2- 3
Boyd's	"	5
Butler's	"	6
Lair's Station	"	7
Falmouth	"	9-10
Washington	"	12
Germantown	"	13-14
Dover	"	15
Tolesburg	"	16-17
Orangeburg	"	18
Mount Carmel	"	19
Pleasantville	"	20
Flemingsburg, including the District Conference	"	21-25
Winchester	"	27-28
Hedge's Corner	"	29
Gun's Chapel, Lexiogton	"	30 31
Corinth,	June	2- 3
Marble Creek,	"	4
Asbury, Lexington,	"	6- 7
New Providence,	"	9 10
Moorfield,	"	12
Sharpsburg,	"	13-14
Shrubrun,	"	15

H. W. WHITE, P. E.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

General John D Imboden, who, with other ex-Confederate generals, will contribute to the May *Century*, was one of three officers appointed to examine into the condition of the transportation and commissariat of the Confederate army after the battle of Bull Run, and report upon the reasons why the success of that fight was not followed up by an attack on Washington. General Imboden tells in *The Century* the result of the investigation, which, he relates, was embodied in a report to the Confederate Administration—and suppressed.



Constant consumers of RIDGE'S FOOD will find the $1.75 the most economical size to buy. Druggists should keep it, but if you cannot procure this size of your Druggist send the amount with full address to Woolrich & Co., Palmer, Mass., and they will forward a can, express paid.

For the Cheapest and Choicest Family & Fancy Groceries,

SUGAR, LARD, FLOUR, COFFEE Hams, Bacon, &c., &c.,

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Magazines, Music, Periodicals and Old Books re-bound, Plain or Ornamental. jan22

Skin Diseases.—"Swayne's Ointment,"

"Swayne's Ointment" cures Tetter, Salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*

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We have succeeded after many years of study and experiment in producing a portable *GENUINE PIPE ORGAN* which fills the place between the best reed organ and the church (pipe) organ.

As the various pipes are secured in their places the instrument requires no setting up, but is at once ready for use when unpacked.

It can be sold at a moderate advance above the price charged by reliable makers for their better class of reed organs, and it is just what has long been needed for small Churches, Chapels, Lodges, Sunday Schools and the Parlor.

HILBORNE L. ROOSEVELT,
Manufacturer of Church Organs,
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Bells For Churches, Schools, Etc.

Diameter.	Weight.	Bell & Mounting.	Price
24 inches	165 lbs.	300 lbs.	$80 00
26 "	200 lbs.	350 lbs.	45 00
28 "	275 lbs.	375 lbs.	35 00
32 "	375 lbs.	550 lbs.	80 00
36 "	525 lbs.	750 lbs.	100 00
40 "	800 lbs.	1100 lbs.	145 00
44 "	1000 lbs.	1400 lbs.	180 00
48 "	1325 lbs.	1800 lbs.	230 00
54 "	2050 lbs.	2800 lbs.	350 00

Bells for Schools, Farms, Etc. without mountings.

18 inches	75 lbs.	$12 00
20 inches	100 lbs.	18 00
24 inches	165 lbs.	35 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

PHILLIPS & HUNT,
tf 32 Natchez st., New Orleans, La.

G. P. PUTNAM'S SONS,

17 & 29 West 23d St., New York.

Have now ready

The History of the Negro Race in America.

From 1619 to 1881. Negroes as Slaves, as Soldiers and as Citizens,

Together with a preliminary consideration of the Unity of the Human Family, and Historical Sketch of Africa, and an account of the Negro Government of Sierra Leone and Liberia. By George W. Williams, first colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R., of Ohio.

Popular Edition; two volumes in one large octavo, with portrait on steel of the author, $4.

"It is a prodigious compilation, so comprehensive that every student will welcome it, and so just in its whole scope that criticism of special points can not impair it.—World, New York

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may14-1y

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, May 2, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 11-16; Middling 10 3-16; Good Middling, 10 7-16; Middling fair, 10¼.

SUGAR, ℔ lb—Yellow clarified, 5⅜@5⅝; White clarified, 5½@5¾; Common 4¼@5c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5⅜; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 8; prime, 10.

CHEESE, ℔ lb—Western factory 4½@8.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 5 50; Choice, 4.90; Family, —@—.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, 82½c.; Fine, 10½c.

ESCULENTS—Irish potatoes, ℔ bbl., $2.00@4.00; sweet potatoes, $2.25@$3 ℔ bbl. onions, ℔ bbl. $2.50@3.25; apples, ℔ bbl. $3.00@$4.00; cabbages, $3.50@$3 75 per crate; sour kront, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $12.50.

BACON, ℔ lb—Breakfast, 10; shoulders 4¼@—; sides, short rib, 7⅛; sides, long clear, 6¾; hams, sugar-cured, 10@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6; clear sides, 6; shoulders, 4 4@.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3,00@$3.50; ducks, $2.00 @2.50; geese $4.@$4 50; turkeys $12.@15.

Western Eggs 12@12½c per dozen

Louisiana Eggs 12@13c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.25@$4.75 ℔ dozen; young do. $3.25@3.75; ducks $3.50@4.00—; geese $4.00@$5 00, turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 60; white, 62; mixed, 60.

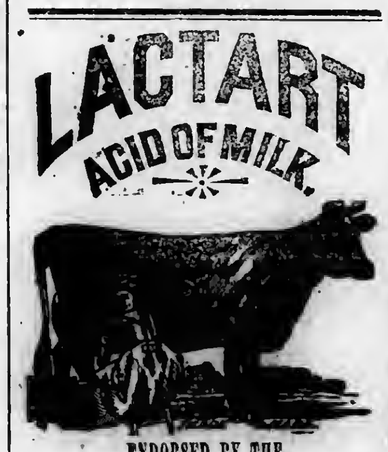
OATS, ℔ bushel—Western, 50@—.

BRAN, ℔ 100 lbs—Choice, $97½@1.00.

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

"America! though thy fame art brightening
By deeds heroic, marvels of the age,
Thy brightest chapel is the conquered lightning;
A halo round thy name on glory's page.
Honors immortal to thy son, the sage,
Who seized with giant hand the thunder-horse,
And pent him like a lion in a cage.
But thine the feat, great lightning-tamer, Morse,
To rule the steed of fire as with thy finger's force!"

Dr. Bayliss says we are doing well.

Jesse Price says it never was as good as now.

Bishop Bowman says we are going on nicely.

Bishop Harris says he congratulates our readers.

"The SOUTHWESTERN gets better and better all the time."—Rev. A. McDade.

April dallies in the embrace of May, and the hoosier farmer impatiently awaits a chance to plant.

Some parlor birds can't fly in the kitchen, From kitchen to parlor is a normal growth; from parlor to kitchen, never.

The meaning of the location of the Ohio State Republican Convention at Springfield will prove in the end to be not favorable to the candidacy of Judge Foraker. General Beatty is a good man.

Napoleon was wont to call the cares of State with which he was charged "The yoke of misery." Nevertheless it was a yoke which he in his, and many in our day assume voluntarily and relinquish most reluctantly.

God is not a Democrat, and He is not a Republican as Republican politicians in the United States are now. God is a Prohibitionist. Therefore are ———. If you say we are a Prohibitionist will it be true that we said so herein or not?

The Methodist is the best society on earth. Its rules are the most equitable of any, they have stood the test of a hundred years of severe trial by all Christendom without the least deterioration, and they now only require faithful administration to make the Methodists the best of people.

Because we neither believe in nor concede that the amalgamation of the white and Negro races of men is essential to the good elevation and progress of the latter, but is on the contrary a prolific and dangerous source of the most demoralizing and destructive influences, we oppose it.

For the SOUTHWESTERN.

Bishop Mallalieu on the La Teche District.

REV. A. E. P. ALBERT, B. D.

Bishop W. F. Mallalieu, D. D., recently favored the La Teche district with his presence and words of inspiration. In company with Rev. A. H. Gillet, Sunday-school Agent for the Southwest, and Revs. E. Lyon and M. C. B. Mason, of New Orleans, he visited New Iberia and Jeanerette. The visit was in the general interest of the Church and the special interest of the Sunday-school. Crowded houses of both races greeted and welcomed him at both points. Alexandria and Washington also expected his episcopal visitation, but unforeseen circumstances denied it to them. The disappointment was withering. Bro. Gillet was on hand, however; his presence and words of charming interest, and the hope of seeing and hearing the Bishop in the near future, mitigated very much the shock resulting from his absence. Flowers, wreaths and mottos expressive of a hearty welcome were abundant everywhere. At New Iberia the Sunday-school workers, reinforced by the Congregational Sunday-school of that town, with floating banners, headed by their pastor, Rev. B. Gunner, and a general outpouring of the masses greeted the Bishop. The welcome extended was enthusiastic and genuine. Revs. E. Fields, of St. Martinsville, A. Luster of Jeanerette, Wm. Smith, of Glencoe, E. B. Richards, of Hubertville, A. E. P. Albert, the presiding elder, and other ministers and Sunday-school workers from neighboring charges were present to drink down the words of wisdom and catch the fire of inspiration and devotion as they emanated from the Bishop and his able and eloquent companions. For once, indeed, New Iberia enjoyed a time "long to be remembered and never to be forgotten." Rev. A. J. Pickett, our worthy pastor, and his devoted wife, were filled with sunshine in the possession of a Bishop enjoying their hospitalities in their neat and cosy parsonage. It was a happy day for Bro. Pickett. The only shadow across his sky grew out of the fact that the occurence did not take place before the last conference.

In the meetings held the importance of the Sunday-school work was made so forcible and impressive that already marvelous results are reported. Great importance was also given to the revival work. In these efforts the Bishop showed himself to be a devoted and consecrated Christian minister, who believes that every minister of the Gospel should be a revivalist, and that every service should, in effect, be a revival service. In that role he manifested such fervency and power as to compel sinners to crowd the altar for prayer. A further effort brought nearly the whole house, of those who were unconverted, to their feet to beg the church to pray for their salvation. With that start, Bro. Pickett has continued a series of services, in which he has already realized glorious results.

Leaving New Iberia for Jeanerette, a distance of twelve miles, in a hack, riding amid fragrant roses and blossoms, stately groves of Magnolias and pecan and other trees, made musical with the warbling notes of mocking birds, along the classical banks of the Teche, immortalized in Longfellow's "Evangeline," the Bishop seemed enchanted. Arriving at Jeanerette, the services were opened at 12 o'clock, Wednesday. Revs. E. Lyon, M. C. B. Mason and A. E. P. Albert spoke with much earnestness in the interest of the Sunday-school work. The Bishop concluded with a few telling points upon the same line, after which he preached from the text, "Who is sufficient for these things," 2 Cor. 2, 16, a sermon, which it would be impossible for me to describe, but which, having been heard, can never be forgotten. It was able, deep and clear; full of pathos, life and power; one that brought conviction and comfort to all. Under its influence nearly every sinner in the house was moved to beg the prayers of the Church. The church was beautifully decorated, and appropriate mottoes welcomed the Bishop, but these were all lost sight of in the spellbound power with which he moved the congregation, like tree-tops in a forest, swayed by the gentle breeze or the rushing wind. Rev. A. Luster and his wife also had cause to rejoice in the privilege of entertaining the Bishop. They had prepared to take sole possession of him, but Dr. Richardson, a prominent member of the M. E. Church South, and an excellent friend of our Church in Jeanerette, craving the pleasure of the Bishop's company at his house, Bro. and Sister Luster notified the Bishop that they would relinquish a part of their claim on him in order to favor the Doctor.

From here the Bishop and his colaborers, whose words of instruction and power have been a benediction to us, left for Baldwin, La., having accomplished a work and setting influences in motion on this district which will continue to bless our work for years to come. God bless Bishop Mallalieu with many such days of usefulness and power.

Eola, La., April 23, 1885.

The Progress of Civilization.

BY JAMES T. NEWMAN, M. D., NEW ORLEANS.

Seventh Paper.

A boundless reverence for antiquity caused the Hindoos to refer every important event to times the most remote and bewildering imaginable. "The Institutes of Menu," their great and sacred collection of laws, is known to be less than 3000 years old, but the Indian chronologist gives them as revelations two thousand millions years old. The Hindoo intellect is indifferent to the present, but deifies the ancient and indefinite. In religion and in art it is the same as in literature. The national trait is to exalt the imagination and subjugate the understanding. Buckle writes that "in the dogmas of their theology, In the character of their gods, and even in the forms of their temples, we see how the sublime and threatening aspects of the exterior world have filled the minds of the people with those images of the grand and terrible."

In nearly all things ancient Greece was the opposite of India. Like India, Greece is a peninsula, but while nature is grand and terrible in India, every formation in Greece is pleasant and simple. The climate is more healthy, earthquakes are less frequent and less terrible, the hurricanes are less destructive, the wild beasts and serpents are less numerous, and the same rule operates in all other regards, in relation to extent of country, mountains, rivers, etc. As nature differs in these two states, so did mind. The phenomena and the works of nature in India inspire fear, but in Greece they give confidence. Man was intimidated in India, while in Greece he was quieted and encouraged. The obstacles to human progress and quiet were so numerous, disquieting, and seemingly inexplicable in India as to render the troubles of life only soluble by constant appeals to supernatural agencies, and the imagination was daily taxed in all its resources in contemplating them. In Greece mind was less alarmed and far less tinctured by superstitions, because nature was more calm and far less mysterious; natural causes were studied, and physical science became possible, and man assumed to investigate events with confidence. The mythology of every tropical country is founded on the most extravagant terrors. The prevalence of this is fully illustrated by the Hindoo's sacred books, by their traditions, and by the character and forms given to their gods, and their terrible deities are the most popular. Siva is represented as a most hideous being, girded with serpents, holding a human skull, wearing a necklace of human bones, and having three horrid eyes in his uncouth head. Turning to Greece, we find an entire freedom from all that can alarm or startle. The gods of the Grecian mythology were human in form and in attributes, pursuits and tastes, large, powerful and beautiful. The Greeks studied the traits and qualities of the human mind, and applied the results in giving character to their deities. In India the imagination was taxed and wearied in detailing the wonderful and impossible feats of the gods, and the more obscure and impossible the achievements the greater the delight and confidence in their ascriptions. Hero worship, or the deification of mortals is first met with in Grecian history.

For the SOUTHWESTERN.

Contracts—No. II.

W. H. YOUNG.

A poor man, of all others, ought always, if possible, before entering into any undertaking, go into a written contract with a man of means or standing. By it the humblest person's rights are protected; without it, in a contest in the courts with a man or woman of standing, influence and wealth, he is almost as chaff before the wind. Because the rich have money to fee able lawyers and have, by virtue of their standing, the rule as to the weight of evidence in their favor in all law suits; and, by a wink, can get almost any kind of witnesses he needs by which to make out his case. But this is not true where you are protected by a plain, well-written contract. Its terms must be complied with. It is a painful fact, yet true, that no man or woman in this country in humble circumstances is the equal of those whom fortune and success have favored. The higher and the more favored your condition the better your standing in law. Hence, the equality of rights between the rich and the poor, the great and the small, in the courts are in no other way obtained than by first entering into a plain written contract, and then complying with your part thereof. It not only prevents frequent lawsuits, loss of time, money and friends, but also much loss of opportunity to earn money.

Laboring men, mechanics, and the inexperienced business men, etc., would, in my opinion, more easily protect themselves by in some way getting up a list of those in their immediate vicinity and agree upon some good lawyer to whom all could apply for advice, etc. Having presented any attorney with a neat sized list of working and business men and women who propose strictly to have their business done in his office, you will find some of the best lawyers accepting such a proposition at a very reasonable fee per head per annum. I say that any lawyer would accept such a proposition at a reasonable fee, yes at from $2 to $10 per annum, for the reason the contracts for this class of persons are seldom ever difficult or tedious to draw up, and are usually very short and hardly ever undergo any very material changes. Hence, when once properly formulated to suit one's business or vocation, all others thereafter are but little more than copying, with probably a few technical changes. So, you see, a list of only 100 persons at $2 per head would be a fee of from $200 to $500 per annum. And so the larger the list the better for all concerned.

Never sign a paper until you have read it, and if you cannot read, have some disinterested person or friend to read while you listen carefully, and understand every word before you touch your hand to the pen.

Nashville, Tenn.

For the SOUTHWESTERN.

Letter from Houston, Texas.

PROF. O. A. C. TODD.

Dear Southwestern—Your editor, just after the adjournment of our first Texas Annual Conference ushered in a golden morn of Gospel showers. Scarcely had his eloquent and shepherd like voice ceased to echo the walls of Trinity Church ere an eminent divine of the M. E. Church South Conference entered our sanctuary and reasoned with us concerning "consecration to God's service." Subsequently came our noble young man, I. B. Scott. Though not in vigorous health, he did justice to his subject, "Faith in God." On his way to the Austin Conference Dr. Gillet could not withhold his elegant thoughts on the "Training of our youth," and the importance of the entire church's attention to the Sunday-school work. Our beloved pastor took pleasure in introducing Bishop Mallalieu, whose delight it was to speak with us of Paul's beseeching to render our bodies, etc. The Bishop's talk was plain, impressive and quite refreshing to the Christian worker. Nor did the celebrated Brooklyn lecturer, Talmage, disdain the Bayou City. At the Opera House where, on the 13th, he spoke of the "Bright side of things," to a large number of our most intelligent ecclesiastics and other professionals. It is unnecessary here to add that Dr. Talmage's lecture was not only a literary but a spiritual treat to the citizens of Houston. Our colored people have now a growing interest in instructive and intelligent sermons and lectures. We appreciate them. Some of our Northern friends and brothers seem to have the opposite opinion of their Southern brethren and friends, that anything, since it drops from the lips of a pious man or some one of note, will do, will accomplish the necessary end, or interest us. To this it is well to say that we want both piety and intelligence combined; one is dead to success without the other.

Our common schools, seminaries, and colleges, have been, for some few years, and are becoming more crowded daily; and though the faculties of these institutions are not, for the most part, what they ought to be, still it is no trouble to find the girl, boy, a young lady or a young gentleman that is intellectually above the average minister. These young people have souls to be saved, and it is the ministers' duty to remind them of this very important fact. But if the clergyman be ever so pious, which is essential to any pastoral work, and yet addicted to the improper usages of our common English language, continually making grammatical errors in very nearly every sentence, and refuses to take the pains and time to learn to read a hymn correctly, why, these young people of to-day, who must make up the church of the future, will naturally lose confidence in him, and in the pulpit generally; especially in this section of the country; and the consequence will be that the minister can't get near enough to the young and partially intelligent people, whose prerogative it is to think what they are pleased to think of the pulpit, to tell them "they must die." The time was, and is now, rapidly drifting into oblivion when the appearance of a man, if pretty decent, would suffice; or if he was a white man, having been always free is bound to be educated because he is a white man, or he is from the North. Now he is known only by his qualifications, and not by color or appearance. We want a pious and educated or intelligent ministry for the benefit of not only our church departments but for our Sunday-schools. We want teachers for our schools and seminaries, not only for the sake of their acquaintance with mathematics, grammar and the classical branches, but want that if they will come from afar, that they be teachers of polished manners and deportment worthy of commendation, such as our daughters will delight in trying to copy. We have some teachers here in certain parts of the South of our own manufacture, if you please, with far better tact and ingenuity to instruct the young in every way than some of the so-called educated who are said to have come from the Northern institutions; some of whom are so rough in their manners, and, indeed, are the most uncouth objects that were ever allowed within the walls of modern educational institutions. We are not all able to send our children off to better schools, and therefore ask that such teachers seek positions in wholesale or retail grocery stores, where their services would be of far more benefit to the public, for they are too expensive to people like these who are undergoing continual and critical reprehension because of their lack of refinement, which, of course, is a result of our former and unfortunate conditions. Shall we not have better teachers in this respect?

Houston, Texas.

Every plant begins life like an animal—a consumer, not a producer. Not until the young shoot rises above the soil and unfols itself to the light of the sun, at the touch of whose rays chlorophyl is created, does real constructive vegetation begin. Then the plant's mode of life is reversed; carbon is retained and oxygen set free.

From the Districts.

Rev. D. F. Dudley, P. C. at Hattiesburg, Miss., writes: "Our Gulf District, Mississippi Conference, convened at Moss Point, April 23, 1885, and continued four days. Our beloved elder, W. McDonald, presided; Rev. N. Canuon, secretary. I took the 2 o'clock train from Hattiesburg, en route to Moss Point. At daylight I found myself crossing the long bridge across Lake Pontchartrain; next I arrived in the city of New Orleans. While I was waiting for the Mobile & New Orleans mail train I met Rev. J. H. Cook and S. H. Nevils, and we then pulled out for Moss Point, that nice little town, where we were cordially received by the Rev. O. Gillespie and his hospitable people. And, I must say, the people of Moss Point did just what their pastor bid them, and just what they ought to have done, and just what everybody can't do. They had preparations sufficient for an annual conference. On Friday, the 24th, the citizens gave a fine dinner, at the parsonage, for the benefit of all the ministers, and it was a grand affair. The tables were decorated with flowers by Sister Mattie Honse and others. On Saturday we were all invited back to the same place to partake of a nice dinner consisting of everything to make it first-class. Allow me to congratulate the pastor and people of Moss Point, and to say to them in the language of the Bible, "Well done." I hope to meet them again. On my return home I stopped at Pearlington and preached to many of my old friends and acqnantances, and our hearts were made glad. I found the seats of many beloved friends vacant by death, and when I inquired how they had left this world the answers led me to believe that their spirits are resting in the city of God. In conclusion, God bless the old SOUTHWESTERN.

Rev. P. M. Carmichael, of Columbus, Texas, writes: "When you last heard from me I was on the way to Schulenburg and Flatonia work, where, on the 31st of January, I met Bro. Browley and nearly all the official members. The estimating committee estimated for his support $150. There being about 61 full members you see they are giving a little over $2 per member. Collection for presiding elder, $6.65. From here we went to Waelder and Peach Creek, where we met Bro. W. H. Stephens at the depot with a horse and buggy awaiting our arrival. After a 3 or 4 mile drive we came to the parsonage, and Feb. 7th we met the quarterly conference and had a very good time. The committee estimated at this place $300, with 130 full members, a fraction over $2 per member. The collection for the presiding elder was $5 30. From here we went to Luling, where, on the 14th we met the quarterly conference, and had a nice time. Here I found our new church under headway, though work had been stopped on account of not having doors and window sashes. By the next Monday morning we were able to have in hand $220 to pay on the same. Though the times are hard and money scarce, I think we will soon have this house finished. On Sunday I preached to a good congregation, though the day was a little disagreeable, and there being an excitement in town about a shooting affray that took place on the night before. The collection for the presiding elder, $10.95. On the 21st I met Bro. Harris and his brethren on the Lockhart circuit. I found this work all broken up, but we managed to get it a little better. They promised their preacher $300; there are about 80 members, about $3.75 apiece. There is a vast difference between this work and the Luling work. They have 336 full members members and are only giving $400, a fraction over $1 apiece. From Lockhart we went to the Weimar circuit where we have a neat little church. A few faithful members met the quarter on Feb. 28. On Sunday we had a good time, though the weather was very inclement. There are 46 full members on this circuit, and they promised to give $200 to Bro. Caveuas, a fraction over $4 per member. This place almost doubled Lockhart. For presiding elder Lockhart gave $5.25, and Weimar $10.10. On the 7th of March we met Bro. Jas. Jarmon, on the Ellenger and Industry circuit, where we had a good time. They promise Bro. Jarmon $220, a fraction over $2 per member. Collection for presiding elder at this place $5.15. We are expecting something of Ellenger and Industry this year. On the 14th we met Bro P. Gates, on the Columbus circuit, Though it rained hard the brethren turned out, and we had a splendid session. This is a good work. They promissd Bro. Gates $500, nearly $2.50 per member. I can not at this time say anything about Caney and Providence, as I was not able to get there. I trust, however, that they are doing well. I think the district is doing as well as could be expected. We intend to raise all we are asked to raise for missions. Also our part of the amount necessary to increase the whole to one million dollars this year. I must here return thanks to Rev. Mr. Logan, pastor of Trinity M. E. Church, Houston, Texas, for his kindness to me while in his city.

Letters from the Pastors.

Rev. C. H. Nicols, pastor at Washington, Mason county, Ky., writes: "The church at this place is still alive, at work and moving on well. We had a class rally recently—classes Nos. 3 and 4. They worked faithfully. No. 3 raised $5.25 and No. 4 raised $2.25. We are still alive and at work, and we will work while on earth we stay. Pray for us that we may continue in the faith and good work of the Church of God. Paul says, "If man work not he shall not eat."

Rev. Neptune Randolph, Bunkie Station, La., pastor at Bayou Dulac, writes: "I have 9 members, but it is a wilderness; it needs the light of day in the midst of them. I held ten prayer meetings, preached once, and have taken in one member and returned to Bunkie on the 15th. Held one prayer meeting and took in two members. I have not, as yet, done much at Bunkie because I had no house to preach in, but now I have made arrangements to rent a house at $5 per month; it is large enough to accommodate 250 persons. With help from the Church Extension Board Bunkie can be made a fine place for an M. E. Church."

S. B. Dauley, of Martin, Tenn., writes: "Our second quarter was held Feb. 21-22. Our much loved elder, J. P. Price, was with us and preached, as usnal, one of his best sermons, and we felt our hearts strangely warm. The members were present with splendid reports. We have paid on traveling and moving expenses: $24,40 for pastor, $51; elder, $12, Bishop, 50c.; missions, $1; Church Extension, $1; Freedmen's Aid, $3. Something on all the claims has been raised for church debts. We are doing all we can to accomplish the work of liquidating our church debts. Will our more favored points help us in this hour of distress? Any one sending us aid will do much good, and we will acknowledge the same through the SOUTHWESTERN. Any amount, from 25 cents up, will be thankfully received."

Rev. G. W. Townsend, Hallettsville, Texas, writes: "Elder G. W. Richardson was here and held our quarterly conference; business passed off nicely. We made our reports. We had to show that there was a mistake in last year's report by Rev. E. Jones. He said he had 254 members, and we find 271 members. All the class leaders reported. Elder Richardson said he got more reports from class leaders here at one time than he got on his whole district this year. Our Sunday-schools are prosperous."

Rev. W. J. Mitchell, Bremond, Texas, writes: "This is my third year on this work. The first year we bought a house and lot for parsonage uses, which cost us $135, this we have paid for, and besides had 35 converts. The second year, having no meeting house, we set to work to raise money to build one, and in this the Lord encouraged us, and with the aid of Mrs. Mary A. F. Perkins, at a leap year party, we raised $128, and in addition to this we collected a sufficient sum to begin our building, and on the 10th of September, 1884, we were able to occupy the new structure for our district conference and Sunday-school convention, on which occasions the Lord was with us in power. We had 43 conversions, in all 73 in the two years, and by the grace of God we are still moving onward. Our third year has been a success, and among other cheering things done was a donation party for the benefit of the pastor. At this $100 was realized and we are happy. I am trying to raise the standard of Methodism in this corner of the Lord's vinyard. Our beloved presiding elder, Rev. C L Madison, is held in the very highest esteem by our people, and justly so, for he is a grand man. We do not forget Elder Gates who served us in that office faithfully, and retires beloved by all who are acquainted with him." Our school here, tanght by Mrs. Mary Perkins, of Central Tennessee College, is one of the best in Texas. Her work stands the test of rigid examination, and proves that she seeks not only her salary but also the good of the people, and aims to to raise her race higher in intellect and morals. She devotes her Sabbaths to work in our Sabbath-school, of which she is superintendent. We have organized it into a missionary society, and it is doing finely. We will vote on the temperance question here soon, and I am determined, with my church, to make a record on that subject on the right side. I shall open fire upon intemperance from the pulpit and hope every fireside will pray for us." [We will. Go on, that is sound talk.—ED.]

Rev. G. Carr, of Ripley, Miss., writes: "I was appointed to this charge in February last, and arrived here on the fourth Sunday in February. On the first Sunday in March I met a large congregation as could be expected under the prevailing circumstances. Thus far everything has moved on nicely both spiritnally and temporally. Our beloved presiding elder was with us on the 18th and 19th of this month, whose pleasant face we are always proud to see, and regret the hour of his departure. We had a loving conference, which was well attended. The reports showed that they had been at work for the great cause in which they are enlisted. On Sunday, at 3 o'clock, the elder preached a glorious sermon from the 5th chapter, 2 Cor., 19th verse, after which he administered sacrament to 85 souls. Collections $13.10."

Rev. S. S. Wright, of Campte, La., writes: "I am sorry to inform the readers of the SOUTHWESTERN that, on the night of the 11th of this month, a storm passed through this parish, blowing down several fine buildings, and with them our Mount Zion Church. But I am glad to say we are hard at work trping to raise money enough to build it up again. The following is a list of those who have already given us aid: S. S. Wright, $2; Jas. Brook, $2; W. H. Telplea; $1; A. Kempt, $1; Willis Chapman, $8; H. Raphael & Bro., $1, S. P. Raines $2; J. P. Reodhimer; $1; Mrs. S. Raphael, $1; Robt. Harts, 50c; Robert Raphael, 50c.; S. Freeman, 50c.; L. Perot, $1; J. W. Wadlowe, J. P., 25c.; S. Fontaine, 25c.; John Shuing, 25c.; A. Neal, 50c.; Joseph Henry, $5; John H. Henry, $1; J. C. Henry, $2; C. W. Anderson, 50c.; A. L. DeBliew, $1; A. E. Sampraii, $1; N. Robert, $1; Joseph Batties, $2; K. Davis, $1; R. White, $1; A. Rogest, $1, Mary Stephen, $1; S. Timuon, $1; Eliza Tilman, $1; Thos Flemion, 50c.; C. Wallace, $1; Jas. Freeman, 50c.; C. A. Metoyer; 50c.; total, $44.75. Now, dear friends of our wide spread connection, to rebuild this church in a good Methodist style, it will cost at least one hundred dollars. So we, the undersigned trusttes, ask our aid, and any amonnt you give will be thankfully received. Address S. S. Wright, pastor, Campte, La. S. S. Wright, Willis Chapman, J. Brock, A. Kempt, A. Rogest, trustees."

Rev. W. H. Moseby, Lagrange circuit, Columbus district, of the West Texas Conference, writes: "At our second quarterly conference the following resolutions were offered by the writer: Brethren of the Quarterly Conference—Whereas, The SOUTHWESTERN CHRISTIAN ADVOCATE is the official organ of the Methodist Episcopal Church, especially among the colored people; and, Whereas, It is the medium through which we can speak to the world of our work in all parts of the earth; and, Whereas, so many of our local preachers and officers of the Church, now in the dark as to the working of the different churches, can get the desired information from its pages; therefore, be it, Resolved, That every local preacher, exhorter, steward, class leader and Sunday-school superintendent take the paper. Resolved, That they will use their utmost influence in circulating it in every family on the circuit. Resolved, That we highly commend the action of the General Conference in selecting Dr. M. W. Taylor as its editor, and that he as its editor will prove a blessing to the Methodist Episcopal Churches in this part of the country. Some of the brethren thought that some of the resolutions were hard ones. You see some of the people say we have no men among them who can hold the places, but we mean to show them."

Rev. A. G. Miller, of Shreveport, La., writes: "It affords me great pleasure to say that our new presiding elder, Rev. P. Laudry; was with us April 11-12. He was warmly received in our midst, and held our first quarterly conference. The people were well pleased with his ruling, and think the conference did wise in sending him to supercede Elder Duncan. Elder Duncan did a wonderful lot of work in the four years, and we hope that Elder Landry will have as great success in the coming four years. We also hope that the SOUTHWESTERN will have her full number of subscribers, or as many more, during his administration on the Shreveport district. Our pastor did not do much here last year, but we hope the Lord will give them a year of success this year."

Letters From the Laity.

W. H. Rector, of Taylor, Texas, writes: "It is not often that I write articles for publication in the SOUTHWESTERN. I believe this one which I am going to write, is worthy of consideration and attention. This is a thriving little town of two thousand inhabitants. There is only one thing which I regret about our prosperous city: for the want of proper management, energy and efficient leadership our church has been drifted on the shores of Salt River. We have a church house, destitute of benches, at a valuation of $100, more or less, and it is in a critical condition. There are only two colored churches here, viz: the A. M. E. Church and the Campbellite. Our city is rapidly increasing with colored people; some of whom are members of the following denominations: A. M. E. Church, Campbellite, Baptist and Methodist. Those who desire to become members of the latter two churches are deprived of the much needed privilege; they must join one of the former two regardless of wishes. Some of the so-called Christians (Campbellites) have been boasting that "the Methodist Episcopal Church will never be revived here." Poor, thoughtless creatures! unconscious of our ability and influence. I hope the time will come when our work will be revived. We need a preacher—who is willing to accept this field? Who will answer to this summons saying, "Here am I, send me!"

The M. E. Church.

Programme

Of Sunday-school and Church work at Texarkana, Ark., April 25 and 26: Saturday, April 25—8 p m, preaching, St. Paul's M. E. Church, Bishop W. F. Mallalieu, D. D. Fourth Street M. E. Church, Rev. A. H. Gillet.

Sunday, April 26—8:30 a. m., Sunday-school service, Wheeler Chapel, A. H. Gillet. 11 a. m., preaching, Fourth Street M. E Church, Bishop W. F. Mallalieu, D. D. M. E. Church South, Rev. A. H. Gillet. 3 p. m., Union Sunday-school service. Fourth Street M. E. Church, addresses, Bishop W. F. Mallalieu, Revs. G. E. Cunningham and A. H. Gillet. 3:30 p. m., preaching, Wheeler Chapel, Bishop W. F. Mallalieu. 5 p. m., Chautauqua Vesper Service, Fourth Street M. E. Church. 8 p. m., preaching, St. Paul's M. E. Church, Bishop W. F. Mallalieu. Fourth Street M. E. Church, Rev. A. H. Gillet. M. E. Church South, Prof. J. T. Clark.

Mrs. Hester Williams, of Baton Rouge District in Louisiana reports thirty-one auxiliaries on a District that has only twenty-three charges. Nearly half of them are children's societies. That is among a people recently out of slavery, most of the women earning their money by washing, or in some other hard way. She has her children's societies organized under a constitution that forbids the use of liquor, tobacco and bad language, and in fact an epitome of the ten commandments. If all these children "live up to" that constitution there will be healthful morality on Baton Rouge District in the church of the next generation. Perhaps some of our northern districts will take the banner from this one in the South, but they are not yet heaad from. Presiding Elder Duncan, in the same conference, has organized eight auxiliaries for us. Has any one heard of any northern presiding elder doing better than that? —*Woman's Friend.*

The first Methodist Church in Texas was organized in 1834, near San Augustine, East Texas. The same year a Methodist camp meeting was held in Austin county. By the above it will be seen that the year 1884 was the Jubilee of Texas Methodism.

Mrs. Willing's first monthly report gives the complete organization of the Philadelphia and Newark Conference Societies, and a partial organization of that of the New York Conference, with the District Associations well under way. Over six hundred persons had taken our annual membership pledge and thirty-seven that of life membership—twenty dollars each. Six had named each a room in one of our Industrial Homes at one hundred dollars each. Mrs. Bishop Simpson gave twenty-five dollars and a valuable box of clothing for the frontier preachers. The work is everywhere kindly received, and the outlook most encouragiug.

Minneapolit Methodists gave nearly $4,000 to missionary societies last year.

It is stated that no steps will be taken to carry into effect the bequest of the late Bishop Simpson relative to the endowment of an Episcopal chair, as it is not thought practicable. Furthermore, the impression is that the family of Bishop Simpson should receive the full benefit of his estate.

About one out of twelve in the Methodist Episcopal Church—that is, about half of our families—do not take a church paper. Our missions and all other benevolent work are supported chiefly by our reading and intelligent members. Bishop Fowler once estimated that 700,000 of our members gave nothing of consequence to missions. The secret of all of our deficiencies is to be found right here—that is, not among those who give, but those who do not. They do not take the papers, and do not help the Church.

Rev. C. P. Hard writes that the South India Conference, held at Chadargat, was spiritnal, evangelistic, thorough, and graciously guided by the Holy Spirit. Dr. Thoburn was appointed Conference evangelist.

In the M. E. Church, Danbury, Ct., J. Pegg, pastor. 50 conversions reported.

Dr. Chas. H. Payne is putting forth herculean effort in behalf of the Ohio Wesleyan University this Centennial year. May he be rewarded by yet seeing great enthusiasm and success.

We doubt if our people understand that the Methodist Book Concern sells all current books on general topics. While not all made up of religious books, their stock has no unclean or poisonous material.

The Book Committee was able to do clear a dividend of $15,000 from the proceeds of the Book Concern for the superannate, and the widows and orphans of deceased preachers. This shows what vast resources will be at our command for this purpose when all our pastors are diligent to circulate our own publications.

Chaplain McCabe has prepared a Missionary Chart, with a map of each of our mission fields, accompanied by a statement of the present condition of each mission. On the reverse side is the table of possible collections from the districts showing how a million dollars can be raised for missions in 1885.

These charts cost 2½ cents each. They are for sale at 5 cents each. The money made on them will be used to print more. Presiding elders and parties purchasing them can sell them like "hot cakes" at 5 cents apiece.

Order 20 copies and try it. They will cultivate "the spirit of the corps" from Dan to Beersheba. Order them from

C. C. MCCABE.
805 Broadway, New York.

General debility, female weakness, loss of physical power, Bright's Disease, and nervous diseases are speedily cured by Hunt's Remedy.

New Orleans Preachers' Meeting.

The New Orleans Preachers' Meeting met at 10.40, May 11, 1885, J. W. Hudson in the chair. The meeting opened with singing by the President, and prayer by Rev. J. Benn.

The following members were present: J. W. Hudson, T. P. Jackson, R. C. Barrow, T. J. Johnson, Thos. Stalker, L. P. Cusl man, W. Murrzell, S Osborn, E. Clark, M: Dale, M. C. B. Mason.

The minutes were read and approved. The Sunday-school lesson for May 17 was read alternatively, and several opinions advanced. Bro. M. T. Fairfax being absent the order of the day was dispensed with, and Rev. M. Dale was appointed to conduct the discussion May 18, 1885. The President was requested to notify Bro. E. Lyon, Secretary of the Committee on Sunday-school Convention, to call that committee together as soon as possible for the purpose of transacting business of importance.

Meeting adjourned by singing the doxology, and the benediction was pronounced by Rev. M. Dale.

J. W. HUDSON, Pres.
A. J. FORD, Sec'y.

"The Dyspeptic's Refuge,"

"I am thirty-five years old," writes Mr. Charles H. Watts, of West Somers, Putnam county, N. Y., "and had suffered from dyspepsia for 15 years. The current treatment did no good. Listlessly and without hope I gave Parker's Tonic a trial. I can give the result in three words, *it cured me.*" It will cure you.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

For the SOUTHWESTERN.

The Weightier Matters.

REV. L. M. HAGOOD.

For a long time I have wondered if we have not been putting too much stress on numbers, both in membership and "professions," and neglecting systematic work and in doctrination of those who do make professions amongst us. As to membership it is possible for a Christian minister to lose his reputation for religion and veracity when he uses questionable means to "get the people to join us." Sometimes they may mistake and join the preacher, having lost sight of the church; if such means are used and persons from the Baptist, Presbyterian, Campbellite, Roman Catholic or other churches are received, without taking the obligations pre requisite to membership from probation, will it not militate against the work of the church?

Will not the outgrowth be pernicious and apparent in their desire to conduct church affairs as from whence they came? It will undoubtedly be seen in their mode of singing, praying, exhorting, preaching, and too often in a more positive way. Such of course are "in Israel but they are not of Israel." When some pastors find matters thus they become scrupulous about preaching on the subject of Baptism, adult or infant, or in checking irregularities in them along the line of temperance. If any of these were brought into our church in this unwarranted manner for the sake of their influence, education or money, it resolves itself into a very delicate affair, indeed; such in our church often "quench the violence of fire, stop the mouths of lions, wax valiant in fight, obtain promises and turn to flight" the minister, and as he feels, tell him to add wings to his speech. Is it any wonder, such a state of affairs have existed, or do exist, that bitter opposition is met in our efforts to systematize the work of the church? Those who now suffer because of these things are not wholly to blame, but do we not find a trite verification of Aesop's fable of the bird slain with an arrow tipped with its own wing feather?

Indeed the word of God is as applicable to us; as to those we are sent to, when it declares "Whatsoever a man sows that shall he also reap." If ministers among us are taught, or allowed to believe, that "they are preaching for a living," their acceptability depends upon the amount of noise their members make when they preach, or the number of "professions" they report, and the time they spend gossipping, as they sit on drygoods boxes or at the homes of the people, that they may see "they are not above them," "we will never leave this slough of despond."

On account of this great desire for "vain show" and carelessness combined, our statistics too often appear as Gehazi. As to "professions" if they have been what they would have been if proper instruction, before and after conversion, had been given the subjects, our membership in the State of Tennessee, would have been over 30,000! But in too many cases we labor all winter to get them into and all summer to get them out of the church. I fear in some cases we report the "conversion" of the same person more than once in a conference year. This may not be so; one thing *is certain*, if our converts are brought into the church ignorant of her polity, history and doctrines, and are not put into hands that will systematically [illegible] for God and Methodism [illegible] in too many cases will [illegible] "Jonah's gourd vine." I ask again, why is it that young [illegible] promising intelligence do not [illegible] at the door of our con[illegible] for admission on trial?

[illegible] up a regular [illegible] and indeed even [illegible] transfers themselves [illegible] against such sin[illegible] time every [illegible] hands not devoid [illegible] we hasten, see [illegible] territory [illegible] we were open[illegible] ing our eyes, brethren, for the Missionary Committee and Board of Church Extension are not asleep. Our missionary appropriation in two years has fallen from $3,000 to $2,700, and this $300 is a clear loss to those pastors who have been and are now needing aid. We had $1,600 last year and only $800 this year from the Board of Church Extension, beyond the amount they asked us to raise. Notwithstanding this, in Nashville and Memphis the two largest cities in the State, we to-day, have not 800 members. Lack of system is the only skeleton in the closet we now name. I know these are sad facts, but we must face them. Every person who watched the proceedings of the General Conference knows that every colored conference in the South, outside of ours, is represented on some board or very important committee. This seems strange too when we had a delegate inside and an alternate outside of the committee room. To say it was a discrimination against our conference is to raise suspicion at once either against the management of the conference or the intelligence of our delegate, either of which is unpleasant to think of much more to speak of. It can not be that internal war is about to destroy us, or that personal preferences have precedence at the jeopardy of God's Church, or that desire for personal aggrandizement makes us jealous of moral or intellectual worth if found outside of self. I think if we search diligently we will find the "golden wedge in Achan's tent, wrapped in paper marked "the result of neglecting the weightier matters of the law."

Lebanon, Tenn.

To encourage sleep, create an appetite, brace up the system, and to purify the blood, take the unfailing Hunt's [Kidney and Liver] Remedy.

The National Sunday-Schools.

The "International Lesson Committee," regulating the Sunday-schools of the United States and Canada, met April 16, at the Grand Hotel, in the morning, afternoon and evening, in conclusion of their grand work in the preparation of the series of lessons for the Sunday-schools. Besides those already mentioned as attending the convention, Mr. B. F. Jacob, of Chicago, was present as chairman of the committee.

In the evening a mass meeting was held at the Trinity M. E. Church. Among the members of the committee present were: Chancellor S. H. Blake, of Toronto, one of the leading laymen of the Canadian Church; Rev. John Potts, D. D., of Montreal; Mr. B. F. Jacob, of Chicago; and the Rev. John H. Vincent, D. D., of New York.

Mr. Abner L. Frazer presided over the meeting, assisted by Mr. H. Thane Miller.

Those who made addresses were Chancellor S. H. Blake, of Toronto; the Rev. John Potts, D. D., of Montreal; Mr. B. F. Jacob, of Chicago, Ill., and the Rev. John H. Vincent, D. D., of New York. They referred in eloqnent language to the necessity of Sunday-school work among the Christian Nations.

The address of Rev. Dr. Potts was aglow with the fervor and animation of the heart. He would tell all the reason of life, the reason of Christianity. "Did not my heart burn as the book of the Scriptures was opened to me?" The children were the future of humanity, the blessing of Christianity.

Mr. B. F. Jacob, of Chicago, made his remarks pertinent to the necessities of a large city. There were many vacant pews in the churches, because the children were not properly instructed and educated. There were fifty million inhabitants in the United States, and in that number how very few were receiving the education which would build them up for earth and heaven! There were seven hundred thousand children in the Empire State of New York, and thousands of these were not receiving a Christian education. He illustrated the Sunday-school work going on in Dakota, and made his remarks felicitous by several anecdotes. He advised the mapping out of the city into districts for the purpose of bringing the children into the Sunday-schools.

Rev. Dr. Vincent made a most eloquent appeal. It was in the direction of emphasizing the powers of the individual over classes. In America, at least, the influence was not for the suppression of individual power. Personal service, personal conviction was required for permanent good, especially in the Sunday-school work. Organizations were of no utility unless supplemented by the power of individuals. Christ was not in the "mass," nor in the work of a class. It was the work of units to units—the power of one individual over the other.

The following resolution was unanimously adopted:

Resolved, That a commitee of seven be appointed by the chairman to propose, perfect and prosecute a plan for a more united and intimate association of the Sunday-school workers of Cincinnati and vicinity.

The following committee was appointed: Morris S. Shipley, Louis Manns, Dr. Wm. B. Davis, Francis Perry, Henry Martin, Robt. T. Bonsall, Ed. Worthington.

Lessons which have been mapped out from the Scriptures will be published. The Committee adjourned.

Symposium of the Weeklies.

There is a large class of colored girls who need employment, but their parents prefer to deprive themselves of many wants rather than subject them to such treatment as domestic employment offers.—*Kentucky Republican.*

Cleanliness, abstemiousness and wholesome food makes the Jew the superior in health to the average men of other races.—*Houston Daily Post.*

The London *Spectator* has an article on the question of mormonism in the United States. The *Spectator* thinks "it is impossible not to be amused at the thought of the latest and most advanced of nations watching in helpless perplexity the establishment of oriental harems in its midst, and the proudest of democratic governments finding itself menaced by the growth of an eclesiastical autocracy under its protection."—In the *Northwestern.*

Why not begin to look for a revival now!—*Lamp of Life.*

"Some of the very men whom we may expect to preach in demonstration of the Spirit,' have the effrontety to stand up before our congregations and read from a time-tanned manuscript, what they think is a splendid discourse, but proves to be in nine cases out of ten, a 'wet blanket' on the interests of the meeting."—*Ocean Grove Record.*

Wesley says it was the practice of all the Oxford Methodists to give away each year all they had after providing for their own necessities.—*Northern.*

Use Dr. Pierce's "Pellets" for all bilous attacks.

German Exploration of Africa has suffered a fresh and severe blow. A dispatch of the German Consul General Rohlfs, just received from Zanzibar, announces the death of the leader of the East African expedition, Dr Bohm. The explorer who was a bold man, not yet thirty years old, was at the end of December, in company with Dr. Reichardt, in the country lying west of the Moero Lake, which had never been traversed before by a white man. The laconic dispatch, which simply says: "All lost, scarcely escaped death myself, Bohm dead," seems to point to a murder by the natives.

Don't Eat in a Hurry.

A health journal says that the people ought to take three quarters of an hour for dinner. This is well if there is enough dinner to hold out so long. The penalty for hurrying meals, as most people do, is a grevious attack of dyspepsia. In such a case you will have to resort to Brown's Iron Bitters for cure, as did Mr. J. R. Pinkerston, Shorter's Depot, Ala., who writes, "I found relief in Brown's Iron Bitters after years of suffering from dyspepsia.

Is This Possible?

Report comes that Gen. Grant's improved condition is dne to the fact that he is using a "simple vegetable preparation" forwarded by one of our consuls from South America, and sent him by the Surgeon General! Is this possible! By an "unauthorized" remedy? Shocking!

And yet, if this "simple vegetable preparation" were owned and advertised by any one as a specific for this terrible disease, certainly the Surgeon General would not commend it, nor would bigoted physicians prescribe it!

Nevertheless, it is a fact that many of the best proprietary medicines of the day, as the late Dr. J. G. Holland stated in *Scribner's Monthly*, were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actnal medical practice. When, however, any shrewd persons, knowing their virtne and foreseeing their popularity, secured and advertised them, then, in the opinion of the bigoted, all virtue went out of them!

Isn't this absurd!

We believe that a remedy, if properly made, is just as effective when put up, advertised and sold in bulk, as when doled out to patients at enormous expense by their physicians.

Why not?

If General Grant is getting better through a simple unauthorized vegetable preparation, where is the vaunted exclusive skill of the medical profession?

Apropos of the suspension of some very prominent members by the Medical and Chirngical faculty of Maryland, for endorsing advertised remedies, the Baltimore *American* (April 25th) says that "when a patent medicine goes on year after year widening its circle of believers, it is a pretty fair evidence that there is merit in it. The regular doctors may ignore it, and expel any of their members who use it, but when they do so their action *looks more like envy against a successful remedy than a true desire to protect the public.*" The failnre in the Garfield and Grant cases, the *American* thinks, and properly, has knocked professional pretensions higher than a kite.

But this is not a singular instance of unprofessional power over "incurable diseases." That "simple vegetable preparation" now everywhere known as Warner's safe cnre, was once an authorized remedy; and pronounced a "god send" to the medical profession for the cure of kidney and liver disorders, malaria, general debility spring feebleness, female irregularities, etc., by many leading physicians, but when the formula was fully perfected, and the medicine was put up in bulk and advertised so that every sufferer might know of it and *treat himself*, then the profession turned upon it and let their patients die rather than to use it.

Tfis is certainly a strange proceeding, but it is on a level with all the rules and regulations of a code which has gone so far as to forbid a physician displaying beyond a certain size his name and profession upon his sign!

Bnt the world moves, and merit wins the fight!

Pay as You Go.

The best of all rules for successful house-keeping and making both ends of the year meet is, "Pay as you go." Beyond all countries in the world, ours is the one in which the credit system is the most used and abused. Pass-books are the bane and pest of domestic economy—a perpetual plague, vexation, and swindle. Abnsed by servants at the store and house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that." "We neglected to enter this." "I forgot to bring the book." "Never mind, we'll make a note of it," and so it goes. But the worst of it is that the housekeepers are tempted to order what they have not the means to pay for, and when the time comes they are straitened. A family can live respectably on a very moderate income, if they always take the cash in hand and buy where they can buy to the best advantage. Then they will be carefnl first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells so cheaply on credit as for the cash. —*Hearthstone, Farm and Nation.*

When Tried Alway Preferred.

When they once become acquainted with it, ladies invariably prefer Parker's Hair Balsam to any similar preparation. It makes the hair soft and glossy, arrests its falling off, promotes new growth, restores the original color, and has no rival se a dressing. Not a dye, not oily, highly perfumed. Only 50c., at druggists.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministery. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.
History of the U. S.—Ridpath $3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net 56
Catechism of the Methodist Episcopal Church. (No. 3.) Net 5
History of ethodism.—Stevens. (Abridged edition.) 3 00
Discipline of the Methodist Episcopal Church. Edition of 1884. .....
Compendium of Methodism.—Porter. 1 50
To be read:
Wesley's Sermons. (Vol. I) sett 5 00
Books of reference:
Whitney's Hand-book of Bible Geography 2 25
Freeman's Hand-book of Bible Manners and Customs 2 25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scripture shapters I.XXX—Harman. 4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett. 7 50
Plain Account of hristian Perfection.—Wesley 30
Ancient History.—Thalheimer. Net 1 60
Rhetoric.—Hill, Net 1 00
Written Sermons.
To be read:
Wesley's Sermons (Vol II.) .....
Christian Purity—Foster 1 50
Introduction to the Gospel Records—Nast 1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris 3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid. 3 00

SECOND YEAR.

To be studied:
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman. .....
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope. 1 75
Medieval and Modern History.—Thalheimer. 1 60
Lessons in Logic.—S ymons. Net 10
To be read:
Checks to Antinomianism—Fletcher 5 00
History of Methodism. (Abridged).—Stevens 3 00
Defense of our Fathers—Emory 85
History of Mistions of the Methodist Episcopal Church. Vol. II.—Reid. 3 00

THIRD YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament. Chapters I.XIII.—Harman. 4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III. ... 7 50
Atonement in hrist.—Miley 1 25
History of the Church.—Blackburn 2 50
Intellectual Science.—Porter 3 00
Homiletics.—Kidder 1 50
Written Sermon.....
To be read:
Theological Encyclopedia and Methodology. —Crooks and Hurst. 3 50
Lectures on Preaching.—Simpson 1 25

FOURTH YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman. 4 00
Systematic Theology. Theological Institutes Part II.—Watson. 6 00
Analogy of Natural and Revealed Theology. —Butler. 1 50
Written Exegesis. .....
To be read:
Life and Epistles of St. Paul.—onybeare and Howson (Abridged Edition). 1 00
Biblical Hermeneutics.—Terry. .....
History of Rationalism.—Hurst 3 00

For Local Preachers.

FIRST YEAR.

To be studied:
The Bible: History. Outlines of Bible History.—Hurst. ..... $ 50
Catechism of the Methodist Episcopal Church. (No. 3) 05
Christian Theology. Introduction and Book I.—Wakefield. 2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884). .....
Philosophy of the Plan of Salvation.—Walker. 1 25
To be read:
Hints to Self-educated Ministers.—Porter 1 25
A Hundred Years of Methodism—Simpson 1 50
Portrait of St. Paul.—Fletcher. 75

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Christian Theology. Books II and III.—Wakefield 2 50
Christian Baptism.—Merrill. 1 00
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Aspects of Christian Experience.—Merrill.. 1 00
Rhetoric.—Haven. 90
Mediæval and Modern History.—Thalheimer. 1 60
To be read:
Wesley's Sermons. (Vol. I.) Introduction 5 00
to the Gospel Records.—Nast. 1 25
Era of the Protestant Revolution.—Seebohm. 75

FOURTH YEAR.

To be studied:
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Elements of Intellectual Science.—Porter.. 3 00
Review of the course for the three preceding years. .....
To be read:
Wesley's Sermons. Vol. II. hecks to Antinomianism.—Fletcher. 5 00
History of the Reformation.—Fisher. 2 10
Protestant Foreign Missions.—hristlieb... 1 00

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This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MAY 21, 1885.

Notice to Agents.

DEAR BRETHREN—It is usual for us to call upon you at this period of the year to make a special effort for your Church paper. The general prevalence of dull times makes it imperative that we call upon each agent to send a sum of money to this office within the next few days. Do not hesitate to send small amounts. Every dollar will count. Give old accounts the preference, and if an agent owes nothing let him secure a cash subscriber or two and forward the money to

PHILLIPS & HUNT,
32 Natchez St., New Orleans, La.

Coming Events.

Under the chief direction of Rev. A. H. Gillet, Sunday-school Agent of the Methodist Episcopal Church for the South and West, a Sunday-school Assembly will be held at Clark University, Atlanta, Ga., from May 28th to June 6, 1885. It is desirable to make this a representative meeting of Sunday-school people, both in point of numbers and interest. To this end a cordial invitation to all lovers of the Sunday-school to cotribute to the enterprise by their presence, prayers and work.

Assimilation.

Mr. R. M. Lowry, the silk manufacturer of Huntsville, Alabama, stated explicitly, in answer to a question as to whether he believed in the assimilation of the white and black races for business purposes only, that he believed in assimilation in all things where the races naturally come together. Though this is an evasive reply, it is against antheogamous marriages, for these are unnatural, and to be greatly deplored by every Negro who loves and believes in an honorable and useful future for his race.

Blood Will Tell.

There is something in blood after all. There are people with an admixture of African and Caucasian blood moving in every sphere of social and political life in this country, from the United States Senate Chamber to the notion stores of Canal street they are found, and the Negroes know them although they deny their Negro blood, and refuse to be identified in any way with Negro affairs. There must be something in blood, after all, or these very light complexioned Negroes would not entirely forsake the race from which their mothers came. But since this is what they do it shows clearly enough what would be the outcome should amalgamation become prevalent, legal and general.

Outlook in the Soudan.

What is to come of all this fighting and loss of men and money in the Soudan, if Buller and Stewart are not rescued and some decisive fighting does not signal the advent of Lord General Wooleley into the interior? El Madhi will declare himself king of the Soudan, England will admit it, and form an alliance with him, and alliances with Italy and Turkey may follow. Then will come the absorption of the Barbary states in North Africa; Egypt will [illegible] others, and a mighty [illegible] more cover the soil [illegible] ancient [illegible] will fall [illegible], and a Christian [illegible] toll the funeral notes [illegible]. Meantime, if [illegible] really disposed to [illegible] slavery the [illegible] them an [illegible] of their [illegible] this inhuman

Church Periodicals.

The following action of the Book Committee touching our periodicals must commend itself to the favorable judgment of our preachers and people who feel an interest in the diffusion of denominational information and the success of our publishing interests. It is as follows. Read it:

The following, presented by C. B. Fisk, W. H. Olin, and J. B. Cornell was adopted:

Whereas, Our system of Church periodicals has evidently been providently developed to meet the wants of our people; and,

Whereas, These periodicals, now well established, are so distributed over the country as to be able, with general support, to render efficient service in behalf of both local and general Church interests; and,

Whereas, The united support of the several groups of so-called "patronizing conferences" is necessary to sustain these papers at their present price, and at a grade of merit commensurate with the needs of the Church; therefore,

Resolved, That we urge the several annual conferences; and all our preachers and people everywhere, to support our Church periodicals, and to use their earnest and united endeavors to increase their circulation; and we further respectfully urge them to discourage the establishment of local and independent Methodist papers, or papers especially soliciting the patronage of Methodist people, except in what may be regarded as missionary territory, or where present and prospective needs of fields far removed from our present publishing centers may require.

A communication referring to Swedish publications, and all matters pertaining thereto, except the election of an editor, were referred to the Western agents and local committee with power. Cincinnati was fixed upon as the place of the next annual meeting of the Committee.

What Others Think of Us.

The *Religious Telescope*, official paper of the United Brethren, has this to say of the Methodist Episcopal Church. If there is anything in this short of the real facts in our case we hope our readers will see to it that the deficiency is brought up:

"The Methodists came to this country with a closely organized administration, with a phenomenal success in England to back them. The very opposition they met only more thoroughly unified them, and their marvelous success developed church-pride and enthusiasm. They read of themselves in the papers. Wherever they go they find their Church. They are born Methodists, rocked in Methodist cradles, and lulled to sleep by the singing of Methodist hymns. They are converted in a Methodist church, under Methodist preaching, at a Methodist altar, in the midst of Methodist shouting. They join the Methodist Church, go to Methodist prayer-meeting, hear Methodist sermons, and read Methodist books. They die in a Methodist home, and their funeral is held in a Methodist church by a Methodist preacher, who eulogizes them as faithful Methodists, and speaks of them as having gone to the heaven of the Methodists. All these things unite to create a good working Methodist church-spirit. But these are not enough. The Methodist clergy all over the land lecture on the history of their church, glorifying its beginnings, and landing its wonderful progress, which they illustrate by statistics carefully prepared for them at their headquarters. The recent centennial has been utilized to the fullest extent, and gave opportunity for thousands of lectures and the sale of tons of Methodist books.

The Solid South Once More.

We have quite often wished that it lay in our power to divide the solid South for the nation's good. But just now we see evidences of dissolution which we judge to be opposed to the best interests both of this section and the whole country. We have a great National Exposition under way in New Orleans. It is a fine show. It has been, so far, ably directed. It is truly national in its character, though of course there are things connected with it we would like to alter, and we think for the better. Nevertheless, as it is, it is bound to do a great deal of good for the whole country, and especially for the South, if its success can be fully assured, which is not now the case. We are led to make these remarks by the appearance of a finely executed circular, bearing a splendid illustration of the stupendous building, with propositions and plans for a great national agricultural exposition in Louisville, Ky. Now, there is no place so well calculated to get up a magnificent agricultural exposition as Kentucky, and no city in the country, that we know of, better prepared to initiate and execute such a design than is Louisville. But we regard the very mention of such a thing as an exposition to be in any sense dependant upon Government aid as especially unfortunate at this time. First, because it cannot fail, even though unintentionally, so to antagonize the New Orleans Exposition, which must have aid from some source, or be seriously hindered or ruined. Second, if both enterprises should appeal for national aid just upon the eve of the inauguration of a Democratic government, it might be regarded as outlining a purpose to raid the treasury rather than to husband our resources for the payment of national obligations, and thereby lessen the burdens of taxation. We are now apparently upon the eve of inviting slave labor to compete with free labor in the South by opening the door wide for the entrance of Spanish slave-produced sugar. In view of this and the injury it must work to an important Southern industry, we cannot afford to divide, or even seem to do so, on other great affairs of commercial importance. Let us finish our present undertaking with thorough success before we proceed to inaugurate another. If we must have another, let the business men of the country subscribe for it a guarantee fund, and go ahead, with the United States treasury well aside.

The Essence of It.

Our readers will remember our reprint and reference to the Bayard-Williams embroglio, and they would probably be interested in reading what seems to be the true inwardness of it. It is alleged to be as follows:

Mr. Williams was appointed Minister and Consul resident at Hayti by President Arthur in the last days of his term. It is supposed that Mr. President-elect Cleveland knew of this, and had allowed it to be understood that the appointment would be acceptable to him, as he previously had a long interview with the Hon. Geo. W. Williams before his appointment. Mr. Williams has lately been a very independent Republican, if not a mild sort of a Democrat. He was formerly a Radical Republican, and as such was elected to the Ohio Legislature, and aided in several campaigns there and elsewhere. During his residence in Ohio he in some way lost favor with old leaders of the Republican party among the Negroes, chief of whom was Prof Peter H. Clarke. Later Mr. Clarke became Democratic, and suffered a good deal, at least in his peace of mind, in consequence of his reception at the hands of the colored Republican leaders thereafter. After the inauguration of President Cleveland Mr. Cleake went on to Washington, and, it is supposed, represented his case, and made known the political history and antecedents of Minister Williams, not omitting reference to any little personal eccentricities with which, in full, of the home life of the man, he may have been acquainted. As a result of this it is thought Mr. Bayard was willing to mention Mr. Clarke for Mr. Williames place, if the way was open, and to do what he could to open the way. The difference between them is that Mr. Clark is, and Mr. Williams is not an avowed Democrat.

Mr. C. S. Smith, Sunday-school Agent of the African Methodist Episcopal Church, has shown a willingness to take the place at so high a price as personal controversy with Mr. Williams, but Mr. Williams will have nothing to lose in any sort of a controversy with Mr. Smith, if he makes up his mind to notice it. There is very very little probability of Mr. Smith getting the appointment. In connection with this matter we may in passing notice the fact that the the Church of which Mr. Smith is a distinguished minister, is quite prolific of General Conference officers who are also effective campaigners. Among them we may mention Secretaries Townsend, Smith and Arnett, the latter being on active candidate for the legislative nomination from Green county, Ohio, before the coming convention at Springfield in that State. He is also financial agent for his Church, and has directed the brethren to send funds to Zenia where his office is for the present:

We have often heard of the statement being made that the ministers of the African Methodist Episcopal Church were freer than those of the Methodist Episcopal Church, and in view of these things we believe it is true, for no General Conference officer in our Church is free enough to accept an engagement as speaker in any political canvass, or become a candidate for election to any political office without first resigning his church office. Indeed, if the financial agents of our Church, for example, if Messrs. Phillips and Cranston, who are the financial men of our Church, were to become candidates before any political body, they would be compelled to resign, if their sense of propriety did not impell them to do so. We do not envy the African Methodist Episcopal Ministry and membership this freedom, which the men next in office to their Bishops enjoy. We are willing to render to Cæsar the things that are his, but we are not willing to become chief men in Cæsar's service, lest it should militate against faithful service to God. "Ye cannot serve two masters." A divided house will ultimately fall.

Kindly Words from a Revered Friend.

We clip the following from the *American Baptist*, and judge it to be the production of Rev. Allen Allensworth, the kindness and greatness of whose heart would make all others great. Our latch-string always hangs out freely to him and his:

IN AN EDITOR'S SANCTUM.

Here we found our noble Kentuckian, Rev. M. W. Taylor, D. D., seated in his office, 32 Natchez St. In a real editor's office, and a salary of ——— thousands per year, in charge of the SOUTHWESTERN CHRISTIAN ADVOCATE, and I was "real down glad" to find one colored editor in the United States receiving more than one thousand dollars per year for his services. All honor to Bro. Taylor for his example of prudence, fortitude, fidelity, gentleness and industry in overcoming obstacles and removing difficulties in the road to success. As he has done, is and has, others can be, do and have. From his office to his "workshop." In this we found him surrounded with a splendid library of books. In this we found Mrs. Taylor, after having prepared one of our Kentucky suppers and seen that Bro. Taylor, his guest and myself had carefully put it away, arranging clippings as the editor clipped them from exchanges That's the kind of wife for pastors, professors and editors to have, a helpmeet indeed.

A Meritorious Call for Aid.

The Chicago French Evangelical Tabernacle, Rev. P. A. Seguin, pastor, who was fourteen years a Catholic priest, and has been four years a Protestant minister, has preaching every Sabbath at Maskell Hall, cor. Desplaines and Jackson street, at 4 o'clock p. m. This enterprise is highly commended, and is, we believe, both needing and deserving of the assistance of Christian people all over the country. So far as we know this is the only effort of the kind being made to reach this class of our citizens, which is quite numerous. It ought not to fail for want of sympathy and help. *La Trompette Evangelique* is published twice a month in the interest of this work, and it is said to be the only French evangelical paper published in the United States. It has a circulation of 1,200, which ought to be greatly enlarged. We believe it would do good if twice as many copies were in circulation in this city, and hope ways and means will be found to circulate them. We see no reason why there should not be an earnest, determined effort to reach the large French population here. They, like all men without it, should be brought under the power and influence of the Gospel, and it is the work of English speaking people to greatly aid in accomplishing it. The Lord hasten it in his time.

National Prohibition.

"Have you read the charges against ex-Gov. St. John?—*Ex.*

No. We had a pretty leverage of unbelief in what might be said about a political candidate at the start, and the progress of the insane vituperation against St. John has not lessened it. We have been able to maintain, if not a blissful ignorance, then certainly something akin to a sullen indifference to any charges which might come against him because of his firmness in giving in himself personal leadership to the greatest living question of the age. The opposition to and aspersions of Mr. St. John eminate from the wrong source, and evidence a spirit in our political structure which has no reasonable right to survive. We are bound to unite all men, of whatsoever race, church or political cast in one great national prohibition, Sabbath observing, labor-elevating party, no matter by what name it may be distinguished.

Bibles at the Exposition.

The exhibit of the American Bible Society at the Exposition is meeting a great want on the part of many visitors. The Bibles and Testaments, in twelve languages, are for sale at cost, in some cases a reduction has been made, and books are offered at less than cost. Many copies of the Spanish Scriptures have been given away, and it is the purpose of the Society to distribute largely of the books remaining at the close of the Exposition to needy Sunday-schools and individuals. The Society has two exhibits for the sale of its publications in the main building, R.R. 15 and V.V. 27. The specimen verses published as a souvenir of the Exposition, containing 242 different languages, of sample verses in which the Society prints its publications, is very much sought after. Mr. A. C. Arnold, of New York, is in charge of the Society's work here, and will be pleased to meet all friends of the Society at R.R. 15.

Wherefore Should They be Censured.

The New York *Tribune* thinks that General Gordon was stabbed in the back by a Negro. Well, may be he was, and admitting it to be so, without stopping to question the reliability of the sources from which the *Tribune* gains its information, we affirm that this instance adds another to the long catalogue of proofs that, chances being anything like equal, the Negro is positively incorruptible when acting in what he conceives to be the defense of his home and country. England is not at war with Mohammedanism. One parliamentary act would sweep this moral cancer-eating out of the nation's heart from all the Indias Great Britian rules, but this iniquity prevails there, nevertheless. The English are pushing in Africa a war of conquest, and the great Gladstone may well falter when he attempts its defense.

The gift of a Savior is the measure of God's love for man in the aggregate. But man in the aggregate is only repetitions of the individual man. Therefore the measure of God's love to man in the aggregate is the measure of his love to every individual. Jesus died for all and for each. Christ died for all, and he would not that any should perish. "Unto every one of us is given grace according to the measure of the gift of Christ."

New Minister to Hayti.

We have to revise our view about the President's appointment of Minister to Hayti, so far as the name is concerned. We thought it would be Clarke, and knew that it would not be Smith, but who could have thought of Dr. Thompson? But Mr. Cleveland found him out, and, on the 8th of May appointed Dr. John E. W. Thompson Minister Resident and Consul General of the United States to Hayti. He was born in Brooklyn, N. Y., and is at present a resident of New York city. Dr. Thompson is a graduate of the Medical Department of Yale College. After leaving Yale he pursued his medical studies in Paris, where he became proficient in the French language, which knowledge will serve him in his new sphere, as the Haytiens are French speaking people. Dr. Thompson is a young colored man; and was highly recommended for the position by the Faculty of Yale, as well as by many leading citizens of his native State. Dr. Thompson is said to to have been a life-long Democrat. It is clear that Negroes are to be recognized, but Democratic Negroes will be found to fill the offices. We find no fault with a Democratic President for that.

Colored Democrats.

It does seem mighty queer how many colored Democrats we can find now. We only know of three who were pronounced Democrats of national reputation Peter H. Clark, Ohio, and O S. Smith, Illinois, George T. Downing, of Connecticut, (we believe), all the others must have been only ward grumblers that now thrust themselves under the microscope of public notice to be magnified for office under Cleveland. Next man.—*American Baptist.*

Halt there, Doctor! The Rev. J. Allen Ross, said to be a relative of Hon. J. C. Breckinridge, a man of sterling parts and pronounced ability of a high order, has been a fearless, outspoken, active and original Democrat for several years. He is well-known in Kentucky and has held prominent offices in the South, and will receive an appointment, with Peter H. Clark, from President Cleveland if party fealty counts for anything with the new regime.

The New York *Nation* is fast nearing the close of its fortieth volume, and twentieth year of existence. It was founded in July, 1865, in recognition of the new order of things which was sure to follow the end of the war and the abolition of slavery. It at once espoused the cause of nonpartisan administration of the National Government, and the present condition of civil service reform is largely owing to it. It has been conducted in its two leading departments, Politics and Literature, by the same editors from the first number, and holds to-day, as for the past twenty years, first rank in each. It is the medium of thoughtful and cultivated discussion. Its foreign correspondence is valuable. Its book reviews (by leading scholars of the country) possess high authority. Each number contains a careful news summary; and the bound volumes are prized as a useful chronicle of current history. 24 pp., quarto. 10 cents a number; $3 year. 210 Broadway, New York.

The apparent tendency on the part of most young people to avoid the practical, and seek the soft places in life, is based upon a false idea of life's purposes. Nothing so fits one for the exalted stations as a rough and tumble, rugged and bare handed tussle with the more humble and practical ones.

"Lives of great men all remind us
That we may make our lives sublime.

Our Democratic administration have concluded their overhauling of cash in the United States Treasury, and in the face of all the campaign allegations to the contrary, the books and cash for 25 years of Republican rule tally without the deficit of cent. How vast the contrast between this and the count 25 years ago when the Lincoln succeeded the Buchanan regime.

Personal.

—Rev. W. R. Butler's post-office address is Robelene, La.

—Queen Ranavalonci II. of Madagascar, was quite a mild-featnred, intelligent looking, brown colored lady.

—Dr. John Abernathy, the celebrated medical lecturer, delivered a public lecture in the latter part of the same day he was married.

—The Archduchess Maria Theresa of Anstria, is learning to make jewelry in the shop of a Tyrolese worker in gold and silver.

—Senator Vance, describing the present illness of his wife, says that she is "snffering from a regular old fashioned, ten commandment cold."

—A Bridgeton, N. J., man has planted over 200,000 cocoannts at Biscayne Bay, Fla., and will make the number 1,000,000 before he stops operations.

—Rev. C. L. Fields, of Centenary M. E. Church; Rev. S. R. Reid, of Providence Chapel, and Rev. H. C. Ashley, of St. Andrew Chapel A. M. E. Church, Memphis, Tenn., were among the callers attending the Exposition.

—Rev. Wm Dawson, pastor of M. E. Church, Manhattan, Kansas, called last week. He came to see the Exposition. Bro. Dawson is a gradnate of Middlebury College, Vt., and also of the Boston School of Theology, having worked his way through in a most honorable way.

—We are under renewed obligations to Rev. M. M. McKinney, of Scottsboro, Ala. They were holding a district conference there lately, and we are sure they enjoyed it. From a short residence there we learned that the Alabamians are whole souled, and never do things "grudgingly or of necessity" when it comes to entertaining the Lord's host. Viva la Huntsville District.

—Rev. Alfred Mason, late of the Lexington Methodist Episcopal, now of the African Church, has been appointed to Dublin, Cambridge City and New Castle, Indiana, and has, at the latter point, organized a society of members who were formerly members of our Church in that place. Bro. Mason has brought a good many members into our Church, and probably proposes if he can to take as many out. Generally it is not safe to follow a minister from church to church, for in these last days it is hard to tell how long a minister will remain, if he is looking for any particular kind of position, and a good many are, though probably Bro. Mason is not. One of the unfortunate elements connected with this touring from church to church is the depressing effect it has upon the people. After a man spends ten or twenty years persuading people to join one church and not to join another, and then reverses the order of his persuasion because some appointment does not suit, or some honor desired, it may be, but failed to obtain, missed him. The people will find it difficult to believe in the single-mindedness of the minister or yield to his persuasions under such circumstances. It is, indeed, a calamity.

Church Polity.

MR. EDITOR.—Ain't it the duty of the elders to advise the Bishop to put every man an appointment? Then why do we hear them so often say, "I have no place for this man or that one?"—SUBSCRIBER.

Answer—1. It is the duty of the elders to inform the Bishop of the characteristics of all churches and preachers on their districts, because the Bishop have no other legal means of gaining this information necessarily under our system but through them. When so informed it is the duty of the Bishop to give any objection a member of any conference an appointment.

2. It is the duty of the elders say they have no place for this or that man" when they see some man who is unfit for the place, and so persist in recommending him, that the churches have to bear them. Some are so particular in the matter of dress and manners that they are not acceptable, even if they are so, and light in their conduct, as well as rude in their manners that the people refuse to have them. So the elders are informed, and then, though a man's character be otherwise fair, it is better that he should have his relation changed, for unless he corrects these faults neither Bishop, elders or conference can make the people have him.

Schools and Colleges.

Gammon School of Theology.

BY REV. S. A. COWAN.

Through the providence of God it is my profitable privilege to be a student of Gammon School of Theology, and receive that which I have longed for—a thorough systematic drill in the great and glorious doctrines of the Gospel. The Gammon Hall is an elegant brick building, trimmed with stone, which cost the society $25,000. The rooms are large, well ventilated, and comfortably furnished; each floor is provided with bath rooms, the water being furnished by means of water pipes. The Theological library contains more than 2000 volumes of the best theological works, to which the students have free access. The University is situated about two miles south of the city in a beautiful grove, the land sloping gradually in each direction from the building, which carries off the water and leaves the ground dry in a short time after a rain, thereby making the locality perfectly healthy. A spring of very excellent water is near by, which bountifully supplies more than 300 students. Rev. Wilbur P. Thirkield, D. D., Dean of this department, is an earnest and efficient instructor. His whole heart and soul is in the work, and his words seem divinely inspired, and full of the Holy Ghost. The very atmosphere in which he moves seems to be pure and heavenly, and no one can help but feel that in his presence he is under the care of a friend and brother, one who is ever ready to cheer and comfort. The theological class consists of twenty-six members, who are earnestly striving to fit themselves for the great, responsible work of the ministry. Several others who came to enter this call are in the college department and will not enter this class until the fall term. No one who is acquainted with the rapid progress of our Southern work can question the necessity of a well trained ministry. When we think of the 6000 young men and women in our colleges and institutions, and the hundreds that are gradnating yearly from these institutions, we see clearly that the next generation will demand a more efficient ministry than what we find in our fields to-day. In many places throughout the South our Church is at a stand because the congregations have advanced in intelligence more rapidly than the ministers. Those who are to lead God's hosts in the next generation must fully equip themselves for the work by taking a systematic course in some one of our theological seminaries.

Bennett Seminary—Greenboro, North Carolina.

E. V. THAYER.

Bennett Seminary had a very humble beginning in the unfinished basement of the church in Greenboro. Rev. E. O. Thayer, now of Clark University, took charge in December, 1875. In the fall of 1878 the school was removed to its present elegant building, erected by Lyman Bennett, of Troy, N. Y. The site is twenty acres, on one of the highest points near the town. The patronage, which was at first only local, has extended until it embraces North Carolina and parts of Virginia. In 1881 the present Principal, Rev. W. F. Steele, was elected. Under his management the school has continued to grow in excellence and influence, which is only limited by lack of room for increase of students. A new Model Home is now in process of erection which will add much to the power of the Seminary. Many of the strongest men in the North Carolina Conference have received their instruction here, and nearly all have reaped good indirectly. Bennett Seminary is located at such a distance from all other schools that it deserves special recognition from the Church.

For the SOUTHWESTERN.

"Inter-Seminary Missionary Alliance."

R. THOMAS SAVIN.

The fifth convention of the "Inter-Seminary Missionary Alliance was held at Princeton, New Jersey, October 24, 25 and 56. The object of the Alliance is the unifying of the missionary forces as represented by the different religious denominations of the United States. Fifty years ago such an alliance would have been an impossibility, twenty years ago it might have been probable, five years ago the problem before us was unsolved, to-day the question has been settled.

In the Alliance there are represented eighteen different denominations, fifty-one theological colleges and seminaries, and nearly one thousand theological students. At the convention held at Princeton there were represented fourteen denominations, thirty-six seminaries, four hundred and thirty-eight students. These statistics prove *prima facie* the coming together of churches which for years have been alienated, and a genial fellowship between their representatives. On Friday morning the first session was opened with reading of the Scriptures and a season of prayer. Rev. Dr. W. M. Paxson, Professor of Homiletics and Pastoral Theology in the Princeton Theological Seminary, next made an address of welcome to the assembled delegates. He brought the cordial greetings of the Princeton homes and churches, and with the warmth of his own heart warmed all. In the evening the Rev. Dr. George R. Crooks, Professor of Historical Theology in Drew Theological Seminary, delivered a very able and scholarly address upon the "Relations of Missions to the life of the Church." Dr. Crooks has the spirit of younger Methodism. All were captivated by the scholarly cast of the address, and convinced by its logic; while, at the same time, that strange something, called by St. John "unction," carried the great truths home and moved all to a greater consecration, a deeper sense of the needs of the world, a nobler motive for future work in the evangelization of the world.

Saturday evening Rev. Dr. Morehead, of the Xenia, Ohio, United Presbyterian Seminary, delivered a sermon of great force upon the "Manward qualification of the missionary." During these two days papers were read upon "The Pioneer Missionaries," "Our Missionary Work among the North American Indians," "Denominationalism in Missions," "Work in Central Africa," "Systematic giving in regard to Missions," and "The Outlook," which were packed full of valuable information. This was proven by the enthusiastic discussions which followed the reading of each paper. Deep impressions were made as addresses were received from returned missionaries who spoke of the trials, struggles, needs and disappointments of the missionary, and contrariwise of the triumph of the cross. The North American Indian, the Hindoo, the Japanese, the African were all represented by members of their races, and the needs and longings of that "nation that hath no country," and out of whose loins our Lord came, the Jew, were voiced by Mr. I. J. Peritz, a converted Jew, who is preparing for the work of the ministry at Drew.

Sunday was a royal day. Royal because it was a day foreshadowing the final coming of our Christ. Each heart, inspired anew would gladly have placed a diadem upon the brow crowned once with thorns. Old Princeton, that place of the Alexanders, the Hodges, of Jonathan Edwards, and the saintly Burr; the place of military fame, of literary refinement and of religious work and culture, appeared at its best. The stately college buildings of antique architecture, the plain churches, the broad streets lined on either side with heavy trees; the old graveyard, that "Westminster" of America; the old-fashioned houses with gable roofs and ivy covered sides; the "time honored wells," the solemnity of autumn, and the historic glory of the place were potent in solemnizing, subduing, inspiring. Early in the morning, in the Second Presbyterian Church, a missionary consecration meeting was held, which proved to be a season of special blessing and power. At 11 o'clock, in the First Presbyterian Church, the Alliance assembled to hear the Rev. Arthur Mitchell, D. D., the recently elected Missionary Secretary of the Presbyterian Church. Dr. Mitchell presented the needs of the heathen world to-day, our ability to reach the heathen, the onward movement of the Church of Christ, in a manner which set on fire all hearts. All partook of the real missionary spirit, and many resolved at that time to enter the foreign work. This proves the success of the sermon—it moved and captured men. In him our Durbin, Fowler and McCabe have a companion.

Sabbath afternoon the Rev. Dr. Pattison, of Rochester (Baptist) Seminary, delivered a sermon of great beauty and grace, upon "What the life that now is owes to missions."

In the evening the capstone was set by Dr. Tucker, of Andover Seminary, as he preached a sermon upon "The Christian Measure of Consecration." The Doctor formulated personal consecration under three heads as suggested by St. Paul in his letter to the Romans, chapter 1, verses 14 16. "I am a debtor; * * * I am ready; * * * I am ashamed." No "new departures" were suggested by this Andover professor, for the whole discourse abounded with rich spiritual findings, and was accompanied with that "thrust of power" which Mr. Beecher so frequently speaks of as a necessary element in effective preaching. The sermon was followed by a consecration meeting. In this meeting every moment was at a premium, for all wanted to testify to the inspirations they had received and the resolutions they had made. After several testimonies all had an opportunity to testify to a common faith in a common Lord, as all present recited in concord the Apostles Creed. Denominational veils were dropped, and we saw "face to face." Episcopalians, Methodists, Presbyterians, Baptists looked in each others eyes and caught new sight, learned more of a common brotherhood and a blessed Fatherhood. That one from the "Land of the Veda," that one from the "Dark Continent," that one from Japan, that one whose fathers tracked our trackless forests and held in trust our country, that one who came from Israel's race felt that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith that worketh by love;" "that there is neither Jew nor Greek, neither bond nor free, neither male nor female, neither barbarian nor Scythian, for all are one in Christ Jesus." Before the foe we stand a compact. In the presence of dark heathenism we have but "one Lord, one faith, one baptism."

The influences of the convention cannot be counted or written down. Not until the seals are broken and the book opened will the good work of the meeting be known. We leave Princeton but hold fast to the inspirations there received. "The tent removes, the vision stays."

Wendell Phillips—IX.

JAS. T. NEWMAN, OF NEW ORLEANS

Farewell, thou great apostle of freedom; thy voice will no more be heard pleading the cause of the oppressed—never be heard again demanding of the greedy capitalists, an increase of reward for the poor laborer who coins his blood into gold, to fill their coffers.

No more will thy voice be heard pleading the cause of lovely woman.

Wendell Phillips would have thrown open to woman the doors of every opportunity, of every career.

He would have them free as air in the streets which he wished to see pure enough for the presence of angels, and which, we know will only attain that purity when the angels of humanity should walk in them.

But let no one think that this heart's desire of his, involved the desertion of home and the neglect of its duties.

Wendell Phillips has gone to his reward in Heaven, he is with Garrison, Sumner and Lincoln.

He is in the company of Wilberforce and Clarkson. He has met Phocion, Aristides and Demosthenes and Sciplo, and the Roman Gracchi and Howard, John Brown and Toussaint L'Ouverture.

Listen at the tribute he pays to that illustrious Negro Chieftain, Toussaint L'Ouverture.

In 1791 St. Domingo was convulsed with a war of nations. The white race against the mulattoes and blacks, the blacks against both, and step by step he leads us down the years in which he was at once a Metternich and Washington; calmed the insurrection, created an invincible army out of the Negroes, demoralized by two centuries of slavery, hurled them like a thunderbolt against both Frenchmen and Spaniards, conquering both.

He sent the English skulking home to Jamaica, and restored to the Negro the liberty God gave him.

"Fifty years hence," says Wendell Phillips in the sublime peroration of his marvelous lecture, "when truth gets a hearing, the muse of History will put Phocion for the Greeks, and Brutus for the Roman, Hampden for England, and Lafayette for France, George Washington, that fair, consummate flower of our earlier civilization, and John Brown, as the ripe fruit of our noon day, and then dipping her pen in the sunlight, will write in the clear blue sky above them the name of the soldier, the statesman, the martyr Toussaint L'Ouverture."

He further says of this noble Haytian, the world would proudly remember him in marble, but for his unpardonable crime of wearing a black skin over a white soul.

Once more farewell thou great advocate of humanity.

May the daughters of the Christian church be requested to baptize thy natal day with prayers and consecration, and let thy name ever ascend with the holy incense which daily arises from off the Christian altar, and the mournful anthem of the once down trodden slave will ever chant thy becoming requiem.

General Church News.

Colored Presbyterians.

The following exhibits the prosperity of our colored Presbyterian brethren in the Synod of Atlanta, for 1884:

STATISTICS, APRIL 1, 1884.

Ministers	94
Licentiates	9
Teachers	108
Churches	175
Communicants	12,958
Sabbath-school Scholars	12,058
Parochial Schools	43
No. of pupils in Parochial Schools	5,915
No. of students in the Chartered and Higher Schools	575

Chartered institutions of learning: Biddle University, Charlotte, N. C., Wm. A. Holliday, President. Scotia Seminary, Concord, N. C., Luke Dorland, President. Wallingford Academy, Charleston, S. C., Rev. T. A. Grove, Principal. The Synod's organ, *The Africo-American Presbyterian.*

The following is the Bible distribution in Texas in February, 1885, by eleven colportenrs of the American Bible Society: Days of service, 207; miles traveled, 2,556; families visited by them, 3,009; families found without a Bible, 315; families supplied by gift or sale, 261; destitute individuals supplied in addition, 104; number of books sold, 841, value, $432.94; number of books distributed by gift, 265, value, $73.87; contributions received from churches and individuals, $8.30. Returns were received from eight auxiliary societies. To mission churches were given 100 Bibles. A new auxiliary was organized at Luling. A new colportenr, Mr. Richard Adams, was put in Farrant county. The fourth general supply is being vigorously carried on. Help is greatly needed. Contributions may be sent to A. L. Taylor, Assistant Treasurer, Bible House, New York, or to W. B. Rankin, District Superintendent, Austin, Texas.

Mrs. Rust writes Dec. 13th:—I enclose to you a list of Mothers Jewels furnished by Mrs. Guernsey, of Ithaca, New York. The W. H. M. S. at Ithaca has raised one hundred dollars to name a room in the Industrial School at Holly Springs, Miss., in memory of Mrs. H. W. Green, the wife of their former pastor, a lady much beloved by all. The children whose names I send have organized a Juvenile Society and have pieced a beautiful quilt which is to be placed in this memorial room.

Missions by the London Missionary Society were commenced in the Samoan Islands, Polynesia, in 1836. The society has now on eight of the islands, nine male and seven female missionaries, and 184 native pastors and teachers. These islands, sixteen in number, have a population of 10,000, with 2,124 church members, and 2,461 children in schools. The people, besides paying for the saleries of their teachers, either in money or produce, contributed last year £308 to the London Missionary Society.

A great number of revival meetings are reported in progress all over the Northwest.

Bishop Wilson of the Church South is in ill health, and has gone to the Hot Springs, Ark for his health.

Books and Current Literature.

Wide Awake for May gives a charming home life frontis iece by St John Harper, "The Baby in the Library," illustrating a witty poem by Edward P. Anderson. "Baby" is also celebrated in another poem, "Wasis, the Conquerer," with four full page drawings by Garrett; and in yet another, by "M. E. B.," "What do we call the Baby;" this also has a beautiful illustration. There is much other good work from C. P. Cranch, Ernest Ingersoll, Dr. Hale, Celia Thaxter and Will M. Clemens; and the Chautauqua Readings furnish fine art, temperance, historical and literary papers from Edward Everett Hale, Rose Kingsley, Prof. Palmer, Mrs. Jessie Benton Fremont, Mrs. Whitman, and Oscar Fay Adams. $3,00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

I. Edgar Jones has a poem entitled "Find your Level" in *The Current* of May 16, which is remarkable for epigrammatic expression of the true philosophy of life. It embodies a forcible sermon in a ringing metre.

The numbers of the *The Living Age* for April 25th and May 2d contain, Echoes of the Eighteenth Century, Scottish Review; The Black Death in East Anglia, *Nineteenth Century*; On Style in Literature; its Technical Elements, *Contemporary*; On Pattison's Memoirs, March in Magna Græcia, and the Astrology of Shakespeare, *Macmillan*; Sir Henry Taylor's Antobiography, *Longman's*; A Soldier of Fortune, *Blackwood*; Mr. Gladstone's Thoughts, and Arab Courage, *Spectator*; Inside a Catholic College, *Chambers' Journal*; Some Secrets of a Silk Trade, *St. James's*; with instalments of "A House Divided Against Itself," "Mrs Dymond," and "The Blue Posts of Chester," and poetry. Littell & Co., Boston, are the publishers.

The World's Industrial and Cotton Centennial Exposition, and the chief features of interest connected with the various apparatus, appliances and machinery to be seen there, will be found tersely and ably treated, in popular language and with many handsome illustrations, in the March 14th and 28th issues of *Industrial America*. These two editions are Special Exposition Numbers, the publisher having himself visited New Orleans, and personally superintended the preparation of the report. Copies may be ordered through any newsdealer at 10 cents each, or the paper will be supplied regularly by newsdealers at a cost of 10 cents every other week. The subscription is $2.00 a year, and the office No. 9 Murray St., New York.

DEATH'S PRIME MINISTER.

IMITATED FROM THE GERMAN OF PFEFFEL.

Earth's despot, of resistless might,
(Not Sultan, Czar, or Great Mogul I mean,
But Death, the eldest born of Night.)
Did, on a time, his sable court convene:
From preface short he thus proceeds—
"Our state a faithful vizier needs:
Who shows best service to us render'd,
To him the office high is tender'd.
Now let the candidates appear!"

Straight, Fever, Gout, and murd'rous War
Strove first to gain their monarch's ear,
And stalked, with conscious dignity,
Before the throne of ebony.
"I am," said each, "most faithful shown
Of all that serve around thy throne;
The earth, and, too, this land of shades
Confirm it."

Death on these his aids
Smiles graciously.
His council find
No easy task to fix their mind.

Pale Plague then rises from his seat—
"Dread King," said he, with caustic wit,
"To self I need no incense raise,
The Litany best speaks my praise."

This brought relief in time of need,
And all seemed heartily agreed
On Plague the office to bestow:—
But speaks another claimant now,
—The Doctor of the healing art,—
"That I long service, Sire, have done,
Is to thyself and council known;
And with what skill I do my part,
Let countless grave-yard trophies tell,
And thousands, here, the proof could swell."

While now the council, deep in thought,
To this new plea attended;
Another still, his claim has brought,
Which all their doubtings ended.

He long unnoticed, from the rear
Had view'd the contest with a sneer:
Now striding forth, he says—
"My Lord,
Wouldst thou the claims of worth regard,
Thou wilt to me the prize award;
For all these boasters that we see,
Are bunglers, when compared with me.
To thee, libations I am ever pouring,—
Thy festival,—I keep it night and day;
And, while each year the seasons is restoring,
My thousand hecatombs to thee I slay."

Death smiled,—then said—
"Thy worthy name, now show, sir!"
The stranger answer'd—
"Sire, the *Whiskey-Seller*."

APOLOGY.

To all concern'd, who are disposed to grumble
At record or result of Death's council meeting,
The writer these apologetics humble
Sets forth, with due respect, and friendly greeting.

If breath of harmless wit, like stormy pa- ocean,
Can set a Doctor's mind in wild commo- tion:—
Or, if a Doctor find himself offended,
That Doctor's suit should have no better ended,
And that the Grocer beat him in the duty
It pleases me,—and he has my earnest duty.
To whiskey-drinkers,—and ye whiskey-sellers,
Ye Grocery-idlers,—Grocery scandal-tellers,—
I've wronged you not;—then, be not quite so frisky!
And do you scorn to serve the Master's tertion?
Then to do his work—amend your errors—
Nor smell no more of whiskey.

Domestic Hygiene.

Alcohol and Its Physiological Action.

GEO. L. CURTISS, M. D.

The base of all intoxicants is alcohol. An ounce of pure alcohol poured into the stomach will, in many cases, produce death in a few minutes. In many cases a few minutes death would occur, but ten or fifteen minutes elapse. But come when death would be sudden! alcohol is a rank poison. The world calls it a stimulant, and say that one under its influence is intoxicated, meaning that such are but poisoned and the effect of the poison. In order to prepare alcohol for drinking it must be diluted with water. The different strengths of alcohol make the different kinds of alcoholic drinks. In whisky alcohol amounts to 50 per cent; in porter, to 4; in wine from 10 to 25 per cent; in brandy, gin and whisky from 50 per cent. Even more than this can be found from time to time, and in some cases as high as 75 per cent. At this point [illegible] with a physician: "The victims are poisons of other characters. The following was the result of an analysis of a specimen of whiskey of which a man drank and soon died, viz:

Alcohol	25 per cent
Fusil acid, a poison	10 "
Pierotoxim, a deadly poison	4 "
Acetic acid,—vinegar	10 "
Water	45 "

In some cases sulphuric acid is introduced to add fieryness and and sparkle. India cockle is added to beer. Tobacco has been soaked and the liquor added to give a rich color. Juniper berries are said to add to the flavor of gin, while adding to its deadliness. The word alcohol is of Arabic origin, and means "to paint." While pure it is a colorless fluid, of a pungent taste, agreeable smell, and burns with a lurid blue flame, yielding great heat without smoke. It is obtained from distilling fermented or rotting grains of different kinds. Anything that will ferment or rot can be distilled and produce alcohol. To generate alcohol it is not necessary to distill, for it is found in beer, ale, wine and cider.

Alcohol is the antagonist of every organ of the body, and impedes or wholly prevents their functions. Not an organ escapes. When used as a beverage, or in any manner taken into the system, it attacks either the stomach, bowels, liver, kidneys or uriuary organs, the heart, lungs, brain, nerves or muscles, the skin, arteries, lymphatics or veins. It is not known that any part of the system escapes unless it be the bones, and I am sure it attacks even these. Of course, in the same individual, it does not attack all the organs alike, but it seems to select the weakest, the most defenseless, and corrupts it. In its attacks upon the stomach it exhausts the fluids secreted by the gastric tubules, so changing them as to destroy their power to digest. It irritates the mucous membrane of the stomach, inflaming the gastric tubules lying in this membrane, and causing this delicate membrane to slough away, leaving the muscles and blood vessels directly exposed to the action of the alcohol. Now comes ulcers of the stomach, and finally cancer. Alcohol prevents digestion, preserving the food in the stomach in much the same condition as a piece of meat or a dead snake is preserved in a bottle of alcohol and water. In attacking the liver it may produce several diseases, perhaps the most terrible is the "hobnail liver." The alcohol causes the substance of the liver to shrivel or shrink up and leave the hard capsules of glisson sticking out, giving the appearance of the bottom of an Englishman's shoe full of hob nails. Secret drinkers of gin and whisky, those who drink slily, unknown to family or friends, and attempt to kill the odor of the gin breath with cardamon seeds and the like, have the "hob-nail liver."

While alcohol attacks the kidneys it may produce any of the various forms of Bright's Disease. It may be albuminuria or the sloughing of casts or membrane of the uriniferous tubes whose office is to eliminate from the blood urea; or it may produce the waxey or lardacious kidney, or even cancer of the kidney. Most of these diseases are followed by dropsy. Few deaths are more horrible or painful than by dropsy. Should it attack the brain it soon hardens the albuminous fluid in the ventricles of the brain, and then attacks the brain substance. It attacks the heart, prodncing rapid and unnecessary action. If a heart beats normally 70 times a minute alcohol may cause it to beat 20 or 30 additional beats per minute, or 90 or 100 per minute. The addition of 20 beats is equal to making the heart lift two ton of stone one foot high in 24 hours. It attacks the whole external system, making its victim bloated, red-nosed, pimply-faced, bleareyed, shaking, trembling, slobbering, jabbering, idiotic and staggering. Alcohol attacks the lungs and produces the "alcoholic consumptive," graphically described by Dr. Richardson. He gathered his facts from the careful study of cases in a hospital when he was a physician: "The victims are in middle life of great endurance and often models of organic symmetry and form." "The countenance of the alcoholic consnmptive differs as much from the ordinary consnmptive as it does from the confirmed sot." "I remember being actually taken aback on finding, in a man who seemed from his face in perfect health, a complete destruction of the lungs." Alcoholic consnmption is snre death.

The post mortem of 70 cases dead from "the excessive use of ardent spirits revealed the following:

1. Congestion of the scalp and of the membrane of the brain, with much serous (watery) effusion. The snbstance of the brain white and firm, as if it had lain in alcohol for one or two hours.

2. The lungs not always bnt frequently congested or inflamed.

3. The heart flabby, enlarged, dilated, and loaded with fat outside; the blood in it of a cherry-red color, and with no tendency to coagulate.

4. The stomach perfectly white, and thickened in some cases, in others having patches of chronic inflammation. In the worst cases a large portion of the stomach covered with that species of inflammation which causes the blood to be poured from the minute veins.

5. The liver enlarged—in old drunkards weighing from six to twelve pounds.

6. The omentum—a sort of apron which immediately covers the abdomen in front—loaded with a gray, slushy fat.

7. The kidneys enlarged, flabby, and infiltrated in numerous spots with whitish matter.

8. The small intestines filled with bile, and coated with a tenacious mucus.

9. The blood in a very fluid condition, having but little fibrine, but much albumen and fat.

10. The whole body, except the brain decomposing very rapidly."

An Oracular Observation.

A delegation of colored men from Virginia called upon the President to present a petition asking him to appoint to positions in their State men who would not use their offices for political purposes. The President received them cordially, and in reply to their representations said:

"I have listened with much interest to the words in which you have addressed me, and am glad to learn that you are determined to claim only the rights and privileges of citizens by a proper performance of your duties as such citizens. It has been said that eternal vigilance is the price of liberty. I desire to remind you of this, and to say that the vigilance to which I refer is based upon the intelligence and thoughtful consideration which induce you to see and apprehend the things that pertain to your interests as citizens, and to gain a knowledge of these things in your own way, and without being blindly led or cunningly deceived. And when this is fully accomplished the day will come which I for one, will be glad to see, when something better than race or color will divide the political action of those who are citizens of the United States."

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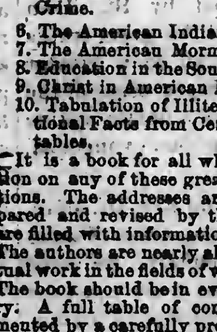
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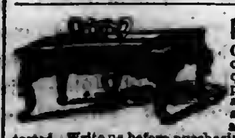
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Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 35 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	8 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 40 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 21 p m	12 45 n m
Arrive Louisville	7 10 p m	5 24 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.
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STATIONS. Leave	Daily
New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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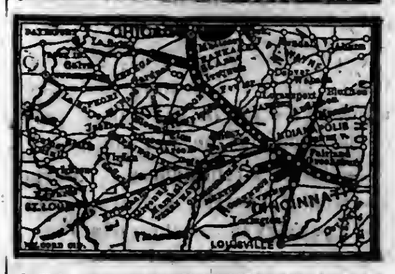
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Express	8:00 a m	7:45 a m
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" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	9 35 a m

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Persons will please send their requests published below from time to time, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my daughter; her name is Mary Elizabeth Catherine. I left her in Upson county, Georgia, 7 miles east of Thomaston, and two miles from the Upson camp grounds. Her mother's name was Ellen Holaway; she had a baby, when I left, about three weeks old, but Mary Elizabeth Catharine was one year and three months old. This was about 56 years ago. I heard that they had moved to eastern Texas. Her and the babies, if living, are going by the name of Catherine Flewellen. My name was Anthony Flewellen, and I married her mother, whose name was Ellen Holloway. I belonged to Dr. Ed. Flewellen. I was then called "Anthony Flewellen, the blacksmith." Address any information to Anthony Flewellen, Brenham, Texas.

MR. EDITOR—I wish to inquire for my son, whose name is Samuel Allen. I received a letter from him in January, 1884; he was then in Shawnetown, Ills. My name is George Green, instead of George Dobins. Thomas and Amanda, my son and daughter, are here with me. They lived near Lewisburg, Tenn. Address George Green, Troy, Ohio.

MR. EDITOR—I wish to inquire for my father, mother and brother. My parents were named Fannie and Simon Toda, and brother was named Heddrick Toda. I left them in Thomasville, Ga. They belonged to a company by the name of Toda, Baley & McLennan. I have another brother and sister whose names are Mat and Suckey. They are living here. Address any information to Dick Bartett, Marlin, Tex.

Springfield, Ohio, April 2, 1885. Samuel Jackson's mother was named Rachel and was owned by the Webb family of Fayette county, Ky. She had a sister named Phyllis, and went with her to Mexico a long while before the war. She returned to Lexington, Ky., once, and afterwards left with a woman, named Cordelia Plummer, for New Orleans. She left three children, Samuel, Eliza and George, and took two, William and Lucy, to Mexico. She also left two sisters in Kentucky: Winnie, who married Louis Cleggett, and Hannah, married Jos. Small. Any information that may be obtained of the above Rachel Jackson will be thankfully received by Samuel Jackson, Springfield, Ohio.

MR. EDITOR—I wish to inquire for my son, Sandford Terrell. The last time I heard from him was in 1883, at which time he was in New Orleans, and I was in Arkansas, but now I am in Mississippi, ten miles west of Grenada. Any information of his whereabouts will be thankfully received. Ministers will please read this from their pulpits. My name is Dock Terrell. Address me at Grenada, Miss., in care of Rev. A. D. Payne.

MR. EDITOR—I wish to inquire for my brother. His name is William Brown; his mother's name is Mary Brown; and father's name is Charles Brown; brothers, George, Eugene and Stadrick Brown; sisters, Lucy and Susan Brown. We all belonged to Andrew Crew, of Richmond, Va., but Andrew Crew sold brother William to Chiny Carter, and he sold him down South. I am his younger brother. Mother had one child after he was sold, Isaiah Brown. Pastors will please read this letter to their congregations. His brother George Brown is on Third street, Richmond, Va. His brother Isaiah Brown is on Pandido street, New Orleans, La. A friend told his brothers that William was in Key West, Fla. 2t

The famous, rapture and [illegible] cured by improved [illegible] Medical Association, [illegible]

The Discomfort of being a Prince.

I can not suppose that any rational being would envy princes when they are travelling officially. the Prince of Wales and the Duke of Edinburgh left London last Wednesday night for Berlin, and, having traveled without stopping, they arrived there after a journey of twenty seven hours. When the Princes left Charing Cross they were dressed comfortably in shooting suits; but next morning they were obliged to change their costumes in the railway carriage, for the rigor of etiquette would have been outraged if they had not been arrayed in Prussian uniforms on arriving at Cologne. After a long night journey it must be a right pleasant thing to have to travel all day buckled up in a stiff uniform.

This, however was not the end of the botherations exacted by German usage. A uniform which is quite correct for the Rhine provinces is by no means the right thing for Berlin; so in the evening, after passing Magdeburg, it was necessary for the Princes again to change their attire; and when they arrived at the capital the Prince of Wales wore the uniform of the Blucher Hussars, of which he is nominally Colonel, and the Duke of Edinburgh that of the Thuringian Regiment.

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This widely celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced and skilful Physicians and Surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvelous success has been achieved in the cure of all nasal throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections. Thousands are cured at their homes through correspondence. The cure of the worst ruptures, piles tumors, varicocele, hydrocele and strictures is guaranteed, with only a short residence at the institution. Send 10 cents in stamps for the Invalids' Guide-Book (168 pages), which gives all particulars. Address World's Dispensary Medical Association, Buffalo, New York.

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Taken at the office of THE TIMES-DEMOCRAT, or by mail, when accompanied by subscription price.

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LABARRE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Audrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. M. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Dunova, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Pale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 8 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m, 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University. A. F Hoyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. J. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Foot street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7:30.

PLEASANT PLAIN CHURCH—Perdido, between Johnson and Pilcar streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

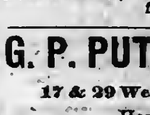
CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

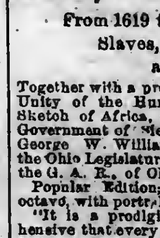
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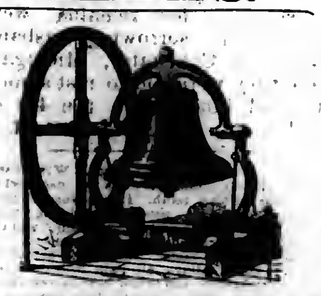
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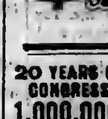
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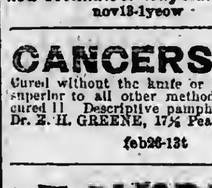
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TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

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Sleeplessness,	Falling of the Womb,	Diarrhœa or Bloody Flux,
Night Sweats,	Bad Blood,	Lung and Liver Diseases,
Sallow Complexion,	Biliousness,	Kidney Troubles,
Hot Flushes, Fainting Spells,	Pimples,	Weak Back,
Nervousness,	Loss of Memory,	Neuralgia,
Failing Eyesight caused by	Feverish Skin,	Pains in Bones,
Weakness,	Sluggish Circulation,	Sick Stomach,
Dyspepsia,	Cold Feet and Hands,	Depression, Blues,
Hectic Flushes,	Rheumatism,	Dyspepsia,
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Uterine Weakness,	Bladder Fever,	

Milwaukee, Wis., March 6th, 1885.
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DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.
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G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.
Mingsville, Mo., Jan. 4th, 1885.
DR. J. H. MCLEAN, St. Louis Mo.
DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.
Yours truly, JOSEPH W. MINGS.
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From Mess. R. W. Mackie & Son, Yadkinville, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity.
Leroy, Minn., March 5th, 1885.
DR. J. H. MCLEAN, St. Louis, Mo.
Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.
Yours truly. HAST. MERCHELL.

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Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson VIII. A. D. 63. May 24. The Faithful Saying; 1 Tim. 1 15-20, and 1 Tim. 2, 1-6. Golden Text, Tim. 1, 15.

HOME READINGS.

M—The faithful saying; 1 Tim. 1, 15 20; 2, 1-6.

Tu—The Mission of Christ, Matt. 9, 1-13.

W—The office of Christ, John 3, 1-17.

Th—Mercy in salvation; Titus 3, 1-8.

F—Justification through belief; Acts 13, 38 52.

S—The Christian warfare; 1 Tim. 6, 1-16.

S—The ransom for all; Isa, 53, 1-12.

QUESTIONS FOR HOME STUDY.

1. *A Faithful Saying, v.* 15, 16.
What saying does the Apostle quote?
How does he characterize the saying?
What does he say of himself?
What did the conversion of Paul reveal?
For what was Paul thus fitted?

2. *A Solemn Charge. v.* 17-20.
How does Paul express his adoration?
What charge did Paul give Timothy?
To what must he hold fast?
Who had made shipwreck of faith?
What had Paul done to them?

3. *An Earnest Exhortation, v.* 1-6.
For whom should prayer be made?
What result would likely follow?
What does God desire for all men?
Who is the mediator between God and men?
For whom did he give himself a ransom?

PRACTICAL TEACHINGS.

Where does this lesson teach—
1. Paul's faith and humility?
2. The danger of unbelief?
3. The duty of prayer for others?

Doctrinal Suggestion—The mediation of Christ.

Extract from Programme For Children's Day June 14, 1885.

1—Hosts of the Children of the Church.

Sunday-school.—Is it not a high honor to be permitted to be co-laborers with God in doing good and saving souls.

Soldier.—No earthly honor can be compared to it, since such honor comes from God himself.

3. S.—May children be co-workers with God?

Teacher.—Youth is the time to serve the Lord to insure his great reward."

4. S.—What must we do to inherit eternal life?

Pastor.—Believe on the Lord Jesus Christ and you shall be saved.

5. S.—What then can we do to show our love to Christ?

Soldier.—Enlist in the army of the Lord, under the great Captain of our salvation.

6. S.—But what will that imply?

Pastor.—That you join his Church and follow examples of the best.

7. S.—In what way may Christians work for God and humanity?

Teacher.—Set a good example: pray for the army; by being witnesses for the truth; by doing good to all witin their reach; by studying to acquire sacred knowledge.

S. S.—At what period of life should all this begin?

L.—In infancy itself. Very little children are the joy and hope of the Church. Of such is the kingdom of heaven.

Marriages.

Mr. Arthur Morris and Miss Ebbie Forceman were married in Hahnville, St. Charles parish, La., Wednesday, March 25, 1885. Mr. Morris is a local preacher at this place. Miss Forceman was formerly of Shreveport, La., but is now a member of the Church here.

Obituary.

Miss Mollie Tabor, daughter of Jerry and Sicily Tabor, departed this life, in Hardinsburg, Ky., April 15, 1885. She died as she had lived a bright and faithful Christian.

Mrs. Martha Fisher died, in Cloverport, Ky., April, 1885. Sister Fisher was one of the original members of the Church at Cloverport, and was a good Christian lady.

Miss Lily Fisher, daughter of Sister Martha Fisher, was accidentally drowned a few days after the death of her mother. She professed faith in Christ two years ago under the pastorate of Rev. C. T. Jones. She was a bright young Christian. They leave a father and six little children to mourn their loss.

A. BOOKER.

Mrs. Sarah C. Daugherty.

Touched with tenderest sentiments of sympathy for Bro. Daugherty in his almost insupportable bereavement in the loss of his most estimable companion, now deceased, we are nevertheless happy to reproduce this sketch of her Christian efforts and final triumph, as a slight testimonial of her fortitude, and as an inspiration to us who remain. Bro. Daugherty is widely known and revered in the Church, and his wide circle of friends now sympathize with and pray for him:

Sarah C., wife of Rev. M. A. Daugherty of the Austin Conference, was born in Keesville, N. Y., Feb. 29, 1829, and died in Austin, Tex., Feb. 26, 1885, at the age of 56 years.

She was the daughter of Rev. E. Orane, of Ohio, who in her early life, moved to Michigan, and was at one time presiding elder of Detroit district.

Mrs. Daugherty was educated at Albion college, and, while attending college, became acquainted with Rev. M. A. Daugherty, to whom she was married Nov. 14, 1848. She was the mother of four children, three of whom preceded her to the land of light and glory. A husband and son are left to mourn her death.

Mrs. Daugherty was a woman of beautiful christian spirit, culture and refinement. Her natural endowments were of a high order. She was bright and witty, and these, coupled with cheerfulness, made her attractive in any social circle. She was a woman of strong faith, and her life was one of consecration to the pure and good. Therefore her character was radiant with the christian graces, and her influence and life was a great help to her husband in the work of the pastorate. All that came in contact with her felt the charm and power of her pure life. Nine years of her busy and useful life were spent in Texas, during her husband's pastorate at Denison, San Antonio and Austin. During a weary and painful illness of seven months, she bore all patiently and never failed to be grateful for every attention, and so rendered her sick room radiant with the beautiful graces of a Christian spirit.

Among her last utterances—written when she could no longer speak—were the following: "Jesus not only can, but does, make a dying bed soft as downy pillows are." "My good-night to earth will be my good-morning to all the bliss of the saved." "Most unworthy, but washed in the all-cleansing blood." In less than an hour before she breathed her last, she wrote: "Do not think my Savior has failed to keep His promise with me. I cannot talk much with you now, but it is all bright beyond the river, and I do not fear the passage." "I will never leave thee nor forsake thee." These are farewell messages of a precious sufferer sweeping through the gates of pearl.

The funeral services were conducted by Rev. W. S. Falkinburg, of San Antonio, Texas, who paid a touching and glowing tribute to the worth of the deceased. Several of the city clergymen of Austin were present, as well a large congregation, to show their regard for the memory of the dead. After the services, her remains were taken by the sorrowing husband and son, to Coldwater, Michigan, where they were laid to rest among her dead kindred, on the 4th of March. A. A. JOHNLON.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. July 17-1y.

Conference Notices.

Notice.

The Palestine District Conference, of the Texas Annual Conference, will convene at Palestine, on July 8, 1885. The following is the programme:

To preach the opening sermon—R. Williams.
To preach the missionary sermon—Samuel Johnson.
Preaching demanded for the times—Wm. Allen.
Duty of local preachers—R. K. Whiting.
Centenaial Sermon—Tenola Edwards.
Best mode of conducting Sunday-schools—C. C. Minnegan.

G. W. SMITH,
WM. ALLEN,
C. C. MINNEGAN,
Committee on Programme.

Van Buren District.

Second Round.

Fayetteville station and cit...	June	20-21
Russellville	"	24-25
Morrillton	"	27-28
Conway	June 30, July	1
Batesville	"	4- 5
Jacksonport	"	11-12
Argenta	"	15-16
Little Rock	"	18-19
Sweet Home	"	25-26
Alma	Aug.	1- 2
Fort Smith	"	8- 9
Van Buren	"	15-16

Brethren, the district conference will convene at Newport, July 10, at 7 o'clock a. m. Every member is expected to be in attendance. I think you will be nicely cared for. This is a place where we can do great good. W. R. R. DUNCAN, P. E.
Sweet Home, Ark.

Notice.

To the District Managers of the Woman's Home Missionary Society of the Louisiana Conference:

Dear Sisters—Will those of you who have not sent in your reports to me for the past quarter please do so at once and oblige,

Yours in the work,
JOSEPHINE COWGILL,
Corresponding Secretary.
1428 St. Charles ave, New Orleans, La.

Murfreesboro District—Tennessee Conference.

Third Round.

Lebanon station	May	1- 3
North Lebanon ct	"	2- 3
Alexandria ct	"	9-10
Caney Fork	"	16-17
Martin's Creek	"	23-24
Liberty	"	30-31
Cookeville	June	6- 7
Sparta	"	13-14
McMinnville sta	"	19 21
McMinnville ct	"	20-21
Manchester ct., W. C. Miller..	"	27-28
Shelbyville station	"	27-28
Leesburg	"	30
Tullahoma	July	4- 5
Petersburg	"	11-12
Spencer and Eagleville	"	18-19
Murfreesboro ct, at night	"	18-19
Murfreesboro station	"	23-26
Stone River	"	25-26
Woodbury, by T. E. Woods...	"	25-26

C. H. BULLINGTON, P. E.

Huntsville District—Texas Conference.

Third Round.

Montgomery	June	6- 7
Willis circuit	"	13-14
Danville	"	20-21
Huntsville station	"	27-28
Huntsville circuit	July	4- 5
Walker	"	11-12
Lovelady	"	18-19
Groveton	"	20 21
Livingston	"	25-26
Swartout	"	27
Cold Springs	"	28
Liberty	Aug.	1- 2
Wallisville	"	8- 9
Beaumont	"	15 16
Town Bluff	"	18
Bevelport	"	19
Orange	"	22-23
Harden	"	24-25

EDWARD LEE, P. E.

Gulf District—Mississippi Conference.

Rev. J. M. Reid, D. D.—I hereby approve the proposition for a million dollars to be raised this year. I will do all I can to raise the apportionment on my district. I have already aroused the charges of the District I have visited to do all they can for Missions. Truly your Bro. in Christ,

W. McDONALD,
P. E. Gulf District, Miss.
Brookhaven, Miss., May 1, 1885.

LaTeche District—Louisiana Conference.

Second Round.

Eola	June	6- 7
Cheneyville	"	7- 8
Rigolet	"	10
Avoca	"	11
Alexandria	"	13-14
Pineville	"	14
LeCompte	"	15-16
Spring Creek	"	17
Stewart Chapel	"	18
Bunkie	June	19-20-21
Booneville	June	21-22
Cotton Port	"	23
Birdlong Point	"	24
Waxia	"	26
Washington	"	27-28
Opelousas	"	28
Belleview	"	29-30
Ville Platte	July	1- 2
Lafayette and Scott	"	3- 4
New Iberia	"	5- 6
St. Martinsville	"	5- 6
Cade	"	7- 8
Hubertville	"	9-10
Jeanerette and St. Peter	"	11-12
Glencoe and Cote Blanche	"	12-13-15
Sorrell	"	15-16

A. E. P. ALBERT, P. E.
1935 St. Charles st., New Orleans.

Chattanooga District—East Tennessee Conference.

Third Round.

Kingston	May	9-10
Robertsville	"	16-17
Ebenezer	"	23-24
Sweetwater....by P P Brooks,	"	23-24
Soddy	"	30-31
Chattanooga station	June	6 7
Washington	"	13-14
Jasper	"	20-21
Riceville	"	27 28
Cleveland	July	4- 5
Chattanooga et	"	11-12
Georgetown	"	18-19
Big Spring	"	25 26

E. PROVINE, P. E.
Chattanooga, Tenn., May 1, 1885.

Houston District—Texas Conference.

Third Round.

Hockley	May	30-31
Trinity, Houston	June	5- 7
St. James, Houston	"	7- 8
St. Paul's, Galveston	"	13-14
Tabernacle, Galveston	"	14-15
Mt. Vernon, Houston	"	19 21
Sloan Street, Houston	"	21 22
Harrisburg	"	27 28
Richmond	July	4 5
Sprieg	"	11-12
Columbia	"	18-19
Brazoria	"	25-26
Pittsville	"	1- 2

F. C. MOORE, P. E.

Greenwood District, Mississippi Conference.

Second Round.

Lodi	May	16 17
Vaiden	"	23-24
Durant	"	23 25
Lexington	"	30-31
Goodman	June	6- 7
Pickens	"	9
Carthage	"	13-14
Koscinsko	"	16
Louisville	"	20-21
French Camp	"	24
Benton	July	4- 5
Yazoo City	"	11-12
Yazoo City circuit	"	4- 5
Green Hill	"	18-19
Rosencath	"	25-26
Robuck	Aug.	1- 2
Greenwood	"	8- 9

I hereby notify my brethren, and especially those who may not be acquainted with my manner of proceeding, that on visiting their respective charges, I shall fully co-operate with them in advancing the temporal and spiritual interests of the Church. H. R. REVELS, P. E.

The council of the A. M. E. Sunday school which was in session at New Castle Ind., on Thursday and Friday of last week, was presided over by Elder Jason Bundy. On motion Mrs. A. L. Mason was elected vice president; W. H. Stokes, secretary; Miss Sallie Pickle, assistant secretary, and Miss Emma Brown, treasurer. The council discussed many matters of interest to Sunday-school workers and the sessions were made seasons of profit to all concerned. Miss Sallie Pickle of New Castle, and W. H. Stokes of Muncie, were elected delegates to the annual convention of the A. M. E. Sunday School Council. The concert on Thursday evening was praised by those who attended.

A hailstorm at Corsicana, Texas, a week or two ago dropped hailstones that are declared to have weighed nearly twelve ounces, and wild geese and small birds were showered around town promiscuously. A local paper thinks that, "in competition with other States," Texas could do even better than this

America Ahead.—Peculiar Characteristics of Americans—The Evils and How Restored.

In this age of bustle and hurry, an age devoted to great projects and enterprises, the American people are taking the lead in the furtherance of noble works, and in the advancement of the sciences and arts. In these they deserve to take a high rank, and through the united works of millions, the American continent is fast being transformed from its untamed state and being placed on an equality with the older continents beyond the ocean. The American people are fast, under these influences developing into a nervous, energetic race, remarkable for its vim and business qualifications; yet there is danger that in the course of years these very elements may combine to the ruination of the physical character of the people, and leave them feeble and altogether different from their forefathers. General debility is now much more common than formerly, and seems to be on the increase among the masses. Many remedies have been extensively advertised for this wide-spread complaint, but none of these have been so successful or met with such general favor as the remedy manufactured by Dr. S. B. Hartman, and named by him PERUNA.

Mr. S. S. Goudy, of Massillon, Stark county, Ohio, writes: That he has been troubled with general debility and dyspepsia for several years; that he was induced to try PERUNA for his complaints, and that after using three bottles of the medicine he was greatly relieved. It braced him right up and gave him energy, and restored him to his youthful vigor. He ascribes his cure to PERUNA, and says it is a wonderful remedy.

Adolph Bakhaus & Co., Springfield, O., writes: "We are having a good sale for PERUNA. It sells as well as any medicine we have, and gives the very best satisfaction."

Mrs. G. W. Needham, Newtonville, Clermont County, Ohio, says: "I have been a great sufferer for the last six or seven years, with general debility and change of life. I was very much reduced. I have taken four bottles of PERUNA, which has restored me to perfect health and strength. We think PERUNA a safe and grand medicine."

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, May 16, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 15-16; Middling 10 7-16; Good Middling, 10 11-16; Middling fair, 11.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅞; White clarified, 5¼@5⅞; Common 4¼@5c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5¼@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 7¼; prime, 9¼.

CHEESE, ℔ lb—Western factory 4@8.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 5.40; Choice, 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 7¼.

SALT, ℔ Sack—Coarse, 82½c.; Fine, 10½c.

ESCULENTS—Irish potatoes, ℔ bbl., $2 95@4.00; sweet potatoes, $2.25@$3 ℔ bbl. onions, ℔ bbl. $2.25@2.75; apples, ℔ bbl. $3.00@$4.00; cabbages, $3.50@$3.75 per crate; sour kront, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $12.12½.

BACON, ℔ lb—Breakfast, 10; shoulders, 4½@4¾; sides, short rib, 6½; sides, long clear, 6¾; hams, sugar-cured, 9½@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6; clear sides, 6; shoulders, 4 3@4½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; yonng $2,00@$2.50; ducks, $2.00 @2.50; geese $4.@$4 50; turkeys $12.@15.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@$5.00 ℔ dozen; young do. $3.25@3.75; ducks $3.50@4.00—; geese $4.00@$5.00, turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 68, white, 68; mixed, 64.

OATS, ℔ bushel—Western, 48@—.

BRAN, ℔ 100 lbs—Choice, 85.

See change in form of Cincinnati Bell Foundry Co's advertisement in this issue.

Nashville Tenn., Seed Market.

[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.



HIGHLY RECOMMENDED.

It cures Biliousness, Headache, Jaundice, Sour Stomach, Dyspepsia, Constipation and Piles.

IT WORKS PROMPTLY

and cures Intemperance, Nervous Diseases, General Debility, Excesses and Female Weakness.

USE IT AT ONCE.

It restores the KIDNEYS, LIVER and BOWELS, to a healthy action and CURES when all other medicines fail. Hundreds have been saved who have been given up to die by friends and physicians.

Price $1.25. Send for Illustrated Pamphlet to HUNT'S REMEDY CO., Providence, R. I.

5 SOLD BY ALL DRUGGISTS.



RECIPE FOR R'DOR'S FOOD BLANC MANGE.—Take a table spoonful of Ridge's Food to a quart of milk; first mix the food with a little cold milk add a little salt and 2 well-beaten eggs, heat the remainder of the milk and when nearly boiling add; then return all to the fire and stir briskly till it boils; flavor to suit the taste; pour into a mould; eat cold with sugar and cream. In cans, 4 sizes, 35c., 65c., $1 25 and $1 75 Sold by Druggists and Grocers. WOOLRICH & CO., Palmer, Mass.

P. P. ALBERT,

(Successor to L. Bibolet, Manager.)

Produce Merchant,

And Dealer in Groceries,

8 ..... Toulouse Street,..... 8

P. O. Box 3249. NEW ORLEANS, LA.

Personal attention given to the sale of all produce entrusted to my care, and prompt returns rendered for same. All orders promptly filled at lowest market rates, for cash. Liberal advances made on consignments when received. Correspondence solicited.

☞ No transactions on Sundays. sept25-tf

CHRISTIAN

MEN and WOMEN Wanted are

AS AGENTS

For the New and Fast selling Edition of the JAMIESON, FAUSSET & BROWN BIBLE COMMENTARY.

4 vols., nearly 4,000 pp. Maps and Illustrations. In cloth, $8; half morocco, $10 per set.

Best terms and exclusive territory. Permanent employment given after a satisfactory trial.

Jerome B. Names & Co.,
154 St. Clair street, Toledo, Ohio.

The work is heartily recommended. mar5 3m

LACTART

ACID OF MILK.



ENDORSED BY THE HIGHEST MEDICAL AUTHORITY.

Healthful and Delicious Beverage and Tonic for Family Use.

Superior to Lime Juice or Lemons.

A Remedy for Dyspepsia and Ills arising from a Disordered Stomach.

Specially recommended as a preventative and relief for Cholera, Sunstroke, Fevers, and valuable in Urinary difficulties.

A Specific for Sea-sickness.

Sold by Druggists.

Avery Lactate Co.,

BOSTON, MASS. apr29 3m



ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body while the ball in the cup presses back the Intestines just as a person does with the finger. With light pressure the Rupture is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. ELASTIC TRUSS CO., Chicago, Ill.

ma, 2:-8

HEADQUARTERS

—FOR—

Sunday-school Supplies

Consisting of

GOSPEL HYMNS, single and combined with music without music.

Bibles and Testaments, Teachers' Bibles, Bible Dictionaries.

Union Primers, First and Second Reading Books, Union Spelling Books, Catechisms, Reward Cards, Ticket Sheets and Cards, Tiny Text Books, etc., etc. Also a large assortment of Books suitable for Libraries or presents to children. PULPIT and FAMILY BIBLES from $2 65 to $12.00. Liberal discount made to Sunday-school workers. Call and examine the stock

W. D. SKILLMAN, Agent

94..... Camp Street, ...94

25tf NEW ORLEANS.

GRATEFUL PRAISE!

A NEW S. S. BOOK. By J. H. Fillmore.

Pure in sentiment, rich in music Sample copy, in boards 25 cents; per dozen by express, $3 60; per dozen by mail, $4. Specimen pages free

FILLMORE BROS.
No. 185 Race street, Cincinnati, Ohio.

Dr. Sterling P. Brown

365 Chippewa Street,

NEW ORLEANS LA.

OFFICE HOURS { From 8 to 10 a. m. and 2 to 4 p. m. mer19 3m

E. W. Scheffel,

GENERAL

Book-Binder,

Ruler and Blank Book Manufacturer.

37 Natchez St., [up-stairs] New Orleans.

Magazines, Music, Periodicals and Old Books re-bound, Plain or Ornamental. jan22

OLD ONE HUNDRED.

MRS. TENA BURTON,

100.....Franklin Street.....100

Lodging,

With or Without Board.

mar26-6m

NEW USES OF

DIAMOND DYES

New uses are constantly being made of them so that, not only is all possible kinds of Domestic Coloring done with them, but also Art Work, Coloring Photographs, Engravings, &c. They are used for Object Teaching in Schools, Coloring Maps, Baskets, Easter Eggs, Bone, Ivory, &c. For making ALL colors of Ink, Wood Stains, Shoe Dressing, Ink Pads, &c. USE NO OTHER.

They are the PUREST, STRONGEST and FASTEST of all Dyes. One package colors one to four pounds of Silk, Wool, Cotton, etc. For special uses given above, no other dyes will answer.

Sold by all druggists. Send stamp for Special Art Circular, Special School Circular, Sample Card of 32 colors, and directions. Colored Cabinet Photo, as sample, or a package of Any Color Dye mailed for 10 cents. Address the proprietors, WELLS, RICHARDSON & CO., Burlington, Vt.

THE DIAMOND PAINTS,

GOLD, SILVER, COPPER and BRONZE.

For gilding &c., Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Also Artists Black for Ebonizing. Equal to any of the high priced kinds and only 10 cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

may5 13t



Bibles at 1-3 and Old Testaments at less than 1-3 the prices of the English editions, and equal to the English in type, paper, printing and accuracy. *First agent sent out reports an order at every call for two weeks.* Rare chance for agents to make money. Send $1.00 for outfit. TERMS VERY LIBERAL. *The Henry Bill Pub. Co., Norwich, Conn.*

may14-ty

SOUTHWESTERN Christian Advocate

VOL. 20---NO 22. NEW ORLEANS, LOUISIANA, MAY 28, 1885 WHOLE NUMBER 811.

THE SOUTHWESTERN
PUBLISHED BY
THE METHODIST BOOK CONCERN,
2 Natchez Street, New Orleans, Louisiana
PHILLIPS & HUNT, Agents.
MARSHALL W. TAYLOR, D.D., Editor

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ADVERTISING RATES:
(Per Nonpareil line, each insertion.)
One time or more..... 8 cents,
One month (4 times)..... 7 "
Three months (13 times)..... 6 "
Six months (26 times)..... 5 "
One year (52 times)..... 4 "
Marriage Notices..... 25 "
Special Notices..... 8 cents, net cash

Editorial Notes.

If burning beams of noon conspire
To dart a pestilential fire,
God is their life, his wings are spread,
To cover them with a healthful shade.
If vapors with malignant breath
Rise thick, and scatter midnight death
Israel is safe, the poisoned air
Grows pure, if Israel's God is there.

Have a conviction and declare it. Then, whatever comes, take the risk and follow it.

Give me some money, says the professional philanthropist. Give me some work, says the practical one.

Never mind whether you are loved, only keep yourself worthy of being loved by both God and man.

If you fail to save any money from your earnings make a change in the manner and cost of your living.

"Our people love the SOUTHWESTERN as well as they ever did, and will stand by Dr. Taylor."—L. F. Cushman, in *Christian Advocate*.

My heart's desire and prayer for [illegible] is, that they might be saved. [illegible] with myself, accursed for my brethren and my kinsmen's sake.—Paul.

Rev. Joseph Courtney says, "there is no paper as useful to our [illegible] ministers, or calculated to do more good in our general work than the SOUTHWESTERN."

The thing of first importance to a Christian is to obtain a good conscience, and the next is to keep his conscience pure and his conduct consistent in it.

[illegible] thyself and make sure [illegible] whom thou art in his [illegible] This is Solomon's advice [illegible] until it is wonderful [illegible] the present condition [illegible] colored people touching [illegible]

[illegible] to be great must [illegible] from evil women and [illegible] of the tongue of a [illegible] too, by means of [illegible] is brought to a place of [illegible] The adulteress will hunt for the precious life.

The Shumperts are a large and [illegible] a family of great power [illegible] in the Mississippi [illegible] J. M. Shumpert is the [illegible] of the young men, and is greatly beloved by all.

To interfere with a neighbor's [illegible] is the same as to take fire in [illegible] or to endeavor to walk [illegible] and not have your [illegible] feet burned. So [illegible] cannot be innocent, [illegible] his own soul, that

For the SOUTHWESTERN.

One Hundred Years of Methodism.

REV. J. H. STEVENS.

Shortly after the war, even before the smoke of the battles had entirely cleared away, and when things were raging hot and excitements ran to the highest pitch over the result of the war, and when it was almost certain death for a Northerner to be found here in the South who seemed to sympathize with the Negro, the true members of the Church braved the dangerons threats and scorns of this Southern element, and came and planted the Church of God among us, and we are beginning to learn to worship God in beauty and holiness. Wonderful changes have taken place. Wherever the influence of the church has gone, schools were also established. In 1866 she established her first school in the South for the colored people in the city of Nashville Tenn., which has since become the famous Central Tennessee College from the halls of the great to the cabins of the poor. So the great works of the church have moved on from 1784 to 1884, with the achievement of the grandest victories that have ever been won.

Over these great plans of the church, God in his infinite power has kept his all seeing eye and crowned every noble effort with the greatest success. And all Methodists are a part of the fruits of these hands. What a grand church are we members of, and how happy ought we be that belong to such a strong band of soldiers fighting for the cause of Christ. There cannot be words used to express our sense of gratitude. She was one of the greatest factors in snatching the fetters and chains which bound four millions of poor degraded and miserable creatures and made them four millions of freed human beings, and now we behold, all over this country, magnificent fruits growing out of the works of this plan. Though the church had many opposing forces in this work, she continued to work at the roots of this great evil which was rooted and ground so deep as to seem immovable, but reaching the main root, she grasped it with all the power and strength she could summon, combined with other agencies. She threw herself against the great institution or slavery and prostrated it to the ground never to be restored. And many places where slavery swayed with all its degrading oppresive and soul filling powers, are to be seen among our people many intelligent faces beaming with the brilliant light of educated head and hearts. From among them are coming many of the leaders of our people. Before the great work of the Methodist Episcopal Church, darkness, superstition, and vanity, are passing away. From the Halls of Meharry Medical College, have come forty colored Dr's; many of these are going to the bed-side of the sick along with their Brothers in white. Not only the Central Tennessee College has the church, but her schools are established in many of the States and Territories. To these places she brings her facilities of education not only for her own members, but for all who will accept it. Here we have the Wiley Univerty in the city of Marshall the doors of which stand wide open and invite you to send your sons and daughters to receive the instruction which she offers. Last year was one of success and we anticipate greater success this year. The important positions to which some colored men were elected during the late General Conference shows us that things are rapidly turning in our favor. Among such instanoes the most noteworthy of which is the election of Dr. Marshall W. Taylor as Editor of the SOUTHWESTERN. This action has been hailed with joy throughout the whole church. It came unexpected, but not unwelcome, it has illuminated the whole church, and many of the brethren who have been laboring many years for the success of the church, and become weary, will take fresh courage and go forth in the work with renewed vigor, looking for greater blessings to come.

Rusk Texas.

For the SOUTHWESTERN.

Character—No. III.

BY REV. GEO. W. WELLS.

We must abandon those evils which are most generally practiced, and which have a tendency to dwarf our higher nature. To have respect for ourselves guards our morals, and to have a deference for others governs our character. Intemperance, chief of evils; gambling, the destrayer of so many lives and princely fortunes; stealing, the meanest in the catalogue of crimes; profaning the Sabbath day, which robs the Church of our presence; duty and loyalty, which will ultimately corrupt the entire population of the developing South unless speedily checked. Chemists tell us that a single grain of the substance called iodine will impart color to seven thousand times its weight of water. It is so in higher things; one companion, one book, one habit may effect the whole of life and character. We speak of the heroes of great battles, ancient and modern; of Hannibal and Caesar, of Washington and Grant. We applaud; it is patriotic that we should. But who are the greater heroes? Ridley, Latimer, Luther, Wesley, Stanley, Livingstone? Those who returned from the field of battle, with banner unfurled to the breeze, or those who, on the battle field of the soul have conquored every passion and, with a holy integrity, have overcome the besetments of life? We can never be what we should be until we adhere strictly to the true principles of education, morals and religion. The yonng man who has no higher aspirations than a limber cane, shining boots and beaver hat, and whose head may be as empty as a balloon, and contented with its emptiness, is regarded by men of thought as merely dressed advertisements for olothing establishments—specks on the face of society. A healthy body, and not clothes; a fine intellect, and not vulgar pride; a heart full of religion, not frivolous ambition. These are the marks of true manhood; these indicate omnipotent self-hood. It is the nature of the plant to assimilate the crude elements of the soil and air, and by the shuttle of the sunbeam to weave them into the delicate fabric of the leaf and blossom. So character may be developed in the man if he but use the means within his reach. Character is the most priceless gem we can possess in this world. The most beautiful flowers fade away, the grandest structures of brick and stone crumble beneath Time's hand, but character will ever remain a mounment of worth and beauty. Influenced by the power of Christ in the heart, character is the world's vestal flame, kept alive by the world's noblest, purest and best in all ages. We are all sculptors, with the marble in front of us. In ungainly stone is the sleeping angel whose resurrection depends upon the use of the chisel. Careful and steady blows will bring out the perfect form, while rash and thoughtless ones may destroy it forever. "We cannot dream ourselves into a character; we must hammer and forge one for ourselves." Let us, trusting in a Divine Providence, carve ourselves a noble and divine character.

For the SOUTHWESTERN.

Old Fashioned Parents.

MRS. L. C. BRADEN.

I read an article, not long since, in one of our papers, entitled ashamed of parents, the writer had known young people to treat their parents with neglect, and often with rudeness, because they deemed them beneath themselves in intellectual culture, and because they were ashamed of their unfashionable dress and homely ways. These parents had in early life, been deprived of advantages for education, but in their love for their children, they had worked hard, and practised much self-denial that their children might have privileges of which they had been denied. In a copy of the same paper I read, soon after, another article on the same subject, in which the writer was disposed to make some allowance for the ungrateful children, because parents too often allow themselves to get behind the times, in their dress, manner, etc. There was an instance given of a care-taking mother who had a sweet little daughter who loved her mother dearly. She was sent from home to school, and while there her mother visited her. The mothers dress was by no means *a la mode*, and she plainly showed she was not accustomed to all the usages of modern society. The little girl was much mortified, and the mother was deeply grieved because of the change she saw in her child. The writer of the article thought that mothers ought not to grow so indifferent to their personal appearance as to mortify their sensitive children.

Now we know that there are ungrateful children, who do not appreciate their parents, who have loved them, and who have done so much for them; and we know, too, that there are parents who are behind the times, and who are so unfashionable that if they even follow the fashion at all, it is a long way afterward, but that does not prevent their being kind and loving and unselfish. They are willing to work early and late for their children, and often mothers will take of their own scanty wardrobes, to make garments for their daughters, so that they may make a good appearance. I know one mother who has an interesting daughter whom she is trying to educate. She earns the support of herself and family at the wash-tub. Some one has suggested to her that she would educate her daughter above herself, and then she would be ashamed of her hard-working mother. She replied, "I am not thinking about that. I am determined my daughter shall have an easier time in life than I have had. I will work my fingers ends off before she shall suffer what I have had to suffer." That is just the way mothers feel. They forget themselves, and think only of doing for their children.

Now, I have been thinking that the only way to manage these old-fashioned parents is to make them fashionable just as they are. Whatever is in the fashion is all right, you know. That is the way things are in this world. We have all heard that, now-a-days, old-fashioned furniture has become fashionable. The old chairs, and tables and bureaus that were put away in garrets years ago, because they were so ugly, have been hauled out of their hiding-places and have become very beautiful. Furniture makers see in it a bonanza, and are now manufacturing imitations of old furniture, which they sell at a high price for no reason in the world only because it is fashionable. What is it to be fashionable? Why, it is to do as other people do: Now, suppose we all love our old-fashioned fathers and mothers, and care for them and appreciate them, and give them places of honor in the home. If everybody does so, you see, it will make them fashionable, and then they will be "just too nice for anything," and their children will have no reason to be ashamed of them, and then, too, parents will have no right to be ashamed of their children.

Nashville, Tenn.

For the SOUTHWESTERN.

Methodism.

MISS C. D. MCKIE.

If denominations of Christians are to be judged by the amount of good they do (and we know of no other way to judge them) the Methodist Church will be placed very high on the standard of excellency. In fact there is no human power can judge of the vast amount of good done, and none but the good can ever know what the followers of Mr. Wesley have done in the world in the accomplishment of good. When we try even to consider the souls saved, the drunkards restored to new manhood, the mother made happy by the son's salvation; the wife made joyful over a happy husband, the amount of vice driven from the land through its agency, and the communities revived and rendered peaceful, we are simply lost in trying to grasp in our minds a small fraction of what has been accomplished.

And, further, suppose we remove the Methodist Church, with all its influences, from our midst, what a void there would be in society! We would be thrown back at least one hundred years from our present standard of progress. These Christians have braved the malarial fevers of the swamps, gone into the worst epidemics, sacrificed their lives to cannibals in foreign lands, severed from wives and children, been thrown into loathsome prisons, and gave up their lives cheerfully for even a chance that a soul might be saved. We to day know no land or country, be it hot or be it cold, sickly or abounding in health, civilized or unolvilized, Mohammedan or Christian, of whatever government and every condition, we find methods to point the way to better lands, to succor the poor and afflicted, and restore the sick; and at all times showing the hand of mercy and doing the Master's work.

What mind can contemplate the sacrifices they have made and the good accomplished, without thinking of what the Master will say when he receives them, "Well done, good and faithful servant, thou hast been faithful in small things, enter thou into the joy of thy Lord."

For the SOUTHWESTERN.

Violation of the Sunday Law

ELLA J. WILCOX.

It is claimed by some that Sunday laws are not intended to force men to be religious, but that they are intended simply to set apart one day out of seven, for a general rest day, on which all labor shall be dispensed with and peace and gentleness reign. Some on the other hand, claim that they are intended to force a man to respect the day as a religious day, set aside in accordance with a divine command, to draw the busy mind of man from toil to rest, and thereby lead his thought to his Maker. Whatever may be the true theory of the Sunday law, we find them among our enlightened people, and we also find them violated every Sabbath. Sometimes we see a citizen before the courts for breaking these laws, and perhaps he will pay the penalty, while on every hand we find giant manopolies openly and with impunity violating them. Take one state (Virginia for instance,) where it is laid down clearly that if a person on a Sabbath day, be found laboring at any trade except household, he shall pay a fine. Yet in the face of these laws we see at every shipping port, and nearly every railroad station the handling of freight; and in some places it appears as if Sunday was the busiest day of the week. Is this a fit scene in a Christian land, carried on as it often is by companies whose directors and owners are in some cases, professing Christians. The Sunday excursions are, and have been for some time nuisances. On these excursions hundreds and thousands of people leave the cities and flock for the day to some otherwise quiet place, and the sabbath that should be a day of quiet and devotion to God, is changed to a day of revelry and sin. The good people in these places complain to the company and the law with like effect. The former thinking of money made last Sunday, will have another excursion next, the latter cannot or will not help them. To their eternal shame be it said, a large number of these Sunday pleasure seekers are nominally church members. We have laws sufficient to protect the Sabbath and every worshiping congregation, but as long as money rules and those who call themselves Christians encourage such things, so long will the laws remain a dead note. Oh, for the day when corporations, government and people shall remember the Sabbath day to keep it holy.

The Missionary Chart.

Tucson, Ariz., Apr., 23, 1885.

Rev. C. C. McCabe:—Having returned from the mountains I find your "chart." It is a magnificent affair. It ought to be hung up on the wall in every Methodist home in the land. I shall urge all my preachers to send for a supply for their people. Arizona will raise her share of the million, although it will tax us more than two dollars per member to do it. Yours truly.

G. H. ADAMS.

A signal revival has been in progress in the Presbyterian church at Staunton, Va., resulting in 150 conversions.

From the Districts.

Proceedings of the Navasota District Conference.

Held on the Brenham circuit, at Pleasant Grove Church:

First day, morning session, Mar. 12, 1885—The meeting was called to order by Presiding Elder W. B. Pullam, at 9 o'clock a. m. After devotional services by the presiding elder, the secretaries not being present, the conference looked over the programme of the religious and literary exercises, after which they took a recess to await the arrival of the secretaries. At 12 m. the conference reconvened, and finding the secretaries still absent, the conference adjourned to meet again at 1:30 p. m.

Evening Session—The conference was called to order at 1:30 p. m., Presiding Elder W. B. Pullam in the chair. After devotional services by the presiding elder, John A. Tillory was elected secretary and G. W. Young assistant. The following members answered to their names: W. B. Pullam, presiding elder; Enoch Jefferson, Mason Reddick, Aaron Alexander, J. H. Holland, S. Bolden, Frank Gilmore, W. H. Jackson, J. A. Tillory, Wm. Posey, H. Cherry, A. A. Eckles, Richard Nelson, H. Brooks, H. Clay, G. Alexander, E. Mishow, J. W. Young and Sister M. M. Escoe. The different committees were then appointed, and the preachers in charge made their reports, as follows: Bro. A. Alexander reports his church as being in debt to the amount of $210, but says that two of the brothers have bought the debt for $160. He reports the church as in a good spiritual condition. The Sunday-school is not doing as well as it might, but still we have 125 scholars. I have preached 30 times."

Belleville, reported by R. J. Campbell: "I have not done much; preached 7 times; had no converts and few deaths; did the best I could under the circumstances.

Brazos and Burleson, reported by M. M. Muldrew: "I have no [illegible] members, one Sabbath-school; 2 on probation, and have preached 6 times; my church was destroyed by fire.

Brenham, reported by M. Reddick: "Two Sabbath-schools in good condition; 6 probationers, 1 converted, preached 21 times.

Brenham circuit, reported by W. H. Jackson: "Members received, 4; probationers, 13; made 35 visits."

Caldwell, reported by A. Thomas: "The times are hard, have had 3 additions to the church, one from the Baptist Church, a local preacher, organized one Sunday-school."

Courtney, reported by John A. [illegible]: "Members, 75; withdrawals, [illegible] received into the church, 2, one from the Baptist Church; probationers, 3; preached 31 times, [illegible] 93 miles, and travelled in [illegible] miles."

J. K. Loggins being absent from circuit was reported by L. [illegible], but as he gave the presiding elder his report, and the presiding elder having vouched for [illegible], his report was received and his name placed on the roll as present the first day.

Franklin, John L. Smith, P. C., no report.

[illegible], W. Hamilton, absent, no report.

[illegible]pstead, reported by Enoch [illegible]: "Received on probation, [illegible] members, 169; one Sunday-[illegible], 149 scholars; 7 deaths.

[illegible], F. D. Bookman, P. C., was [illegible]; no report.

[illegible], reported by Thomas [illegible]: "Received one from the A. M. [illegible] and he being a preacher [illegible] ordained, we gave him a [illegible], and we have his cre-[illegible].

[illegible], J. E. Shackleford, P. [illegible] no report.

[illegible], reported by F. Gil-[illegible]: "The work is in a very good [illegible], have two Sunday-schools [illegible] received three from the [illegible]h.

[illegible], W. W. Brown, P. [illegible] report.

[illegible], L. H. Horn, P. C., [illegible] no report.

[illegible] and Kaley, reported by S. Belden: "My work is spiritually very good, but not so financially; have a few Methodists here and a Sunday-school.

On motion, a committee was appointed to investigate the reports against the absent and delayed preachers. The following are the reports of said committee:

We beg to report to the presiding elder and conference brethren of the District Conference of the Navasota District, held March 12, 1885, that your committee has carefully investigated the case of each preacher, and find three tardy, as follows: Revs. A. Thomas, pastor at Caldwell; R. J. Campbell, pastor at Belleville; Thos. Cole, pastor at Millican. We find absent from conference as follows; John L. Smith, pastor at Franklin; W. Hamilton, pastor at Hearne; J. K. Loggins, pastor at Bryan; J. E. Shaokleford, pastor at Navasota; W. W. Brown, pastor at Plantersville; L. H. Horn, pastor at Poairie Plains; F. D. Bookman, pastor at Iola. After a careful examination of the law of the Discipline and the cases of these brethren, we find that we have no lawful reason to make any charges or complaints. We find seven absent, but not knowing the facts or cause of their absence or neglect, we therefore recommend that the law of the Church be observed as on page 133 p. 233 of the Discipline of the M. E. Church, and also Baker on the Discipline, page 145, sec. 12. We further recommend that the presiding elder personally notify each pastor in charge not to absent themselves again under penalty of the law in full.

Signed, ENOCH JEFFERSON,
Chairman of Committe.

The local preachers made favorable reports, and some have had one or two converts, They will be a power in the Church if they continue. Some of the exhorters made very favorable reports, and will make good peachers. Class leaders and superintendents of Sunday-schools made very favorable reports, and they are very useful men and women to the Church.

The conference was well cared for; the people came in wagons and asked the preachers to accompany them home. It was the most pleasant conference we ever attended, and it was the first that was ever held in the country on this district. The next district conference will be held at Anderson, the capital of Grimes county. Take notice, the brethren who come to the fall conference will bring enough money to pay their fare from Navasota to Andersou at the rate of three cents a mile. This is the understanding of the conference held March 12th.

Report ot the district steward and apportionments to be raised for the presiding elder's support and traveling expenses: Anderson, $50; Belleville, $25; Brazos and Burleson, —; Brenham, $85; Brenham circuit, $50; Bryan, $50; Bryan circuit, $25; Caldwell. $50; Courtney, $40; Franklin, $40; Hearne, $40; Hempstead, $75; Iola, —; Millican, $45; Navasota, $80; Patterson, $65; Plantersville, $65; Prairie Plains, $60; San Felipe and Kaley, $25; total, $870.

Mr. Editor, the district conference asks yon to please publish this just as it is.

A resolutiou was offered by Thos Cole thanking the members and friends of Pleasant Grove Church and the Baptist members for the kind manner in which they took care of the conference. After which the minutes were read and approved, and the conference adjourned. W. B. PULLAM, P. E.
JNO. A. TILLORY, Secretary.

Letters from the Pastors.

Rev. E. E. Cooper, of Oakland, Texas, writes: "I am in the midst of a revival. The best portion of the people are converted, and the altar is crowded with sinners every night. Pray for our success."

Rev. Jat. Ellis, preacher in charge at Eutaw, Ala,, writes: "There seems to be a grand rally amoug the people here. All they want is a chance, and though they may be poor, they will do as much as the rich. In three months we have raised the $200 sent in Dec. 7th for for building purposes. I want to commence my protracted meeting at as early a date as possible. We have already received three into the church this year."

Rev. M. Williams, of Gallatin, Tenn., writes: "Our presiding elder, Rev. James Pickett, was with us March 21-22. He found us in a protracted meeting. He preached to the satisfaotion of all who heard him. In our meeting of three weeks the church was greatly revived. There were 16 conversions, and 15 joined the church, most of whom are members of the Sunday-school. Elder H. Primm, pastor of our Church in Franklin, Tenn., was with us most of the time during our meeting, preaching every night. His sermons will not soon be forgotten."

Rev. H. Dunlap, of Atoka, Tipton county, Tenn., writes: "Presiding Elder Price held my second quarterly conference on the 1st and 8th of February, 1885. We had a good time. The elder preached a nice sermon on Sunday, and we had three converts. We paid the presiding elder $12.50, the pastor $65, and raised $10 for benevolent purposes. Our Sunday school is in good condition. We did not go into winter quarters this year. I have built one new church this year and expect to dedicate it to the Lord at an early date. I an ceiling the church at Atoka now."

Rev. W. R. Butler, Robelene, La., writes: "We had a good time at our quarterly conference. All we need at Robelene is a good church in town. We have a splendid lot here and a parsonage on it. The elder called the building committee together Monday to devise plans for building a church on it at an early date. Our presiding elder is a fine man, and the people all like him. We took up $7.70 for the presiding elder, and had two to join the church."

Rev. A. D. Payne, of Grenada, Miss., writes: "A few Saturday nights ago, while myself and wife were sitting in the parsonage, we were surprised to hear the bell ring; for the night was rainy and the weather very bad. But we were still more surprised when we opened the door and in walked quite a number of the sisters of the church, singing "We will Crown Him Lord of all," and deposited a great many nice things on my table. You may imagine how it filled our hearts with joy and thanksgiving to God and these beloved and kind-hearted sisters. It was what they called a pound party, but the things they put on the table could have been measured by the bushel. In my joy all I was able to say was, 'Sisters, I will be glad to have you come again.' My wife could not say much, but when the sisters were gone, finding that some of the things were cooked, she fell to eating them."

Rev. J. E. Shackleford, of Navasota, Texas, writes: "Rev. W. B. Pullam held our first quarterly conference on the 23th of February. All the members were on hand. The class-leaders, stewards, etc, made respectable reports. The presiding elder seemed to enjoy the meeting very much. He spoke forcibly on those lines which tend to show the members their duty toward the church. He says he has not got much hope for those members who will not attend Sunday-school. The Sabbath being rainy, many were prevented from attendance. We administered the sacrament to abont 100, however, and collected $14 for the presiding elder. Our church is still in the ascendant."

Rev. Robt. P. Greene writes the following concerning his charge: "Rev. Stephen Priestley held our first quarterly conference March 18. This quarter is pronounced by all as being the most inspiring we have had for some time. The elder presided with ease and grace, and handled difficult disciplinary questions like a man who had been presiding elder before. His sermon was full of many practical suggestions, and highly flavored with that pathos which can only come from a heart flaming with the love of God. Our school was visited and pronounced first-class. We knew this, because we have a teacher who is well drilled in the moral and literary training of children. The church is reported as being in a good condition; all our interests being properly cared for. We have a membership of 1116; Sunday-school 101. The church lot in East Rosedale has been improved at a cost of $63.25. We have now on the ground 3,000 tree foot boards. We hope that the Church Extension Board will remember us. Never in the history of this church has any outside help come to us. Now that we are needy this will be one of our strongholds on the society."

Rev. H. Swann, of Austin, Texas, writes: "Financially we have not been able to do as much as we hoped to accomplish before now. When the city of Austin was laid ont certain half blocks were designated and reserved for church purposes, which were donated to the city by the State. Our church was built upon one of these reserved sites, which we hold by a deed from the city; but a resident of this place who was opposed to central and eligible locations for colored churches, raised a question as to the validity of our title. A bill was introduced in the State Senate to set aside our title, together with that of other societies, on the ground that the city had permitted these sites to be used for parsonages, which, the bill assumed, were not church property. The sentiment of the city, of the council and of the Legislature were on the side of the church, so that the scheme was a failure. The agitation of this question, however, hindered us for some time from raising anything for the completion of our church. Our first financial rally was on the fourth Sunday in March, at which time our second quarterly meeting was held. We had planned in advance for the collection, and the people rallied to the call. Our beloved presiding elder, Rev. C. L. Madison, was not very well, but notwithstanding, at 3 o'clock p. m., preached a sermon appropriate to the occasion; after which $231 was taken up. Rev. A. R. Norris conducted the communion service, in which 191 persons participated. A week before the quarterly meeting we began a protracted meeting, which has just closed, with 52 conversions, 51 of whom joined the church. Our Sunday-school is quite prosperous, and has an average attendance of 175. Our Easter exercises exeited much interest; 226 teachers and scholars and a number of visitors were present. Our superintendent, W. G. Wilson puts his heart into his work and is highly respected and much loved by both teachers and scholars."

Rev. J. J. Garrett, of Forest, Miss., writes: "Everything is encouraging here. Rev. J. M. Shumpert, presiding elder of this district, was with us on the 11th and 12th of April and held our quarterly conference at Ebenezer Church, abont four and one half miles from town. The conference was well attended, and the reports show that the work is in good condition. We have a fine Sunday-school, with an average attendance of 155. We have received in full membership this quarter 33, baptized 3 adults and had one death. We raised $34.75 for the pastor, and $11 for the presiding elder, making a total of $45.75. The estimating committee estimated the pastor's salary at $435, and $12 for traveling expenses. The presiding elder preached an excellent sermon, which held us three-quarters of an hour, taking his text, "What think ye of Christ?" He then administered the Lord's supper to 75 souls, after which we came to town. At 7:30 o'clock he preached again, taking as his text, "Your sins will find you out." We then took up a collection for the pastor and in abont ten minutes time collected $10. The Lord's supper was administered to 125 persons."

Rev. Walter Duncan, Brentwood, Tenn., writes: "God's people, notwithstanding the Lord in his wise providence saw fit to move Bro. S. P. Bell from his work at Brentwood, having two charges, the above named place and Flatrock, two miles south of Nashville; He placed me at the helm and we are moving along smoothly. As Bro Bell remained sick on his languishing couch for some time, his work not being attended to, and also the inclemency of the weather caused me to find things not in the best style; but God, in his quiet and calm way, has worked the miracle too wonderful for man. I thank God for opening the way for me. Leaving as I did the far Texas west, seeking a field of knowledge, away from wife and children, from friends and loved ones, I am compelled to ask, what has God wrought. My church at Brentwood is 60x30 feet, a magnificent structure. Our pews having been ordered before Bro. Bell took sick, we have not put them in our church yet, only waiting to have a grand rally which will be very soon. My congregation consists of abont 125 heroic laborers for Christ. They are as busy as bees, and of course the greater portion are in good circumstances—on the whole they are quite industrious. They have manifested much love and appreciation for me, and seem very much interested in their shepherd. On last Sabbath I received into the church at Brentwood six, and they are promising Christians and laborers in the vineyard. My church at Flatrock is a beautiful frame building, having quite a pleasant site. My congregation is large, but membership only about 38; they are good people, and have promised, with the help of God, to go with me. We have stacked our camp against Satan, and God has manifested his presence with us. Being in college, as I am, I attend my charges alternately. We have had one to profess hope in Christ, and indications are favorable for a glorious success. The session of Central Tennessee College, our Methodist home, will soon come to a close, when the students will leave for their respective homes in the North, East, South and West. I shall continue to labor in the Master's vineyard, pointing the children of men to the Lamb of God."

The following is the report made by Rev. A. N. Jackson, pastor of Todd Temple, M. E. Church, who went abroad to solicit aid in behalf of that church: Chattanooga, Tenn. —Rev. John Crawford gave 25c.; Mrs. Fannie Turks, 10c.; Mr. and Mrs. Payne, 25c.; A. M. E. Zion Church, Rev. J. W. Wright, pastor, $3.05; Wesley Chapel M. E. Church Rev. B. H. Johnson, pastor, $6.51; Warren Chapel, A. M. E. Church, Rev. Lee Mitchell, pastor, $4.75. Murfreesboro, Tenn.—Rev. Wesley Lillard, 25c; Rev. Thornton Woods 25c.; Rev. H. Simmons subscribed $1; Rev. Braxton Jones, 10c.; Key Chapel M. E. Church, Rev. C. L. Seward, pastor, $4.30; Miss Susan Rogers subscribed $1; Allen Chapel A. M. E. Church, Rev. J. A. Farrier, pastor, 20c. Nashville, Tenn. —Clark Chapel M. E. Church, Rev. A. Phillips, pastor, $6.00; St. Johns A. M. E. Church, Dr. G. W. Bryant, pastor, $3; Braden Chapel M. E. Church, Rev. F. J. Moreland, pastor, 50c. Huntsville, Ala., M. E. Church, Rev. A. M. McKinney, pastor, $3.55. We, the trustees of said church, wish to tender our most sincere thanks to all concerned. Your obedient servants, J. M. Smith, J. H. Smith, Dock Berry, R. Hickmon, John Crittle.

Letters From the Laity.

W. S. Hawthorne, of Houma, La., writes: Friday, April 5th, the Sunday-school Convention met at 7:30 p. m., in Wesley Chapel. Singing, "How beauteous are their feet," etc. Rev. Willis Carr presided. The pastor conducted the devotional exercises. There was a large number of adults and children present. Music was rendered by the choir. Revs. M. C. B. Mason and E. Lyons, after having been introduced, each made stirring addresses. All seemed to be pleased with the meeting; Pastor, officers, local preacher, exhorters, superintendents of the school, all promised to do their best in the interest of the Sunday-school work at Houma."

Bro. H. O. Williams, of Camp Parapet, La., writes: "Since the arrival of our beloved pastor, Rev. T. Johnson, we have had 27 converts. The sisters went to work, with Miss T. J. Johnson as chairman, and put up a light in front of the church. The mourners bench is crowded every night. I believe that Bro. Johnson is a teacher sent from God, for no man, unless God be with him, could do the work he does."

Miss Leana Bess, of Galway, Tenn., writes: "A temperance society is one of the grandest organizations of the age, and if we ever expect to become men and women of intelligence we must be temperate people. Temperance is the road which leads to virtue. It should be taught in every school-room and church on the globe. By so doing we can be able to take our place in the highest ranks and there strike arms with the ablest men. There is spent, in the State of Tennessee alone, three millions of dollars for whiskey and tobacco. God grant that the day may come when this money will be used in building institutions of learning."

The M. E. Church.

An Address to the North Carolina Conference.

To the Sunday School Scholars, Friends, Members, Officers and Preachers of the North Carolina Conference of the Methodist Episcopal Church.

DEAR FRIENDS: I want to help you. Perhaps I can ease your burdens by telling you what they are, and why for Christ's sake they are gladly to be borne.

Your preacher probably talks about money as well as souls. If so, he is like God, who said by Mosos about coming up to worship "And none shall appear before me empty." Paul also talked much and often about the "collection." And in truth the work of God takes money. Money is the measure of everything. With money we show how much we love God and His work. Not only is our heart with our treasure, but our treasure will go where our heart is. Those who feel little of God's forgiving love, will give little or nothing. But those who feel much, will always give as much as they can.

The Church which we have joined, and which every one of us on joining, promised to support, needs two kinds of money. They are

(a) Money to save ourselves and
(b) Money to save others.

Let us consider first

(a) Money to save ourselves.

To get our own salvation through Christ we must give money for

1—THE SUPPORT OF THE MINISTRY.

(See Paragraphs 358 380 of Discipline of 1884.)

According to Paul, those who minister unto us in spiritual things are worthy of our support from our temporal things (our money, food, clothes, books, &c). If he does his work well, the minister is as worthy of his pay as is the school teacher, the doctor, the blacksmith (Read 1 Cor. 9 7-14; Gal. 6, 6.)

Hence each church will arange to raise respectable sums of money for

1. The Preacher in Charge, and
2. The Presiding Elder, and.
3. The Bishops, and
4. The old, worn-out Preachers, their widows, and orphans.

Every honest church will honestly pay all its honest debts to those servants whom it has asked to labor and suffer in the Gospel for it.

But the work of God never prospers much or long without church houses, for the people to meet in, and the preacher to live in. Hence money (and perhaps work) must be given for

II—CHURCHES AND PARSONAGES.

(See Paragraphs 384-393,394 Disciplines of 1884.)

To build good churches and parsonages for God's service is as necessary as to build or own houses for ourselves. And all must be deeded to Trustees to hold them for the use of the members and ministers of the M. E. Church.

See paragraphs 381-397, Discipline of 1884.

Thus money should be cheerfully given on each charge.

1. To build a new church, or

2. To repair or enlarge the present one, or

3. To build or repair a parsonage.

4. To insure all of the Church property against fire.

When the Tabernacle was built by Moses, God had everybody give, and give largely, and it was a splendid house for God's presence. Each church should be neatly fenced and painted, and should be the best looking building in the settlement. Moreover, a preacher's house should be built on land properly deeded. For if the preacher's family live with him in a parsonage on each circuit, his heart and time will not be somewhere else.

But all these moneys will not run the church. Each congregation needs raise money for itself for

III—RUNNING EXPENSES.

This means money for

1. Sunday-school books and papers.

2. Lights and fuel, so as to keep out of "winter quarters."

3. Bread and unfermented wine for the Lord's table,

4. The care and beautifying of the grave yard.

5. The relief of the Church poor.

6. Books and lessons in Church singing.

7. Anything else needed,

But thus far we have provided only, for ourselves and our own, just as sinners and ungodly people do. If we stop here, there is no real religion in any of these acts and payments. "The mind which was in Christ" bids us look also "upon the things of others."

Hence the most sacred necessity, and joyful part of our duty as Christian and Methodists brings us to the kind of money which the church calls for,

(b) MONEY TO SAVE OTHERS.

He only is a true Christian disciple who "loves his neighbor as himself." And our neighbors are any in the world whom we can reach with a kindness. And the greatest kindness is the knowledge of a Savior. The preacher has solemnly promised to ask for, and we have solemnly promised to give as much as possible of this kind of money.

Hence, being a Christian means that we shall give to

I—MISSIONS.

Our Church, through its Missionary Society, supports in heathen lands, about 400 of our ministers, and partly supports 2500 ministers in the United States, in places where the people are too poor or stingy to keep them in their pulpits without starving. We are [illegible] to do our part in taking and [illegible] the whole world for Christ. [illegible] therefore the preacher sends [illegible] missionary collectors, and [illegible] preaches his yearly missionary sermon, should we not gladly [illegible] collection dollars instead [illegible] and coppers? Freely we [illegible]ved, why not freely give? [illegible] Sunday-schools should be [illegible] into little missionary societies [illegible] which the young are to [illegible] the blessed art of giving [illegible] money for the wel[illegible] others. The missionary [illegible] Church, added [illegible] by the Sunday-school [illegible] purpose, brought up [illegible] is to be reported as [illegible], Total." No other [illegible] be counted with it.

[illegible] needy world needs [illegible] fed and clothed [illegible], but it needs help [illegible] churches. Loving [illegible], therefore, will, call [illegible] for

[illegible] EXTENSION.

[illegible] way raises money to help build churches in the most needy places. It provides the best plans for churches, and has helped into being many of our churches.

But we need everywhere educated preachers to instruct from the pulpits. Hence we may give for

III—EDUCATION,

and thus some godly young man will become prepared to teach the people from the pulpit just as he is needed in years to come. Children's Day money goes to this work, But most of us need higher Christian education than the public schools can or should give. Hence we must do good by giving large amounts to the

IV—FREEDMEN'S AID SOCIETY.

which provides teachers and seminaries. All of these, and grand is their work, take vast sums of money, and it must all come from the people before it can be paid for the people. Put in Dollars here at this collection every time. In helping here, we help ourselves at our own institution.

But Sunday-schools need tracts "Good Tidings," etc. Thus the churches must gives money when the preacher takes the

V—SUNDAY-SCHOOL UNION, and

VI—THE TRACT SOCIETY

collections, as well as that for

VII—THE AMERICAN BIBLE SOCIETY,

which prints Bibles for all heathen lands and brings the cost of a Bible down to the small sum of 25 cents.

VIII—THE W. F. M. SOCIETY, and

IX—THE W. H. M. SOCIETY,

are ways in which the women privately can raise money for work among women abroad and at home. They will do this begging themselves.

Now these seem to be many collections; and to fret us all the time. But God is giving His great things all the time and why should not we, His children, be giving our little things all the time. A well seldom used gets foul and stagnant. A well used hard every day gets more and gives more and better water.

I cannot close without giving you Mr. Wesley's great sermon on "money." If you do each part in its order, the next part will be very easy and joyful.

Here it is! Study it! Pray over it! Do it!

MONEY.

1. *Earn* all you can.
2. *Save* all you can.
3. *Give* all you can.

Whoever does this will get much treasure, and will lay it up in heaven.

Let all and liberal collections be taken for everything.

Yours for the Master's cause.

WILBUR F. STEELE.

Bennett Seminary, Greensboro, N. C.

The Surrender of Lee.

THE GREAT STORY WELL TOLD.

The outward appearance of Lee and Grant exhibited a marked contrast. The former was in full uniform, and he wore embroidered gauntlets and the burnished sword which the State of Virginia presented to him. On the other hand, Grant was in undress uniform, and he had neither sword nor gloves.

One of Grant's staff was profoundly impressed by his singular contrast, and could not refrain from interrogating Colonel Marshall.

"How is it, Colonel," he said, "that you and your chiefs are so finely equipped, while we bear the evidences so plainly of a hard and rough encounter on the road?"

"That is easily explained," replied the Colonel. "A day or two ago, Sheridan came suddenly upon us and forced us to sacrifice our headquarters' train. As we could save but one suit of cloths, each of us selected the best suit that we had—and that accounts for the difference of appearance."

The allusion to Sheridan's raid caused a little merriment, and, from the one side at least, served to dispel much of the seriousness of the occasion. Gen. Grant joined in the good humor of the moment, and, to explain the absence of his sword, stated that, when he started for Farmville two days before, he had been riding around in camp without a sword; since then he had not visited his own headquarters, and was consequently without his side-arms.

All explanations and apologies being ended the two commanders settled themselves down to business. Lee was stately, grave and perhaps formal; he could not avoid being what by nature he was. Grant, although the victor, was somewhat embarrassed, his manner was simple, his voice was reassuring, mild, but unmistakable in its firmness. One would never have mistrusted that they were discussing the surrender of an army.

Gen. Grant had not personally met Lee since the two were in Mexico together—the latter then on the staff of Scott, the former a subaltern. The conversation naturally hinged at first upon these old recollections, and continued for about five minutes on the same line of thought. Then there was a slight pause, which was broken by Gen. Lee, who said:

"I asked to see you, General, to find out upon what terms you would receive the surrender of my army."

General Grant thought a moment and replied: "My terms are these: All officers and men must become prisoners of war, giving up of course all weapons, munitions and supplies. But a parole will be accepted binding officers and men to go to their homes and remain there until exchanged, or released by proper authority."

Lee responded to this with a remark not particularly pertinent to the occasion, whereupon Grant continued, asking:

"Do I understand, General Lee that you accept these terms?"

"Yes," replied Lee faltering, "If you will put them in writing, I will put my signature to them."

General Grant, without saying more, again took a seat at the table, and wrote the following:

"APPOMATTOX COURT HOUSE, VIRGINIA, Apr. 9, 1865.

"*General*—in accordance with the substance of my letter to you of the 8th inst., I propose to receive the surrender of the army of Northern Virginia on the following terms to-wit: Roll of all officers and men to be made in duplicate, one copy to be given to an officer to be designated by me, the other to be retained by such officer or officers as you may designate. The officers to give their individual paroles not to take up arms against the Goverment of the United States until properly exchanged, and each company or regimental commander to sign a like parole for the men of their commands. The arms, artillery and public property to be parked and stacked, and turned over to the officers appointed by me to receive them. This will not embrace the side arms of the officers, nor their private horses or baggage. This done, each officer and man will be allowed to return to his home, not to be disturbed by United States authorities so long as they observe their paroles and the laws in force where they may reside.

U. S. GRANT, Lieut. Gen.

"Gen. R. E. LEE.

It was noticed by those who were present that, while Grant was penning these words, he chanced to look up, and his eyes fell upon the bright glitter of General Lee's sword. He paused for a moment, his mind conceived a new thought and he inserted in the document the provision that "this will not embrace the side-arms of officers nor their private horses or baggage."

It must be remembered that General Lee had verbally accepted the terms of surrender without this provision, and of course he expected, as was highly proper, to surrender his sword to the victor. Grant's magnanimity, however, again got the best of him. The wish was farthest from his heart to humiliate even his enemy. In accordance with this wish General Grant made no demand for General Lee's sword, and no tender of it was offered.

General Lee put on his spectacles to read what Grant had written. He was touched by the clemency of the victorious commander, and, on laying down the paper, said simply, in a husky tone of voice, "Magnanimous, General."

But he essayed to gain a few points, and remarked:

"The horses of my cavalry and artillery, General, are the property of the soldiers. It is, I hope, within the terms that they shall retain their property."

"It is not within the terms," re-General Grant.

Lee glanced at the paper again and then said:

"No. You are right. The terms do not allow it."

"And now," said Grant. "I believe the war is over, and that the surrender of this army will be followed soon by that of all the others. I know that the men, and, indeed, the whole South, are impoverished. I will not change the terms of the surrender, General Lee, but I will instruct my officers who receive the paroles to allow the cavalry and artillerymen to retain their horses and take them home to work their little farms."

"Such an act on your part, General," replied Lee, "will have the best effect in the South."

He then sat down, and wrote out the following letter:

"HDQRS ARMY OF NORTHERN VIRGINIA, April 9, 1865.

"General: I recieved your letter of this date containing the terms of the surrender of the Army of Northern Virginia as proposed by you. As they are substantially the same as those expressed in your letter of the 8th inst., they are accepted. I will proceed to designate the proper officers to carry the stipulations into effect.

R. E. LEE, General.

"Lieutenant General U. S. GRANT."

While duplicates of the two letters were being made, the Union Generals present were severaly presented to General Lee. They were received rather coldly, but yet courteously.

Pending the signing of the formal papers, General Lee stated that his men were starving, and requested General Grant to provide rations for them. Grant inquired how many rations were wanted. Lee could not answer the question, for the reason that he had no idea of his own strength.

"Will twenty-five thousand rations suffice?" asked Grant.

"I think it will," replied Lee; and that number he received. Before the Confederates gave up their guns, they were fed by their enemies.

The papers were now signed. A few more words were exchanged, the two commanders shook hands, and Lee went to the vernandah. The Union officers followed and saluted him. One moment more the military chieftain of the Southern Confederacy had mounted his horse and was gone—he and his whole army prisoners of war.

As he came within his own lines the soldiers crowded around him. With tears in his eyes he confronted them. "Men," he said, "we have fought through the war together. I have done the best I could do for you."

General Grant returned to his headquarters, where the firing of salutes welcomed him. He gave orders to have it stopped at once.

"The war is over," he said; "the rebels are our countrymen again, and the best sign of rejoicing after the victory will be to abstain from all demonstrations in the field."

He dismounted by the roadside, sat down on a stone, and called for pencil and paper. An aid-de-camp offered him his order book, taking which he wrote:

"Hon. E. M. Stanton, Secretary of War; Washington;

"Gen. Lee surrendered the army of Northern Virginia this afternoon on terms proposed by myself. The accompanying additional correspondence will show the condition fully.

"U. S. GRANT. Lieut. Gen."

Another Life Saved.

About two years ago, a prominent citizen of Chicago was told by his physicians that he must die. They said his system was so debilitated that there was nothing left to build on. He made up his mind to try a "new departure." He got some of Dr. Pierce's "Golden Medical Discovery" and took it according to directions. He began to improve at once. He kept up the treatment for some months, and is to-day a well man. He says the "Discovery" saved his life.

"The Dyspeptic's Refuge,"

"I am thirty-five years old," writes Mr. Charles H. Watts, of West Somers, Putnam county, N. Y., "and had suffered from dyspepsia for 15 years. The current treatment did no good. Listlessly and without hope I gave Parker's Tonic a trial. I can give the result in three words, *it cured me.*" It will cure you.

A long-haired elephant, larger and more perfect than any specimen hitherto secured, is being extricated from the ice at the mouth of the Lena delta.

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When they once become acquainted with it, ladies invariably prefer Parker's Hair Balsam to any similar preparation. It makes the hair soft and glossy, arrests its falling off, promotes new growth, restores the original color, and has no rival as a dressing. Not a dye, not oily, highly perfumed. Only 50c., at druggists.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of ethodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevens. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in hrist.—Mil s y	1 25
History of the Church—Blackburn	2 50
Intellectual Science—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes. Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 2)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
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Hints to Self-educated Ministers.—Porter	1 25
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Portrait of St. Paul.—Fletcher	75

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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm.	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—hristlieb	1 00

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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, MAY 21, 1885.

Notice to Agents.

DEAR BRETHREN—It is usua for us to call upon you at this period of the year to make a special effort for your Church paper. The general prevalence of dull times makes it imperative that we call upon each agent to send a sum of money to this office within the next few days. Do not hesitate to send small amounts. Every dollar will count. Give the old accounts the preference, and if an agent owes nothing let him secure a cash subscriber or two and forward the money to

PHILLIPS & HUNT,
32 Natchez St., New Orleans, La.

We have heard of a preacher and his wife, not in the South, who went a whole day in the coldest winter weather without food or fire. The wife has since died. The days of the heroes are not over.

On the death of his wife John John Calvin wrote to his friend Farel, "I swallowed my grief in such a manner that I have not intermitted my function for a moment." In this he should be the last of his line.

"As David's did, so will our enemies say if the SOUTHWESTERN goes down, 'Aha! aha! I told you that the Negroes could not run the paper without a white man to lead them.' We must make this paper live and live grandly."—Ansel Wanton.

Before a girl consents to become a member of any man's family she ought to carefully inquire into his plans and ideas about a family. She might not be able to agree with and any difference of views ought to be ascertained before, as it cannot be corrected after marriage.

The Lord hateth, first a proud look; second, lying tongue; third, hands that shed innocent blood; fourth, minds that devise wicked imaginations; fifth, feet that be swift in running to mischief; sixth, a false witness that speaks lies; seventh, him that soweth discord among brethren.

"I once worked for white men and sawed wood for their wives; now I work for myself and think it quite right to saw wood for my own wife," said Mr. Robert Willis in response to an interrogation of his wife at their home in New Castle, Indiana.

There is a red hot political campaign up North, but it has not yet struck the South. One can hardly keep trace of the election days down here. Everybody understands that Mr. Cleveland will receive our votes, nicely done up in packages, so that only work is to make things hot where there is a probability of counting all the votes cast for those whom they are cast.

Said the father of Rev. John Foster, of Halifax, England, to his daughter, "I cannot keep a wife." "Then I will work and keep my husband," said the noble-minded girl. How often we find the repetition of this in acts without the manly frankness of the elder Foster to declare such incompetency as would create the need of it before marriage.

Rev. L. M. Hagood is the first elected than ever elected to the [illegible] of the Tennessee [illegible]. Dr. Readen has filled [illegible] responsible position almost [illegible] organization. At the late [illegible] he gracefully nominated [illegible] and the conference [illegible] and unanimously elected [illegible] Methodist Epis[illegible] and inducted [illegible] into places [illegible] and usefulness [illegible] service.

The Object of Church Trials.

The object of Church trials is to save and not to destroy men. If they were always conducted in the way, and preceeded by the preliminary labor prescribed in the Discipline, there are few ministers in our Church whose official life would be long enough to witness more than two or three of them in their own charge. If the object is forgotten, and the administrator allows himself to be swayed by petty prejudices or resentful if not a revengeful spirit, they may become very frequent. Under such circumstances these trials become as prejudicial to sound discipline as rightly administered they are helpful to it.

The person to be tried should be always made to feel that those connected with a trial are his friends; that their aim is to cure him of a fault and maintain the purity of the church. How often does their conduct leave the contrary impression and consequently beget a spirit of indifference or determined and technical opposition on the part of the accused?

Committees should be carefully chosen, and the greatest deliberation, calmness and Christian sincerity mingled with earnest firmness, should always characterize their action. No levity, boasting, lightness, foolish jesting or unbrotherly conduct should ever take place at these trials.

The ministerial call is to "seek and save that which is lost." When it appears from the frequency of church trials in his charge that any minister has construed his call to be an order to expell as many members as he can on as light provocation as possible, it should be made the subject of diligent inquiry for the good of the Church. If ministers have the "keys of the kingdom of Heaven," it is for the purpose of finding more souls than they lose. It is not a small thing to "deliver up a soul to Satan." This is what a *real* expulsion from the church amounts to, when the expulsion is not justified by the conduct of the accused or there is not sufficient preliminary effort to save the offender. Then the administrator shoulders a fearful responsibility which he must meet not only in the Church but also in the judgment before God. Where church trials are too frequent and for trifling causes there is just danger of bringing the church into ridicule if not contempt, they are intended to be the last of a long line of earnest efforts to save souls. Only the finally incorrigible are proper subjects for these trials. The Lord help all ministers to ponder these things carefully in their minds, and to act with moderation.

The Christian Sabbath.

1.—A day of secular rest.—The Fourth Commandment is conclusive to the point that the seventh or any day substituted for it must be a day of rest from all forms of secular employment. We argue not now the question whether the substitution of another than the seventh day of the week for the Sabbath is warranted by either Scripture practice or precept. For the present we assume that there is such warrant, and then maintain that true Christianity involves a suspension of all secular matters under our control, and the rest of children, servants, beasts of burden and possessions. Every violation of this order brings the offender into condemnation.

2.—The Christian Sabbath a day of religious activity.—The command to rest from secular pursuits, must not be construed into a license to devote one-seventh of our time to indolence of idleness. We must be religiously active. The "Sabbath is a blessed and a hallowed day." We must employ our minds meditatively upon the mercies we have received during the week. We must bring all our concerns into such condition that we can attend the house of worship, the bed-side of the sick, the places of sorrow, and in all be constantly engaged in a service.

Church Debts.

We are often reminded of the evil effects of allowing debts to individuals, contracted in the building of churches, to run an unreasonable length of time. In the first place, it is better not to contract debts, but when they are contracted should be promptly paid when due to preserve the purity and influence of the church and to prevent inconvenience and suffering on the part of the creditors. The old Wesleyan rule to build churches plain, though honored more in the breach than in the practice, is a good rule for the present, as it proved to be in the past, and even with this rule observed good business tact is needed, and should be employed to avoid indebtedness. A case illustrating the truth of these statements has recently come to our notice in relation to the church at Handsboro, Miss. The sum of $28 was borrowed of a sister, and still remains unpaid, causing a very agrieved feeling; and still another amount from another person. We are told that both of these debts have been running now for fifteen years.

Eye Service.

The Mississippi Conference received a voluminous amount of teaching, useful exhortation to abstain from the use of tobacco. This advice was accepted with many an amen and implied pledge to exemplify the same in practice. But, alas for many of the most enthusiastic anti-tobaccoists, they were no sooner clear of the Bishop's sight than they situated themselves at the end of a lighted cigar. One of them, who could not pay his bill to the SOUTHWESTERN, gave this writer a fine cigar, as he called it. The use of tobacco may be, but the use of this sort of hypocrisy, undoubtedly is a most unbecoming and censurable thing, especially in ministers. We should be servants of God, and if we be not ashamed to have God see us use tobacco it shows a depth of slavish unmanliness to hide it from a fellow mortal, that only men quite unfit for the Christian ministry could be guilty of. Such cowardly shams as these will not soon be able to elevate a race or overcome the doubting of unbelievers. They are the merest eye-servants of men, and the love of God abideth not in them.

Bishop Taylor's Salary.

Bishop William Taylor has written, and caused to be read before the Book Committee at its recent session in New York, a long letter, the purport of which was, as it seems to us, an effort to show that he is a real Bishop when in Africa and therefore entitled to pay in the same amount and manner as the other Bishops. But this is obviously an erroneous assumption not warranted by anything in the constitutional provisions by which his office was created, neither has it any just warrant by word or implication of any word or act of the two precedents of Burns and Roberts; or in anything connected with his consecration. We think the nature of his work will make it needful that he receive the salary of a full Bishop, but that in the nature of things it must be paid by either the Liberia Conference or the Missionary Society. We regretted his declination to accept the offer of a salary from the Missionary Society, and knew at the time he had made a mistake. He is a missionary, so elected, consecrated and accepted, and should be properly paid out of the missionary treasury.

The time has come for our patsors to leave the schools or retire from the pulpits until they can, by the usual habits of pastoral study, keep up their charges. It depreciates from any pastor's power to be a fellow-student in the same school, and perhaps at the foot of a class, with members whom he professes and is expected to teach. If it is needful to attend school the correct thing to do is to take the supernumerary relation or locate, and go from the scenes of pastoral work until the school days are ended.

General Grant.

The following explains itself:

Whereas, General Ulysses S. Grant, the matchless commander, the immovable patriot, and the exalted philanthropist, whose labors for his country will stand ever green in the history thereof, whose indomitable courage and heroic firmness saved it from dismemberment in the days of its dire necessity, now upon the bed of affliction, is rapidly nearing the end of his noble career; and,

Whereas, The simple trust Gen. Grant reposes in his God, and the invocation of the blessings of the Deity upon those of his household affords an example worthy of consideration, and is a signal triumph of our holy religion over the skepticism and unfaith which is widely prevalent in these times; therefore, be it,

Resolved, That this conference hereby records its prayerful sympathy with General Grant and his family in this hour of affliction, and commends them to the mercies of that God upon whom they are now so faithfully and beautifully leaning.

Resolved, That the deep concern manifest in many sublime words and deeds of General Grant in behalf of the Negro population of this country, exhibits a degree of philanthrophy which demands and will ever secure to him the gratitude of the thoughtful of that race.

Resolved, That the above be spread upon the journal of this conference, printed in our minutes and that copies be sent by the President and Secretary to General Grant and family in our behalf.

Signed: Marshall W. Taylor, E. W. S. Hammond, Jos. Courtney, J. L. Perrine, G. A. A. Sissle and Henry W. Tate.

These resolutions were unanimously adopted by the recent session of the Lexington Conference, and forwarded with the following result:

REPLY FROM GEN. GRANT.

New York, Apr. 20, '85.

Rev. H. W. Tate—

Dear Sir—Mrs. Grant requests me to write and thank you, and through you thank the Bishop and ministers of the Lexington Methodist Episcopal Conference for the expressions of sympathy and condolence contained in your communication of the 17th inst.

Respectfully.

F. D. GRANT.

Righteousness Exalteth a Nation.

It appears from a letter written to us, unfortunately without any name to it, that there is cause for complaint at the tardiness of justice in the courts of Hempstead, and, indeed, of Waller county, Texas, where colored people are concerned. It also shows that the attempt of Negroes to vote as they choose in that county is a farce. We do not generally give credence to all that we hear on these lines, but there seems ample reason to believe that an abnormal condition of things exists at Hempstead.

Long Time the Scales in Even Balance Hung.

It is a close shave between West Texas and the Mississippi Conference, and we cannot decide between the two. One thing we can say is that Washington, Delaware and Lexington have no time to play if they would remain in the lead of these conferences.

The attitude of Catholicism toward our public schools—a problem of grave concern at the present time—is to be discussed from opposite premises in the June number of the *North American Review*, by M. C. O'Byrne, of North Carolina, against the Roman Catholic Church and Bishop Keane, of Virginia, in defense of its policy.

Our collections in the Tennessee Conference were one hundred per cent. better this year than last, in spite of the panic, poor crops, political excitement and all. This conference now owes less than one hundred dollars, and they might as well push things, pay that and be free, owing no man anything.

Personal.

—Rev. M. O. Fox, of the South India Conference, arrived in New York City on May 2.

—Rev. J. L. Humphrey has been appointed to Richfield Springs, N. Y., since his return from India.

—Dr. I. W. Joyce is preaching a series of special sermons in Trinity Church, Cincinnati, Sunday nights.

—Revs. J. B. Smith, of Enterprise, L. J. S. Bell, of Quitman, Miss., R. H. Harbert, of Marshall, Texas; and Messrs. R. Cutts and G. Ware, of Hushuqua, Miss., called to see us last week.

—Bishop Hurst arrived safe and well in Italy. The conference has been postponed from the 9th to the 23d inst., and is to meet at Bologna. The new church at this place will be dedicated during the session of conference.

—The Rev. Thomas Harrison is conducting a successful revival in Lonisville, Ky. One feature about Mr. Harrison's revivals is that they cling to the mourners bench as one of the elements in their progress, and are without any discriminations as to persons attending them.

—M. V. P., R. L. Harris, No. 1336; P., C. P. Beck, No. 1990; M. V. P., C. B. Wilson, No. 1640; G. M., E. D. Burke, No. 1971, and P. N. F., Wm. H. Penn, Household No. 26, G. U. O. of O. F., of New Orleans, La., will please accept the thanks of the SOUTHWESTERN for recent courtesies, of which absence from home alone deprived the enjoyment. Sirs, Brothers and Sisters, we are yours in A. A. et V. Some day we will greet you when Capricornus is in his festive ways. Until then, *whang bang*.

—Mr. John J. Goode is a honored young man of Evanston, Ills., and a student within one year of graduation from the classical course in Northwestern University, after which he expects to enter the educational work of our Church. Last fall he, with one hundred of others, stood the competitive examination for a clerkship in the War Department, and on April 2d he received notice that he was the successful contestant. He has gone to Washington to enter upon his new duties. Thus, one by one, here and there, in this way and that, are we solving the so-called problem of Negro possibility with opportunity. While we regret that the Church must lose so efficient a workman as this young man promises to become, we are proud of his attainments, and vote him hearty success.

—There are few more faithful, cultivated and deserving ministers anywhere within the scope of our acquaintance than the Rev. D. W. Hays, of the Knoxville charge, East Tennessee conference. His faithful ministerial services made all the more useful by his rich fund of learning and his rare Christian graces, it seems has full recognition and merited appreciation by the people he so satisfactorily serves. Recently one evening, shortly after divine service at the Church, a party of members with a number of friends, headed by Mrs. Mary Coffin, proceeded to the parsonage and agreeably surprised the pastor and his family. The callers entered the house bringing presents of various sorts which were piled upon the table in rich profusion and left as testimonials of affectionate esteem. Some time was spent in exchanging friendly greetings; after which the party retired, leaving behind hearts beating lighter than before. Such acts of appreciation on the part of our people toward their ministers are eminently becoming and merit public acknowedgement.

—Dr. J. C. Hartzell, assistant corresponding secretary of the Freedmen's Aid Society, returned to his home in this city last week, from an official visitation of twenty annual conferences in the East. Beginning with the Virginia Conference, in the latter part of February, the Doctor's trip extended to the extreme North, and beyond Boston to the eastern shores of Maine. In addition to addressing conferences and holding anniversaries, he presented his cause in several of our principal Churches in New York, Brooklyn, and Boston. We are glad to learn that the outlook for this society in the East is encouraging. In spite of the hard times, the Eastern Conferences will make some advance in their collections over last year. Pastors and people are feeling the great importance of helping more largely in the work of giving educated Christian ministers and teachers to the multitudes in the South who do not have them. The broadened work of the society in aiding the needy and neglected whites as well as the negroes commends itself to the thoughtful and aggressive sentiment of the Church.—*Western*.

Church Polity.

Is the Sunday-school designed to benefit grown people, and if so, why are they neglected in ours when they attend it?

SUBSCRIBER.

Answer—1. The Sunday-school is designed to benefit all people. In all the Sunday-schools we know of efforts are made to secure the attendance of adults just the same as children, and so it should be.

2. Why are they neglected in *ours* when they attend it? By "ours" you mean, of course, the one you attend, for in the sense that all Sunday-schools of the Methodist Episcopal Church are "ours" it would not be true that grown people are neglected. Just why they are neglected in yours is hard to tell. Maybe the officers and teachers can't see well. It may be their conduct makes them ashamed to teach old people. We once knew a very rude boy who made the habit of hiding himself from older people who were pious and knew of his impiety, and we thought him a very sensible boy for doing so. Seriously, it is very improper and detrimental to the school to neglect any one, old or young, who wishes to attend any Sunday-school. If teachers or officers do so designedly they should be removed at next Board meeting afterwards.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday April 2d, 1885, the Hon. E. L. Fancher, L.L. D., Vice-President, in the chair.

Religious services were conducted by Secretary McLean.

The sad announcement was made that since the last meeting of the Board two of the resident Vice Presidents of the society, namely, Frederick S. Winston, Esq., and Charles Tracy, Esq., had been removed by death. The managers placed upon the record of the Board an expression of their sincere regard for their late associates, and of the great loss which the Society has sustained in their decease.

Letters and reports were presented from most of the Foreign Agents of the society, giving interesting and, for the most part, encouraging accounts of work in their respective fields.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about $8,300. Appropriations of funds were made for printing and circulating the Scriptures in the foreign lands, to the amount of $109,048.85. This includes grants to the agencies of the societies in Mexico, Brazil, Japan, and Levant, also to the American Board for its Mission in Spain and Ceylon; to the Presbyterian Board for its Siam and Lodiana Missions; to the Missionary society of the Methodist Episcopal Church, for its work in Germany and Switzerland; the Russian Bible Society of France; and to the Waldensian Committee of Evangelization.

Two Bible societies were organized as Auxiliaries in Nebraska, one in Illinois, and one in Colorado.

The total receipts for March were $76,578 21. The issues from the Bible House during the same period were 68,440 volumnes.

Hens about Simpsonville are quite busy attending to family affairs, and eggs for eating are consequently very scarce.

Schools and Colleges.

Clark University.

E. V. THAYER.

Clark University was, in its infancy, merely a primary school, continnons in this State from the date of its birth, 1869, till the spring of 1871, under the charge of several persons. Rev. J. W. Lee was the organizer, and was followed during these two years by Rev. D. W. Hammond, Miss Lon Henley, Mr. Uriah Cleary, and Rev. I. Marcy—nurses enongh to kill any ordinary child. During 1870, Rev. L. D. Barrows conducted a theological class, which might legitimately be considered the childhood of the present well-developed Gammon School of Theology. In the Spring of this year a fine property on Whitehall street was purchased and the school at once took a higher grade. Rev. J. W. Lee again became Principal and continued in this office until the Fall of 1874, when the elegant preacher, Isaac J. Lansing succeeded him. The people of Lloyd Street Church will never forget his sermons. After two years he songht a broader field for the exercise of his pulpit powers, and Mr. J. V. Martin, assisted by W. H. Crogman and Miss Mary Owen, took charge. During this year, 1877, a charter was obtained giving the institution full powers as a university. In the fall of this year Rev. R. E. Bisbee was elected President. He remained long enough to see the beautiful site of 450 acres purchased and Chrisman Hall dedicated, and spent one year within its walls. The present President, Rev. E. O. Thayer, took charge in the Fall of 1881. Clark University has taken the lead of the other schools of the Freedmen's Aid Society in its Industrial Departments, being the first to put in operation the "Model Home" idea. There are now in successful operation departments of carpentry, farming, painting, carriage-making in every particular, blacksmithing, harness-making, shoe-making, house-work and dress-making. The Gammon School of Theology has already been illustrated and described in the SOUTHWESTERN. The Collegiate and Normal Departments are doing good work, and a large attendance from seven States attests the popularity of the school. With it will ever be associated the names of Bishop Clark, who inspired its beginning, of Bishop Haven, who laid its foundations so wisely and broadly, and of Bishop Warren, who has built so grand a superstructure. We are now awaiting the generous soul who will snpplement Mr. Gammon's latest generous offer and enable us to erect the much needed Warren Hall.

Rust University.

The annual examination of classes in Rust University will begin Monday, June 1st and close Monday, June 8th. The Board of Trustees will hold their annual meeting in Room B of Rust Hall, at 3 p. m., on Monday. A full attendance is earnestly requested. At 8 p. m., in the Chapel of Rust Hall, the Literary Societies will give their annual entertainment. Tuesday, 10 a. m., the graduating exercises of the senior class will take place in the Chapel of Rust Hall. Bishop Mallalieu, Dr. E. S. Rust, Rev. W. P. Tolefield, Dr. Marshall W. Taylor and others are expected to be with us during commencement week. All friends of the institution are cordially invited to be present. W. W. HOOPER.

Commencement—Central Tennessee College.

The annual examinations will begin Tuesday, May 14th, and continue till May 20th. Members of the pastor's course who propose passing examination at the College will be present during these days. Sunday, May 17th, at 11 a. m., the annual love feast. At 8 p. m. the Baccalaureate sermon; at 7:30 p. m. the annual sermon, by Rev. I. B. [illegible], of the West Texas [illegible]. Monday, 7:30 p. m., [illegible] and the Students' Association, [illegible] exercises of the undergraduates. Wednesday, 2 p. m., meeting of the Board of Trustees; 7:30 p. m., public exercises of the theological department. Thursday, 10 o'clock, a. m., addresses of the graduating classes; 7:30 p. m., annual meeting of the Alumni Association.

J. BRADEN.

Nashville, Tenn., Apr. 27, 1885.

The announcements for commencement weeek at Lassel Seminary, Auburndale, Mass., are as follows: Wednesday evening, June 10, Mrs. J. C. Croly, "Jennie June," of New York City, literary address before the school. Sunday morning, June 14th, Baccalaureate sermon, Henry B. Ridgaway, D. D., Northwestern University, Evanston, Illinois. The commencement address, Wednesday morning, June 17, Rev. Edward Everett Hale, Boston, Mass.

Commencement Exercises of Clark University.

May 28 June 6, Sunday-school Institnte.

Sunday, June 7, 10:30 a. m., Baccalaureate sermon. 7:30 p. m., Annual missionary sermon.

Monday and Tuesday, 8:45 a. m. to 1.45 p. m., Examinations of classes.

Monday, 7 p. m., Class day exercises, class of 1885.

Tuesday, 3 p. m., Trustee meeting. 8 p. m., Prize declamations.

Wednesday, Commencement day. 10 a. m., Orations by graduating class. Annual address by Rev. A. G. Haygood, D. D.

Philander Smith College.

The following is the programme of commencement exercises of Philander Smith College, June 1-10, 1885:

June 1-5, Examination of senior preparatory class.

Friday, June 5. 8 p. m., Lecture before the Y. M. C. Association of the College, by Rev. S. Cornelius, D. D.; subject, "The Lessons of History."

Sunday, June 7, 3 p. m., Annual lecture by Hon. Wm. G. Whipple; subject, "The Growth of Common Education." 8 p. m., Annual sermon, by President T. Mason, A. M.

Monday, June 8, 9 a. m. to 12 m. Annual examinations. 6 p. m., Entertainment, fair and sale of goods by Industrial Department.

Wednesday, June 10, 6 a. m. to 15 m., Annual examinations. 8 p. m., Commencement exercises.

The Essay Contest.

In accordance with the conditions of the gift of Rev. W. F. Stewart of the Rock River Conference, a prize contest for the students of the New Orleans University, was held last Wednesday night in First Street M. E. Church, superintended by President A. F. Hoyt. Revs. Norton and A. E. P. Albert and Mr. Emerson Bentley were the judges on the part of the trnstees to award the prizes. These consisted wholly of books, and about $30 worth of substantial and excellent books were distributed among the eight competitors under the judges' decision. The merits, names of students and snbjects were as follows;

1. Rev. M. C. B. Mason, "Filial Affection."

2. Rev. Ernest Lyon, "Falsehood."

3. Miss E. M. Williamson, "A Young Woman's Education."

4. Mr. A. P. Camphor, "A View of Life."

5. Miss Eloise Bibb, "An Evening at the Spanish Fort."

6. Miss Emma Carter, "Ambition."

7. Mr. Philip C. Read, "A View of School Life."

8. Rev. A. J. Ford, "The Eloquence of the Sacred Scripture."

Rev. A. E. P. Albert, for the judges, delivered the prizes and commended the efforts of the students.

The audience were pleased with the essays, and also with the excellent vocal and instrumental music by Mrs. E. Lyon, wife of the pastor of Sixth Street M. E. Church.

A Catholic lady in Mt. Vernon, O., has been excommunicated for attending a skating rink.

Our Colored Conferences and the Benevolent Collections.

BY A. E. P. ALBERT.

According to the statistics given in the General Minutes for the spring and fall conferences of 1884 we find that the colored conferences gave to the geneaal benevolent collections of the Church, exclnsive of what is paid to bishops and conference claimants, the snm of $20,584.36 annnally—an average of nine cents and a fraction over six mills per member for the 214,172 colored members in the Church, in the United States. This amount may seem an extravagant sum by thoughtless ones, bnt how little does it appear when compared with the $69,900 which the Church gives us from the missionary and Church Extension treasuries alone!—without counting the multiplied thonsands of dollars annually expended throngh the Freedmen's aid, Snnday-school Union, Tract Society and the other benevolent agencies of the Church for the benefit of our colored membership! The thonght should inspire us to do more and more, nntil we may not only become self-snpporting bnt may join hands in spreading the Gospel to the regions beyond.

The following, showing what each conference did for the benevolent causes per member, may not prove unprofitable reading. Let the pastors "read, mark and inwardly digest" it, and then call the attention of their members to it. Let it be a source of encouragement to those in the front rank, and of instrnction to those lagging behind:

Conference	Per member	
Florida pays	20cts.	7 mills
Louisiana	16	5
West Texas	13	5
Washington	11	1
Texas	10	8
Savannah	10	3
South Carolina	10	1
Lexington	10	0
Tennessee	9	4
East Tennessee	8	9
Little Rock	8	5
Delaware	7	2
Central Alabama	3	7
North Carolina	3	6
Mississippi	3	1

The above plan shows the relative position of the colored conferences in the matter of their benevolences. It shows within a fraction of a mill what each collected as reported in spring and fall conferences of 1884. Wake up, brethren! Let us all strive to make a better showing.

New Orleans District.

REV. L. P. CUSHMAN.

There are a few persons who have found their way into the Methodist Episcopal Church who seem to think that the Church requires too much watching, praying, and self-denial. They make frequent reference to a day that they hope is to come when a large measure of love and saving power shall be manifest, and men and nations shall be saved without the nse of money or the agency of the church. So now they are looking for the time when, by some ecclesiastical arrangement they shall be relieved from the performance of so much that is nnpleasant in connection with their religious life. Rev. Ernest Lyon, pastor of the Sixth Street Church, does not belong to this class. He does not think that any arrangement by which either the ministry or membership of the Church could be relieved from their present state of watchfulness, prayer and self denial would be considered an improvement. "Work while it is day" and "watch, fight and pray," is his teaching by precept and example. Under his counsel all parties have become one, and every one seems in earnest to help on in the work of repairing and enlarging the church now going on which, when completed, will put this church among the first in the city. The entire cost of this enlargement will not be less than $1,200, bnt when the work is once completed every friend of the church will surely thank God. The reports at the last quarterly conference, held May 18th, showed that during the quarter full $460 had been raised for all purposes. Let each member of the church earnestly pray that the sound of the saw and the ring of the hammer may be followed by a pentecost of the Holy Spirit, and the salvation of mnltitndes of men and women.

Simpson Chapel, nnder the pastoral direction of Bro. Jackson, is rejoicing in another year of prosperity. The spirit of unity is among the people, and a glorions work is being done. Thns far dnring his pastorate, the membership has more than donbled; the debt that had been annoying the trustees for so many years has been nearly all paid, and the church neatly painted. A nobler band of earnest Christian workers one will rarely meet with than the members of Simpson Chapel.

It is said by some writers that "when an Episcopal bee gets into a preacher's bonnet it is sure to sting him to death." As to the correctness of this statement we are not able to speak. We do know, however, that when a "presiding elder bee" gets into a preacher's bonnet it not only makes him exceedingly restless and nneasy, bnt to say and do things very unbecoming in a Methodist minister. A gracious Providence seems to have preserved both Bros. Lyon and Jackson from the sting of this bee.

Next to a honse of worship there is no investment that a pastoral charge can make that yields so rich a retnrn as a snm snfficient to secure a good parsonage for the preacher. There are special reasons why every charge or circnit in the conference should have a parsonage. It is something more than bad economy, it is unchristian, it is cruel to let the preacher each year occnpy some old rented house destitnte of comfort, because it can be gotten cheap. We note with great pleasure the fact that the parsonage building is abroad in the land. At LaHarp oure people have just completed a cottage with sufficient room to domicile any preacher and his family in the Louisiana Conference. We know of no part of Louisiana so poorly snpplied with parsonages as the New Orleans District. It is a fact worthy of attention that our oldest and strongest appointments have provided no home for their preachers. LaHarpe has done well, and we hope that other churches will catch this spirit and the good work go on until every pastoral charge shall be able to domicile its pastor comfortably.

We think that the Church should be distinctly separate from the world and noted not half so much for its recreations as for its piety. Here in Louisiana there are fearful odds against the Church. We have need of intelligent, honest, earnest workers, who themselves know the saving power of the Lord Jesus and will find it easy to keep a hot fire at home. Jason, when sailing by the island of the sirens, was not troubled because he had better music on board.

At Clinton Street all departments of church work are flonrishing. A good religious interest prevails among the people. At the last qnarterly love feast over one hnndred spoke in less than one hour. The trnstees have resolved to paint the church inside and ont. With Bro. Ford in the pulpit it is expected that this church will do this year valiantly for Christ and Methodism.

The Methodist Men and Womens Mutual Aid and Beneficiary Association.

One Rev. S. N. Taylor came to Georgetown and organized what he called a Methodist Aid and Beneficiary Society, and claims for its foundation the Methodist Church, or the M. E. Church connection. In the law special promises were made, among them was that any member of the Society who died in good standing shonld have as mnch as 60 cents in the male department, would amount to each member's being assessed 60 cents a piece 30 days after the death of the member. The same rule in the female department. Their assessment being 40 cents. One of our members died Nov. 12, 1884., in good standing both with the church and society. We informed Revs. Taylor and Hnghes according to law and have not heard a word from them, except, throngh Rev. McDade, stating that the member had not paid her assessment. We have not been assessed at any time on the part of the female department. We male members were assessed once by Bro. McDade. We have been writing to them (Taylor and Hnghes) for four months, bnt have not recieved a word from them. They collected $80, from the women alone, we buried the sister at a cost of $30. The undertaker is waiting for his money.

The total amonnt that these two gentlemen received was $100 off of this church. Please look into this matter. Both of these men claimed to be preachers in good standing in the M. E. Church, No. 1008 or 1203 Linden street, St. Louis, Mo. I am a member of said organization, also a steward of the M. E. Chnrch in this town. Our presiding elder of this (Lexington) district and several of his local preachers were members of said organization till the death of onr Sister, which occurred Nov. 12, 1884, then they seemed not to know anything abont it. If onr pastor, McDade, had not advised us that it was all right we wonld not have gone into it; as he was our elder, we thonght he knew what was best for ns to do.

SAMUEL KIRBY,

Steward M. E. Church, P. O. box 221, Georgetown, Ky.

P. S.—I herewith inclose my policy from said organization. You will please return the same to me,

[The Lexington Conference, at its recent session, directed Rev. E. W. S. Hammond, Samnel Jones and Marshall W. Taylor to visit St. Louis, inqnire into and pnblish a a full statement of all that concerns members of this society, and authorized the presiding elders to provide for the expenses of the trip by personal advances and general assessment of their several districts. The former direction will be executed immediately after the latter is.—ED.]

General Church News.

Baptist churches are rapidly increasing in Dakota. At the beginning of 1880 there was only seventeen in the Territory; now there are over ninety-three.

At Stratford, Ont., the Methodists, Presbyterians, Baptists, and Congregationalists recently joined in union revival meetings. Over 350 were converted, about 140 of whom joined the Methodist church in the town and several with the churches in the country.

Rev. J. E. Starr, of the Berkeley Street church, who is not in favor of bazaars and socials for raising money, asked his congregation for $500 to meet certain expenses, and the amount contributed was $600.—*Toronto Guardian.*

During the past month revivals of religion have been more general throughout the churches of Washington than for years past. Immediately after the departure of Mr. Moody an earnest effort was made to conserve and intensify the interest already awakened.

A revival at Miami City, O., still continues unabated, in which the Presbyterians, United Bretheren, and Methodists fully share. Saloonkeepers have in some instances poured their liquors into the gutters and joined the Church, and gamblers have been converted. The whole theme of conversation in stores and shops is the snbject of religion. Several all-day prayer meetings have been held of late.

The union revival meeting under the direction of Dr. L. W. Munhall of Indianapolis, was concluded at Racine, Wis., last Thursday evening. The meetings lasted six weeks. Quite 750 professed conversion. Six hundred and fifty-seven had already handed in their names and indicated the churches they desired to attend or unite with.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

Books and Current Literature.

The *North American Review* concludes its seventieth year with its June number. It never had so large a circulation, nor greater influence, nor a more brilliant staff of contributors. This number discusses seven topics of vital public interest by no less than fourteen eminent writers, not including the short contributions in "Comments." "Shall Silver be Demonetized?" is answered pro and con, by three distinguished economists, Sumner, Laughlin and Walker, representing Yale and Harvard Colleges, and the Massachusetts Institute of Technology. "The Tardiness of Justice" is discussed by Judge W. L. Learned, and "Probition in Politics" by Gail Hamilton; "The Swearing Habit" by E. P. Whipple, and "French Spoliation Claims" by Edward Everett. The policy of the Roman Catholic hirearchy toward our Public Schools is assailed in a learned essay by a new polemic, Mr. M. C. O'Byrne, of North Carolina, and defended by Bishop Keane, of Virginia, with equal erudition. It is a most interesting double presentation of an impending issue. "How Shall Women Dress?" is answered by Charles Dudley Warner, Elizabeth Stuart Phelps, Dr. W. A. Hammond, Dr. Kate J. Jackson, and Mrs. E. King, the English leader of the dress reform movement.

Harpers' Magazine for June is in every way a strong and entertaining number. The Frontispiece is a remarkably good engraving by W. B. Closson from G. F. Watts' painting, Paolo and Francesca, illustrating an article by F. D. Millett on the Watts Exhibition; in which the writer asks and answers the significant question "What shall our artist paint?" This number contains the sixth part of Miss Woolson's interesting novel, "East Angels," and the concluding part of "At the Red Glove," illustrated by C. S. Reinhart. We are promised in the July number the first part of a new novel by W. D. Howells, entitled "Indian Summer." Mr. Millet's quaint and entertaining Baltic sketches are concluded with rambles in Jutland and Vierlande, illustrated from drawings by the author R. Swain Gifford. The number is especially rich in illustrated articles on American subjects. Among the important articles of the number are "English in Schools," by Professor A. S. Hill, and "How Earthquakes are Caused," by Richard A. Proctor. Mr. George William Curtis, in the *Editor's Easy Chair*, discusses the nature of newspaper pictures of life, the acting of Henry Irving, the evil spell upon our geography of classic nomenclature, and the abuses of interviewing. The other Editorial Departments are filled with timely and interesting matter.

The Russian government prohibited the erection of a Luther monument at Riga, but it paid $450,000 for the building of an "orthodox" cathedral in that Lutheran city.

PERSONAL.



HUNT'S Kidney and Liver) REMEDY has saved from lingering disease and death hundreds who have been given up by physicians to die.

"Time and tide wait for no man.

Hunt's Kidney and Liver Remedy cures all diseases of the kidneys bladder, urinary organs dropsy, gravel, diabetes and incontinence and retention of urine.

Strike the iron while its hot.

Hunt's Kidney and Liver Remedy quickly induces the Liver to healthy action, removing the causes that produce Bilious Headache, Dyspepsia, Sour Stomach, Costiveness, Piles, etc.

"Honesty is a strong staff to lean upon."

HONEST TESTIMONY.

Over 70 Years Old.

Col. Benj. S. Hazard, of Warwick, R. I., over 70 years old, suffered for 15 years with a terrible kidney and bladder difficulty. He was persuaded to try Hunt's [Kidney and Liver] REMEDY. In less than a week the excruciating pains left him and have never since returned. Mr. Hazard recommends HUNT'S [Kidney and Liver] REMEDY to every one similarly afflicted, with the greatest confidence in its power to cure.

"Use wealth generously."

School Teacher.

Mr. H. L. Soper, principal of the high school at Poquonock, Ct., says: "My kidneys became weak and sluggish. Finding relief in HUNT'S [Kidney and Liver] REMEDY, I continued its use until I had used four bottles, when I became well."

"Economy is the household mine."

Decided Benefit.

Mr. Hiram Franklin, of Naugatuck, Conn., contracted a disease of the kidneys. Not finding any help, as a last resort he began taking HUNT'S [Kidney and Liver] REMEDY. The first bottle giving decided benefit. He continued its use until he had used three bottles, when all symptoms disappeared.

$1.25 at Druggists.

TAKE NO OTHER.

Send for Illustrated Pamphlet to HUNT'S REMEDY CO., Providence, R. I.
C. N. CRITTENTON,
General Agent, New York.

CAREFUL WHAT YOU SAY.

BY W. K. HUSBANDS.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with glass houses
Should never throw a stone.

We have no right to judge a man
Until he has been fairly tried;
Should we not like his company,
We know the world is wide.

If we have nothing else to do
But tell of those who sin,
'Tis better that we commence at home,
And with our own begin.

Now I will tell you of a plan,
You'll find it works quite well,
To take care of our own defects
Before of other people's we tell.

Though I hope some times to be
No worse than others I know,
My own short-comings bid me
Let the faults of other people go.

Some may have faults and who has not,
The old as well as the young,
Perhaps we may, for aught we know,
Have fifty to their one.

Remember faults, like our chickens,
Sometimes roost at home;
So don't speak of others faults
Until we have none of our own.

Domestic Hygiene.

ium and its Preparations—Narcotic Poisons.

GEO. L. CURTISS, M. D.

The greatest blessings are some- converted into the greatest . Pain is one of the things human beings never enjoy. jected with injuries and sick- of the body is pain, in some alight and in others often in- In an attempt to cure dis- the first necessity is to allay and place the patient in an comfortable position. A ben- God has provided abund- such remedies as will deaden aid nature to recuperate. these are used and not , they are great blessings, used unskillfully, or at unnecessary, they become a

m is one of nature's most l remedies for temporarily pain. It acts promptly. gum of the poppy. It wn among the Greeks 300 C., when Theophrastus "meconion." It was called ," Pliny called it "opion;" led it "The tears of the The Turks called it "mad- Persians called it "khas- Chinese called it "ofu- some orientals label it lah," "the work of God." not what name is given lightful but dread drug, and power remain the ing or a curse.

possesses the power of of the nervous system as a stimulant to a cer- , and then as a powerful overwhelm the whole man. t it quickens the ds a greater flow of eye, cheek and brow, shing and sparkling of flushing of the face. It the brain to quickness brilliancy of thought, gorgeousness of imagina- wild delirium seizes the body, mind and soul on to a narcotized During this time pain loses its power and into a sensation of and pain is delight. st stage is narcotism. The ing lustre; the heart slows becomes dull, and , and at last con- ally suspended, only a beast, ex- breathing, and the nature are all retarded. d person has vital- nally rally from the blow, nature may assert consciousness return, delayed wheels of more, and after a complete. This a few times be- it is called the one of the most dis- some of habits fall. I would good qualities ly adminis- and compe- against it as a toxicant, used in obedience to a habit, when one has become a slave to opium eating. Then it is dangerous. While it may give a species of dreamy satisfaction when under its influence, it finally blunts all the finer senses, crushes all moral notions, removes all depths of piety from the soul, and paves the way with flowers of gorgeous description to the place of despair and death.

Opium in commerce is found in the crude state as an unrefined gum, different specimens varying in amount of the active principle, and also in form of watery preparations, and the alkaloid under the name of morphine, the goddess of sleep. Many of the names deceive people. Paragorio has nearly two grains of opium to the fluid ounce. Laudanum contains thirty-seven and one half grains to each fluid ounce. McMunn's Elixir, Bateman's drops, Godfrey's cordial, Mrs. Winslow's Soothing Syrup, etc., etc., have opium in different amounts, by means of which they act upon the nervous system and allay pain. The majority of patent pain-killers, soothing syrups, cough mixtures, elixirs and syrups depend upon opium to produce their immediate effect. In early days many mothers depended upon steeping poppy leaves to obtain a tea to feed a colicy child. The reason why this quieted the child was the immediate effects of the opium in the poppy leaves.

The crude gum, laudanum and morphia are the principal forms in which opium eaters take the stimulant. If they would be extra neat and reserved about this vile habit they chose the more refined alkaloid of morphia. If they care not for taste or size of dose they relish laudanum or the gum. When the opium habit is established the victim has no care how it is indulged or whether the world knows of the practice, but cares to take so much as shall produce the stupefying narcotic effects.

Opium effects are marked. "The circulating apparatus is to a certain extent paralyzed and the blood is sent tardily on its life-giving mission. All the secretions save that of the skin are lessened—in fact, a brake seems to be applied to the wheels of life, whereby they are rendered slower in action. The opium eater's skin is clammy, "excepting in the first stage of opium effect the eye is like that of an old person, dull and lustreless. The fine play of light and shade as the pupil contracts or dilates for near or distant vision, and in the excitement of conversation, is lost, and there results a listless, stupid stare."

An old Chinese proclamation says of opium eating, "Having used the drug for some time the men accustomed to it can by no means relinquish it; their faces become as sharp as a sparrows, and their heads sink between their shoulders in the form of a dove; the poison flows into their vitals, physic cannot cure their disease, and repentance comes too late for reform."

There are effects of the opium habit of which we cannot here write, which alone when known may deter many from the vice. The evil effect may be seen everywhere, both in body and mind. Nor does it materially lessen the evil by changing the form of taking it. Smoking, eating the gum, swallowing laudanum or morphia, or hypodermic injection, or injection into the rectum arrive at the same goal—narcotism. Smoking and injection may not affect the stomach, but are equally hard upon the circulatory system.

There is nothing connected with the opium habit but evil.

Why do Doctors Prescribe Liquors?

Because they know not what else to do; or because sometimes a little liquor serves to kindle the exhausted fires of digestion. But this liquor prescription is bad business for the patients, for it makes drunkards out of a large majority of them. Brown's Iron Bitters does not kindle a temporary fire. It nourishes, enriches, strengthens, purifies. It drives out debility and dyspepsia, and sets the invigorated system at work on a basis of health.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my mother and brother. Their names are Febby and Charles Martin. My mother's husband belonged to Wm. Beard. My brother and a sister by the name of Millie Martin were sold at Wood's Gate, to the travelers. I left then in Person county, North Carolina. I then went by the name of Anthony Martin, but now go by the name of Anthony Powell. Any information about them will be gladly received. Address Anthony Powell, care of Rev. E. Henderson, LaGrange, Fayette county, Texas. Box 165.

MR. EDITOR—I wish to inquire for my uncle, whose name is Robert Brown. He belonged to Dr. Brown, in Gonzales, about 28 years ago. There was three brothers of them, Robert, Spencer and Witison Brown. Robert went to Mexico in 1864 I last heard from him about eight years ago; he was then in Mexico. One of the brothers, Witison Brown, was killed shortly after the war; the other, Spencer, is living at Columbus, Texas; he goes by the name of Spencer Coleman. Any information concerning Robert Brown, or Robert Coleman, will be gladly received by me. Address Stephen Coleman, box 25, Waelder, Gonzales county, Texas.

MR. EDITOR—I wish to learn the address of my brother, Napoleon Cooper. He was raised in Clark county, and left for Pachuta on Christmas before last. I do not know what became of him after that. Any one who can give the desired information will please address Rev. M. Cooper, Heidelberg, Texas.

MR. EDITOR—I wish to inquire for my three sisters, Hannie, Betsy and Emma White. Our parents were named John and Susan White; we all belonged to John Campbell, who lived near Haynesville, Lawrence county, Alabama. My oldest sister was in Mobile, where she had gone with her young mistress, who had married a Mr. Evans. I was brought to New Orleans and sold by Mr. Evans. Our mother died in South Carolina. I went by the name of Arthur Snowton, mostly; but since the war I go by the name of Arthur Randall. Address any information concerning them to Arthur Randall, box 163 Plaquemine, La.

MR. EDITOR—I wish to inquire for my mother and brother, Mamie and Henry Green. I left them in Kentucky; they belonged to Henry Green. I am Jack Green, and was brought away by Lizzie Green. Brother Talmond Evans was also brought away, by Madison Evans. I then went by the name of Harris Green, but am now known as Harris Kneeright, Any information will be gladly received by me. Address Harris Kneeright, care of Rev. E. Henderson, box 165, La Grange, Fayette county, Texas.

MR. EDITOR—I wish to inquire for my mother and sister. I have not seen them since 1860. We belonged to James Parker Cohen, and in the above mentioned year I was sold to John Burnside, of New Orleans, La; and my mother and sister were sold up in the Blue Ridge mountains. My mother's name was Abey Fox at the time she was sold, and her daughter, who was my half sister, was named Matilda Jebson. Both of our fathers were dead. My name was Andrew Fox. Any information concerning them will be gladly received by me. Address Rev. Andrew Fox, pastor of Galilee Baptist Church, Rayns Station, Lafayette parish, La.

MR. EDITOR—I wish to inquire for my relatives. I was born on the Ford place, 8 miles from Tarboro Town, near Hart's mill race, in North Carolina. My father's name was Jack Adkison, and is now dead. My mother was named Edie Clark; she was sold to Willie Baker. I had several brothers who were sold as follows: Jackson, Joshua, Louis and John Samuel were sold to unknown parties; John Henry to Harris Cotton; Louis to a man by the name of Shelly; my sister Eliza to Joe John Daniel. I was six years old at that time, and was sold to Susan Ruffins. We were all sold by Henry Hyman, the high sheriff of Tarboro Town, Edgecomb county, N. C. Susan Ruffins, my old mistress, married Henry D. Nichols. I have been here 34 years. My name was Sarah Clark. William Clark is dead, and Amos went to Louisiana. I am living near Starkville, Oktibbeha county, Miss. Address any information to Sarah Zuber, Oktoc, Miss.

MR. EDITOR—I wish to inquire for my father, Rev. Emanuel Price, and my mother, Emily Price. The last I heard of them they were in St. Louis, Mo. My father is a Baptist elder, and has only one eye. Any information of them will be gladly received by their daughter. Address Mrs. Josephine Alfred, care of Rev. J. August, Washington, La.

MR. EDITOR—I wish to inquire for my brother. His name is William Brown; his mother's name is Mary Brown, and father's name is Charles Brown; brothers, George, Louis and Shadrick Brown; sisters, Dolly and Susan Brown. We all belonged to Andrew Crew, of Richmond, Va., but Andrew Crew sold brother William to Chiny Carter, and he sold him down South. I am his younger brother. Mother had one child after he was sold, Isaiah Brown. Pastors will please read this letter to their congregations. His brother George Brown is at 716 Third street, Richmond, Va; his brother Isaiah Brown is at 105 Perdido street, New Orleans, La. A friend told his brothers that William was in Key West, Florida. 2t

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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	0 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	2 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 43 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
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Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
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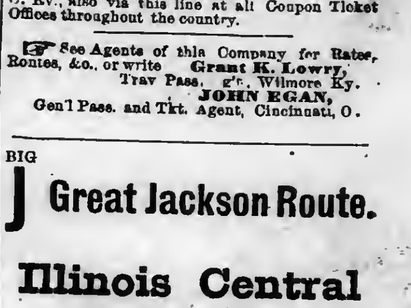
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" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
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General News Items.

There are 700,000 cats in London.

The banking capital of the United States to-day is $738,000,000.

Alabama physicians say that pneumonia is now worse in that State than ever before within thirty or forty years.

The house of Mr. A. J. Oaks was destroyed by fire in Yazoo City, Miss., Sunday night May 10th, about 9 oclock.

A bill has been favorably reported in the Pennsylvania Legislature to impose a license of $1,000 on skating rinks.

Rusia has a population of about 100,000,000; has a public debt of $350,000,000,000; she spends about $10,000,000 a year above her revenues.

Sixteen thousand eight hundred and twenty-five families in Boston were provided with free soup during the past winter.

Philadelphia consumed during the year 1,273,501 barrels of beer and ale. This is a little over 500 glasses a year for each man, woman and child in that city, or about two glasses a day all round.

The number of railroad accidents in the United States during 1884 is given at 1,191. Of these 445 were collisions, and 661 derailments; 65 are recorded as "various." There were in all 389 persons killed and 8760 injured.

During the last twenty-five years Dr. Cuyler, of Brooklyn, has preached 2,300 times and made more than a thousand addresses, officiated at 570 marriages, and received into the church 3,610 persons, of whom 1,566 were converts. He has written 2,700 articles for religious journals, and published ten volumes.

The school census, which was completed this week, shows an enrollment of 836 pupils. Of these 798 are white—males, 386; females, 412; colored—males 13; females, 15. The last enumeration showed 902 enrolled. Compared with the last census, it shows a falling off of 66. This includes all pupils within the corporate limits and those attached thereto. Taking three as an average to each family, it indicates that twenty-two families have left our town or withdrawn their children from school.—*New Castle, Indiana, Courier.*

"Frailty, they Name is Woman."
—Hamlet.

That she is frail, often in body,
"'Tis true, 'tis true 'tis a pity,
And pity 'tis, 'tis true."

Dr. Pierce's "Favorite Prescription" is the best restorative tonic for physical frailty in woman, or female weaknesses or derangements. By druggists. Price reduced to one dollar.

WASHINGTON, May 8.—The question of Minster Williams and the mission of Hayti has been settled by the nomination of another colored man, this time a Democrat. Mr. Williams conduct here has not been such, since his nomination, as can be defended. Even if he had been able to obtain bondsmen, his late attacks, over his own name through interviews of his own [illegible], upon the Secretary of [illegible], were so frequent and of such character as to make it impossible for the President to retain him [illegible] had so desired. There is [illegible] that either the Secretary or the President wanted to retain him, and if he had been more discreet, they would have been left without any excuse except a political one, for removing him, provided he had been able in the end to give the required bond.

"How my back does ache!" All disorders of the kidneys, retention of urine and female weaknesses, are cured by Hunt's Remedy.

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A Million for Missions.

Further responses of the presiding elders to the appeal for one million dollars in 1885:

Simon Welch, Gainesville District, Florida Conference: "I believe the time has come to work, and will do all I can to work this plan. We will try to raise our amount."

Charles G. Key, Lynchburgh District, Washington Conference: "Am much pleased with the suggestions, and do most heartily co-operate in the movement. The Lynchburgh District is already in line, yet we can press a little stronger. We are ready; we are coming; look for us."

Eli Provine, Chattanooga District, East Tennessee Conference: "Your suggestions are good, and we accept them and will do all we can to carry them out."

Hugh Boyd, Dalton District, Georgia Conference: "Allelnia! The Lord God Omnipotent reigneth, and our great Church is taking steps in the right direction. We will certainly raise the amount asked of our District. You may depend upon it."

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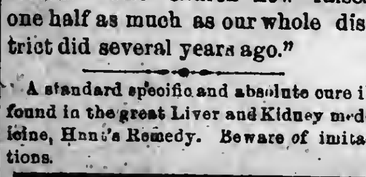
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Southwestern Christian Advocate. Office 32 Natchez street.

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FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev. J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

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ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m. Sunday-school at 1:30. E. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lynn, pastor Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pinm street Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school ohnol, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street—Rev. [illegible] Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Post street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a, m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Friend streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Ga quet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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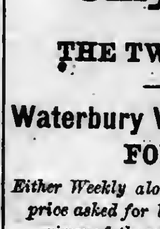
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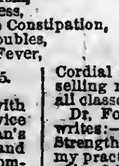
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QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson VIII. A. D. 67. ...Paul's charge to Timothy; Tim. 3, 14-17, 4 1-8. Golden Text, 2 Tim. 3, 15.

HOME READINGS.

...Paul's charge to Timothy; 2 Tim. 3, 14-17; 4, 1-8.

...The former charge; 1 Tim. 1, 1-14.

...Wisdom in Scripture; John 5, 39-47.

...Strength of the work; Heb. 4, 1-16.

...Power of truth; 2 Pet. 1, 12-21.

...Fight for Christ; I Cor. 9, 16-27.

...Reward of the faithful; Rev. 2, 1-11.

QUESTIONS FOR HOME STUDY.

The Holy Scriptures, v. 14-17.

What does Paul exhort Timothy?

What had Timothy known from a child?

What were they able to do?

Why were the Scriptures given?

What are they profitable?

The Union of Righteousness, v. 6-8

For what was Paul ready?

When was at hand?

What does Paul say of himself?

What was prepared for him?

To whom others will it be given?

The faithful teacher, v. 1-5.

What charge did Paul make to Timothy?

Before whom is the charge made?

What kind of hearers would he have?

What additional charge is given?

PRACTICAL TEACHINGS.

What does this lesson teach—

The profitableness of Bible study?

The duties of the Christian teacher?

The reward of faithful obedience?

Spiritual Suggestion—The inspiration of Scripture?

Sunday-School Programme For Children's Day, June 14th, 1885.

CHILDREN'S FUND.

...hool.—Must we always ...children?

...—All Christian children ...to acquire a good and ...education that they may ...strong workers for God in ...years.

...—What helps does the ...offer them in cultivating ...ds and hearts?

...public Sunday services, ...y-schools, her Bible ...her Church Lyceums, her ...Leagues, and her literary ...ocial institutions.

...How can Christian children ...means hope to secure ...sion?

...ving improved all opportunities within their reach, and diligent efforts to go up ...they become in due time entitled from the Children's ... Fund.

...—Why is this called the ... Fund?

...it was founded and ...creased by gifts of children ...friends of children.

...e the children been ...by it?

...students who ...d by the Board of ... all were grown ... children.

...of them risen to become public workers for God and the Church?

L.—Many have become teachers. Forty have become missionaries in Foreign countries, and more than 200 have become ministers in more than 60 Conferences.

S. S.—What special motives have we to give to this fund?

L.—First, as a means of doing good to others; and, second, as a means of acquiring an interest in it against your own possible time of need.

S. S.—Are there not good reasons why we should also ask our older friends to help us in this offering?

L.—Many. Never were the calls for aid in acquiring a Christian education so numerous and urgent as now. Had the Fund been larger, much more good might have been done by means of it this very year. Some good young people, both North and South, have had to leave the schools for lack of a little more help.

The Evening Chronicle

Is the cheapest daily in New Orleans, and has a fair and growing circulation. A series of illustrated matter was recently started. A continued story commenced with last Monday's issue. Price, one year, $6; six months, $3; one month, 50 cents; single copies, 5 cents. Address, M. Sagendorph, 23 Bank Place, New Orleans, La.

Marriages.

At the residence of the bride's mother, Pontotoc, Miss., Mr. Robert Tollet to Miss Emma Armstrong, May 4, 1885, Rev. B. H. S. Ferguson officiating. Both are members of the Church, and highly respected by both races. We wish them a grand success through life, and ask the everlasting benedictions of Almighty God upon them. B. H. S. FERGUSON.

Obituary.

Little Maggie Christian died April 17, 1885, after 13 month's suffering. She was only 5 years old and leaves a father and mother, brother and sisters to mourn her loss. Borgia Ranney died April 19, 1884. She was a member of our Sunday-school, a tender-hearted girl, and loved by all. She was 13 years of age, and attended day school. When her mother asked her if she was afraid to die, she answered, "I do not know, but Jesus come now, and come quick," and it is hoped He did come.

REV. I. G. GARRETT.

Conference Notices.

Plan of Episcopal Visitation.—1885. Mall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec. 10	Foster
Black Hills Miss	Rapid City, Dak	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C	Oct. 1	Mallalieu
Bulgaria Miss	Rustchuk, Bul	Oct. 1	
California	Stockton, Cal	Sept. 3	Fowler
Central Alabama	Mobile, Ala	Dec. 10	Mallalieu
Central China mis'n	Kinkiang, China	Oct. 14	
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Ohio	Fostoria, O	Sept 17	Harris
Central Tennessee	Tullahoma, Tenn	Oct 15	Mallalieu
Chicago German	Manitowoc, Wis	Sept 17	Bowman
Cincinnati	Cincinnati, O	Sept 3	Harris
Colorado	Pueblo, Col	Aug 20	Andrews
Columbia River	Spokane Falls	W. T. July 16	Walden
Dakota miss'n	Hunt. Dak	Oct 8	Foss
Des Moines	Des Moines, Ia	Sept 17	Foss
Detroit	Pontiac, Mich	Sept 10	Warren
East Ohio	Barnesville, O	Sept 17	Foster
East Tennessee	Knoxville, Tenn	Oct 22	Hurst
Erie	Shamokin, Pa	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima, N Y	Oct 1	Hurst
Georgia	Ellijay, Ga	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Kankakee, Ill	Sept 17	Ninde
Indiana	Spencer, Ind	Aug 27	Harris
Iowa	Mt. Pleasant, Ia	Sept 10	Ninde
Japan	Tokio, Japan	Aug 20	
Kentucky	Covington, Ky	Oct 1	Harris
Michigan	Grand Rapids, Mich	Sept 17	Warren
Minnesota	Rochester, Minn	Oct 1	Andrews
Montana mis'n	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb	Sept 17	Andrews
Nevada mis'n	Bishop's Ck. Nev	Aug 20	Fowler
New Mexico mis'n	Santa Fe, N. Mex	Oct 1	Fowler
" "	Spanish Peralta New Mex.	Sept 24	Fowler
North China mis'n	Peking, China	Sept 24	
North Dakota	Wahpeton, Dak	Sept 17	Walden
North Nebraska	Ponca, Neb	Sept 3	Andrews
North Ohio	Berea, Ohio	Sept 3	Merrill
North Western German	LeSueur, Minn	Sept 24	Andrews
North Western Indiana	Valparaiso, Ind	Sept 3	Foss
North Western Iowa	Storm Lake, Ia	Sept 24	Foss
North Western Swedish	Dayton, Ia	Sept 3	Bowman
Norwegian Danish	Cambridge, Wis	Sept 10	Bowman
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T	Aug 13	Walden
Rock River	Elgin, Ill	Oct 8	Fowler
St. Louis German	St. Louis, Mo	Sept 10	Foss
Savannah	Savannah, Ga	Dec 3	Mallalieu
South Indiana	Brookville, Ind	Sept 24	Harris
South California	Santa Barbara, Cal	Sept 10	Fowler
South German	San Antonio, Tex	Nov 19	Foster
South Illinois	Edwardsville, Ill	Sept 24	Ninde
South India	Bombay India	Nov 19	
South Carolina	Gallatin, Tenn	Oct 23	Mallalieu
Texas	Houston, Tex	Nov 26	Foster
Upper Iowa	Toledo, Ia	Oct 1	Warren
Utah mission	Park City, Utah	July 2	Warren
West German	Claytonia, Neb	Sept 3	Ninde
West Neb. mis'n	Kearney, Neb	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
West Wisconsin	Dodgeville, Wis	Sept 24	Bowman
Wisconsin	Waukesha, Wis	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Notice.

The Palestine District Conference, of the Texas Annual Conference, will convene at Palestine, on July 8, 1885. The following is the programme:

To preach the opening sermon—R. Williams.

To preach the missionary sermon—Samuel Johnson.

Preaching demanded for the times—Wm. Allen.

Duty of local preachers—R. K. Whiting.

Centennial Sermon—Tenola Edwards.

Best mode of conducting Sunday-schools—C. C. Minnegan.

G. W. SMITH,
WM. ALLEN,
C. C. MINNEGAN,
Committee on Programme.

Navasota District—Texas Conference.

Third Round.

San Felipe	June	3- 4
Patterson	"	6- 7
Hempstead	"	13-14
Courtney	"	20-21
Plantersville	"	20-21
Franklin	"	20 21
Hearn	"	24-25
Bryan	"	27-28
Bryan circuit	July	1- 2
Burleson	"	1- 2
Caldwell	"	4- 5
Millican	"	4- 5
Navasota	"	11-12
Anderson	"	18-19
Prairie Plains	"	25-26
Brenham	Aug.	1- 2
Brenham circuit	"	5- 6
Bellville	"	8- 9
Iola	"	1- 2

W. B. PULLAM, P. E.

Shreveport District—Louisiana Conference.

Second Round.

Cane River	May	20
Cotile circuit	"	24
Robelene	"	25
Marthaville	"	27
Pleasant Hill	"	29
Natchitoches and Campte	"	30 31
Grand Cane	June	4
Mansfield	"	6- 7
Bastrop	"	13-14
Monroe	"	18
Onachita City	"	20
Fairfield	"	24
St. James, Shreveport	"	25
Scott circuit	"	28
St. Paul, Shreveport	July	1- 2
Dixon's Cross Roads	"	4- 5

Notice to pastors and places not above mentioned will be given later. As a guide the brethren will do well to cut out this notice and keep it in sight.

Dear Brethren—I beg again to invite your serious attention to the importance of pushing our benevolent collections, and to do so cannot find words more appropriate than those contained in the circular issued March 1, 1885.

PIERRE LANDRY, P. E.

Pine Bluff District.

The following are the apportionments for the Pine Bluff District, Little Rock Conference:

	Mis'n	Ch Ex	F. A. S	Epis F'd
Locksburg ct	$12.	$6	$6	$1
Centre Point	10	6	6	1
Washington	6	5	5	1
Fulton station	1	1	1	
Texarkana—				
First Church	6	5	5	1
Second Church	5	5	5	1
Circuit	2	1	1	
Louisville	7	4	4	
Pine Bluff	10	6	5	
Pine Bluff circuit	3	1	1	
Red Fork ct	2	1	1	
New Edinburg	1	1	1	

G. B. DONNELLY, P. E.

A Grand Basket Meeting.

Ho, every one that thirsteth! Come one, come all, to Arcola Sulphur Springs at Quitman, and take a drink of the health-giving water that floweth by to quench your thirst when you are dry. A Grand Basket meeting for the purpose of building a new Methodist Episcopal Church in Quitman, will be given May 31, 1885. The following is the programme for the occasion:

Sunday-school at 9 o'clock, conducted by Bro. M. E. Cawthorn and Sister M. J. Carmichal.

Preaching at 11 o'clock by Rev. J. B. Smith—text, John 38, 31.

Preaching at 3 o'clock by Rev. M. E. Cawthorn.

Sermon at 8:30 o'clock at night in the court house, by Rev. L. J. S. Bell, subject, "The hand writing on the wall," Daniel 5, 27.

P. SMITH,
S. EVANS,
H. BLAKENEY,
M. J. CARMICHAL,
Committee of Arrangements.
L. J. S. BELL, P. C.

Van Buren District.

Second Round.

Fayetteville station and ct	June	20-21
Russellville	"	24 25
Morrilton	"	27-28
Conway	June 30, July	1
Batesville	"	4- 5
Jacksonport	"	11-12
Argenta	"	15-16
Little Rock	"	18-19
Sweet Home	"	25 26
Alma	Aug.	1- 2
Fort Smith	"	8- 9
Van Buren	"	15-16

Brethren, the district conference will convene at Newport, July 10, at 7 o'clock a. m. Every member is expected to be in attendance. I think you will be nicely cared for. This is a place where we can do great good. W. R. R. DUNCAN, P. E.

Sweet Home, Ark.

Notice.

To the District Managers of the Woman's Home Missionary Society of the Louisiana Conference:

Dear Sisters—Will those of you who have not sent in your reports to me for the past quarter please do so at once and oblige, Yours in the work,

JOSEPHINE COWGILL,
Corresponding Secretary.
1428 St. Charles ave, New Orleans, La.

Murfreesboro District—Tennessee Conference.

Third Round.

Lebanon station	May	1- 3
North Lebanon ct	"	2- 3
Alexandria ct	"	9-10
Caney Fork	"	16-17
Martin's Creek	"	23-24
Liberty	"	30-31
Cookeville	June	6- 7
Sparta	"	13-14
McMinnville sta	"	19 21
McMinnville ct	"	20-21
Manchester ct., W. C. Miller	"	27-28
Shelbyville station	"	27 28
Leesburg	"	30
Tullahoma	July	4- 5
Petersburg	"	11-12
Spencer and Eagleville	"	18-19
Murfreesboro ct, at night	"	18-19
Murfreesboro station	"	23 26
Stone River	"	25-26
Woodbury, by T. E. Woods	"	25-26

C. H. BULLINGTON, P. E.

Huntsville District—Texas Conference.

Third Round.

Montgomery	June	6- 7
Willis circuit	"	13-14
Danville	"	20-21
Huntsville station	"	27-28
Huntsville circuit	July	4- 5
Walker	"	11-12
Lovelady	"	18-19
Groveton	"	20 21
Livingston	"	25-26
Swartout	"	27
Cold Springs	"	28
Liberty	Aug.	1- 2
Wallisville	"	8- 9
Beaumont	"	15 16
Town Bluff	"	18
Bevelport	"	19
Orange	"	22-23
Harden	"	24-25

EDWARD LEE, P. E.

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE, May 16, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 15-16; Middling 10 7-16; Good Middling, 10 11-16; Middling fair, 11.

SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5½@5⅝; Common 4⅝@5⅛.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4½@4¾ fair, 5¼@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼.

CHEESE, ℔ lb—Western factory 4@8.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 5.40; Choice, 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 82½c.; Fine, 10½c.

ESCULENTS—Irish potatoes, ℔ bbl., $2 95@4.00; sweet potatoes, $2.25@$3 ℔ bbl. onions, ℔ bbl. $2.25@2.75; apples, ℔ bbl. $3.00@$4.00; cabbages, $3.50@$3.75 per crate; sour krout, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $12.12½.

BACON, ℔ lb—Breakfast, 10; shoulders, 4½@4¾; sides, short rib, 6⅜; sides, long clear, 6⅜; hams, sugar-cured, 9½@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6; clear sides, 6; shoulders, 4.3@4½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $3,00@$2.50; ducks, $2.00 @2.50; geese $4.@$4 50; turkeys $12.@15.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 50@ 75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50 @$5.00 ℔ dozen; young dc. $3.25@3.75; ducks $3.50@4.00—; geese $4.00@$5 00, turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 68; white, 68; mixed, 64.

OATS, ℔ bushel—Western, 48@—.

BRAN, ℔ 100 lbs—Choice, 85.

Victims of youthful indiscretions, suffering from nervous debility, lack of self-confidence, impaired memory, and kindred symptoms, should send 10 cents in stamps for large illustrated treatise, giving means of certain cure, with numerous testimonials. Address, World's Dispensary Medical Association, 663 Main street, Buffalo, N. Y.

Nashville Tenn., Seed Market.

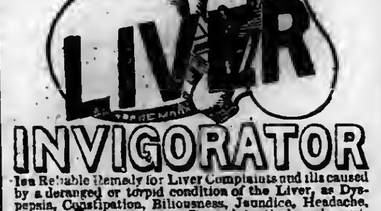
[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

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apl30-13teownr

CORPULENCY Recipe and notes how to harmlessly, effectually and rapidly cure obesity without semi starvation dietary, etc. European Mail, Oct. 24th, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis, by sending 6 cts. to cover postage to F. C. RUSSELL, Esq., Woburn House, Store street, Bedford sq., London, Eng. may21-13t

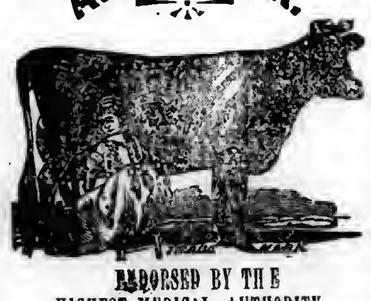
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Editorial Notes.

Now hearken to your gentle Shepherd's call,
Inviting you to pastures green and broad;
He comes to feed, to lead and shield all
And kindly chides you with his pastoral rod;
"Why, oh, my sheep, the purchase of my blood,
Whom lost I sought and found with great delight,
And make myself a sacrifice to God,
In one your scattered wanderers to unite,
Why, oh, my redeemed flocks, why thus presently fight?"

The change in the time of the Italy Conference will necessarily delay the sessions of the Scandinavian conferences and Denmark mission. The exact date of the latter is not yet known.

There is a great and steady inflow of colored people toward the Northwest from the South. They come not in crowds but in single families, and at once secure farm work in the agricultural regions. They will probably make money faster and die much sooner than if they remained in the South.

Institutions and individuals alike are bound by a consistent adherence to the demands of duty to standards no practical, because opportunity is not afforded for the attainment of some ideal object. The path to desirable ideals is through conflicting practicals. Ideals are celestial, practicals are terrestial. We have to deal with both; one as an end and the other as a means. But the terrestial means precede the celestial ends.

It is a noticeable fact that people who fail to read their church paper are always uneasy about something somebody has said of their church, and keep the pastor busy explaining erroneous impressions made upon them. These [illegible] and read what their church [illegible] instead of furnishing a constant [illegible] to the preachers are generally prepared to give a reason for the faith that is in them. They [illegible] will aid both church and pastor, and sometimes enlighten if they do not cure the would-be preacher.

The Louisiana State Medical So[illegible] requests your presence at [illegible] Dryades street near [illegible] evening, April 21, [illegible] Address [illegible] the retiring [illegible] D. H. Dey. "The [illegible] Medicine;" Rev. W. H. [illegible] Physi[illegible] are intended [illegible] medical as well [illegible]

[illegible] hereby to [illegible] courtesy and [illegible] the same.

Address of the Rev. A. E. P. Albert, B. D.

At the International Exposition in New Orleans on Louisiana Day.

Of this able address the New Orleans *Times Democrat* says.

REV. DR. A. E. P. ALBERT

was then introduced and delivered the following address on the part of the colored population:

The address of Rev. Mr. Albert produced a deep effect upon the audience. At many points in his discourse he was interrupted by bursts of applause, showing the appreciative attention of his auditors. His address was truly eloquent, showing both a rare command of expression and a thoughtful, logical mind.

We cheerfully add our testimony to the above; our brief personal acquaintance with (Dr. Albert) we call him so because he merits it confirms the impression already and previously formed that in him the church has a son to whom she may look for valuable future services. He is deservedly popular where he is known.

Mr. President and Fellow citizens—The special occasion, which summons the surging thousands, before whom I have the honor to stand, the celebration of Louisiana Day in this most wonderful of all the exhibitions of the ages, is welcomed with throbbing hearts and patriotic devotion by every colored Louisianian.

The opening day was national and international in its importance; the Colored Department's Day was pre-eminently the Aemerican negro's day. Both patriotism and rare pride prompted the negro's extraordinary attendance on those special days. But on this, the day which Louisiana celebrates, the colored citizens of Louisana have turned out en masse, to share the glory of her marvelous achievments. Forcibly seized and brought upon these pleasant shores in a mournful and darker day by the resistless hand of an erroneous system, and the overruling of an All-wise Providence, we are now here to stay, to enjoy the sunshine of a better and brighter day. Soon after La Salle named Louisiana in honor of Louis XIV, over 200 years ago, we were here.

When Bienville built the Crescent City and named it in honor of the Duke of Orleans, nearly 170 years ago, and when five years later it was made the capital of Louisiana, which then embraced all that territory which has since been organized into fourteen States and Territories, we were here, bought at the rate of three Indians for two negros, clearing the forests, tilling the soil, building cities, navigating these rivers and bayous, fighting Indians, and helping the white man to subdue this country. The negro having fought for the independence of this nation in the Revolutionary war, and having displayed his fighting capacity then, no sooner had the British forces under Gen. Pakenham invaded our shores, in the war of 1812, than Gen. Jackson called upon him again to participate "in the glorious struggle for national rights in which our country was engaged." How well the "black heroes of the battle of New Orleans" acted their part is shown by the applause which they elicited from the two continents and the flattering address of Gen. Jackson, wherein he says:

"I expected much from you, but you surpass my hopes. The President of the United States shall be informed of your conduct, and the voice of the representatives of the American nation shall applaud your valor as your General now praises arder." In the Mexican war, which gave the American nation Texas, Lower California and New Mexico, the negro furnished invaluable services. In your civil war he enlisted 186,017 strong, participated in 249 battles, and fonght nobly for his freedom and the Union; while the millions that remained at home won imperishable fame by their faithfulness in protecting and providing for the families of their masters, then absent in the war. Thus in all the struggles, which, under God, this nation or this State has had to undergo, the negro has proven himself a faithful and valuable ally—one worthy of manly consideration.

In smiling peace, or in grim-visaged war; in bountiful prosperity, or famishing adversity; in drenching floods, or in scorching drouths; in the pestilence that walketh in darkness; or the destruction that wasteth at noonday, except so far as our condition has been modified by our former relations of slaves and masters, freedmen and freemen, we have ever shared a common destiny. Our ancestors came here almost contemporaneously with your ancestors—the only difference being that yours came uninvited, while ours came by force.

Now, here we are, bound to this country and this State by all that is most dear to man. Here are our homes, our altars and the graves of our fathers. The great Henry Clay advocated the freedon of the slaves and their colonization in the land of their fathers. As late as 1862 Brig. Gen. Phelps, of the Union army, thought that the negro should be freed, enlisted in the army, and five years after the close of the war should be sent to Africa. Only a few years ago the *Kentucky Live Stock Journal* said: "One of the questions to be decided in the near future in Kentucky is to get rid of the redundant colored population." Theoretical statistitians and sociologists of the Gallian type have plead upon the same strain. Prominent negroes have annouced themselves the Moses the Aarons to lead the race to Africa.

The negro, in the meantime, increasing in numbers, education, character and wealth with unprecedented rapidity, is deporting himself so creditably in the walks of life as to change the opinion, command the respect, help and admiration of all good people North and South.

These having concluded, with us that for weal or wo, the American negro has come to stay; have set about the great humanitarian and self-preservative task of assisting himto the means of becoming a better and more valuable citizen. With the proudest Roman of them all, we declare that, if this is a State, we are citizens, and as such we rejoice in American prosperity and boast of her history, while for Louisana we entertain the love that warms the hearts of patriots and strengthens the arms of warriors.

With all her faults, we love her still.
"Yes, it is dear—fair Southern clime
Of genial suns and heart sincere;
And we will cherish it till time
Shall end, at last, our life's career."

To our white fellow-Louisianians, we say, with Ruth to Naomi:

"Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God. Where thou diest, I will die, and there will I be buried; the Lord do so to me and more also if ought but death part thee and me."

Years ago, *De Bow's Review* said: "What the South needs is an aristocracy. We know it takes half a thousand serfs to support one aristocrat. Nevertheless, we want an aristocracy. We practiced on that idea and fought for it. To expect us to change in one decade or two as to treat the serf and the aristocrat with impartiality, is expecting too much."

Such were the prevailent sentimeats of those times. But how changed! When a year or two ago the "civil rights bill" was declared unconstitutional; and when, more recently, the national government passed into the hands of the Democracy, and his Excellency Grover Cleveland was inaugurated as President of the United States, what papers stood more firmly than the New Orleans dailies in defense of, and pleaded more earnestly for the negro's civil rights, under state and common laws; and what papers sought more faithfully to allay the fears of the colored people with the assurance that slavery was dead, its resurrection undesired; and that assured them most emphatically that their rights should be held just as sacred under the administration of President Cleveland, as ever they were under his worthy predecessor, Gen. Chester A. Arthur?

I repeat the question, and ask what papers have done more toward the promotion of these ends than the conservative press of New Orleans, under the leadership of that model of Southern journalism, *The Times Democrat*? Our presence here to day, where the States and nations of the earth have gathered together to better acquaint themselves with each other, to exhibit the productions of their soils, the texture of their fabrics, their advancement in the industrial and fine arts, in the sciences, and in all the departments of human knowledge and activity; our own gorgeous, educational and industrial, exhibits of the Colored Departments of this World's Fair are convincing evidences of the wonderful changes wrought by the modifying hand of time. Verily, the world moves, and we move with it!

Fellow-citizens, we invite you to visit the Colored Department of this temple, dedicated to human skill and industry. Go through the exhibits of your colored fellow-citizens; examine the evidences of their thrift, industry and intelligence; their aptitude in the arts and science as well as in profitable and useful inventions; and decide for yourselves whether your "brother in black" has made any improvement since the war. These results, let it be borne in mind, have been reached under the most unfavorable circumstances. Freedom found the negro penniless and homeless, his sole capital being the public road for a home, and the pitying sky for a covering. "Not a foot of land did he possess, not a cottage in the wilderness." He was ignorant through no fault of his. He was steeped in degradation and dyed in moral obliquity, having no just appreciation of moral relations, whether they related to the family, the rights of property, or to adherence to the truth. These were the natural fruits of slavery. Such was the condition of that 'nation born in a day," which with lightnig rapidity emerged into freedom, became a soldier, a citizen, and a sovereign without a single preparation for the responsibility of of his new relations.

Such was the legacy willed by the war, to be assimilated into the body politic by the South. Prostrated by the war, bleeding from a thousand wounds, with poverty and destitution stalking everywhere, the South was in no condition, neither was she in such a temper as to undertake the task, nor to lend the helping hand which the freedmen's condition demanded. To expect that she then should be was, indeed, to expect too much of human nature. We are not here to boast, however, over our attainments, because they have not been reached entirely without help. We are here to acknowledge the help afforded us by both North and South. An army of self-sacrificing Northern missionaries, with Bible in one hand and spelling books in the other, scarcely waiting for the smoke of the battle to scatter, followed in the march of the Union army, sought the freedom, extended the help which they so much needed, but which the poverty and temper of the South at that time could not afford. Northern benevolence then and since has planted over $25,000,000 in this Southland, and has furnished an army of her best men and women to assist the Negro in his dire necessity.

The South gradually sweetening in her temper, and recovering from the sad reverses of the war, has now grasped the Negroes hand, and to-day her meagre and increaing facilities for a public school education are open to the colored as well as the white children. The churches of the South too are, to a limited extent, now engaged in educating the millions. The man that refused the mitre in favor of the school-room leads the movement.

To the credit of the South we can say that she opens her workshops, her factories, her warehouses, her tradesunions, and all the lines of her commercial activity to our hands, while in nearly all her fields we monopolize the labor.

To-day, after twenty-two short years of freedom, many of which have been cloudy, without any apparent silver lining, we present you the results. We present in the United States 7,000,000 Negroes with nearly 1,000,000 children in school; publishing over 80 newspapers; furnishing nearly 16,000 school teachers; about 15,000 students in the high schools and colleges; about 2,000,000 members in the Methodist and Baptist churches; owning 5,000,000 acres of land in the South; producing annually 1,000,000 more bales of cotton since than before the war; a saving of $56,000,000 in the fraudulent Freedmen's Bank, and an assessment of $100,000,000 worth of taxable property. These figures be it remembered, have not been gathered by black, but by white men. With the editor publishing this bit of information, we ask the question: "How do these facts impress you, when you consider that this race did not own itself twenty years ago?" They doubtless show every candid mind that, apart from all help from every friendly source the Negro has been exerting herculean efforts to help himself. In character, no less than in educational and material wealth, his progress has been marked and steady.

Ask the Rev. Dr. Marshall, whose name is a tower of strength in Mississippi; the Rev. Dr. Haygood, that "morning star" of another reformation; read the *Vicksburg Herald* and other progressive Southern papers. Consult the secular and religious teachers of the race, white or black, then visit again the Colored Department of this Exposition, and we will only ask like old Cromwell, that you grant us but one favor, and that is, that you paint us as we are.

As the representative of that class, I announce, with profound satisfaction, that the native and adopted colored sons of Louisiana are not unmindful of the exceptional helps, recognitions and advantages extended them by their white fellow-citizens. Louisiana leads the Southern rank of States in the recognition of their rights to "life, liberty and the pursuits of happiness." She has not reached the goal, however, "where a man's a man if he only will toil;" and where "the rights of equal justice is enjoyed alike by all;" but when she shall have reached that dizzy height, the color, like rank, shall be recognized to be but

"The guinea's stamp,
The man's the gowd for a that."

Under the inspiration arising from what has been accomplished in the past, and the encouragements afforded by this memorable occasion, as Americans and loyal Louisianians, we take our places under the stars and stripes, under the protection of the eagle, and the pelican, to continue to labor to demonstrate our worth as men and citizens. And there we intend to stay until the soldiers of the Northern stars, and the Southern cross; until those who wore the blue and those who donned the gray; until the followers of Grant, and the followers of Lee; until the brother in red, in white and in the blue (or black) shall be blended together in the bonds of common interest as a triune humanity, receiving, in this land of ours, the continual blessings of a triune God.

A Million for Missions.

No appeal for an advance of the army of the Lord has ever met a more cordial response. Read the following:

J. M. Shumpert, Jackson District, Mississippi Conference: "The pastors of this district will, I think, without exception, most cordially co operate to make the plan a success. You may count on our advance."

L. Y. Cox, Eastern District, Delaware Conference: "Our collections so far bid fair to be in advance of any previous year. I heartily approve the plan for a great increase in the missionary collection, and will do all I can to help."

George W. Smith, Palestine District, Texas Conference: "I most heartily endorse the plan, and will do all I can."

W. M'Donald, Gulf District, Mississippi Conference: "I will do all I can on the Gulf District, and will see each pastor, and get him to begin at once."

Dr. Buckley gives us space for these replies, and will continue to do so till they are all in. Let us have a few words of cheer from all the generals of the host.

JNO. M. REID.
C. C. M'CABE.

The Presbyterian Church in the United States at present has fifteen Indian missions, among the following tribes: Senecas, Chippewas, Omahas, Creeks, Dakotas, Seminoles and Nez Perces. These missions have an aggregate of 1,256 communicants.

From the Districts.

The First Round on the Baton Rouge District for 1885.

REV. STEPHEN PRIESTLEY, P. E.

I have just completed my first round, and found everything looking very encouraging. Comite, with Bro. and Sister Kershaw, will do well. At Clinton, on account of the illness of the pastor's wife, Sister King, he could not be present. At Macedonia, Bro. Barnes had been very sick, but was better, and we had a nice time, and administered the communion to 25. At Mount Carmel we had a grand time with Bro. James. Things look bright and pleasant at this point. I next went over the hill to Wesley Chapel, where I found Bro. Rogers with a grand army for the Lord. I found at Jackson, La., that the pastor had been with the people, but as his family was not with him he had returned home. The people, who are much pleased with the newly appointed pastor, gave $15 to pay his moving expenses. Riding 32 miles up the State line, on horse back, I came to Bro. Sylander's charge, where I found him working like a bee making honey. Down at Killbourne I found Bro. Carr, surrounded by woods and water. I preached and had a pleasant time at his new work. My next visit was to Mt. Pleasant, where Bro. Wright has the promise of a fine piece of ground on the mount, by Mr. Hyce, to build a church on. A good man by the name of Mr. Sargent is caring for our preacher at this place. Mr. and Mrs. Nelson are at Port Hickey. The people here are anxious to build a church on this beautiful hill, fronting the Mississippi river. I arrived at the Plains on Sunday and gave the Lord's Supper to over 85. On Monday I left for Baton Rouge, the capital of the State. Bro. Thompson was at his post, but not feeling well. He had all of his books, valued at over $300, in moving from Shreveport. After a 24 miles ride on horse back brought me to Stony Point. Having appointed here, I returned to Baton Rouge to meet Bro. Harper on the 28th and 29th. On Wednesday and Thursday we went over to West Baton Rouge and had a fine time with Sister H. Williams and Bro. J. P. Franklin. We found a nice people at Rosedale. Bro. Wills has a nice school and church at this place. I preached to a crowded house at Shiloh. On Saturday morning I left for our new work at Plaquemine, where I found Bro. Franklin. We had love feast and sacrament, after which I started for the hills again, visiting Dutch Town and Stony Point. Leaving those points I next visited Lake Providence and Vicksburg. I found one of the preachers of the Mississippi Conference, Bro. Griffin, very ill and not expected to recover. At Providence Bro. H. Smith is doing well. From there I went to Red River Landing. I was met by the brethren, the pastor having been on the circuit and gone home to visit his family. He was waiting for the steamer to send him means to return to his work again. Passing through a swamp, I reached Bayou Lafourche, where I found Rev. [illegible] Williams with a large field before him but no church property, but we are in hopes that some good man will open his heart soon and give these people of God a place to build a church on. After visiting this point I returned home, having completed my first round of the work in 19 days.

San Antonio District.

G. W. RICHARDSON, P. E.

I promised some of the preachers of this district to try and know the rest of [illegible] are doing this year better than we did last year. This is quarterly meeting day in San Antonio, and it is now after 7 o'clock in the morning, but the old church bell has just called a work about Sunday [illegible] church all this blessed morning. I missed of the music of [illegible] there has been the rain on the roof, with only a few minutes cessation. This is a strange way for me to spend the Sabbath, staying in my room all day. I arrived in the city last night in time to meet the quarterly conference in the new parsonage, while that old veteran, Bro. Larkin Carper, was conducting the revival services in the church. I found that extra meetings had been going on for about three weeks with glorious results. we had a pleasant session of the quarterly conference. Bro. Henson had everything in readiness; all the reports came up in good shape. The pastors receipts are good considering the fact that the weather has been unpleasant for the last three months. The first round this year was the most uncomfortable and discouraging work I ever did. I failed to reach Hondo Dec. 20, because the pastor, Bro. Brawley, said it was too soon after conference and he could not get there. At Seguin the official members came for the quarterly conference, but that was the only service we had. The severe weather kept the people away from church. At Mt. Pleasant we had a fair attendance of the official members on Saturday, but on Sunday there was a cold rain during the whole day and nobody came out. Monday the rain subsided and we had a small congregation at night. The collection was $1.

January 10th I reached Floresville, about 3 o'clock p. m., just in time for the quarterly conference, but found no one at the appointed place. The pastor had reached his work half an hour before I got there, but no one seemed to know anything definite about the quarterly conference, so we had none. We had a small congregation on Sunday, and I administered the sacrament to about 20 persons. I had appointments for preaching at Riddleville and Helena during the week, while on my way to Goliad, but the rain was so constent and the mud so deep there was no meeting at either place. Bro. Jacobs took me to Helena between showers, where I found myself Friday night, January 16, about 30 miles from my appointment the next day at Goliad. There was no stage, no public conveyance of any kind, but I must be in Goliad at 3 o'clock p. m. the next day. I asked Bro. Sullivan, the local preacher with whom I was stopping, to hire a team for me and I would foot the bill whatever it might be. He hired a man and team for $5, and at 9 o'clock Saturday morning I was off for Goliad. Six hours steady driving measured the distance, and I was set down at the Goliad Church in time for the quarterly conference. Bro. Carnes had been at his work four days, but the rain had prevented his getting around among his members, so he had no work to report. The people had heard of him and received him gladly, and made a liberal estimate for his support.

At Victoria the people were pleased with Bro. Mason. The Cuero people were delighted with their new pastor, who had just come with his family.

Bro. Dukes is on the Morales and Edna circuit for the third year and he seems to have a better hold on his people than ever before.

Bro. Townsend went to his work at Hallettsville during the dreary cold weather when everybody was dull. There was no arrangement made for taking care of him, and it was very natural that he should have the blues. But he was not the man to be driven from his work by a cold reception. At the quarterly conference the prospects seemed to brighten, and indicate a prosperous year.

Bro. Goodwin was doing well at Gonzales, and is highly appreciated.

Bro. Gibbons was pleased with his work, and his people were pleased with him. He seemed very much in earnest and determined to make this year a grand success.

Bro. Duncans, on Belmont circuit, had a little trouble in getting hold of a part of his work that had previously been connected with Gonzales. The members were very much attached to Bro. Goodwin and did not want to be weaned from him till he was removed from the circuit.

Bro. Norris is opening up finely on the San Marcos part of his work. But it seems very difficult to start the new mission in West San Antonio, to which he is also appointed.

A week ago to-day I should have been in Pleasanton, in Atascosa county, but my team was broken up by having my favorite horse stolen. That point is 35 miles from San Antonio, and far away from any railroad, and before I could fit up my team again it was too late to reach the appointment. I regret the failure the more because the pastor, Bro. J. H. Holden, is just now in sore affliction. His affectionate wife has passed on to the glory land before him. Pleasanton would have completed my first round, but as I failed to visit the Hondo and Fredericksburg circuit in December I visited that circuit and held their first quarter on the 21st and 22d of March. Bro. Brawley is opening up well; has already had some converts this year. I have organized a new work to be known as Victoria Mission, and have appointed Bro. S. Scraggs, a local preacher, in charge of it. Bro. Moses Green, of Goliad, is hunting up a new field of labor in Refugio, Live Oak and Bee counties.

I could only give a very hasty glance of my trips over the district, which gives a very imperfect idea of the real work that is going on, and indeed there had not been much work done at the time I visited the charges; but in several places the work is starting into new life since their quarterly conferences. I learn that Victoria has been visited with a revival of unusual power. Bro. Mason will, no doubt, give your readers an account of it. At Seguin Bro. Willie Reed is having victory. I have requested all the preachers on the district to write me at the same date at the close of each quarter of the year so I might tabulate the work done each three months, but some have failed to report, so such a table would be imperfect, and I omit it this time. There is one thing that looks very encouraging for the district this year. The quarterly conferences have, as a rule, made higher estimates for the support of the preachers than ever before. The average allowance to each preacher, including what the stewards will pay for rent for preachers' houses, and the rental value of the parsonages, and the little missionary money the preachers get, is $370. Leaving out the rent and the missionary money, the preachers have been allowed an average of $306. Last year the preachers on San Antonio District came nearer getting their allowance than they did on any other district in the West Texas Conference. Their receipts were 71 cents and 8 mills on the dollar, while on the Austin district the preachers received only 55 cents and 4 mills on the dollar according to the showing of our minutes. I state these facts to show the stewards how important it is that they should try to raise every cent of the preacher's allowance, and even then the preachers will receive too small a salary to give them and their families a comfortable support and furnish them the means to keep up their supply of books.

There is a disposition among the preachers all over the district to make this a year of the grandest victory we have ever had. The local preachers, as a rule, are also working to the same end. Many of them are supplying themselves with books and are studying to show themselves approved of God; workmen that should not be ashamed. We are all hoping and praying for a glorious harvest of souls this year.

San Antonio, April 5, 1885.

Beware of imitations, pretended cures and specifics, and spurious preparations. Take only Hunt's [Kidney and Liver] Remedy.

Do not forget to renew your subscription for the SOUTHWESTERN,

Letters from the Pastors.

Rev. Mack Henson, of San Antonio, Texas, writes: "I derive strength always from reading the able productions from the pens of Christian ministers and laymen in the columns of our dear old SOUTHWESTERN. I beg leave to correct a slight mistake which appeared in a good letter from the pen of our efficient and beloved presiding elder, Rev. G. W. Richardson. He, in alluding to action of the General Conference Methodist Episcopal Church, held at Philadelphia last May, says, "I think it was Rev. Mack Henson, of San Antonio, Texas, who arose and said, 'Mr. Chairman, in the name of 200,000 colored members of the Methodist Episcopal Church, I second that nomination,'" referring to the nomination of Rev. M. W. Taylor, D.D., for editor of the SOUTHWESTERN. I wish to say it was an honor of no small guage for any man to have the exquisite pleasure of rising in such a body as met in Philadelphia and said no longer speech than "Mr. Chairman." I believe it was Dr. J. C. Hartzell that arose, prefacing his able speech with well chosen words, and placed in nomination the name of Rev. Aristides E. P. Albert, B. D., for editor of the SOUTHWESTERN, and my speech and second was made in his support for editor of the paper, in view of the fact that he had held second place on the editorial staff. At that moment I did not know our esteemed Bro. M. W. Taylor. Since I have made the acquaintance it is mine to love and admire him, both in his official capacity and as a true and patriotic brother. The General Conference certainly made no mistake in chosing the man for the place. I am quite sure that my esteemed Bro. A. E. P. Albert will say 'amen!' to all that has been done or said relative to the action of the General Conference and SOUTHWESTERN. We are brethren; we have not a single one to sacrifice upon any altar saving the alter of God and humanity. Let honor be given to whom it is due. Bro. J. T. Gibbons will remember that I was the financial agent in 1879, and in connection with that work I had charge of the Simpson mission, the second charge in Austin. I was the first pastor assigned to that work. I only visited Lockhart in 1879, and our dear bereaved Bro. J. R. Carnes was pastor, and I was very kindly entertained by him and Sister Rosanna Carnes, which made and kindled in my heart undying sentiments of esteem and gratitude. She was an earnest and devoted Christian lady of a saintly type. I am quite sure Bro. Gibbons will fully appreciate the correction thus made."

Rev. B. M. Johnson, pastor of Steward's Chapel, Methodist Episcopal Church, writes: "When I came to this church I found that not one member was of our denomination. I found the Baptists in possession of the Chapel, and when I told them that I must take charge the preacher, who was a deep dyed Baptist, tried to turn the people against me. God seemed to be in the hearts of the people, however, for, though I was in the midst of strangers, I was nicely cared for. I wish to especially thank the two young gentlemen, Messrs. L. E. and M. Smith, for the warm manner in which they received me. I am now in possession of the chapel and doing nicely. Spring Creek is all right. I found 30 members there and was warmly received. We have no church here, but the good white people, as well as the colored ones, say they will help me to build one as soon as they get their crops in the ground. The times are hard, but we are going to build by the help of God."

Rev. J. Browley, of Hondo City, writes: "Our quarterly conference met on the 21st and 22d. Our presiding elder was present, and we had a nice time. The brothers were all present, and three of them administered the Lord's supper to about 50 persons. Two joined the church. Collection for the presiding elder $8. I like the work very well, and the people all seem satisfied. We have commenced our parsonage and will get it done in a few days. We have a lively Sunday-school, and do not intend for Hondo and Fredericksburg to be behind this year."

Rev. M. Adams, Okolona, Miss., writes: Our presiding elder, Rev. D. A. Williams, held our quarterly meeting on March 28 and 29. He preached for us in the afternoon and also at night, and administered the Lord's supper to several. We are in the midst of a protracted meeting, and many came forward to be prayed for. I am glad to say that we have a good Sunday-school here, and that the young men of our congregation are striving to make it a success. Elder Williams addressed the Sunday-school, and the scholars were much pleased to hear him say that we had the best school on his district. He also encouraged us to continue to improve."

Rev. J. H. Pierce, of Allen, La., writes: "The following is a brief sketch of what my people and I are doing for the missionary cause. I laid out a large space of ground on which to plant cotton, the receipts of which are to go to help the missionary cause. The most of my people are raising cotton, corn, chickens and hogs to be sold for the same purpose. We are doing all we can to get along and raise all the missionary money we can. We desire your prayers for our success in this undertaking."

Rev. J. F. Marshall, of Alexandria, La., writes: "My wife has been quite ill, but through the mercies of God, she is now able to get about again. The Lord has blessed us during a series of revival meetings; nine have been converted and several backsliders who had wandered away are returning to the fold of God, while others are penitent."

Rev. T. G. Montgomery, Shreveport, La., writes: "St. James Church is coming to the front. We have paid all the insurance on the church property, and have taken up all the town notes on the old debt on the parsonage except two, and we will take them up soon. We want to finish St. James Church soon, and make it second to none on the district. The brothers and sisters are working hard to save the church parsonage, and when they get this done they will raise money to move my family. We have commenced our protracted meeting, and have received three in full membership, 14 on probation and 5 converts. The Lord seems to be with us so far. The altar is crowded with sinners every night, and the members are doing all they can to save souls. We pray that the Lord will bless us.

Rev. T. Moore writes: "The Sulphur Springs and Boram mission quarterly conference was held at Brookston, March 28, 1885. The meeting was conducted by Presiding Elder Webb. After prayer Rev. S. H. Grant, assistant pastor, was elected secretary. The roll was called and a large number of members answered to their names. The elder preached Saturday night and Sunday. We received into the Church five from the C. M. E. Church, one convert and one in full connection. The presiding elder received $5.10. We have not more than 75 members here, but the field of labor is large and the outlook for the future good. The word is reported as in a good condition in Delta and Hopkins counties. Our next quarterly conference will meet in Charleston, Delta county, May 23rd and 24th. Bro. J. A. Adams was employed to assist on the northern end of the work, but the work being unable to support two, Elder Webb appointed him to the Pittsburgh mission."

On Temperance Principle.

Rev. S. P. Lewis pastor of the Eighth Street Baptist Church, St. Louis, Mo., writes: "Parker's Tonic completely cured me of nervous exhaustion and general debility. I never met with anything so effective. It acts on strictly temperance principles. I take it with me on my vacation [illegible] the liquor habit.

Letters From the Laity.

A. A. Lacy, a local preacher at Union Chapel M. E. Church, New Orleans, La., writes: "Our pastor, Rev. S. Duncan, has a vast amount of business qualifications, and a well regulated system of church management. He has a good cabinet board of official brethren, men of first-class business qualities; he also has a No. 1 board of stewards. On the third Sunday in every month he has a local preachers' union, thus keeping the church in a perpetual blaze of union, peace and brotherhood. He has the church with him, soul and body, on the church extension money, and we pray for his success both spiritually and financially in this special direction."

J. W. Williams, of Thibodeauxville, Lafourche parish, La., writes: "I bade farewell to the A. M. E. Church about six months ago. The only thing that I regret is that I did not leave it sooner. I have enlisted in the Methodist Episcopal Church, which, to me, is the leading church of the globe. I am called to a halt when I look over her past history and see that she has done more for the upbuilding of our race than any other church in the world. Out of all my troubles, I mean to stay on board of this vessel, and go home to glory working as deck-hand on board this great ship that sails all over the world. I am a member and a local preacher of Calvary M. E. Church at this place under the leadership of Rev. G. W. Lacy. He is a fine man and much beloved by the people. He is a noble preacher."

N. N. Sidney, Esq., of Yazoo City, Miss., writes, May 11: "Bro. A. J. Oaks, a citizen of Yazoo City, Miss., while at church listening to the Word of God, an alarm was given, and he looked out of the window and saw his house on fire, and in a few minutes it had burned to ashes, and he arrived too late to save anything. Mr. Oaks has been principal of the public school here for eight or nine years, and has given general satisfaction. He is a perfect gentleman, and loved by every one. He works hard, night and day, trying to educate his race and people. Prof. Oak's loss is greatly regretted by all of his friends, white and colored. Let us pray for his success in this life. I write this letter because Prof. Oaks is a leading man in Yazoo City, among his race. He is our Worthy Master of Rising Sun Lodge No. 33; he is also Worthy Superior in the Sisters society, is our Sunday-school Superintendent and has been for years. He is a gentleman in every respect."

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

Seven hundred thousand acres in India are devoted to the raising of opium. The natives were compelled at first by the Government of India to cultivate the poppy from which it is made, and the government derives an immense revenue from it. The whole Eastern world is suffering terribly from this ourse; inflicted by the foremost nation on the earth. Not only the Eastern but the Western world is feeling the sad effects of the vice of opium using. It is said that twenty thousand people in this country are the victims of the opium habit. From the last annual report of the Bureau of Statistics there were thirty thousand pounds more opium imported than in the previous year, and our Government receives more than a half million dollars duty on it, and we are all partners in this internal revenue business.—*Christian Statesman.*

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foregin advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

Our Schools in the South.

BY REV. J. C. HARTZELL, D. D.

A CRISIS

A crisis of very great importance has been reached in our Southern educational work. Year by year the work has advanced in the number and efficiency of its institutions, and each year the receipts in money from the church have also increased.

But the increase in the yearly contributions of the church has not at all kept pace with the constantly growing demand of the work.

The Freedmen's Aid Society, which has this important work in charge, is confronted with facts which awakened the gravest apprehensions. It finds itself expected, by the church, to buy lands, build buildings, and employ teachers for the equipment of institutions of Christian learning, to meet the pressing demands of nearly one-fourth of the entire Methodist Episcopal Church. And the gravity of the situation is increased by the fact that a very large proportion of these multitudes of our Zion in the South, among both white and colored people, are both poor and ignorant themselves, and are surrounded by the results of generations of poverty and ignorance in multitudes of others.

TO WHAT OUR SOUTHERN EDUCATIONAL WORK HAS GROWN.

"I never before realized the importance and magnitude of this work," said a pastor, after listening to an address about it. He had not studied the subject. Too many of our pastors and people have not given proper thought to this matter, either from lack of time or inclination. In no department of church effort have the evidences of God's superintending providence been more manifest than in the organization and growth of this educational work. It began immediately after the war, among the colored people, chiefly by influences from without, and among the white people through their own efforts and liberality, even in the midst of their poverty.

Our schools among the freedmen have grown in number and improved in character until we now have twenty-one of them, with 106 teachers and 3,023 young men and women in attendance, a large proportion of whom are studying to be preachers and teachers. These schools have, of necessity, been almost wholly supported by the Freedmen's Aid Society.

On the other hand, a development no less remarkable has gone forward among our Southern white people. In the midst of their poverty, with but little aid from the general church, they have laid the foundations of what have grown to be eighteen institutions, in which are eighty-six teachers, and over two thousand young men and women. From these young, and as a rule poorly-equipped, institutions, have gone out, during the past fifteen years, more than one thousand to preach and teach, who for longer or shorter periods have been students. The beginning and growth of these schools were so manifestly of God, and the demands of their enlargement were so clearly providential, and the people themselves being greatly in need of help, the General Conference of 1880 and 1884, without changing the name of the Society, directed that this work should be helped as our funds would justify, in addition to meeting the wants of the work already in hand. The action taken was that the "entire educational work in the Southern States should be under the direction of one Society," and that the Freedmen's Aid Society should "have full charge of this work in that section."

Here, then, is a summary of the work this society is expected to maintain and develop, in a section of our country where the great masses of our ignorant and poor people dwell. Thirty-nine institutions, with 193 teachers, and nearly [illegible] men and women as students, nearly all of whom come [illegible] contact with generations of poverty and ignorance, [illegible] struggling by their own efforts to meet the call of God within them, to prepare for lives of usefulness.

ONLY A FEW FOUNDATION STONES.

Remarkable as has been this development and these results, they are only a beginning—a few foundation stones placed here and there on which to build for the future.

The South has now one-third of the nation's population. That proportion will continue, if not increase. The star indicating the centre of the nation's population now rests south of the Ohio River. The forces, intellectual and moral, which educate and elevate the millions of our illiterate and poor in the South, will, in proportion to their numbers and efficiency, do more for the future good of America's millions than those operating anywhere else. To this correct conclusion came one of our noble benefactors after traveling at home and abroad and studying every phase of benevolent Church work. He began by giving $27,000, and will more than double that.

THE RELATION OF THIS WORK TO THE M. E. CHURCH IN THE SOUTH.

Consider how this educational work is related to the M. E. Church in the South. Twenty years ago, on what was slave territory, we had only a small membership along the border, but now in that same section are found nearly one fourth of our entire membership. In that time nearly 4,000 new church edifices have been erected. The increase in membership has been over 350,000. This growth has been about equally divided between the Anglo and Atrico-Americans, showing that our Methodism preaches the Gospel alike to all. Our membership in the South now numbers 420,000, which represents a population of 2,000,000. What will be its numbers in another generation? In the past twenty years the increase has been eight-fold! With less than one-fourth the same rate of increase, another generation will give the M. E. Church 1,000,000 members, and a population of 5,000,000 souls in the sixteen Southern States!

Whence are to come the ministers for the pulpits, the Christian teachers for the schools, the Christian men and women to lead in the home, industrial and professional lives among these masses? They must come largely, and in many parts of the South almost wholly, from our own Christian schools. Not to furnish these leaders is to signally fail in our mission as a division of Christ's army.

FRATERNITY.

One of these problems is the development of an intelligent and lasting fraternity between the sections North and South. A beginning has been made under the lead of Christian men of both sections; but it is only a beginning. Much is said about the "results of the war" passing away. These are nearly all gone. The mistake is in classifying, under the results of the war, questions which that event scarcely touched, and of which it was itself one of the effects. The conflict of arms was indeed only an inevitable incident to a much graeter and more terrific conflict in sentiment and conviction between the sections. To pacify the waves made by a passing storm on the face of the ocean, does not calm the surging currents in the depths below. So the animosities and bitterness caused by the conflict of arms, may be regarded as past, but the surging currents of beliefs and prejudices, of which of that conflict was only an incident, largely remain. to expect that secular statesmanship, business and social life will so modify as to harmonize these, is to forget how helpless they were in preventing the war. It was when the Christian forces of this nation divided, some in anger and some with a friendly grasp of the hand, that national unity ended; and it will only be when these same forces are again one in heart, and purpose, and effort, that the nation will be one again in fact.

How shall this be? God has all these years since Appomattox indicated the place where that unity must be first firmly rooted. That place is the South, where for generations the whole nation consented to slavery and its dreadful results among both white and colored people. He indicates with equal distinctness the work to be done. It is warfare against a common foe—sin and its consequences—that welds Christian hearts and makes them one. Behold the field! Millions of negroes and white people unable to read or write, and in the bonds of prejudice, and superstition, and sin, as heavy as bind millions of other lands for whom we pray and labor. Hear the voice of God, O, cultured millions of the South, and you of the North, and hearing, obey! Let the generations of injustice to the negro and of neglect of other poor and needy ones in the South, be matched by at least as many years of sublime faith and effort to redeem them. Something has been done, but the magnitude of the work and its appalling aspects do not yet burden and alarm the American Church.

When they do, then national fraternity, resting upon an American Church, unified in sublime faith and effort, will be a fact and not before.

THE NEGRO PROBLEM

Glance a moment at the negro problem, every day intensifying in interest and danger. It is a national problem, for the whole nation can solve it, and if not solved, the whole nation must suffer in the awful calamities to follow.

Seven millions of negroes! Every eighth person in the republic a negro! And increasing proportionately more rapidly by births alone than the whites are by births and immigration. In two generations there will be fifty millions of negroes under the flag. But this is more a southern than national question. Six and a half millions, or twelve-thirteenths of these people are in the South. There, where for generations they were slaves, and are yet regarded as an alien menial race, their characters as Christians and citizens must be fixed and their relations to their neighbors established; and to add, if possible, yet greater intensity to the elements of this problem, the millions of negroes in the South are gravitating into certain centres. Already there are three States, and in fifteen years there will be eight States in which the negroes will outnumber the whites. Eight black republics in our commonwealth of States! How poorly these masses are prepared for such responsibility! How tardily the church and nation rise to the magnitude of the work of preparing them for those responsibilities!

But this negro problem has a yet more dificult factor than numbers, or ignorance, or poverty, and that is the factor of race antagonism.

How camly the nation sits over the fires of this volcano! When the negroes outnumber the whites in those eight states, and are more advanced in the elements of agressive manhood, will they be accorded the full rights and fruits of his citizenship without a conflict? What lessons have come to us on that point since the war, and what are the facts to-day in some of the States? Nothing but the speedy appliance of every phase and element of Christian endeavor among both races, together with the best method which can be devised by the States and the nation for general and Christian education, can prevent the most serious conflicts of races in the near future. Happy will we be if they can be prevented at all! Here again in the forefront, more important than all other forces, stands the Christian Church and the Christian school.

OUR NATIONAL STORM CLOUD

One other great fact must be named, because it complicates and intensifies every part of each problem mentioned, and that is the wide-spread and appalling illiteracy which is met everywhere in the South. The last census has made the facts familliar to the nation. The South has 5,000,000 of illiterates in a population of 18,000,000 That means that thirty-six and one half per cent, of the people cannot read or write. Nineteen per cent, of the whites and seventy-three of the colored people in the South cannot read or write. In the region where the eight black repnblics will soon be, nearly one-half the entire population cannot read, and in the same region twenty-five cent of the whites and seventy-eight of per cent. of the colored are illiterate. If yon take the voters yon have this showing—ont of 1,900,000 male adnlts, white and black, in the South, 867,000, or forty-five per cent., cannot read the ballots they cast. The schoolhouse was the last thing that slavery could tolerate except for the favored few.

Here is our national storm cloud! Only through the force of speedy Christiau culture, we may escape the dangers it threatens.

THE RESPONSIBILLITY OF THE CHURCH.

One may say. "The State must edncate her illiterate masses." Another may add, "The question of the negro's future and his relations to the white man will solve itself if let alone." And others may ask, Why so much responsibility upon the church?" And still again, "If the church has so much responsibility, cannot this be met better by the old Southern denominations on the ground?"

True, the State must educate her masses in common public schools; but the State must first believe that commou schools for the masses are wise and necessary. The South, led by her churchmen of all denominations, did not believe in common schools for the masses, even for the whites, and made it a penal offense to edncate the blacks. Now the South is coming to believe in the education of the masses.

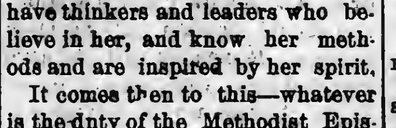
The great responsibility of the church is, then, the correction wherever needed, the awakening and direction of public sentiment touching popular education and the negro. To do this, the church must have her own institutions. If she is to lead or direct the thought of the people, she must have thinkers and leaders who believe in her, and know her methods and are inspired by her spirit.

It comes then to this—whatever is the dnty of the Methodist Episcopal Church to the 2,000,000 of her own population in the South, and through them to the multiplied millions soon to be, that duty can only be met by laying well and strongly the tonndations of her own institutions of Christian learning in that section.

"What we learn we never ferget."—*Alfred Mercier.* The following is the case in point. "I paid out hnndreds of dollars without receiving anybenefit," says Mrs. Emily Rhoads, of McBrides, Mich. "I had female complaints, especially 'dragging-down,' for over six years. Dr. R. V. Pierce's 'Favorite Prescription' did me more good than any medicine I ever took. I advise every sick lady to take it." And so do we. It never disappoints its patrons. Druggists sell it.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

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FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters LXXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hris tian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 00
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Seemons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 00
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in hrist.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—onybeare and Howson. (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

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The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
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Mediæval and Modern History.—Thalheimer.	1 50
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohn.	1 25
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To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. hooks to Antinomianism.—Fletcher	5 00
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For Scholars from 12 to 18 Years of Age.
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This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 4, 1885.

Removal.

Correspondents and other friends will please take notice that we have removed our office from No. 32 to No. 37 Natchez Street, second floor, rear room. PHILLIPS & HUNT.

Notice to Agents.

DEAR BRETHREN—It is usna for us to call upon you at this period of the year to make a special effort for your Church paper. The general prevalence of dull times makes it imperative that we call upon each agent to send a sum of money to this office within the next ten days. Do not hesitate to send small amounts. Every dollar will count. Give the old accounts the preference, and if an agent owes nothing let him secure a cash sub scriber or two and forward the money to

PHILLIPS & HUNT,
37 Natchez St., New Orleans, La.

As is the sting of an angry scorpion, such is also the association of a lewd, but not the companionship of virtuous woman.

Decoration Day and the close of the Exposition both mark an era here. One tells of the perils, privations and estrangements of civil war. The other peace and recovery from all the blights and passions growing out of the deadly strife of the past. The Exposition, as is now thought, can be reopened next Fall. Whatever happens the days of May will again bring loving hands, with fragrant flowers, and memories of our nation's heroic dead.

A rather extensive fire broke out at the corner of St Andrew and Franklin streets, extending toward Dauphine, and consuming several small houses Monday morning June 1st about daylight. The fire department gets around in their annual parade somewhat more effectively, it would seem, from the late arrival made at the scene of the conflagration, than they do at such times as these. The water service is anything but perfect, and the wonder is that this city, with so little preparation to resist it, does not suffer from disastrous fires more frequently.

It is becoming alarmingly common to hear of families being broken up these days, and the alleged cause universally assigned is lewd conduct on the part of husband or wife, or both. This, it seems to us, could be abated by firm enforcement of Church discipline, careful work by grand juries, the same being in part composed of colored men. A rigid enforcement of laws against the crime of bigamy, and divorces for frivolous and unscriptural reasons. We do not believe that there is as much conjugal infidelity as these cases would seem to indicate, but that a low estimate of the marital obligation, and a disposition to avoid responsibilities is too often the real trouble.

On our return from attendance on the Lexington Conference and a subscription canvass in its territory, we find several communications awaiting us relative to an article republished from the *Woman's Home Mission*, Delaware, O., which was omitted to credit at the time, and thereby occasioned some misunderstanding among friends in Philadelphia. When we say that the article was reprinted by us without changing a word or a sentence, that we then accepted no responsibility as to the merits of the article of Rev. J. C. Eckles; that we were unaware of the statement made by Bro. Eckles that the article consisted of extracts from a private letter to a friend, we have said all that is necessary to be said on our

The Bible of 1611-1885 Now Ready.

The revision of Scriptures is now completed. In the revised version of the Old and New Testament we have a very nsefnl work if it is employed as we would employ an anthoritative commentary. It is not likely that the revision of 1885 will very snddenly come into general use instead of anthorized version of 1611. Our pnblishing house have in stock three styles, which we have examined. They range in price as follows: 16mo., very fine type, $1; 12mo., better type, $2; 8mo., bold, pleasing, restful type, $8, with 20 per cent discount to ministers. All have marginal references, and contain both the Old and New Testaments. The revisers began their work of changes in the reading at the very threshold of the book. For example, we find in Gen. 1, 2, the following:

"And the earth was *without form* and void," A. V.

"And the earth was *waste* and void," R. V.

Gen. 1, 5, "And the evening and the morning were the first day," A. V

"And there was evening and there was morning one day," R. V. This form follows at the conclusion of each day's creation thns, "And there was evening a second, a third day," etc., to the end of the days.

Gen. 5, 2, compared reads thns: "I have slain a man to my wonnding, and a young man to my hurt," A. V. "I have slain a man for wonnding me, and a young man for bruising me," R. V.

This, it will be readily seen, is a great improvement on the old form of statement, for it makes the writers intent immediately apparent. So on throngh the book the one object songht has been perspicuity, and this has been attained. In the case of the conception of Esau and Jacob we have this change: "Two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people, and the elder shall serve the younger," A. V. "And two peoples shall be separated even from thy bowels;

And the one people shall be stronger than the other people;

And the elder shall serve the younger," R. V.

In the following passage the added word of the old version is omitted and the force of the entire statement thereby reversed, read: Dent. 30, 6, "Let Renben live, and not die, and let *not* his men be few,' A. V.

"Let Renben live, and not die; yet let his men be few," R. V.

In the 16th Psalm 10th, we find the following change, "For thon wilt not leave my soul in hell," A. V. "For thon wilt leave my soul to sheol."

There are also changes in the reading of the Decalogne, of which this is an example:

Ex. xx, 4, "Thou shalt not make nnto thee any graven image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water nnder the earth," A. V.

"Thou shalt not make nnto thee a graven image, nor *the likeness of* any FORM that is in heaven above, etc."

There are many other changes in the reading and form of the text, but these will fairly indicate the line of work done. How far this is useful to any one will depend, of course, npon the extent of his learning and skill in translating for himself. Bnt we deem the new revision a valnable adjunct to a snecessful study of the Bible. Apropos of this we would add that onr Book Concern can furnish any class of Bibles as cheap as they can be had elsewhere, and at the same time relieve purchasers of many embarrassments to be encountered by persons who are not accustomed to trading in books.

Monsieur Victor Hugo Dead.

M. Victor Hugo, France's great scholar, poet and philanthropist, is dead. He died Friday, May 23, in Paris. This distinguished personage has devoted much of his long and useful life to the cause of hnmanity. He was a faiend to the Negroes. He made earnest bnt unsnccessful efforts to secnre a fellowship in the Academy of Paris for M. Alexander Dumas, Sr. His failure was said to be in consequence of Mons. Dumas' blood connection with the Negro race. It was his persistent efforts which finally culminated in the admission of M. Alexander Dumas, Jr., to this great distinction previously denied his father, and M. Hngo was spared not only to witness this signal triumph of merit over prejndice, but enjoy what mnst have been to him an nnbounded pleasure—that of presiding when M. Dumaz received this literary eminence in spite of his African extraction. France has raised no greater civilan than this deceased. His death, thongh natural and to be expected, is nevertheless a great griet to France and to civilization generally. He declined the services of a Roman Catholic priest thongh tendered him in his last hours.

A Word to Correspondents.

Letters written to this office with matter for the paper should be addressed to the editor, and should contain nothing that concerns the business department. We sometimes receive letters which contain orders for books, lists of snbscribers, marriages, deaths and a report of a pastor's work all together. Now, snch a letter as this will go into the hands of our bnsiness agent, and await there until in the order of business he reaches it. Then he will attend to the business and give it to the editor. Then it must be carefully taken to pieces and each subject pnt where it belongs, and by this time the writer is ont of patience waiting to see it in print, and so is the editor. Pnt only what yon want printed in letters to the paper. Write everything on one side of the sheet, and pnt marriages, deaths and reports each by itself. If yon write a private letter mark it personal on the outside of the envelope and address it to the editor. If yon fail to do this do not think it is a long time before, if it ever, appears in print. Letters on business should be addressed to Messrs. Phillips & Hunt, and should contain only business matters. Remember this and save time and save your temper by so doing. Sometimes the envelope is our only clne to the locality we want to find, and this is generally thrown into the waste basket by the party who opens the letter.

The Cincinnati Horror.

One of the many tall, ill contrived and crowded Cincinnati bnsiness houses recently took fire and burned. With it 15 lives have been so far lost and several wounded. The main causes of the disaster seems to be insecure means of speedy egress and the careless handling of explosive oils. A bright spot in this disk of sadness is the action of two colored men who, to save the lives of sufferers in the bnilding, voluntarily pnt their own lives in peril. Not a Negro girl wonld have been given, or allowed to do it if work had been given her in that bnilding with the other girls there. Yet, with the full knowledge of this before their eyes, these Negro men bravely threw their own bodies between the bodies of perishing white girls and danger. Like instances can be multiplied by thousands. Yet this heroic, self forgetting service did not secure for them respectful mention universally. The Cincinnati *Enquirer*, a powerful daily paper, spoke kindly of them, bnt used a smal "n" before the Negro in discribing them. When it comes to works of hnmanity, forgiving offences wantonly and canselessly committed npon them, going two miles instead of one, and turning the other when one cheek is smitten, or giving the coat when cloak is taken, the Negroes have the call on all other Christian people. Nor is this cowardice, either. It is goodness. They are a good natured, kind-hearted people. They love to do good and be kindly treated in return for it. God has endowed them with this character for divine uses. He will call them into a more gloriously useful state in the future. Nothing can prevent it bnt the loss of this amiable disposition. We pray that it may not be lost; nor do we think that it ever will be. Much that seems contradictory to this is charged npon them, bnt if courts rather than mobs were to decide their cases it wonld be often fonnd that the black color which hid a criminal was artificial color.

Spring.

Winter has lingered long, done its worst and its best, and gone. Spring, tardy bnt long awaited and heartily welcomed, has at last come skipping over the monntains and plains of time with mantle of fragrance and beanty thrown abont her comely form. Verdant fields and blooming forests tell of its revivifying power, while the balmy air and glorious snn warms our winter stupor into merry song and lithesome motion. Birds on wing, beasts on foot, and reptile in the dust are busy all at work for present and fnture joy and the reproduction of their kind. Why shonld man be unmindful at this season of seedtime? It is time to plow and plant that later we may reap and gather into barns. "What a man sows that shall he also reap." If the snn shines on an idle life, the winter snow, winds and rains will fall upon a cold, cheerless and desolate home. Spring is as the morning of the day and as the early manhood of hnman life. The evening of the day and the maturity of the life will develop and matnre the planting of the morning. Who misses the seedtime will donbtless find himself hindered by the early frost of adversity. We must in things temporal as those eternal things, physical as those spiritnal, "work while it is day for the night cometh when no man can work."

Summer is not for planting bnt for ripening. If nothing good or useful was planted in the Spring, nothing of this class can mature in the summer, *ex nihilo nihil fit.* If nothing has come to maturity in the snmmer of life, because nothing of merit and praise was planted in the Spring, then there can be nothing useful or praiseworthy gathered in barns when the evening or Autnmn of our time shall have come. Hence the winter of life and the chill of death will find ns naked and poor. We shall be crying the "Harvest is past, the snmmer is ended and we are not saved."

God of Elijah and Israel help every reader of this article to begin his ploughing and planting at once. "Set thine house in order for thon must die and not live." As preachers begin the revivals, take all the collections, lay plans for general improvement, clean np the churches, look after the debts, visit the people, take an interest in all that interests them, and sweeten your own homes by sweetening your own habits and temper. As people let us plant sympathy and co-operation for our pastors by the side of love to God and map way deep down in our hearts, and bring them np in constant practice. As teachers let ns plant in the Spring-time of our pnpils lives the very best literary, moral, religious and econonomical seed that the snmmer of manand womanhood may mature for them that which shall be of abiding valne. As Methodists, let us plant the seed of loving reverence for our doctrines, church polity, usages, peculiarities and purpose to keep them "not for wrath bnt conscience sake." Thns will the summer ripen us into holiness, and the end will be everlasting life." With snch a Spring what a summer and Antnmn must follow, and as for winter there will be none to follow snch a Spring.

The following cablegram was received at the Mission Rooms and delivered to General Grant. "Venezia, April 29, 1885—Convey to General Grant expressions of cordial sympathy, gratitnde and best wishes of the Italy Conference of the Methodist Episcopal Church. Signed, John F, Hurst."

Up the Congo.

The deep interest being taken in the Congo country just now apparently looks more to the accnmnlation of wealth in the form of ivory than to civilization. Avarice is a rapidly infections and spreading contagion. It now seems that the Arabs and their Congo allies have taken the disease, and a collision at arms between the occnpants of the Congo country in the name of several European States, and the natural owners of the soil and their confederates is eminent. It may not be now, bnt ultimately a fearful strngge for land and gold will be witnessed in this part of Africa. It will be a long time before any permanent settlement of interior Africa will be accomplished by foreigners by other than snch means as those being employed there by our Church nnder Bishop Taylor. Pray for him.

Moving Southwestward.

There has been organized in New York City a corporation known as the "Missouri Land and Gnaranty Investment Company," with ample capital to purchase and colonize large tracts of land in the Southwest. Germans and Scandinavians will form the principal colonists. The Stetten Lloyd line of steamships, throngh their agent, Mr. H. C. Hamsberger, has contracted to bring from Europe twenty thousand immigrants for the colonization company. Mr. O. T. Southworth is manager of the land department. Emile Lindborg, Commissioner of Swedish Immigration, 77 Medar street, New York.

It would be well for our colored people to identify themselves with every movement looking to the ownership of these southwestern lands.

The United Brethren.

The United Brethren are in General Conference at Dayton, Ohio. The conference has important work on hand. Six Bishops will in all probability be chosen, one of them for Africa and Europe. Dr. Shuey, their pnblishing agent, is prominently mentioned for, and wonld fitly adorn the Episcopal seat. This Church has formerly been strennously anti-masonic in its legislation, bnt the present conference tends to relaxation at that point, and it is likely will decide npon the reception of the members of this craft to their communion hereafter. It is providential that just now each church is moving with increased momentnm toward Africa. Christ can conqner Africa without either sword or cannon. So be it.

The Presbyterian General Assembly.

Hon. William Still of Philadelphia is a prominent member of and delegate in the Presbyterian General Assembly now sitting in Cincinnati. Mr. Still has been frequently referred to in this paper, and his fine parts as a Christian gentleman, scholar and author mentioned. He is wealthy and philanthropic. His reputation for broad views and equally broad deeds of charity stand first among the many names of well-known colored men in this country. The Assembly, like our own General Conference, knows no man by his color. It is giving the foremost place to merit. We notice some strong action is mooted respecting the Roman Catholic Church. Bishop of Walden was formally invited to a seat upon the platform in the Assembly as a mark of esteem no less to the Church than personally to him. This is an important gathering; it represents a large and powerful Church, capable of exerting no small influence for good. The session is a prosperous and harmonious one.

Sabbath Observance.

It might be within the limits of the possible for our colored clergy in New Orleans, in fact in all the large Southern cities, where a considerable and often an influential part of the population is colored, to accomplish a good deal favorable to a better observance of the Christian Sabbath, if they would only make a determined effort to do it. Such a movement originating with them would certainly not remain confined exclusively to them. The white clergy will promptly second every such effort and good is bound to come of it. What says our New Orleans Preachers' Meeting to an early and earnest consideration of this subject?

Personal.

—The post-office address of Rev. W. Hopewell is Cleveland, Ky.

—Rev. Charles Jones is meeting with a cordial reception by the people.

—Mrs. Rev. Henry Steen is a matchless housekeeper and a peerless cook.

—The Harrison revival is increasing in power in Louisville. There seems to be no distinctions on account of color.

—Rev. C. A. Jordan has been changed from Shellmound to Yazoo City, Miss., exchanging pulpits with Rev. A. S. Williams.

—President Barrios received a salary of $12,000 per annum, all of which it is said he donated to educational and other benevolent purposes, applying no part of it to his private uses.

—Rev. W. H Jackson, pastor on the Brenham circnit, of the Texas Conference has been very ill since April 17th and nnable to attend to his dnties, bnt is now recovering.

—Bishop Walden was expected to lay the corner stone of a new Methodist Episcopal church at Cleveland, Tenn., on the 6th of May past. We were invited bnt came np with our mail too late to make the invitation available. Rev. L. M. Moores, of the East Tennessee Conference, is pastor, and he bears the record of being an earnest and snccessful worker. What he undertakes is likely to go throngh, so a handsome new church for our good people at Cleveland is in prospect for the near future.

—By our exchanges we learn that Bishop Mallalieu and Sunday-school Agent Gillett are doing a noble work in the central Southwest holding institutes and rallying the Lord's forces. The Bishop has been formally received by the members of St. Paul's Methodist Episcopal Church, Shreveport, and the affair has received very favorable comment from the local press. Only grand results are to be expected when such work is done. The Lord attend and bless them and the work.

—SUSPENDED.—By an ecclesiastical court convened in Jackson Street M. E. Church, Louisville, Ky., Lexington Conference, May 12, Rev. George W. Leach and Rev. Levi Mitchell, members of said Conference and Church, were suspended from all ministerial services and church privileges until the ensuing annual session of the conference. Bro. Leach is supposed to be now preaching either in St. Louis or somewhere in Missouri. The credentials were not surrendered in either case.

—Among the most encouraging occurrences of recent date is a congratulatory letter from Prof. Wilbur F. Steele. And also correspondence of a valuable nature, which will doubtless prove useful to many beyond the borders of the region for which he has intended to apply it. We met, and cannot soon forget the agreeable impression made upon us by this gentleman's level-headed, mild-mannered deportment at the last General Conference. We learn that he is concluding a session of earnest and successful work as President of Bennett Seminary; and we are glad of it.

General Irvin McDowell.

The death of this distinguished officer occurred in San Francisco May 5th. He was a native of Ohio, born at Franklinton, near Columbus, October 15, 1810. He was in the West Point class with Beauregard, Hardee and Granger. George Thomas, Sherman, Hooker, Canby, Ord, Sedgwick, Halleck, Bragg, Pemberton and Early were at th

academy at the same time. Served with distinction in Mexico, and was aid to General Wool. Was Brevet Major on duty in the War Department when the war broke out; made Brigadier General at the time McClellan was made Major General; commanded the first advance into Virginia and occupation of Arlington Heights; commanded at first Bull Run, and was prominent at second Bull Run, in controversy with Fitz John Porter and in his trial.

Church Polity.

MR. EDITOR—Please answer the following question: In case a local preacher, who has charge of a circuit and has some candidates for baptism, and tries to get some ordained man to come and baptize them for him, and none of them come, and the candidates come according to the time appointed, and he not being ordained, what would be the result if he should go ahead and baptize them according to the law of the M. E. Church?

SUBSCRIBER.

Answer—When a local preacher has charge of a circuit he is under the oversight of the presiding elder, who must in all cases, either in person or by an ordained substitute, administer Discipline and the ordinances of the church for him.

Appointing a local preacher to a charge is not equal to ordaining him, and according to Methodist order and usage an unordained person ought not to administer baptism except under very different circumstances from those you mention.

1. It was improper for you to appoint any time for the baptism of candidates until your presiding elder had been consulted and agreed to it.

2. It was improper for you to invite any one else to baptize candidates without his authority.

3. If you should proceed to baptize people, being unordained and therefore unauthorized by the Church to do so, and should persist in doing so after advice to the contrary, you would be liable to a charge for imprudent conduct.

4. It would be impossible for an unordained preacher acting pastor to baptize any one according to the rules of the Methodist Episcopal Church, because the rules of this Church are against such procedure.

5. An unordained local preacher, acting pastor, can perform all the duties of pastor according to his ministerial office and order, not otherwise. As a deacon, though a pastor, could not consecrate the sacramental elements, so, also, would not an unordained preacher administer baptism, that being the office and function of a deacon, elder or bishop in the Methodist Episcopal Church. In a church as large as ours cases like you refer to might occur every day, and thus the exception become the rule. Don't do it.

[illegible] Members of the White Conference."

Dr. Taylor—Dear Bro: You [illegible] me if you will inform me [illegible] McCabe's whereabouts [illegible] Please find him for [illegible] if you can, and then let me know where he is. I guess you [illegible] the man that I speak of. He [illegible] "Singing Man" of the white [illegible] Please send me the [illegible] I have received three copies [illegible] do without it. F. W. [illegible] you know him. You will [illegible] McCabe at any time [illegible] 805 Broadway, New York. The best way to reach him effectively is to raise an increased collection for missions, and send it to him. Then he will sing. The paper will be sent.

Schools and Colleges.

Now in Progress.

THE NEW ORLEANS UNIVERSITY—CLOSING EXERCISES FOR 1885.

Baccalaureate Sermon, by acting President, A. F. Hoyt, Union Chapel, Sunday, May 31, at 7:30 p. m.

Commencement exercises, Sixth Street Methodist Episcopal Church, [illegible], June 2, at 8 p. m. Annual address, Rev. A. M. Green.

Oratorical contest, Wesley Chapel, Wednesday, June 3, at 7:30 p. m. Admission, 10 cents.

The prizes will be graded as follows: $20, $16 and $10, in books such as will prove useful to the recipients. It is expected that this will be a most pleasing feature of the exercises. Anything over expenses made by the small admittance fee the trustees have felt themselves compelled to charge will be applied in the publishing of catalogue and other incidental expenses in the ensuing term. The judges who will decide as to the merit of contestants for these prizes are Col. C. W. Boothby, Rev. Marcus Dale, J. B. Gaudet.

Reception by trustees and faculty, 1428 St. Charles avenue, on Thursday, June 4, at 7 p. m.

The public are cordially invited to attend these exercises, which are an informal gathering in which it is hoped to cultivate a close acquaintance with all our friends, patrons and the friends of education generally.

The Asbury Memorial.

Ezra Bostwick, Esq., of Union City, Michigan, in addition to his homestead farm, valued at $50,000, has donated the Asbury Centenary fund of Albion College, other property of equal value, making in all $100,000. The college comes into immediate possession of this second $50,000, but the income from it is to go to Mr. and Mrs. Bostwick during their lifetime.

He is also to give $50,000 to Olivet College upon the same terms. As a friend in Christian education this gives him a place in the history of Michigan at the head of the wealthy men of the state. How many men of wealth have died without leaving a dollar to any public institution, and how soon are they forgotten? Their names perish. But this man is rearing a monument of light which shall bless the world and make his name a benediction to the end of time. We trust that our wealthy men will consider this example and ask themselves is it not worthy of imitation.—*Albion Recorder.*

Ohio Wesleyan University.

The following will be the order of exercises for the Commencement week, commencing with Saturday, June 13th;

Examinations June 11-15.

Saturday, 8 P. M., Annual of Athenian Society, City Opera House.

Sunday, 11 A. M., Baccalaureate, by President Payne, City Opera House; 3 P. M., College Love Feast, Thomson Chapel; 7½ P. M., Missionary Address by Bishop Walden, City Opera House.

Monday, 2 P. M., Meeting of Board of Trustees; 3 P. M., Annual Exhibition of Conservatory of Music, Thomson Chapel; 8 P. M., Lecture by Rev. J. Francis Davies, City Opera House.

Tuesday, 4 P. M., Lecture before the Ohio Methodist Historical Society, by Rev. Benjamin St. James Fry, Thomson Chapel; 8 P. M., Grand Concert by European Musical Union of Ohio Wesleyan University, Thomson Chapel.

Wednesday, Class day exercises morning and afternoon; Annual meeting of Alumni Association and election of Alumni Trustee; Special Art Exhibition at Monnett Hall from 2 o'clock till 8 o'clock P. M., 9 P. M., Promenade Concert.

Thursday, 9 A. M., Commencement Exercises, City Opera House, 12½ P. M., Alumni Dinner, Thomson Chapel; 8 P. M., President's Levee, Monnett Hall.

By the kind remembrance of our young and scholarly friend, the pride of New Orleans, Prof. J. W. E. Bowen, we have before us the card and annual invitation to the commencement of Boston University, Wednesday, June 3d. How it would please us to accept it. Boston is one of the four great Methodist Episcopal institutions, so situated, so constituted, and so inclined as to do a great and good work of education for the young men of our race as well as of other races. The other three are Evanston, near Chicago; DePauw, at Greencastle, Indiana; and the Ohio Wesleyan at Delaware, Ohio. Drs. Warren, Cumins, Martin and Payne, like the institutions over which they preside, are great and liberal. There are many good things which might and must yet be said of them. Each year they are greatly adding to the names of men in this country who shall make their high mark of distinction therein.

The fourth annual commencement of the Academic Department of the New Orleans, Louisiana, University begins at 12 m. Thursday, June 14th, in Grunewald Hall. Their beautiful card and polite invitation has been received. Quite a number of young people of our acquaintance have been attending this school the past term. The service rendered them seems to be faithful and enduring. We cannot speak of the teachers by personal acquaintance, but we learn that they are earnest, sincere and competent in their work. As to the building and surroundings it is a good start forward, one of which the city and State by whom it is chiefly maintained need not be in anywise ashamed. After all, the hope of the colored people here lies in the attainment of all privileges granted to other children of the State. Our heartiest good wishes shall attend this institution therefore.

The just published Year Book of Boston University gives the present number of students in all departments as 620. Last year it was 610, two years ago 555, three years ago 505. There has thus been a steady and healthy growth for four years. Of the present total no less than 223 have already received literary, scientific or professional degrees. One hundred and one bachelors of arts are candidates for the degrees of Doctor of Philosophy.

For the SOUTHWESTERN.

Africa; a Land of Mystery and Marvels.

UNEXPLORED REGIONS.

There is an immense region, comprising the greater part of interior Africa, two thousand miles in length and one thousand in breadth, nearly equal, therefore, to the whole of the United States, which has seldom or never been trodden by the foot of the white man. It spreads out beneath the tropics, and is supposed to be one of the most interesting and fertile regions on the face of the earth. It cannot be a sandy desert, though sometimes put down as such on the maps, because vast rivers come rolling down from it into the surrounding seas. It is the native land of the Negro, and he yet holds it exclusively as his own. From this region, sometimes called "High Africa," the streams of migration have probably radiated to the surrounding coasts, becoming more corrupt where they stagnate upon the plains or come in contact with the foreign settlements along the shores. It has long been a land of mystery, romance and wonder, and of strange and tantalizing rumors. The "blameless Ethiopians" of Homer, the favorites of the gods, and the wonderful Macrobians of Herodotus, are placed by Heeren on the outskirts of this region, where they would be most likely to be offshoots from its parent stock. Speaking of another race in the interior of Africa Dr. Livingstone says, "They are slender in form, having a light olive complexion, the great masses of hair lying upon their shoulders, together with their general features, reminded me of the ancient Egyptians.

CIVILIZATION IN CENTRAL AFRICA.

The account of the races that he met indicates that the inhabitants of Central Africa have a civilization little dreamed of by European anthropologists. And then, the whole country is exceedingly fertile, especially in those resources which repay commercial enterprise. Nowhere in the world does scenery exist more beautiful or soil more fertile, or climate more healthy to the temperate and strong than those vast and diversified highlands of Central Africa which inclose the glorious, sparkling seas of sweet water, and feed the mighty rivers whose course is so far winding that to this day no man has yet traversed them from mouth to fountain. The Niger, one of the noblest of rivers, skirts this unknown country for some hundreds of miles after sweeping away through the central portion of the land, already described. The English expedition, in their exploration of this river, say they have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold, ivory, and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dying and architectural purposes, not found in other portions of the world. Through it, for hundreds of miles, sweeps a river from three to six miles broad, with clean water and of unsurpassable depth, flowing on at the rate of two or three miles an hour, without rock, shoal or snag to intercept its navigation. Other rivers pour into this tributary waters of such volume as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants; and the whole country teems with a dense population. Far in the interior, in the very heart of this continent, is a nation in an advanced state of civilization. But all this vast and sublime country, this scene of rich fertility and romantic beauty, has been for centuries thrust out from the rest of the world.

BAYARD TAYLOR'S DESCRIPTION OF THE NILE.

Bayard Taylor, in his interesting book of travels in Africa, gives a full account of the journey up the river Nile. He says about thirty miles south of Aba both banks of the river are cultivated, and thence for upwards of two hundred miles, the villages are crowded so close to each other all along the shores that they almost form two continuous towns fronting each other. This part of the White Nile is the most thickly populated region in Africa, and perhaps in the world, China alone excepted. The number of Shillooks is estimated at between two and three millions, or equal to the population of all Egypt. After fourteen days sailing the expedition passed the islands of the Shillooks and reached that part of the river where the banks are covered with continuous villages. The number of these is estimated at seven thousand. I am confident that when the hidden fountains shall at last be reached, and the problem of twenty centuries solved, the entire length of the Nile will be found to be not less than four thousand miles, and he will then take his rank with the Mississippi and the Amazon—a sublime trinity of streams. The further the vessels went into regions where intercourse with the Egyptian traders is rare, and therefore fewer outrages are perpetrated, the more friendly, confiding and unconcerned was the behavior of the natives. Since Columbus first looked upon San Salvador, the earth has but one emotion of triumph left in her bestowal, and that she reserves for him who shall first drink from the fountains of the White Nile under the snow-fields of Kilimandjaro.

AFRICA ENLIGHTENING THE WORLD.

None interested in the "lost arts," or conversant with the matchless grandeur of the past need be informed that the ancient Grrek and Babylonian historians ever reverted to Africa as the once garden of the world. The Sanscrit language, the pride of ancient India, the most perfect of written languages, was begotten and saw its palmiest days near the fountains of the Nile. Why, then, has the lion so long borne the curse of degradation? Why should the dark stain remain upon one of the fairest portions of God's universe? Why such a long night after such a glorious noonday? After the night cometh the morning. Ethiopia shall yet again stretch forth her hands to God. The baptism of fire is now upon her. After the clangor of war and warfare comes peace and prosperity.

THE TRUTH ABOUT LIBERIA.

A chaplain in the navy gives an impartial picture of the state of the colony of Liberia. He says it is a picture of thrift and industry, of well established schools where all of the children are educated, of churches filled with devout worshippers, of quiet, social order under the influence of a healthy public moral sentiment, of comfortable dwellings neatly furnished, and of pure Christian manners. A later traveler describes the appearance and debates of its legislative assembly, and if it did not exhibit so much intellectual power and dexterity as the American Congress, it exhibited a great deal more of decency and decorum.

WATCHMAN, WHAT OF THE NIGHT?

But mark, now, the bearing of these facts on the question of the native capacities of the Negro. We are never to forget that the Liberian is a lineal descendant of the Grecian slave, that is to say that he is the expansion and elevation of the lowest type of the Negro race. Look at the descendants of the same ancestry close by on the Guinea coast, or in the dominions of his majesty the king of Dahomey, sitting in his palace with its roof ornamented with jaw-bones and its floors paved with Negro skulls. This picture and then that! And recollect, when contemplating that scene of Christian worship, when on some Sabbath morning the music of the church bell rolls over the tropic gardens and coffee fields, and a population of many thousands wend quietly from their neat and happy homes to their places of prayer, that this dawn of civilization has but just broken on a long night of oppression and wrong; that this condition of social, civil and religious order has been evolved through cruel vassalage and disfranchisement from the most degraded stock of the colored races—and then, if you can, despair of the Negro or of man.

For the SOUTHWESTERN.

Through the Woods.

REV. C. W. CAMPBELL.

The Houston East and West Texas Railroad recently carried us through the ponds and brush that skirt the road for the first thirty miles into the forests of pine, magnolia, sweet-gum, holly and white oak that cover the next twenty-five miles to Shepherd, a prosperous little place said to be not far from the Trinity river. We were in search of the Huntsville District Conference. In company with Bro. Anderson Williams, we started across the intervening ten miles in a wagon, bound for Camilla Hill, the seat of the conference. At a distance of 150 yards from the railroad the dense woods closed around us, and for the first eight miles we saw no sign of human habitation. Ten years hence the writer can not say this. It is the best land we have seen in Texas. Pine trees were often seen that must be ninety feet to the branches. Gigantic white oaks invite the woodman's axe, and mammoth magnolia surprise the traveller by their number and magnificence. The wide bottom is partly covered by canebrake. Many of our people are renting poor land on terms that keep them always poor. Better secure a title to some of this part of the country, and by a little self-denial at first secure their lasting independence. Better act at once, as such land as this cannot long remain on the market.

Reaching the settlement at last, we found the church well attended and Bro. Lee and his fellow-workers earnestly engaged in the literary exercises of the conference. A good religious influence seemed to pervade the assembly, and our impressions were all favorable. The familiar faces of Bros. Culbreath, Gness, Neeley and others were very soon made apparent. After one of the best of suppers, supplied by Sister Green, we returned to church where a sermon from Bro. A. Logan was listened to by a large and attentive congregation. Bro. Winn, of Huntsville, took a collection, and in doing so suggested a few ideas worthy of more than a passing notice. He empasized the relation of the children to Methodism; made a special call to them first for collection. He said he had five children and he made it his "business to stuff them with Methodism." If more of our members felt it their duty to stuff their children in this way our future church would be more permanent and religious. After the sermon and collection we spoke of the needs and work of the Seminary. Our visit was short and we were not able to attend the session of the next day, but we feel sure that our trip will not prove in vain. There is a large congregation here and among their number many who ought and no doubt will prepare themselves for future usefulness by a higher education. The preachers of the district, too, are in sympathy with the work of the school and will let us hear from them at the annual conference.

In company with the presiding elder, Bro. Lee and Bro. J. Smith, of Willis, we were entertained by Bro. Joseph Green, and our short stay with him was both pleasant and profitable. He owns his farm, consisting of fifty-eight acres of the finest land in the country. While others complain that drouth has cut the cotton crop short, his cotton stands as high as the fence and still growing. A spring of the finest water is in a ravine near the house, beautifully shaded by holly and magnolia trees. Bro. Green opened his farm and paid rent on it for some time. As a reward for his industry the owner finally offered to sell it to him for ten dollars per acre, much less than the usual price for such land. He has a fine home now and need have no fears of future poverty.

A horseback ride next morning, in company with and through the kindness of Bro. Jenkins, brought us back to the railroad, upon which we were jolted home by an express train at the deliberate gait of fifteen miles per hour.



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Another Lady.

Mrs. Thomas Atkinson, of Providence, R. I., says:—"I was confined to my bed. A friend urged me to try Hunt's (Kidney and Liver) Remedy. I had taken less than three bottles, when I was able to resume my household duties."

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The Weaker Sex.

My kidneys became afflicted and weak; Hunt's (Kidney and Liver) Remedy gave me the desired benefit. I consider it a sure cure."—Mrs. Florence L. Wood, Bridgeport, Conn.

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"I have been severely afflicted with heart disease for a number of years; my trouble was caused by inaction of my kidneys. I cheerfully recommend Hunt's (Kidney and Liver) Remedy to all who may be afflicted as I have been."—Mrs. A. O. Rockwell, Pearl street, Providence, R. I.

"Without health all men are poor."

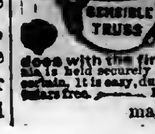
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THE CHILDREN'S OFFERING.

REV. GEO. LANSING TAYLOR, D. D.

To-day for CHRISTIAN LEARNING
The children's offering swells,
To aid young spirits yearning
To drink from Wisdom's wells;
For CHRISTIAN EDUCATION
We toil with heart and hand,
The hope of Church and nation,
The day-star of our land.

Spring up, O fount of knowledge!
A fountain sealed no more;
Throw wide, O school and college
Throw wide your every door!
The children's dimes and dollars
Shall storm your classic gates,
And help the Humblest scholars
Who throng where learning waits.

And Wisdom's sons and daughters,
Who heed her voice in youth,
Shall drink the living waters
Of pure eternal truth;
And science, song and story
Shall build Immanuel's realm,
And help to spread his glory,
And take the world for Gyd.

Domestic Hygiene.

Cholera—Prepare for It.

GEO. L. CURTISS, M. D.

The past few years have developed the great scientific fact that many of the epidemics once sweeping over the country with great devastation may now be wholly prevented or so robbed of their fury as to be comparatively harmless. At present we are threatened with cholera. It has for some two years been making its march slowly, steadily, but surely out of Asia into Europe, to halt only during the winter on the western shores of Europe. It may be looked for soon in this country. How shall it be met? Can it be robbed of its terribly desolating power? Can it be so prepared for as to cause it to assume a harmless and inoffensive character? Cholera should be met with intelligent means adapted to neutralize its deadly power. Past experience shows that it may be, in many instances, wholly prevented. While in all cases it may be rendered so mild as to cause but little harm. Its original character is terrible. Its modified character is changed materially. Intelligent medical science does not dread it. Cholera has its home, its nidus in which to breed, foster and fatten, and from which to start when ripened in its journey of destruction. Filth is the home of cholera. In filth the germs of pestilence grow. In accumulations of filth the germs of cholera, yellow and typhoid fever love to revel and hold high carnival before trampling out to corrupt and destroy the human race. Do away with filth that your destroy the favorable circumstances for cholera. The laws of hygienic science strictly observed will dislodge and so destroy the germs of the disease as to reduce the probabilities of a widespread and serious epidemic will be reduced to a minimum."

Many of the State Boards of Health, as well as the United States officers, are urging the war against cholera prevention. The Kentucky Board of Health says, March 16, 1885: "We believe that quarantine should be established at threatened points if it can be kept up, but we should not deceive ourselves and the people by the fact that there is not reliance to be placed on inspections to keep the disease out. If the disease passes our quarantines, as we earnestly hope it will not, our greatest reliance must rest in the precautions we have taken before-hand to put our cities, towns and every home in such a perfect sanitary condition as that the germs of the disease will fall on good soil. The defences against cholera are the same, in the main, that we recommend against other diseases—cleanliness in person, surroundings, and habits, food and life—and the observance of sanitary laws by all classes of society. Let these laws not be violated by our people." How much more successfully to combat the fear of cholera. The mind has strong influence by knowing that health officials are putting or have put any community in a good sanitary condition to prevent cholera, panics and susceptibility to cholera contamination are greatly impeded. Remove filth, and have faith in the efforts taken to bring about a good sanitary condition, and three-fourths of the battle is won.

The State Board of Health of Illinois has ordered every house in the State excepting in Chicago to be thoroughly inspected by an officer before the close of May, to determine the sanitary conditions and to prevent the incoming and spread of Cholera. Their order clearly states the conditions to be observed. "Defects in plumbing, drainage and sewerage, disclosed during the winter, should be repaired, and the effects of the occupancy of domitories, work shops, wards, cells and other apartments should be remedied by a thorough spring cleansing. To this end the officers in charge of almshouses, jails and all other public buildings under the control of the county board, should be notified to commence at once. Especial attention should be given to the location and condition of privies and water closets at these places, as also at court-houses and elsewhere. Vaults should be emptied before warm weather makes such work dangerous, and then be thoroughly disinfected with sulphate of iron (copperas). When these vaults are within fifty feet of any source of water supply—well, spring, pond, lake or running stream—their further use should be abandoned, and, after being emptied, they should be disinfected and filled up with clean, dry earth. The new vault should not be less than fifty feet from the nearest water supply; should be water-tight, ventilated by a four-inch shaft opening above the roof; the contents should be kept inoffensive by the use of some cheap disinfectant, and the buildings and its surroundings should be kept in the cleanest attainable condition. When practicable the substitution of the earth closet system for the subterranean vault storage is recommended. In either case the frequent removal of the contents, and their safe disposal, by use as fertilizers, are necessary sanitary measures.

"The source of the water supply and its storage and distribution should be carefully inquired into, and all possible causes of pollution should be removed. A pure water supply is of the first importance to health under all circumstances, but among numbers of persons living under the conditions which obtain in county institutions its importance is increased. Epidemics of diarrhœa and dysentery may be caused by impure water, while typhoid fever and Asiatic cholera are spread more commonly through the water supply than in any other way."

In these instances are mingled common sense and science. Sanitation is the carrying out of common sense rules. While it is well that all public institutions should be placed in a thorough and perfect sanitary condition, it is equally needful that all dwelling houses, barns, stables, factories and places where men congregate should be also carefully prepared to resist disease. Railroads may become great sanitary agents. The Pennsylvania Central has already commenced a sanitary survey of its roads, shops, stations, etc., and given instruction to the sanitary officers to use all diligence to clean up, destroy filth, and make matters generally wholesome. The Illinois Board of Health has called the attention of all railroads in the State to the need of railroad sanitation. Of the good accomplished at little expense it says: "1st. In a practical clearing up and abatement of possible nuisances upon your own premises; and, 2d, the furnishing an object-lesson in sanitary work to the various communities along the line of your road," great and lasting good will be accomplished.

The Sanitary Council of the Mississippi Valley state certain conditions which justify a suspicion of cholera," and require sanitary authorities to use the "same preventive treatment as if known to be cholera," viz:

1. Any case of disease resembling cholera and attended with rice-water evacuations, shall be reputed and treated either as cholera or as a suspicious case.

2. Any case respecting which reputable and experienced physicians may disagree as to whether the disease is true Asiatic cholera or not, shall be reported and treated as suspicious.

3. Any case rumored to be cholera, and respecting which efforts are made to conceal its existence, full history, and true nature, shall be reported and treated as suspicious.

4. Any notable and exceptionable increase in the number of cases of, and cases by such bowel disorders as cholera morbus and diarrhœa, shall be promptly reported."

Master and Slave.

A MEETING AFTER TWENTY YEARS OF FREEDOM FOR THE LATTER.

Mr. William H. Oliver, of North Carolina, called at the White House lately with a number of others simply to pay his respects. As he passed by Colonel Lamont's door he recognized Arthur Simmons, the colored messenger who had stood there for twenty years, and who is one of the most popular attaches of the Mansion, as one of his former slaves. The recognition between the ex slave and ex-Master was mutual, and they had a pleasant talk of old times. Arthur is very proud of his position, and he mentioned to Mr. Oliver that he was now the third man in official rank in the country, which was something for a North Carolina ex-slave to be proud of.

"First comes the President," said Arthur; "then comes Colonel Lamont and then Arthur Simmons." Arthur took special pains to have his former master presented to both the President and Colonel Lamont. As Mr. Oliver was going Arthur asked him if was after an office; that possibly he could help him, and that he would be glad to do so. Mr. Oliver replied that he did not want anything.

"If there is anything I can do for you," said Arthur, "order, and your command is law."

"I'll take that up," replied Mr. Oliver. "I want a bouquet from the White House conservatory to take down to North Carolina to the lady folks."

Inside of fifteen minutes he had the bouquet, with a card "To Mrs. Oliver, with the compliments of Arthur Simmons."

So it should be on both sides.

Littell's Living Age. The numbers of *The Living Age* for May 9th and 16th contain, Samuel Johnson and his *Age*, *Quarterly*; The Sun's Corona, Since 1880, by Mr. Goschen, and Gordon at Gravesend, *Nineteenth Century*; Shakespeare's Portraiture of Women, *Contemporary*; The German Abroad, 1853 and 1885, *Archæological Frauds* in Palestine, and An Appeal to Men of Leisure, *National*; Musings without Method, and Reminiscences of Sir Herbert Stewart, *Blackwood*; Irish Loyalty, and Talmudic Proverbs, *Spectator*; Ponds, *Saturday Review*; The Most Powerful Man in Persia, *St. James Gazette*; The Action of very Minute Particles on Light, and The Colors of Arctic Animals *Nature*; At an Eastern Dinner Party, *Chambers'*; with installments of "A House Divided Against Itself," and "Fortune's Wheel," and poetry. For 52 numbers of 64 large pages each (or more than 3,300 pages a year) the subscription price ($8) is low, while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

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Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
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Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 30 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
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Due Washington	9 50 p m	
Arrive New York	6 30 a m	

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Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 06 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 30 p m	12 45 p m
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Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:39 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the Line to take.

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	Leaves:	Arrives:
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. O. P. ATMORE, General Passenger Agent.

W. B. Kniskern, Ticket Agent; J. T. Harahan, General Manager; John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M Dunn, Superintendent N. O. and M. Division. a25-1y

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4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

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Mail No. 4.....7:00 p. m.	Express No. 3..9:00 a.m
Express No. 6..5:30 p.m	Express No. 5..8:45 p.m

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Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 28 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	9 35 a m

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BIG PAY to sell our Rubber Stamps. Send for samples. TAYLOR BROS., Cleveland, Ohio. ap130-12t

For the SOUTHWESTERN

The Presiding Elder as

REV. G. M. LANDON.

As the new year has come with pleasant weather, and we are now passed through the gloom and sorrow of the past year, we thank God and take courage. I have been reading through the SOUTHWESTERN of the great work done in your district and the Southern conferences. We have heard and read of the wonderful sermons delivered by the presiding elders, and the great good that has been accomplished. Mr. Editor, I am pleased to hear that you have a company of apostles that respect the power of the Church which they have promised to be subjected to. Some of our preachers try to undervalue the presiding elder all the time. There would be preachers that would stay three years, and the church would be like a leafless oak, and there would be God-fearing men that would hardly be able to stay one year. I think the fathers understood just what they were doing; and I would say, let them be laymen or ministers who feel that they cannot be governed by the Discipline, they would show a Christian-like spirit to withdraw, and not try to teach the people faults, because they have not had the chance to be lords of God's heritage; neither to get all the fleece and let the sheep die in starvation. Some one might want to know who is talking. Tell them a widow's son. Then brethren may say, 'what does he mean?' I will tell the selfish preacher who says I think I know more than the Bishop, and you know I know more than the presiding elder. They say he is like the fifth wheel, and is taking the money I ought to get. There is another class of lay members who are constantly finding fault; saying they cannot see the good of a presiding elder, and they do not want him. All such members had better leave the Church and form a church of their own; but do not take our hymnals and a part of our Discipline, and leave the name of Methodism behind.

Mr. Editor, we have a man that looks after the Church and its interests; he is a gentleman and Christian, one that keeps his promise, and all the rules of a Methodist preacher, the Rev. J. H. White, presiding elder of the Philadelphia District. I would say that the Rev. A. J. Kynett, D. D., of the Church Extension Society, preached for me to my people one of his man searching sermons, full of the Holy Ghost, and when the spirit began to fill his soul his face shone with the glory of God, and he left a lasting impression at the Mt. Zion M. E. Church at Greenland, N. J. Our Christmas festival was grand, the singing and speaking was all that could be desired. The opening address was delivered by G. M. Landon, jr., who also rendered the music for the occasion. Our watch meeting night was a grand one; the spirit of God filled the temple. The quarterly conference meeting was a very fine one; reports favorable. After business was finished, there was a motion made to return Rev. A. J. Kynett, D. D., of the Church Extension Society a vote of thanks for the Christian and instructive sermon preached at Mt. Zion M. E. Church on Nov. 30, 1884.

May the SOUTHWESTERN live and flourish with growing success.

[illegible] N. J.

Strengthen them, Fletcher.

By the records of some of the cures of consumption effected by that most wonderful remedy—Dr. Pierce's "Golden Medical Discovery"—Thousand of grateful men and women, who have been snatched almost from the very jaws of death can testify that consumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and alterative, and the most obstinate affections of the throat and lungs yield to its power. All druggists.

The Russian government prohibited the erection of a Luther monument at Paris, but it paid $450,000 for the building of an "orthodox" cathedral in that Lutheran city.

A Remarkable Case.

Mrs. Henry Ellis, 220 Scott street, Milwaukee, Wisconsin, writes: "DR. S. B. HARTMAN & CO., COLUMBUS, O.: I am induced by a sense of duty to the suffering to make a brief statement of your remarkable cure of myself. I was a most miserable sufferer from the various annoying and distressing diseases of delicate persons, which caused me to be confined to my bed for a long time, being too weak to even bear my weight upon my feet. I was treated by the most reputable physicians in our city, each and all saying they could do nothing for me. I had given up all hopes of ever being well. In this condition I began to take your MANALIN and PERUNA, and I am most happy to say in three months I was perfectly well—entirely cured, without any appliances or support of any kind."

Mr. G. A. Brochl, New Portage, Summit County, Ohio, writes: "My wife has been sick for about five years. In the first place the doctor called it leucorrhœa, and treated it about one year, and she grew worse, and turned to ulceration of the womb, and was treated for that two years, but she grew worse and the doctor gave her up. Then I employed Dr. Underwood, one of the best doctors of Akron, but under his treatment she grew worse. She was paralyzed; she had lost all of the sense of feeling and her eyesight. She could not walk for nearly two years. About six months ago Underwood gave her up. She tried your PERUNA. She has taken three bottles, and it did more good than any other medicine. The paralysis has about left her; her eyesight is getting better. We will continue the use of PERUNA until she is well."

Mr. Isaac Nicodemus, Schellsburg, Bedford County, Pa., writes: "I am induced, by a sense of duty to the suffering, to make a brief statement of your remarkable help, as a sufferer of catarrh in my head and throat. I doctored with one of the best physicians in our place for that dreaded disease, catarrh, and found no relief. But in 1883 I lost my speech, and was not able to do any kind of work for more three months. I could neither eat nor sleep. PERUNA and MANALIN did wonders for me. I used three bottles of PERUNA and one of MANALIN, and now I am in better health than I have been for ten years, and I can heartily recommend your medicine to all suffering from that dread disease, catarrh."

Mr. I. W. Wood, Mt. Sterling, Ohio, says: "Your medicine gives good satisfaction. My customers speak highly of its curative properties."

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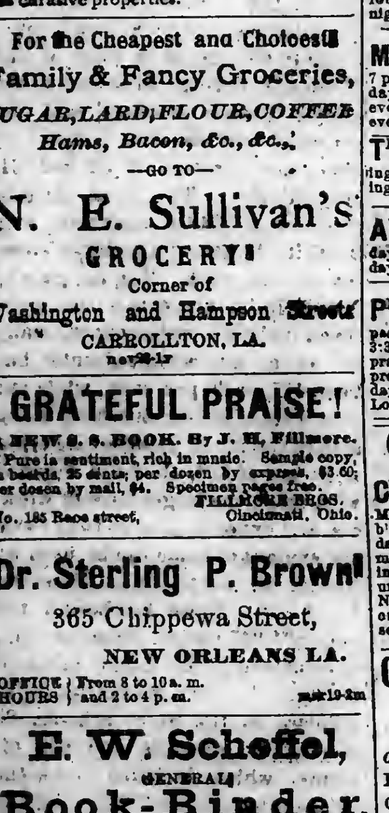
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M. E. Church Directory.

Southwestern Christian Advocate, Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev. J. J. Heenle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m; Prayer-meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a. m., 3 p. m., 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m., Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. U. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. P. Hoyt, M. A., Acting President, 1428 St. Charles Street.

First Street—Rev. W. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, between Johnson and Pulaur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class, at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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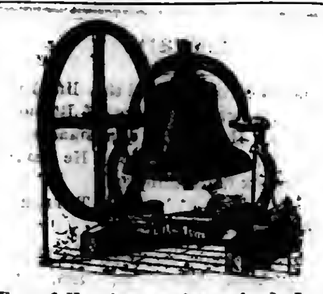
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32 "	375 lbs.	550 lbs.	80 00
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40 "	800 lbs.	1100 lbs.	145 00
44 "	1060 lbs.	1400 lbs.	180 00
48 "	1325 lbs.	1800 lbs.	230 00
54 "	2060 lbs.	2800 lbs.	350 00

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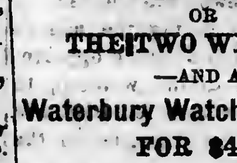
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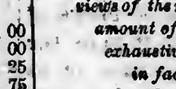


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Incorporated as a Mutual Company in 1849. Re-organized as a Stock Company in 1880.

CASH CAPITAL.....$600,000.

Has paid paid nearly TEN MILLIONS for losses since 1849. Annual and Term Policies issued on Desirable Fire Business.

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☞ See our Agents throughout the South.

oct9 1y

THE LITTLE HUCKLEBERRY, FOR CHOLERA INFANTUM.



The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

Walter A. Taylor, Atlanta, Georgia.

Dr. Taylor's Huckleberry Cordial is the most reliable remedy for curing Diarrhœa, Dysentery, Cholera Infantum, Bowel Affections, and all looseness of the bowels, and for relieving the little ones suffering from teething. Prepared from the extracts of Huckleberries. For sale by all druggists at 50 cents a bottle. Send Five Cent Stamp for "TAYLOR'S LITTLE RIDDLE BOOK."

apr2 1y



NOW, NOW, NOW IS THE TIME!

SPRING TIME!

PURIFY YOUR BLOOD

DR. J. H. McLEAN'S

Strengthening Cordial

AND

BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness, Night Sweats, Sallow Complexion, Hot Flushes, Fainting Spells, Nervousness, Failing Eyesight caused by Weakness, Dyspepsia, Heetic Flushes, Scalding Hot Urine, Brick Dust Deposit, Frothy Urine, Uterine Weakness, Falling of the Womb, Bad Blood, Biliousness, Pimples, Loss of Memory, Feverish Skin, Sluggish Circulation; Cold Feet and Hands, Rheumatism, Peevishness, Obstinate Constipation, Heart Troubles, Bladder Fever, Diarrhœa or Bloody Flux, Lung and Liver Disease, Kidney Troubles, Weak Back, Neuralgia, Pains in Bones, Sick Stomach, Depression, Blues, Dyspepsia, Female Weakness, Pimples, Sores and Blotches on the Face and Skin, Colic Pains.

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. MCLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family, and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never Failing Remedy, and Can Be Relied on.

Leroy, Minn., March 5th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

DR. J. H. McLEAN, S. E. Corner Broadway and Biddle Street, St. Louis, Mo.

jan1-6m

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We receive and keep on file over 12,000 Newspapers published in every State and Province in America. Over 1000 Daily papers alone arrive every morning. Each paper is examined by careful clerks and the insertions entered in record books. Under our system an advertiser is sure to receive the full value for his money.

We publish the "*American Newspaper Catalogue*," a volume of 900 pages elegantly bound in cloth, and containing a complete list of the publications of every character in the United States and Canada. On each line we give place of publication, name of paper, class or denomination, page and circulation. In it are catalogued 14,000 periodicals. Sent free on receipt of $1.50.

We can secure the prompt insertion of any advertisement in any publication at the lowest attainable prices. We keep constantly invested over $100,000 "in space" in the best lines of newspapers. Our special lists of Papers will be found especially useful in making up lists for pushing any special lines.

We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can insert advertisements. These Lists are mailed free on application.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate & proof from type without extra charge.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

To any advertiser entitled to credit, or any one who will furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser may be assured of obtaining through us lower prices than can be obtained from publishers direct. In no case do we charge advertisers any addition to publishers' rates.

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Hon. J. S. Wise of Va. says: "Whoever takes it up, no matter whether he be Mr. Blaine's friend or enemy, will never put it down until he has read the whole." Agents make from $200 to $1000 per month. Address, The Henry Bill Pub. Co., Norwich, Conn.

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"A DELICATE AND FRAGRANT LIQUID FOR PRESERVING, BEAUTIFYING AND RESTORING THE NATURAL COLOR."—It is the best preparation we have ever used. It does all that it claims to do. Its use imparts a pleasant and refreshing sensation to the skin. We recommend your Liquid Pearl to all ladies.

The LIQUID PEARL may be had of all druggists, and of the ladies of all cities and towns in the United States, and will be sent by express, paid by us, on receipt of price, $1.00 per bottle.

CHAMPLIN'S LIQUID PEARL.

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Absolutely Pure.

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Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson X. A. D. 68. June 7. God's Message by his Son. Heb: 1, 1-8; 2, 1-4. Golden Text, Heb. 2, 3.

HOME READINGS.

M—God's message by His Son, Heb. 1, 1 8, 2, 1 4.

Tu—The Son above the angels, Heb. 1, 9-14.

W—The Son in Man's nature, Heb. 2, 5 18.

Th—The message to disciples, John 15, 1-27.

F—The heir killed, Matt. 21, 33-46.

S—The danger of neglect, Heb 12, 12-29.

S—The seat of the Son, Psa. 110, 1-7.

QUESTIONS FOR HOME STUDY.

1. *The Divine Savior*, v. 1-3.

How had God spoken unto the fathers?

Through whom did he afterward speak?

What was the Son appointed to be?

What had God made through him?

What is said of Jesus in verse 3?

To whom is Jesus declared to be superior?

How does the Apostle prove this?

What is the nature of his kingdom?

How is Christ divinely shown? verse 8.

2. *The Great Salvation*, v. 2, 1-4.

To what danger does the Apostle refer?

How is this danger to be avoided?

What is said of the word as spoken by angels?

What question does the Apostle now put?

By whom was this Gospel first preached?

How and by whom was it confirmed?

PRACTICAL TEACHINGS.

[illegible] this lesson teach—

1. The greatness of God's revelation?

2. The greatness of Man's Savior?

3. The greatness of man's responsibility?

Doctrinal Suggestion—The divinity of Christ.

Suggestions from Programme for Children's Day, June 14th, 1885.

GREAT EVENTS.

Sunday-school—What are the most important events in human history?

Teacher—Those connected with the introduction of Christ's Kingdom upon earth. The organization of the glorious and fruitful branch of the Christian Church is, in the thought of God, of more importance than the founding of an empire.

S. S.—What rendered the organization of our Church in the United States one hundred years ago an event of great importance?

Teacher—It was the timely introduction and adaptation of Christian work to a new country and a growing nation.

S. S.—What are some of the results that have grown out of it?

Teacher—More important of all, many thousands and probably millions of souls have been converted and prepared for Christian triumph. Is the most important being still?

S. S.—What is important in order that when Christians rest from their labors, their works may follow them.

S. S.—How can we profit by the good work of our fathers in the Church?

L.—By using the means and advantages which they provided as agencies of still greater usefulness in the new century upon which as a Church we this year enter.

S. S.—What is the greatest event in history of any individual?

L.—That in which he from the heart chooses Christ as his Savior and King.

S. S.—Is Children's Day a good time for such a choice?

L.—No time can be better. Indeed, the highest object of children's Day is to remind the young of the importance of becoming the children of God.

S. S.—How may this first Children's Day of our opening century become one of the greatest events in the moral history of the world?

L.—By all the children in our Sunday-schools making the wise resolve to devote themselves, soul and body, to the service of the King of kings and Lord of lords.

S. S.—Having made such a resolve, what next should we do?

L.—Devote yourselves to the highest improvement possible by cultivating the minds and talents God has given you.

S. S.—May we all expect to find fields in which to work for God and humanity?

L.—The world is the field. In many parts of it the harvest is ripe, and you are wanted as reapers—in other parts, you are wanted as seed-sowers.

S. S.—Should we all become faithful and skillful Christian workers, what might be expected during the next hundred years?

S.—Great and glorious progress of the Kingdom of God both in our own land and in other nations of the earth.

Important to Sunday-Schools.

Everything wanted for the use of Sunday-schools on Children's Day can be obtained in quantities to suit by writing to Rev. D. P. Kidder, 805 Broadway, New York; prices always low. J. B. McCullough, 1013 Arch street Philadelphia, Pa., or Phillips & Hunt, or Cranston & Stowe, New York or Cincinnati, can furnish "Hints and helps," programmes, and everything needed for Children's Day services. We should lose no time in corresponding with some of these parties on the subject, and make this the greatest Children's Day of the years. There ought to be a service on that day for that purpose in every church in the South. Fall in all along the line, and let not the other section be behind.

In the Dear Old Days.

We differ in creed and politics, but we are a unit all the same on the desirable ness of a fine head of hair. If you mourn the loss of this blessing and ornament, a bottle or two of Parker's Hair Balsam will make you look as you did in the dear old days. It is worth trying. The only standard 50c. article for the hair.

Marriages.

Mr. Jacob Thomas and Miss Nancy Hilt were married at the home of the bride, in Eola, La., April 30, 1885. Both are members of the Methodist Episcopal Church.

CHAS. MONROE.

Mr. Harry Brown and Miss Lucy Travers were married at the residence of the bride in Paris, Tenn., May 3, 1885.

R. PARMER.

Mr. William Pritchett and Miss Julia Askence were married at the M. E. Church in Paris, Tenn. The Rev. J. L. Massey was present and took part in the ceremony.

R. PARMER.

Mr. Daniel Scott, Jr., and Mrs. Zillia Powels were married at Engelside Hotel, March 4, 1885. Both are members of the M. E. Church at Musson, La.

C. A. TAYLOR.

Stranger Than Fiction

are the records of some of the cures of consumption effected by that most wonderful remedy—Dr. Pierce's "Golden Medical Discovery." Thousands of grateful men and women, who have been snatched almost from the very jaws of death, can testify that consumption, in its early stages, is no longer incurable. The Discovery has no equal as a pectoral and alterative, and the most obstinate affections of the throat and lungs yield to its power. All druggists.

Obituary.

Mr. James Cula departed this life April 5, 1885. He was a native of Roanoke county, Va. He came to Louisiana since the war with A. P. Calhoun. He leaves a wife and six little children.

C. A. TAYLOR.

Musson, La.

Sister Snka Jones departed this life, in Paulding, Miss., March 30, 1885. She leaves a husband and several children.

R. H. PATTON.

Sermon Sketches.

W. D. GODMAN, D. D.

Theme—Holiness.

Text—1 Peter 1, 16: "Be ye holy for I am holy."

I.—What is the meaning of holy? (a) Consecrated, i. e. set apart to a religious use, Gen. 2, 3; Ex. 3, 5, 20, 8. (b) Clean, i. e. ritually clean, undefiled, Lev. 10, 10; 16, 15-19; Num. 9, 6-13. (c) Morally clean, without sin; 1 Sam. 2, 2; 2 Kings 4, 9; Ps. 22, 3; Is. 6, 3; 2 Cor. 7, 1.

II.—The duty of man to be holy. (a) Because God is holy. 1. This obligation implies that man is in the image of God. 2. All beings possessed of a moral nature are bound to one type of character. The highest of all is pattern for all. (b) There is no other ground for this obligation that is not resolvable into this one. This fulfilled covers all duties.

III.—Our holiness is our happiness, Ps. 97, 11-12. Holiness is likeness to God. God is supremely happy because He is infinitely holy. In proportion as we are holy we shall be like God, in the same proportion happy. We need concern ourselves only about holiness; the happiness will come without a care.

General Church News.

Of the 37,000 native population of Sierra Leone, Africa, 32,000 are professing Christians.

It is said that there is in Elberton, Ga, a congregation called the "Reformed Hard-shell Baptist Church." One of its tenets is that no female member shall wear any dress more costly than calico, nor any head-dress except a sun bonnet.

Many Hebrews have decided, for the purpose of giving the masses of their brethren a better opportunity to attend divine worship, to have Sunday services for those who never enter the synagogues on the Jewish Sabbath.

A circular has been generally distributed among the Hebrews of New York calling attention to the fact, that with a population of at least 60,000 Israelites in that city, the synagogues are deserted and the rabbis preach to empty benches.

A remarkable revival is reported at Greenwich, Ohio, where there have been over 200 hopeful cases of conversion. The meetings were held by the Friends, the Methodists, and the Congregationalists in union. The majority of the converts are adults, and a class of persons has been reached who had been almost given up. Many remarkable answers to prayer occurred, and the interest has spread to Ripley and other places in the vicinity. The meetings were conducted by Noah McLain, a colored man, who is sent out by the Society of Friends, assisted by Geo. Willis, a theological student.

From information furnished by the Census Bureau in relation to the Mormon Church, it appears that in 1850 there were sixteen church organizations and 10,880 sittings; in 1860, twenty-four organizations and 13,500 sittings; in 1870, 189 arganizations and 37,838 sittings; and in 1880, 267 organizations and 65,262 sittings. The actual membership of the Mormon Church according to the Census of 1880, was 79,886.



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Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address JESSE FRENCH, Nashville, Tenn., *Wholesale Distributing Dep't for the South.*

feb19-1y

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec. 10	Foster
Black Hills Miss.	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	——
California	Stockton, Cal.	Sept. 3	Fowler
C'l Alabama	Mobile, Ala.	Dec 10	Mallalieu
C'l China mis'n	Kiukiang, China	Oct. 14	——
C'l German	Columbus, Ohio	Sept 10	Harris
C'l Illinois	Fairbury, Ill.	Sept 24	Warren
C'l New York	Syracuse, N. Y.	Oct 8	Merrill
C'l Ohio	Fostoria, O.	Sept 17	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spok'e Falls	W. T. July 16.	Walden
Dakota miss'n.	Blunt Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	——
Genesee	Lima, N Y.	Oct 1	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johns'n City, Tenn	Oct 15	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Bushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 1	Ninde
Japan	Tokio, Japan	Aug 20	——
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Montana miss'n.	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ck. Nev.	Aug 20	Fowler
New Mexico miss'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n.	Peking, China	Sept 24	——
N. Dakota "	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Ponca, Neb.	Sept 3	Andrews
N. Ohio	Berea Ohio	Sept 3	Merrill
N-w German	LeSeur, Minn.	Sept 24	Andrews
N-w Indiana	Valparaiso, Ind.	Sept 3	Foss
N-w Iowa	Storm Lake, Ia.	Sept 24	Foss
N-w Swedish	Dayton, Ia.	Sept 3	Bowman
Norw'n a Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St. Louis Germ.	St Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24	Harris
S. California	Santa Barbara, Cal	Sept 10	Fowler
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Ninde
South India	Bombay India	Nov 19	——
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
Utah mission	Park City, Utah	July 2	Warren
West German	Claytonia, Neb.	Sept 3	Ninde
W. Neb. mis'n.	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

San Antonio District—West Texas District.

Third Round.

Pleasanton	June	13-14
San Antonio	"	20-21
Hondo and Fredericksburg	"	27-28
Seguin	July	2- 5
Lavernia and Mt. Pleasant	"	4- 5
Floresville & Riddleville (sup)	"	11-12
Corpus Christi	"	11-12
Goliad and Centreville	"	18 19
Victoria	"	25-26
Victoria circuit	"	25 26
Morales and Edna	"	28
Cuero and Mission Valley	Aug.	1- 2
Hallettsville	"	8- 9
Gonzales	"	15-16
Mt. Vernon	"	22-23
Belmont	"	29-30
San Marcos	Sept.	5 6

G. W. RICHARDSON, P. E.

Meridian District—Mississippi Conference.

Second Round.

Meridian	May	30 31
Meridian circuit	June	4
Enterprise	"	6- 7
Lauderdale	"	11
Shubuta circuit	"	13-14
Shubuta	"	13
Deer Brook	"	16
Waynesboro and State Line	"	18
Quitman and DeSoto	"	20 21
Enterprise circuit	"	27 28
Exprairie	"	27-28
Garlandsville	July	4- 5
Macon	"	7
Masbulaville	"	9
DeKalb	"	11-12
Philadelphia	"	14
Daleville	"	11-12
Paulding	"	13
Hiedelberg	"	18-19
Shuqualak		

J. CAMPBELL, P. E.

May 27, 1885.

Notice.

The Palestine District Conference, of the Texas Annual Conference, will convene at Palestine, on July 8, 1885. The following is the programme:

To preach the opening sermon—R. Williams.

To preach the missionary sermon—Samuel Johnson.

Preaching demanded for the times—Wm. Allen.

Duty of local preachers—R. K. Whiting.

Centennial Sermon—Tenola Edwards.

Best mode of conducting Snuday-schools—C. C. Minnegan.

G. W. SMITH,
WM. ALLEN,
C. C. MINNEGAN,
Committee on Programme.

Navasota District—Texas Conference.

Third Round.

San Felipe	June	3- 4
Patterson	"	6- 7
Hempstead	"	13-14
Courtney	"	20-21
Plantersville	"	20-21
Franklin	"	20 21
Hearn	"	24-25
Bryan	"	27-28
Bryan circuit	July	1- 2
Burleson	"	1- 2
Caldwell	"	4- 5
Millican	"	4- 5
Navasota	"	11-12
Anderson	"	18-19
Prairie Plains	"	25-26
Brenham	Aug.	1- 2
Brenham circuit	"	5- 6
Bellville	"	8- 9
Iola	"	1- 2

W. B. PULLAM, P. E.

Shreveport District—Louisiana Conference.

Second Round.

Cane River	May	20
Cotile circuit	"	24
Robelene	"	25
Marthaville	"	27
Pleasant Hill	"	29
Natchitoches and Campte	"	30-31
Grand Cane	June	4
Mansfield	"	6- 7
Bastrop	"	13-14
Monroe	"	18
Onachita City	"	20
Fairfield	"	24
St. James, Shreveport	"	25
Scott circuit	"	28
St. Paul, Shreveport	Jnly	1- 2
Dixon's Cross Roads	"	4- 5

Notice to pastors and places not above mentioned will be given later. As a guide the brethren will do well to cut out this notice and keep it in sight.

Dear Brethren—I beg again to invite your serious attention to the importance of pushing our benevolent collections, and to do so cannot find words more appropriate than those contained in the circular issued March 1, 1885

PIERRE LANDRY, P. E.

The Report of the Missionary Society.

In the last number of the *Missionary Review*, after giving the statistical tables summarizing the "home strength" and "foreign force and results," Dr. Wilder makes the following observations upon the mission work of our Church, so just, and showing such a comprehension of the subject that we give them entire:

"Most of the figures above, under 'Home Strength,' show healthy growth, though we are sorry to see the smaller income disbursed to foreign missions and also the larger debt. The contributions in the missions too, for various objects, have fallen off the past year, though the present $184,990.72 almost half as much as the whole amount of home funds disbursed to foreign missions is surely very creditable, and shows vigorous efforts toward self support. The year's gain in the numbers of workers in the missions has been small, only three in all, except in case of the Woman's Foreign Missionary Society's native workers, and the ordained natives—the number of these has increased by 52 and 34, respectively. The total gain in numbers is 3,246 as contrasted with 2,101 in 1883, showing a large blessing on the work. The net gain in North India alone the past year, (even omitting probationers, many of whom are communicants) has been 417, or 20 per cent., while our own Presbyterian missions along side of the M. E. Missions incurred a net loss of 129, although manned with much the larger force of workers, and expending more than twice the amount of home funds used by the M. E. North India Missions. * * * There has been a net gain of 1,947 native scholars, and, in condensing the fuller table of the annual report, we omitted 1,019 scholars in the high schools, 85 theological students and 642 orphans, which included make the net gain in scholars 3,693. In the work of Sabbath-schools we know of no foreign missions the world over that have had such success in gathering native children into them for Christian instruction. The special characteristics of these schools is that they gather thousands of heathen children and many heathen parents, as well as the children of Christian parents. * * * Of progress in the direction of self support, besides the amount given, as shown in the table, take this example, 'Bro. Andrias, at the beginning of this year, voluntarily gave up his salary. Dressed in the garb of a religious devotee he continued to itinerate, preaching Christ crucified, trusting wholly to his country men for his support. (Here follows the stirring account of this good brother found in the pages of the report). * * This report abounds in similar evidence of the mighty power of God's truth to overcome the prejudices and enlist the hearts of the brethren. Those who fail to read and rejoice in such reports show that their own hearts feel little sympathy with God's work in human redemption."

The Evening Chronicle

Is the cheapest daily in New Orleans, and has a fair and growing circulation. A series of illustrated matter was recently started. A continued story commenced with last Friday's issue. Price, one year, $6; six months, $3; one month, 50 cents; single copies, 5 cents. Address, M. Sagendorph, 23 Bank Place, New Orleans, La.

CHRISTIAN

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mar5-39t

NEW ORLEANS MARKET

SOUTHWESTERN OFFICE,
May 16, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8 15-16; Middling 10 7-16; Good Middling, 10 11-16; Middling fair, 11.

SUGAR, ℔ lb—Yellow olarified, 5¼@5½; White olarified, 5¼@5½; Common 4¼@5c.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5¼@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western, 18@25.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½.

CHEESE, ℔ lb—Western factory 4@8.

CORN MEAL, ℔ bbl—Choice, $2.75.

FLOUR, ℔ bbl.—Fancy, 5.40; Choice, 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 7½.

SALT, ℔ Sack—Coarse, 82½c.; Fine, 10½c.

ESCULENTS—Irish potatoes, ℔ bbl., $2.95@4.00; sweet potatoes, $2.25@$3 ℔ bbl. onions, ℔ bbl. $2.25@2.75; apples, ℔ bbl. $3.00@$4.00; cabbages, $3.50@$3.75 per crate; sour krout, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 17@—; coal, in bbl. 12@—; linseed, raw, 55@ boiled, 58@—; cotton seed, 32@40.

PROVISIONS.

MESS PORK, ℔ bbl.—Choice, $12.12½.

BACON, ℔ lb—Breakfast, 10; shoulders, 4½@4¾; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9½@10½c.

DRY SALT MEAT, ℔ lb—Clear rib sides, 6; clear sides, 6; shoulders, 4.3@4½.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.50@4.00; young $2,00@$2.50; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $12.@15.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 50@75c. ℔ lb. second grades 15@25c.

Western Poultry—Grown chickens $4.50@$5.00 ℔ dozen; young do. $3.25@3.75; ducks $3.50@4.00—; geese $4.00@$5 00, turkeys $15.00@18.00.

GRAIN AND FEED.

CORN, in sacks, ℔ bushel—Yellow, 68; white, 68; mixed, 64.

OATS, ℔ bushel—Western, 48@—.

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Nashville Tenn., Seed Market.

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	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 80
Orchard Grass seed	1 70
Blue Grass seed, clean	1 00
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.



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Editorial Notes.

Always with us, always with us;—
Words of cheer and words of love;
Thus the risen Saviour whispers,
From His dwelling place above.
With us when we toil in sadness,
Sowing much, and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stilling every anxious fear.
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam.

"That will only be enduring which is done for the soul!"—*The Lighthouse.*

The *Century* Company has our thanks for an excellent map and portrait of General Gordon.

Article from Friendship circuit could not be printed because no name was signed to it. Write again and sign it.

Gov. McEnery commuted the sentence of John Baptiste, colored, from hanging to imprisonment for life.

It doesn't require any talent or genius to abuse or insult a man, but it does to give him credit for what he is actually worth.—*May Century.*

Rev. Benjamin Ward of Lexington Conference, stationed at Hartford, Ky., was married to Miss U. B. Irving, of Bowling Green, May 14, 1885. [illegible] a lady of many fine [illegible]. We wish the happy [illegible] honeymoon.

[illegible] son wrote a [illegible] pastor and [illegible] all mis- [illegible]. That [illegible] We [illegible]

[illegible] pastor at [illegible], wants it [illegible] church stands ready [illegible] and settle all [illegible]. Creditors are requested to correspond with him at that place at once.

If Miss Nellie Watson, sometime teacher at Baton Rouge, afterward Nellie Loyal and Nellie Whitney, a member of Annex Methodist Episcopal Church, New Orleans is alive, and will call upon the editor of this paper in person she can hear something to her interest.

We have learned with pleasure that Straight Congregational University has honored itself and us, and done a graceful thing by conferring the degree of Doctor of Divinity on the Rev. Aristides B. [illegible] of the Louisiana Conference.

For the SOUTHWESTERN.

How They Like Our Southern Writers in the Old Bay State.

REV. G. G. VREELAND.

I have been taking and reading your valuable paper for more than a year, if I am not mistaken, and the more I read it the more I desire to continue doing so. I have been especially interested in Drs. Boyd and Newman's letters. Dr. Boyd's letters, "Needs of the Negro," has the right ring in them, and most especially his letter in No. 20, of May 21st; and they should take heed to it, for I think that there is nothing in all this nation that has cast so blighting and withering a curse upon the Negro as the love of strong drink. I hope that he will give us a letter upon policy playing, and lottery with its evil tendencies toward degrading the Negro. Dr. Newman writes strongly of Wendell Phillips, whose name we cherish in fond remembrance, because he stood up so boldly for our freedom, and after that object was accomplished, did not cease to press the claims of the poor, down-trodden Negro before the humanitarians of this age; and though he has gone to meet the fathers and patriots that have laid down their heavy cross for an immortal crown, his life history still speaks in thunder tones, appealing to the hearts of over forty millions of the more highly favored people of America, as well as the millions of other nations, for justice to the American Negro. Dr. Newman's letters on the "Progress of Civilization," shows how deeply he has probed into the history of the nations of the earth; his researches doubtless being assisted by natural observations on a large scale. I have determined to keep the SOUTHWESTERN and preserve it in book form by binding them together, for future as well as present use. May God bless these noble men of our race. Let every Negro that takes the SOUTHWESTERN preserve the paper for the sake of having the work of these heroic specimens of our race.

Dr. Taylor said to me when I sat with him in the pulpit of Scott's M. E. Church in Camden, N. J., on the day of its dedication, "Bro. Vreeland your are not a colored man, and you show that you are not ashamed of being stained with their blood." God forbid that I should deny my affinity with the race, were I as white as snow.

I wish now to state that I am in Fall River, Mass., in charge of a mission in the A. M. E. connection, and in ten days I go to conference. I have suffered much this year, but I do not complain, for the Lord doeth all things well. I know not what the good Lord and the conference may have in store for me, but let my let be cast where it will or may I shall always be conscious of having done my duty toward God and my fellow man.

Our Work.

REV. I. H. WHITE.

Another year has passed, leaving our work still undone. Thankful I am that we are left to work, and are still at work, though we cannot perceive that the work is any nearer accomplished. Some may think that we are to finish the work, or do all or pay all off and be done, but as we understand it, we are not to do all, but to do better, for which there is room. We cannot do all the work; but we can do all of our own only by working until we are called from labor to reward to them who, by patience, continue in well doing. We have served ten months of our conference year; all are yet alive, God be praised; the pastors report better health than they did this time last year; charges have had revivals with favorable results. There is nothing special going on, save that of a new church begun at Port Deposit. All of the charges of the Philadelphia district are improving financially, Yon are well aware by this time that two charges of this district have been transferred, viz: St. John, of Newark, N. J., and Haven, of New Haven, Conn., the former by request of the official board, the latter by the request of the pastor only; or one the place and not the pastor; the other, the pastor, and not the place. When considering the bounds and material of the Delaware Conference, I am at a loss to say where these charges are transferred to. Now we have nineteen charges left on the district, thirteen of which are financially embarrassed, ten are missions. Glad to say we have no long standing debts; but all upon new work dating back not more than five years.

MINISTERIAL SUPPORT.

Our supports though increased to what it has been are too short to enable such supplies as the church needs. Our benevolent, our mission fund ought to be not less than $2,000; three-fourths of which is actually needed at home. Our Conference Board of Church Extension ought to have not less than $1,000 commandable, with which to establish mission work in the much needed upper and lower end of our conference. See here a moment! We have of members and probationers in our conference over 15,000. Fifty cents per year from each would give for Missions $2,000; Church Extension, $1,000; Freedmen's Aid, $1,000; Education, $1,000; Sustentation, $1,000; Conference Claimants, $1,000; Woman's Foreign Mission, $200; Sunday-school Union, $100; Tracts, $100; Bible, $100.

All of which for spreading the glory of God and the salvation of men. To do this will be right, and right will not be done until this is done. But there are so many other things to do, you might say. Well that is so. Now, let us see, there are, besides these benevolences, the pastors support, bishops, presiding elders, house rent, traveling and moving expenses, churches to build and improve, etc, the poor in our own midst to look after. All of this is true, though some of these causes will be assisted in the above collections, But suppose all these supports to otherwise provide for, that is to say, the above collection does not help them, then $4.50 per year, being 2-100 part of a poor man's earnings at 75 cents per day, will pay the above apportionments, and an increased ministerial support, buy, build and improve more churches and parsonages, and pay more debts than has been done in any one year in the history of our conference. I know we have many members who pay and give more than $4 for the support of the Gospel, and 50 cents for the various benevolent enterprises of the church; these ought to give more. Many gives less; the Lord knows they can and ought to give more.

Now dear reader, go to work for God, with a new zeal; never fear of being forced to do more than you can. What can't be done, is never done. See this "that you have the man, the time, the health and a work to do. You are responsible to God for what you do with yourself, your time, health and employment. If you can do no practicable work for God at present, the cause was in the past; it may be that you have exposed your body and thereby lost your health, or that you have been idle when you might have been employed, or spent your means and time in traveling without a call where it was not necessary to go, and for such frivolous and wickedness as smoking and chewing tobacco, or drinking ardent spirits; examine yourself in the presence of the All-wise, if you find any of the above to be true in your case, a speedy repentance is necessary to redeem the time. If the stewards will perform their full duty and send the name, address, age and condition of any person that cannot raise by any means five dollars a year for religious causes, we will forward all such persons a letter of condolence suitable to their causes. But in speaking of embarrassed churches here is $18,000 more than our people can carry at their best, most of this debt is in Philadelphia, a small portion in Delaware and New Jersey. Our people from the South are populating places in these States where they have neither homes nor places to worship; if any one will send us one dollar or more for this purpose, we will send them a certificate, with name of church and place they help to build. New Jersey will help one thousand, Philadelphia will help some no doubt, in Delaware and Maryland our people help each other, as they are all needy. I mean white and colored.

1048 Arch street, Phila., Pa.

For the SOUTHWESTERN.

Church Festivals.

REV. D. JONES.

It is much to be regretted that the festivals in our churches are still continued to the certain detriment of the religious work of the church. The question is one that admits no argument to establish the fact that they are a source of great injury to the spiritual progress of the work the Master has given the ministers to do.

The faithful pastor labors day after day for weeks and perhaps for months to bring the faith of his church up to the point where the baptism of the Holy Spirit will be received to aid him and his church and awaken the ungodly. Weeks and months are oftimes spent in rescuing sinners from their perilous position. Refreshing showers come down upon the work, the hearts of the true, faithful followers of Christ are warmed up and again encouraged as they behold once more the progress of the work of salvation. God has once more honored the faith of his children and the handshakings, the hallelujahs, the shouts of the victorious army once more ascend to the author of man's salvation. But Lo, here comes Satan also, he has beheld the conflict, watched the slaughter, listened to the shouts of victory. His time is now come and he must neutralize the effect of this glorious work. What shall he do? Why he proposes to the church a little recreation after the arduous battle, tells the church the strain has been great on her for weeks and a little reunion in a festival will give a little period of relaxation and necessary rest, meet old friends and acquaintances and replenish the treasury of the church. Then under his first lieutenant—the festival—begins revival No. 2. The church indulges, the young combats look on and see many questionable acts done by the old veterans of the cross, who have stood up in their classes and declared they had taken nothing for their journey, determined to take soldiers fare, had passed the turning off place, and yet he or she romps and plays and cracks the musty joke, tells the questionable story, oftimes carricature the scriptures for the purpose of adding on a little more steam and to make a point. Young converts now are looking on they want to learn from the more experienced of the church how to conduct themselves in their new relationship, they are now catching the reflex influence of the supposed to be model members of the church. They are now taking their rudimentary lessons and are being mistaught for they are led to believe that if they give to God they must have an equivalent in a saucer of ice cream or sherbet or a dish of palatable or unpalatable food as the case may be, or a chance at a grab bag. The young girl taking her first lesson in the church learns to beg some man who likes to be begged for a treat by some nice looking young girl; the libertine, the plotter against virtue, the destroyer of once happy homes has a good field here for work. Here he can be hatched and matured and fostered. The young convert is catching the degrading thought from the church that the highest object in the work is to get money for the church.

The church discipline condemns balls, dancing parties and circuses, because of the indiscriminate mixing of the several classes together, and the debasing influence exerted upon the morals of the youth of our land, and yet in these questionable gatherings of church festivals we become parties oftimes to the spreading of this venomous outgrowth that poisons society at its roots and brings misery and pain to homes and hearts wherever encouraged, takes the spiritual power out of our churches and makes us the laughing stock of the world. What is the remedy? Pay the preacher a better salary by making greater and more ready sacrifice of the means God has vouchsafed us. It is more blessed to give than to receive, where does the blessing come in if we wait to receive an equivalent for what we give to God. Why wait for the cake and cream and the solicitations of a nice young girl for a treat. Why not put the hand directly in the pocket and give to God and get the blessing. Make it a prayerful duty to give to the cause of Christ, because you love it and the solid progress of the human race. Lay your money directly in the lap of the church and by so doing you help to throttle crime, take away many opportunities for wrong doing from the wrong doers and designing and help the true aim of the gospel of Christ.

The pastor oftimes becomes an unwilling agent in this work simply because the officials are in a financial strait. Something has been arranged and if he is not present it is taken as an evidence of hostility on his part or a lack of confidence in the judgment of those who originated the festival. In our work in many sections it is almost an impossibility for many ministers of the gospel to properly prosecute their work, because simply their minds are distracted by thought of the needs of the family, oftimes unfitted for study and preparation by having their thoughts charged with secular things to the exclusion of spiritual and by such means does he not only suffer, but the church suffers likewise, he is called away from his Bible to assist in some place or subterfuge to make a little money to live on. His ministerial dignity is lowered, his self-respect jeopardized, his manliness put in the balances and he becomes in a large measure spiritless in the battle and renders but a half-hearted service to the church, when he ought to be full of godly zeal, unflinching courage and resistless power.

Winchester, Ky.

For the SOUTHWESTERN.

Excursions and Their Evils.

REV. A. W. MCKINNEY.

Now that the time of year has come for excursion train rides, we wish to call attention to a few evils usually connected with them.

1st. They are an immense drainage on the purses of our people. They take hundreds and thousands of dollars from the pockets of poor families and pay it into the hands of rich railroad corporations.

Many of the people who thus spend their money in summer suffer for want of fuel and clothes in winter. And besides this direct outlay, they excite the thoughtless ones and draw many from their farms when, were they to consider their interest, they can least afford it.

2d. They are often run for personal and individual benefit and not for the public good.

3rd. The crowd who patronize them are made up without any reference to character or moral standing. Students, Sunday School children, church members, drunkards and gamblers are all jammed and packed in together. And the purest of our girls and women drink in the ribald song and behold the obscene actions of the baser sort.

4th. It creates in the minds of the young a pleasure seeking disposition which will, if allowed to go on, blight and totally ruin the financial success of the rising generation.

5th. They are often run on the Sabbath day and in the name of religion. Thus profaning the day of the Lord and making the people more vile.

6th. To appeal thus to the passions of people in order to build a church or liquidate church debts, is to feed those passions which the church was designed to crucify, and the church that does it is building that which it must afterward pull down, or prove recreant to its great trust. More than this, it is selling precious souls for brick and mortar, plank and boards, and they who do it may well imagine that the brick, mortar, plank and boards are all stained with blood.

Huntsville, Ala.

In the last four years the available receipts of the American Bible Society have fallen short of the expenditures by $255,097.99, says the *Record.*

The Presbyterians want a $5,000 boat for missionary work in Africa.

From the Districts.

New Orleans District.

L. P. CUSHMAN, P. E.

The Shady Grove and Franklinton circuits, two appointments on the New Orleans District, Louisiana Conference, are located in Washington parish, La., about one hundred miles from New Orleans. April 2 I left my home to make my regular quarterly visits to these appointments. A ride of over seventy miles on the cars brought me to Poplarville, where I was met by Rev. L. Coutrly, preacher in charge of [illegible] Circuit, who had come with a horse and mule to carry me to his charge. The mule being much larger than the horse, and I being larger than Bro. Coutrly, it seemed proper that I should ride the mule. Which proved to be a wise selection through [illegible] is Live Oak, one of the appointments on [illegible] Circuit. In the midst of furious wind and a driving storm we reached the home of Bro. Isaac Lewis, whose guest I was to be during the meeting. We have on this circuit 107 members and 54 on probation, four Sunday schools with 204 scholars enrolled, but most of our people are poor and are not able to give their pastor an adequate support. The report of the stewards showed that they had paid him ninety five cents in money and $4.65 in provisions, and yet we heard no word of complaint from this man of God. Gladly does he give himself to the work of the Lord. We need on this circuit two new churches. With these Methodism will get a better grip and a stronger purchase on the masses. The quarterly meeting was a season of special religious interest to the people. At the close of the sermon Saturday night over twenty young men and women were forward at the mourners bench seeking the pardon of their sins. The Gospel purges men of their sins and fits them for noble use and lofty destinies. God saves the sinner, but he cannot save the sin. The wicked must forsake his sin. The sin must be destroyed. How many of these mourners gave up [illegible] I am not prepared to say. From Shady Grove to Hayes Chapel, the nearest point on Franklin [illegible] is twenty four miles through a pine forest, with no road, but numerous footpaths leading in all directions. I was not acquainted with the route, and did not think it safe to undertake the journey [illegible]. The horses and mules were either too poor for use or were at work in the field, and I must walk, but I could not go without a guide. In this emergency two elect women, Sisters Washington and Moses, who were familiar with the route, volunteered to go along with me. So, taking a stick and putting it through the handle of my valise, one of the Sisters had hold of one end and I the other, and we journeyed on [illegible] how many creeks and bayous we forded I am not able to say, but we kept pressing on, frequently singing—

"Let us cheer the weary traveller
[illegible] heavenly road."

At 8 o'clock in the evening we reached the home of James [illegible], whose guest I was to be. After dinner and a little rest, we [illegible] Rev. Greg for Hayes [illegible] This we found to be a [illegible] for cabin. At one end of [illegible] there was a huge fire-place in which there was a blazing fire made of pitch pine, by means of which the Chapel was lighted. After a short rest in front of the fire-place I stood a structure called a [illegible] between this and the fire I [illegible] to stand, but the "fire [illegible] was [illegible] for preaching, and made a change [illegible] necessary. For three [illegible] we held service in this [illegible] and the Lord gave us [illegible] his presence at each service. Sabbath was a clear bright [illegible] and we held in the [illegible] the congregation was [illegible] Collection for [illegible] $1.15.

Franklinton village, the other point of this circuit, is apout 12 miles from Hayes Chapel. Some of the members of the M. E. Church South had expressed a desire to have us hold our meeting in their place of worship, and Bro. Gray had accepted their invitation, and the appointment had been given out, so we hastened to reach this place, where we had a good and attentive congregation, and a pleasant home with a Mr. Wood, a member of the M. E. Church South. Bro. Gray is doing good pioneer work on this circuit. When he went upon it he found nine members and one Sunday-school. He now reports over twenty members and two flourishing schools. Two good sites have been secured upon which to erect churches. One consists of three acres, and is the gift of Mr. Richard Rehes a member of the Baptist Church; the other, the gift of W. N. Babington, Esq., a member of the M. E. Church South. Franklinton is 22 miles from Tangipahoa, the nearest depot on the line of the railroad going to New Orleans, and no teams could be procured. There was but one of two things for us to do—to remain at Franklinton or walk to Tangipahoa; we preferred to walk, and reached the depot in time for the evening train.

"O, blessed work for Jesus,"
O, rest at Jesus' feet;
There toil seems pleasure,
My wants are treasure.
And pain for him is sweet.
Lorn, if I may,
I'll serve another day.

Letters from the Pastors.

B. H. S. Ferguson, of Pontotoc, Miss., writes: "My work is still alive and doing well. We have here a nice people, and they seem to love their pastor, which is manifested by their benevolent acts. Every appointment is filled, and the congregations are large and attentive. The Sunday-schools are now larger than ever before, so we are told. The Holy Spirit is often manifested in our midst, so much as to cause sinners to be converted during our preaching. We have received since the quarterly conference, which was held about a month ago, 15 in full membership and one convert. Pray for our further success, brethren, that God may continue with us.

Rev. J. C. W. Pain, of Holly Springs, Miss., writes: "I entered my work Feb. 13th and found everything very pleasant. There is only one church on the circuit, but we are preparing to build another. The first quarter was April 18 19. Rev. J. C. Eckles, presiding elder, was with us Saturday and Sunday. We had a pleasant time on Saturday and also on Sunday. The elder preached to a large congregation, and then administered the Lord's supper to seventy-five communicants. Collected for presiding elder, $7.50, and pastor, $18.55; total $26.05. Our church was not large enough. We have made it larger, and bought a bell for it. I am doing all I can to build up our work here. I have only collected $2.45 for the SOUTHWESTERN this month. I will try and do all I can by the first of June to collect all the money for my subscription, so as to pay it all up."

Rev. James Browley, of Flatonia, Texas, writes: "I can say for the work that it is now in a growing condition, though at the first of the year everything looked gloomy, but now the cloud is passing off, and we can see a little sunshine. At Schulenburg we have not had any conversions, but two or three have joined, and on my next visit there I have some to take in and baptize. At Mount Henson we have about twelve members. I have visited there regularly, but have not had any one converted; however, the church is alive. I am living at Flatonia, where our church is on the up grade. I started a protracted meeting here on the first of May, and up to date had nine conversions (all men, and some of the worst in town) and the good work still goes on. Our second quarterly conference convened here on the 9th and 10th of this month. Our presiding elder was with us and we had a conference that will not soon be forgotten. We baptized 2 adults and 6 infants. Pray for us."

Rev. C. L. Seward, of Murfreesboro, Tenn., writes: "On the 31st of March, at 9 p. m., quite a storm took place at my residence. After I had spent the last day of March visiting the sick and many others, I saw from the faces of many I met that day that there was something going to take place. I called at the church where many of the sisters and brothers were making some repairs on the altar. I saw, in the faces of the people that something was to take place. At 7 p. m., after I had lain down to take a rest, I heard the tramp of some one, and all at once singing broke out at the door. The ladies of the choir repeated, "O the stars of the elements are falling the moon is going to turn to blood, the ransomed of the Lord are returning home to God; blessed be the name of the Lord. Then the leader—he chose me for a watchman to blow the trump of God—said, "Blessed be the man of the Lord," etc., and then they rapped on the door. I arose and dressed and unlocked the door, and the visitors came walking in. To my great surprise a crowd of finely dressed ladies and gentlemen, marching two and two, took possession of my house, proceeded to the dining room, uncovered the table, put everything into shape and dressed the table to suit their own pleasure with cakes, sacks of coffee, bundles of sugar, cans of fruits, soap, mackerel, fish, matches, preserves and loaves of many kinds. This went on until the table was crowded with the very best. All this time myself and wife were in the sitting-room. Two ladies came in, locked our arms and escorted us to the table. Then the chairman presented the feast to us, after which Rev. T. D. L. Ledbetter, of the A. M. E. Church, sanctified the feast by calling the blessings of the Great Head of all feasts to make that table one of joy and peace to me and family. Then the leader of the choir marched around the table and sang, and then they left us in possession of what they had brought us. The whole crowd gathered in the sitting room, and a few songs were sung. I went in among them to see who was there, and found it mixed up of members of the First Baptist Church, the Second Baptist Church, the A. M. E. Church, and my own Church, about 37 in number. You may be sure I will be glad to see them again. I would have been glad to have had Rev. A. N. Jackson, of Gadsden, Ala., with me, as he is one of the kind that loves sweet things."

Rev. Peter Morgan, Galveston, Texas, writes: "I want to let you know how we are getting along in the Island City. Rev. F. C. Moore held his second quarterly conference in West Tabernacle on the 29th of March. The presiding elder preached a sermon in the afternoon full of the Holy Ghost, after which the sacrament was administered to 270. Collections $21. We had already commenced the protracted meeting, and you must know that things were warm. The presiding elder left us on Wednesday with 32 converts. In 8 or 10 days afterward came Bishop Mallalieu and Dr. Gillett, and these noble heroes broke into the hearts of many a soul in this city. That key which they had to unlock even sinners' hearts, was the word of faith which they preached, and their lovely visit was just what we have been needing in the South for the longest time. May God bless them and keep them. The people wish the earliest return of Bishop Mallalieu and Dr. Gillett to the city of Galveston, for they have left a long perfume here. We had 99 souls saved, the Bishop tried to make me out one hundred, but lacked one. He brought me from 94 to 99 with just one sermon. We had a joyful and happy time with Bishop Mallalieu, Dr. A. H. Gillett, Rev. F. C. Moore, presiding elder, Prof. C. W. Campbell, of Honston Seminary, Rev. R. R. Roberts, of St. Paul's, Galveston. We closed the protracted meeting at Tabernacle the last Sunday night in April. During the meeting many a hard hearted sinner was saved. The total number of accessions were as follows: Souls converted, adults, 137; children, 28; reclaimed, 21; Baptist people taken, 13; making a grand total of 199. All were baptized in the church except 38 or 40 who were immersed. So you see that we are not asleep in this city, for the Lord is with us. Being thus favored we closed in favor of St. Paul, whose pas or helped us much. Bro. R. R. Roberts is doing grandly with his revival, and Bro. McIntyre is moving on finely. And now, Mr. Editor, you will see from the back of this letter that I am on my way to Mississippi for the purpose of getting my oldest sister, who was sold twelve years before I was born. She is now residing at Love's Station, Miss. I expect, if the Lord wills, to be back at my post in fifteen days from date of this letter."

For the SOUTHWESTERN.

Intellect of Negroes.

BASIL WASHINGTON.

The opinion that Negroes are naturally inferior in intellect is almost universal among white men, but the belief that they are worse than any other people is, I believe, much less extensive. Indeed, I have heard some, who were by no means admirers of the colored race, maintain that they were very remarkable for kind feelings and strong affections. Homer calls the ancient Ethiopians "the most honest of men," and modern travelers have given innumerable instances of domestic tenderness in the interior of Africa. As a class I am aware that the Negroes, with many honorable exceptions, are ignorant. The fault was in their unnatural situation, not in themselves. Tyranny always dwarfs the intellect. Homer tells us that when Jupiter condemns a man to slavery he takes from him half his merit. The nature of the colored man was debased, first by making him a slave and then very coolly telling him that he must remain a slave because he does not know how to use freedom. We first crush people to the earth, and then claim the right of trampling on them forever because they are prostrate. If we are willing to see and believe, we have full opportunity to convince ourselves that we are highly susceptible of cultivation. St. Domingo produces black legislators, scholars and gentlemen. The very men who had been slaves formed a constitution that would do credit to paler faced statesmen. Americans may well blush at its consistent republicanism.

No one thinks or doubting the intellect of Indians, yet civilization has certainly advanced much farther in the interior of Africa than it did among the North American tribes. I have heard it asserted that the Indians were evidently superior to the Negroes, because it was impossible to enslave them. It must be remembered that the Indians have been fairly met in battle; contending with but one nation at a time, while the whole world was combined against the Negro. Both have been shamefully wronged, but public prejudice, which bows the Negro to the earth, has borne with a far less crushing power upon the energies of the red man. The intellectual inferiority of the Negro is a common, though most absurd, apology for personal prejudice, and the oppressive inequality of the laws; for this reason I shall take some pains to prove to the scientific world that the present degraded condition of our race is produced by artificial causes, not by laws of nature. In the first place, naturalists are universally agreed concerning "the identity of the human type, by which all living creatures that can, by any process, be enabled to perceive moral and intellectual truths, are characterized by similar peculiarities of organization. They may differ from each other widely, but they still belong to the same class. An Eagle and a wren are very unlike each other, but no one would hesitate to pronounce that they are both birds. So it is with the almost endless varieties of the monkey tribe. We all know that beasts, however sagacious, are incapable of abstract thought or moral perception. An ourang-outang may eat, and drink, and dress, and move like a man, but he could never write an ode, or learn to relinquish his own good for the good of his species. The human conformation, however it may be altered by the operation of physical or moral causes, differs from that of all other beings, and on this ground the Negro's claim to be ranked as a man is allowed universally by the learned. The condition of our people in ancient times is very far from indicating intellectual or moral inferiority. Ethiopia held a conspicuous place among the nations. The popular belief that all the gods made an annual visit to the Ethiopians shows the high estimation in which they were held, for we are not told that such an honor was bestowed on any other nation. At one time Achilles is represented as anxious to appeal at once to the highest authority, but his mother tells him, "Jupiter set off yesterday, attended by all the gods, on a journey towards the ocean, to feast with the excellent Ethiopians, and is not expected back at Olympus till the twelfth day." Africa was the birth place and oracle of Minerva, and there Atlas supported both the heavens and the earth upon his shoulders. It will be said that fables prove nothing, but there is probably much deeper meaning in these fables than we now understand; there was surely some reason for giving them such a "local habitation." Why had these things been thus represented unless they implied that Africa was the centre from which religious and scientific light had been diffused? I have come to the conclusion, Mr. Editor and readers, that color is an accident affecting the surface of a man, and having no more to do with his qualities than his clothes; that God had equally created an African in the image of his person, and equally given him an immortal soul, and that a European had no pretext but his own cupidity for impiously thrusting his fellow man from that rank in the creation which the Almighty had assigned him, and degrading him below the lot of the "brute beasts that perish." "O, Africa! mother of heroes, where is thy glory now!"

I can well answer my part as a colored citizen of the United States, I am glad to assert here that I am a scholar of the Institute for Colored Youth in Philadelphia, under the wise direction of Mrs. Fanny J. Coppin, late wife of the Rev. Levi Coppin. Among the number of excellent teachers are, Mr. E. A. Bouchet, Professor of Natural Science, and Mr. Joseph Hill, Professor of Penmanship. Mr. Bouchet is a graduate of Yale College; of a class of 125 he was the fifth. This is a specimen of Negro intellect.

Lamokin, Del.

For the SOUTHWESTERN

A Noble Cause, It Should Meet a Prompt Response.

REV. G. W. SAMS.

The following resolution was presented by Rev. W. O. Emory, and unanimously adopted by the members of the Little Rock Conference, at its late session, and was joined in with most heartily by Rev. M. W. Taylor, Editor of the SOUTHWESTERN, and Bishop Mallalieu, the presiding Bishop:

"Resolved, That we each collect from our various charges $2 per quarter as a conference claimant collection, and forward the same as collected to Rev. G. W. Sams."

The following are the brethren who did not forget their vow made to God and a poor, suffering brother, but have faithfully complied with said resolution for the first quarter, ending May 23rd: Rev. M. W. Taylor, D. D., editor of the SOUTHWESTERN, $2; Bishop Mallalieu, $2; Rev. W. O. Emory, Hot Springs, $3 75; Rev. W. S. Lankford, Wesley Chapel, Little Rock, $4.15; Rev. W. H. Crawford, Van Buren, $2; Rev. A. J. Phillips, Fayetteville, $2.

Six out of 43 have complied. Dear brethren, I certainly would be thankful to you if a larger number of you would remember what you promised, and collect what you can and send it to me. I have some few obligations to meet, and can not meet them for the lack of means. I am still unable to do much of anything. I am very thankful to those dear brethren that have remembered me in my afflictions. May the dear Lord bless all the dear brethren of the Little Rock Conference.

Little Rock, Ark.

For the SOUTHWESTERN.

Presbyterian General Assembly.

This representative body met in the First Presbyterian Church of Cincinnati, Ohio, Thursday, May 21. When it is known that Dr. Phillip Schaff and such men are members, it is not doubted as a representative body. The election of a Moderator, and the sermon of the retiring Moderator, as well as a resolution by Judge ——, of Washington City, D. C., against the Romish church, created considerable sensation, especially the latter. Some thought the resolution would reflect upon Martin Luther, Melanchton and Calvin, and this was made as one objection to the resolution, because these men had faith in the Romish baptism received by them from the church: On motion of Dr. J. G. Butler the resolutions on Romish baptism were stricken from the records yesterday.

REFORMED PRESBYTERIANS.

The Reformed Presbytery of Philadelphia applied for admission to the Presbyterian Church in the following paper:

To the General Assembly of the Presbyterian Church in the United States of America, to meet in Cincinnati on the 21st day of May, 1885:

Reverend Fathers and Brethren—The memorial of the Reformed Presbytery of Philadelphia respectfully showeth:

On the 12th day of June, 1868, at a meeting held in Philadelphia, this Presbytery suspended its relations to the General Synod of the Reformed Presbyterian Church until action taken by said Synod, by which this Presbytery felt aggrieved, should be rescinded or until this Presbytery should have further light. The Synod to which this action was duly reported by the Presbytery declared the Presbytery to be without the jurisdiction of the Reformed Presbyterian Church.

After waiting till the present time without redress, the Presbytery has now resolved to apply and hereby does apply to be taken with the churches under its care into the fellowship of the General Assembly of the Presbyterian Church, in the United States of America, with the understanding that we can retain the great principles of doctrine, discipline and worship we have heretofore held, as was granted by your venerable body in your action in the case of the Pittsburg Reformed Presbytery, May 26, 1870, and your memorialists respectfully request that this venerable Assembly will now receive this Presbytery and refer its members and congregations to the several Synods and Presbyteries to which they would properly belong.

[Signed] ROBT. E. THOMPSON,
Moderator.
WILLIAM STERRETT,
Stated Clerk of Presbytery.

Done at Philadelphia, May 12, 1885.

Extract from the minutes of the Philadelphia Reformed Presbytery:

"At a meeting of the Philadelphia Reformed Presbytery, held on the 12th day of May, 1885, the aforesaid memorial was adopted, and the following persons were appointed commissioners to present it to the General Assembly of the Presbyterian Church, in the United

States of America, to meet in Cincinnati on the 21st day of May, 1885:

"Ministers—Rev. Theodorus W. J. Wylie, D. D., and Wm. Sterrett, principals, and Rev. Theophilus A. Wylie, D. D, and Rev. Prof. Robt. E. Thompson, general alternates.

"Ruling Elders—Messrs. James Grant and Thomas Carrick, principals; and Messrs. Jacob Jackson and Wm. J. McBride, general alternates.

WM. STERRETT,
Stated Clerk of Presbytery.

The case was referred to a special committee, consisting of Rev. Wm P. Breed, D. D., Dr. James Allison and Elder Geo. Griffiths.

There are twenty-two colored delegates in this Assembly, all of whom, save Hon. Wm. Still of Philadelphia, are from the South. Among these colored delegates are graduates from Lincoln University, Pennsylvania; Auburn College, New York, and our own Central Tennessee College, at Nashville. These represent 12 Presbyteries of about 8 churches each, and 2 Synods, or about 100 churches of 75 members each, or about 7,500 communicants. Several of these delegates have distinguished themselves as orators of no mean ability, as well as capable of assisting materially in the committee work and deliberations of this body. One thing is noticable, and that is the absence of pomp, splendor, braggadocio and assumed dignity characteristic of prominent meetings among exclusively colored bodies. In this case, as in all others where the races blend, every man is accorded just what he can command by culture, modesty and learning. Indeed, there seems less noted men in this body, if high-sounding titles make men noted, than appeared in any colored general conference held since the war.

Hon. Wm. Still lectures at Union M. E. Chapel, Friday evening, 29th inst., on "Reminiscences of the Past."

LEMUEL.

Cincinnati, O.

Temperance.

The Twentieth Anniversary meeting of the National Temperance Society and Publication House was held in the Broadway Tabernacle Church, New York City, Rev. Dr. Wm. M. Taylor, pastor, Tuesday evening, May 12. The large church was filled to the doors with people anxious to listen to the distinguished speaker and these Ira D. Sankey's sweet singing. Clinton B. Fisk, chairman of the Committee of Arrangements, presided. Prayer was offered by Rev. W. T. Brewer, an abstract of the Annual Report was presented by Mr. J. N. Stearns, Secretary of the Society, and addresses were delivered by Rev. Drs. T. L. Cuyler, of Brooklyn, and Daniel Dorchester, of Massachusetts, and Rev. C. H. Mead, of Rensselaerville, N. Y., special missionary of the society among the freedmen of the South. It was a meeting long to be remembered, and the singing by Ira D. Sankey added much to the occasion's interest.

The following resolutions were adopted:

1. Resolved, That, in this centennial year of the temperance reform, we heartily congratulate the friends of temperance throughout the land upon the many and important victories already won, and upon the wide spread and rapidly increasing popular interest in the cause of total abstinence; and for the entire prohibition of the traffic in alcoholic beverages.

2. Resolved, That we earnestly urge all temperance organizations throughout our own country and in other lands to unite in the month of September next in celebrations to duly commemorate the completion of the first century of the temperance reform, so inaugurated by the pioneer labors and the historic essay by Dr. Benjamin Rush, of Philadelphia, "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," first published in 1785.

3. We recommend that temperance literature be distributed during the year 1885 to every household in the land as a centennial temperance seed-sowing; and that we solicit all churches, temperance organizations, and communities generally to make 'centennial offerings' for the circulation of a temperance literature, especially among the freedmen.

4. Resolved, That the missionary work of this Society, especially its important work among the freedmen, which during the past year has been widely extended and largely blessed of God for good, appeals with great force to churches and to all Christian men and women, and should be more amply provided for by generous donations and bequests."

5. Resolved, That we hail with much satisfaction the recent adoption by the legislatures of three additional States—Oregon, Rhode Island and Tennessee—of joint resolutions proposing constitutional amendments for the entire prohibition of the manufacture and sale of all intoxicating beverages.

6. Resolved, That among the significant signs of the times—a practical acknowledgment of the strength and progress of the temperance reformation, and that "prohibition does prohibit"—is the defiant and aggressive attitude of the nations' State and local organizations of brewers, distillers, and liquor venders for defensive and offensive warfare for their continued dominance of parties and to control legislation for the perpetnation and extension of the liquor traffic.

7. Resolved, That this Society is strictly non-partisan in its relations to political parties, its membership including members of all parties; and since it applies one test alike to each and all, that of uncompromising hostility to the manufacture, importation and sale of intoxicating beverages, and to the license system by which the liquor traffic, for beverage purposes, is legally sustained and perpetuated, therefore it is truly national, and entitled to the consideration and support of temperance people throughout the entire country.

8. Resolved, That we rejoice in the marked progress of the past year in providing for scientific temperance instruction in the public schools, and we exhort the friends of temperance everywhere renewed and increased vigilance in the educational temperance work among the children in all schools, asylums, and Sabbath, at the fireside, and in juvenile temperance organizations.

9. Resolved, That we have been greatly cheered and strengthened the past year by the numerous and pronounced testimonies adopted by all the leading Christian bodies in the land against injurious social drinking usages and for the suppression of the traffic in intoxicating beverages.

The following were elected officers for the ensuing year:

President: T. L. Cuyler, D.D., of New York.

Vice-Presidents: Mark Hopkins, D. D., Mass.; Wm N Ashman, Pa.; J B Anderson, Tenn.; Hon. H W Blair, N. H.; Geo W Bain, Ky.; Hon. A C Barstow, R. I., J M Buckley, D.D., New York.; Hon. L W Ballou, R. I.; F M Bradley, D C.; Geo W Bungay, N. Y.; Wm Ballantyne, D. C.; A S Barnes, N. Y.; N B Broughton, N. C.; Hon. A H Colquitt, Ga; Rev. W F Crafts, N. Y.; Robt Carter, N Y; Rev. Jos Cook, Mass; J W Chickering, D D, Mass; Rev. H W Conant, R I; Prof N D Camp, Conn; Rev J M Clayton, Ark; E Carswell, Canada; Hon N Dingley, Jr., Me; D Dorchester, D.D., Mass; John Dougall, N Y; Hon Neal Dow, Me; N S Davis, M. D., Ill; W R Davis, D. D., N Y; B F Dennison, Pa; J B Dunn, D D., Florida; J J Estey, Vt; Bishop O D Foss, Minn; Bishop S Fallows, Ill; John B Finch, Neb; J D Fulton, D D., N Y; H H Faxon, Mass; Jno B Gough, Mass; J C Greeley, Fla; Maj Gen. O O Howard, N Y; Bishop Wm L Harris, N Y; R D Harper, D.D., Pa; S D Hastings, Wis; J J Hickman, Mo; A A Hopkins, N Y; Rev W W Hicks, Fla; Herrick Johnson, D. D., Ill; B R Jewell, Mass; J H Kellogg, N Y; Hon Jno D Long, Mass; E J Morris, O; J P Magee, Mass; G K Morris, D. D., Pa; Thos Moulding, Ill; W W Newell, D.D., N Y; F A Noble, D D., Ills; J Nye, Me; Hon J O'Donnell, N Y; J O Peck, D D., Conn; Hon R E Pattison, Pa; Hon H Price, Iowa; Hon R C Pitman, Mass; T L Poulson, D.D, Md; J O Patton, M. D., Ala.; Rev. J C Price, N C; Geo S Page, N J; Wm H Patton, Miss; Hon. S B Ransom, N J; E Remington, N Y; J E Rankin, D. D., N J; J H Roberts, Mass; Thos H Rabe, Pa; Geo H Stuart, Pa; F Schnmacher, O; John P St. John, Kan; C H St. John, Col; P Stryker, D.D., Minn, J Swartz, D. D., Ia; Gen. J. S. Smith, N Y; Col. W F Switzler, Mo; Rev W W Satterlee, Minn; T De Witt Talmage, D.D., N Y: Wm M Taylor, D.D., N Y; J Wofford Tucker, Fla; Hon. J T Tanner, Ala; Rev. Wm Howell Taylor, S C; Rev Geo L Taylor, N Y; Hon. S L Tilley, Canada; B D Townsend, S C; J G Thrower, Ga; L H Trowbridge, D D., Mich; N F Thompson, Ga; Rev. W M Thayer, Mass; Hon R B Vance, N C; Lonis Wagner, Pa; Rev H Woodsmall, La; Bishop J M Walden, O; Bishop H W Warren, Ga; John Wanamaker, Pa; J W C Watson, Miss; Col John W Ray, Ind; Hon. Jos. Weed, Cal; E S Wells, Ill; Rev. A Winter, Conn; Wm T Wilkins, Pa. John Hall, D.D., N Y; P S Henson, D.D., Ill.

Corresponding and Recording Secretary: J. N. Stearns.

Treasurer: Wm. D. Porter.

Managers for Three Years: T L Cuyler, D.D., N Y; Albert G Lawson, D.D., Mass; Rev. W C Steele, N Y; J Finley Smith, N Y; B J Warner, N Y; A D Vail, D D., N Y; Rev. J S Chadwick, N Y; Augustus Taber, N Y; W J Demorest N Y; A A Robbins, N Y.

Unhappy Man.

Why persist in ruining your digestion by eating unwholesome food; and keeping it ruined by doing nothing to restore it to usefulness and right action? Some think that dyspepsia is incurable. They are the ones who have never taken Brown's Iron Bitters. This valuable family medicine makes short work of the tormentor and soon enables the digestive apparatus to do its work. Mr. H.E Collins, of Keokuk, Iowa, says, "I used Brown's Bitters for dyspepsia, and am greatly benefited.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my father; his name was Pearis Theamas, and his wife was named Ann Pearis Theamas; she was brought to Texas about 20 years ago; she left him in Laura, La., and after coming to Texas she married Harvey Lnckey, and went by the name of Ann Lnckey. She died in 1880, leaving three children: Amos, Malinda and Elmira. Any information in regard to my father will be gladly received by me. Address Malinda Hill, care of Stephen Coleman, box 25, Waelder, Gonzales county, Texas.

MR. EDITOR—I wish to inquire for my father, Brazil Ellington, who left Russell county, Alabama, in or about the year 1862 with his master, John Ellington, and went to Texas; but I do not remember what portion of Texas they went to, and they have not been heard from since. My father's wife was named Liddie Webb, who belonged to a man by the name of Wm. Webb Any one who can furnish me information in regard to Brazil Ellington will furnish a long felt desire of mine. Address Mary Winters, formerly Mary Flourney, lock box 265, Birmingham, Russell county, Alabama.

MR. EDITOR—I wish to inquire for my son, a young man about 26 years of age. His name is Turner Saterfield. He left home Feb. 10, 1874, and I have heard from him once; he was then in Cincinnati, O. He was to leave Cincinnati in a few days for Memphis, Tenn., at the time I heard from him. I think it was in 1877. My name is Permelia Saterfield. His step-father is named Imziah Saterfield. Any information regarding his whereabonts will be gladly received by me. Address Permelia Saterfield, in care of Rev. H. C. Williams, Keys Chapel M. E. Church, Gallatin, Tenn.

MR. EDITOR—I wish to inquire for my mother. When we parted it was in the year 1827, at Big Black, Miss. Her name was then Millie Black; had a son named Charles Black and a sister named Leah. My name is Ben Black Any information as to their whereabouts will be thankfully received. Address me, care of Rev. B. H. S. Ferguson, Pontotoc, Miss.

MR. EDITOR—I desire to inquire for my father and mother's people. During slavery we belonged to Dr. Harvey, near a town called Canton, Mississippi, or not I do not know. I was very young when we were sold during the war. Mother, grandmother, myself and two other children were sold to a Mr. James Pickens and carried to Mobile, Ala. We left father at his old home; he belonged to Mr. James Mitchell, who lived near Canton. My aunts were named Matilda Harvey, Silvia, Visia and America. We left one brother and one sister, Dr. Harvey took my four aunts, one brother, Benjamin, one sister, Adaline, and others and went to Atlanta, Ga. Mother's name was Lucinda; grandmother's name was Dinah; my sister that was sold with us is named Ella; brother's name is George. Mother and grandmother died shortly after we came to Mississippi, during the war, and left us three little children alone. Any information concerning the above named persons will be thankfully received. My name is now Ludora Snell, my husband's name is R. Snell, a member of the Mississippi Annual Conference. Write me at West Point, Miss.

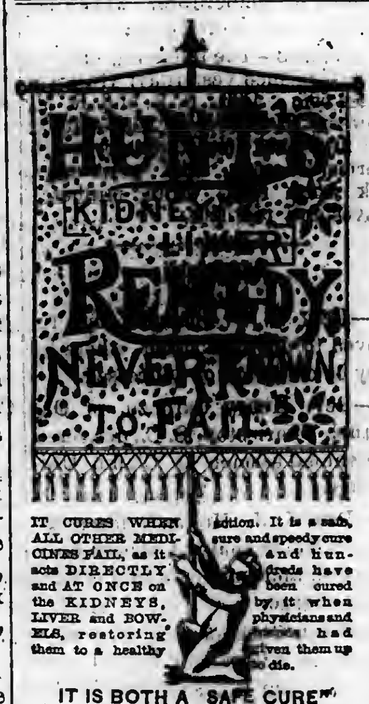
On Temperance Principle.

Rev. S P Lewis pastor of the Eighth Street Baptist Church, St. Louis, Mo., writes: "Parker's Tonic completely cured me of nervous exhaustion and general debility. I never met with anything so effective. It acts on strictly temperance principles. I take it with me on my vacations. Cures the liquor habit.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Aiden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.



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IT IS BOTH A SAFE CURE and a SPECIFIC.

It CURES all Diseases of the Kidneys, Liver, Bladder and Urinary Organs; Dropsy, Gravel, Diabetes, Bright's Disease, Nervous Diseases, Excesses, Female Weaknesses, Jaundice, Biliousness, Headache, Sour Stomach, Dyspepsia, Constipation, Piles, Pains in the Back, Loins, or Side, Retention or Non-Retention of Urine.

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By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 11, 1885.

Removal.

Correspondents and other friends will please take notice that we have removed our office from No. 32 to No. 37 Natchez Street, second floor, rear room. PHILLIPS & HUNT.

A number of subscriptions to this paper among members of the Delaware Conference expire with this issue. Brethren should be prompt in making cash renewals and not miss a number by delay.

The *Chautauquan* is certainly a valuable periodical. Our young people everywhere should avail themselves of its benefits.

When a preacher is commonly reported to be loose in his morals it is the duty of his elder to cause an investigation, and it is not true Christian esteem for a brother, but something else, in every case where such an investigation fails to be had.

Rev. W. E. Woodbry, being refused a seat in the parquette of the Omaha opera house, has sued for $3,000. Under similar circumstances this editor quietly retired from Washington Hall in New Orleans, and two weeks later had his revenge by being called to the front platform.

After dispatching the butcher [illegible] and being confronted by the angry populace whose real [illegible] she had advanced by her daring act, Charlotte Corday said, "Poor people, you desire my death, but you owe me an altar for having delivered you from a monster."

It is said that the locust of 1885 [illegible] on the left wing. [illegible] to know if that means that they are Methodists. [illegible] for Methodist Mission[illegible] cah for the Book Con[illegible] are increasing not only the preachers and the very insects for their help [illegible]

[illegible] with his back to the [illegible] town stove, we asked [illegible] ready for church. He said he would, and still stood there [illegible] on and on, not ready [illegible] and this while the minister [illegible] Methodist congregation [illegible] morning. This is a sample [illegible]

[illegible] presiding elders, pas[illegible] and other correspond[illegible] a special letter con[illegible] name and address of [illegible] person who constant[illegible] or belongs to the Meth[illegible] Episcopal Church under their [illegible] who owns $25 worth of real [illegible] Vols, who carry on any kind of bus[illegible] for themselves, with the an[illegible] of their business.

Mr. Grady, like many another [illegible] in [illegible] of mind, speaks [illegible] the Negro problem to [illegible] Editors sup[illegible] to be settled by the North. [illegible] spoken what they be[illegible] and wish. But this so called [illegible] has in it two, and [illegible] The first [illegible] GOD, and the other is [illegible] What white [illegible] do is to put as much in [illegible] way to self help and [illegible] as they have taken [illegible] him run his own [illegible]

[illegible] Negroes, both of [illegible] dependant, the latter [illegible] unanimously [illegible] unlawfully to prohibit it. *Inquirer.*

[illegible] reputable [illegible] such a so[illegible] the Negroes [illegible] there is no [illegible], with [illegible] society. How [illegible] unity in [illegible] course?

Strike a New Line.

What the colored people want is social equality. Perish the thought. Nobody can give them social equality. They must make it and take it for themselves. When they make it they can take it. What the colored people want in the South, as in every other place, is less charity bestowed upon them in the shape of money and other gifts, and more Christian encouragement and counsel; more work and prompter payment; a higher regard for morality and better legal protection for female virtue. There may be a need of financial aid for the poor white people of the South, and, if so, we want them to have it. But with our best judgment we find the conviction bearing down upon us that the great want of the colored people is more and better chances to work for money. They will be more manly and self reliant as they learn by doing it that they can take care of themselves as to money, etc. We need some white people who feel called of God to help us morally and religiously, however, and it is likely that without any sort of a salary save what the colored people can furnish out of their little earnings, the Church can find a host of consecrated men and women to do this work of Christian love among the Negroes. Indeed, with the growth of enlightened sentiment upon this subject, and in view of the blending of their habits until there is very little difference in expression and action between people reared in the South and many of those who came South to work among the colored people. It occurs to us that it would be less expensive and possibly a more successful plan to employ of our native Southern members of the Methodist Episcopal Church in this way. After all, there are some things in common between the Southern whites and blacks, and the more they are brought together under their altered circumstances the better it will be for each class.

Fall in.

They have a fine new brick church in Maysville, Ky., and over a hundred new converts to go into it. During the protracted meeting white people crowded the meetings, and contributed most of the money required to keep up expenses. Things have changed since the time nearly half the congregation there waited in the basement to assure themselves of the truth of a report that this editor was going to preach there, and as he walked up into the audience room they marched out into the street and home.

There is a growth here and everywhere in the South. And we refer to these old experiences as evidences of it. Our white people, all white people of the South, are coming to look upon the new situation differently from what they formerly did, and the change of view progresses with such startling rapidity that it well behooves the Negroes to watch lest they be out stripped in magnaminity by the whites. The needful thing is more race pride and a denouncing of the tom-foolery about miscegenation, amalgamation, assimilation and the like nonsense.

Swearing Out the Color Line.

Mr. James Goggins, a bright mulatto, of Cincinnati, has found a new way of getting his beautiful brown-skinned daughter into the white schools of that city. He, it is said, made affidavit that he was a white man, and his wife a *creole*, whatever that is, and that, therefore, his daughter had no Negro blood in her. Upon this statement his daughter was admitted, and, as we are informed, now attends the said schools. Well, it cost more to secure this right in this instance that we could afford to pay.

That such methods could be suggested attests the dangerous tendencies of the useless distinctions by which these discriminations are caused, and satisfy every one that they ought to be abated. In less than five years all the Negroes of Ohio will have the rights for which Mr. Goggins has abjured his race, neither will they pay so tremendous a price to get them. When the times are ready for this wiping out of the color line it must not be secured by blotting out the distinguishing type of any race by oath or otherwise. It must be by the elevation of character in all races.

Our Bishops.

We now have twelve regular and one missionary bishop to supervise the general interests of probably 12,000,000 of Methodist or Methodistically inclined people, little and big, and of all nations. This number is too small. It requires too much work of each, and wears them out too soon. For these reasons we were in favor of making six full Bishops at Philadelphia. We must, as matters now stand, make from four to six in 1888; and if he lives and keeps his health till then, of these John H. Vincent should, and we think will, be one of the very first chosen.

Hereafter men must be taken not because of supposed peculiar friendship for this or that class of our members or sections of our work, but because of grace and gifts fitting for this holy eminence in general. Dr. Vincent is a man of a superior type, with such youth of feeling and interest as to fit him for any public Christian station.

Rev. Larkin Carper.

The death of Rev. Larkin Carper, one of the pioneers of our work in Texas, has been made known to us. Although, from his great age and many hard services, this might have been expected at any time, still we did not expect, and have been deeply touched by the news of it. He was a man full of rich and gracious experiences. We sat at his feet to learn wisdom when in San Antonio last winter, and earnestly coveted the opportunity of doing so again. We thank Bro. Mack Henson for pretty full notes of his life. We believe Bro. Henson could find ample material for a book on the same subject, and that it would be a very useful one.

Dedication.

The new Methodist Episcopal church on Carrollton avenue will be dedicated June 21, at 2 p. m., Rev. L. P. Cushman officiating. The corner stone laying for the same church will be had on the 20th, attended with a religious barbecue, at the same place. All things are to be done decently and in order. To this end all orderly people are earnestly requested to be present and participate in all these exercises.

Industry.

The undersigned award is made by the New Orleans International Exposition to S. R. and R. M. Lowery, colored, out of a great number of competitors. These being the only colored ones:

AWARDS—The following awards were furnished yesterday: Group 5, Class 505. 1661, S. R. and R. M. Lowery, Huntsville, Ala.—Medal of first-class for industry, silk worms, cocoons, silk worm eggs, silk worm rack, white mulberry leaves and raw silk.

Personal.

—Rev. L. P. Cushman has removed to 159 Clio street, where he may be called on or addressed.

—Rev. Henry Cardozo, of Old Bethel, Charleston, S. C., delivered the annual sermon at Claflin University.

—Rev. J. J. Holland, for some time in feeble health, has been fully restored, and prospers in his Alabama charge.

—Frank Cushman has been converted, at Wilbraham School, and his father, our Elder Cushman here, is indeed happy.

—Mrs. Rev. I. H. White, of Philadelphia, has lately been in very infirm health. We trust a change for the better may be speedily realized.

—Miss Clara M. Cushman raised $1,100 for the Woman's Foreign Missions in May last. Surely this lady has a heart of love and a tongue of fire to plead for her sisters in the Orient.

—The New Orleans Preachers' Meeting, June 8th, passed resolutions of sympathy with Dr. Taylor in this hour of severe affliction of his son. The resolutions were presented by Rev. Thomas Stalker, of Ames Church.

—The Rev. Levi B. Salmans, under appointment to Mexico, was ordained by Bishop Harris, at the Mission Rooms, on Monday, May 11th.

—Rev. D. W. Hays, than whom our Church has few nobler sons or better men, cheers us with kind words which come very gratefully to us, especially from such a source.

—Rev. S. A. Cowan, supernumerary of the Mississippi Conference, attending Gammon School of Theology, keeps well, and is prosecuting his course vigorously.

—At the recent commencement of the East Tennessee Wesleyan University, the degree of Doctor of Divinity was conferred on Rev. T. C. Carter, A. M., editor of the *Methodist Advocate*, Chattanooga, Tenn.

—Mr. Alfred Adams and Miss Eliza Moss, Mr. Joseph Crump and Miss Amanda Crowill, of Crystal Springs, the ladies being members of the Church, have the congratulations of Mr. John H. Cook with others in their wedded life.

—Dr. Geo. L. Curtiss has hands and head and heart full of work, but withal finds time to keep up our Domestic Hygiene department with matter of priceless value to our people. Such is the uniform voice as it reaches us.

—Clem. Studebaker, Esq., of South Bend, Ind., is a friend who never forgets us. His cards upon our desk tell the story of a visit to our sanctum when we were absent. Our regret is only equaled by our hope of a repetition of the visit, minus the absence.

—Rev. Wm. H. Brown, of Bridgepost, O., has, within a few months, been bereaved of his wife, a child, and his wife's mother, but he says the grace of God was sufficient for him. Elder Cooper and his brother pastors never forsook him. So it should ever be.

—We learn that Sister Mattie, wife of Rev. J. F. R. W. Summerhill, of Springville, Tenn., is very much better of a recent illness, and will soon be again with him on his circuit work. A little time ago they lost their little child aged 15 months.

—Rev. W. Dunkins has succeeded Rev. L. P. Bell, and is attending Central Tennessee College, where his address will be until otherwise announced. We have to thank him for substonial interest in the SOUTHWESTERN.

—Rev. J. H. Reddick, James Methodist Methodist Episcopal Church, Staunton, Va., Delaware Conference, since July, 1884, raised $250 conference money and admitted more than 100 members. Before leaving to attend his conference a donation of $40 was presented to him.

—The *Times-Democrat* says: "Rev. H. H. French received the degree of B. A.; Rev. Ralph E. Allen that of D. D., at the late meeting of the New Orleans Methodist Episcopal University faculty." We learn that both of these brethren are members of the New England Conference.

—Mrs. Elizabeth Cady Stanton, in May *North American Review*, says: "The present position of women in the spirit of our creeds and codes is far behind the civilization of the age, and unworthy the representative women of this day.

—Rev. and Mrs. Appenzeller sailed from Nagasaki for Korea March 31. They were accompanied by three other American Missionaries. Dr. Scranton expected to start from Yokohama on the 20th of April. His mother, wife and child will, for the present, remain in Japan.

—Dr. Bayliss, long known and revered by all of its members for his courtesy to it as a whole, and for his individual kindness to a large number of the members personally, as well as for his deep, active and substantial interest in all things appertaining to the bettering of the circumstances of man, the Negro man no less than others. Dr. Bayliss received a hearty welcome upon the occasion of his recent visit to Lexington Conference. His coming was really hailed with genuine joy. All who listened to his straightforward, manly, brotherly, dignified, yet simply pleasant address will, as they think over it, wish for a repetition of these interchanges of courtesy and instructive discourses annually. Indeed, we do not see why Drs. Bayliss, Buckley, Warren, Fry, Edwards, Curry and others do not enter this South country and press the interests of their papers, which is the interest of the Methodist Episcopal Church. They will hurt no interest of the SOUTHWESTERN by visiting each of the Southern conferences, and we wish they would visit them, for the sake of the good effect it would surely produce upon the brethren and the work here.

Church Polity.

MR. EDITOR—Please answer the following question: When a preacher is appointed and goes to his charge, but finds the people either unwilling or unable to pay the *moving expenses* of himself and family, or when, because they fail to meet his *travelling expenses* he has to walk to and from his family residence, the distance of about 100 miles, does the conference require that he should remain on that work even though himself and family should suffer?

Answer—It is the duty of every circuit to pay the moving and traveling expenses of those appointed to serve them. The moving expenses include the cost of bringing a newly appointed minister from his old to his present charge. If he has the money, and pays it out for moving, it is the duty of the stewards to immediately refund it to him, upon his arrival. See Dis. 1884, par. 364, page 194, last four lines. The travelling expenses of a preacher are those incurred by him in going from one point to another on his work, if it has more than one preaching place; by attending the annual, district and quarterly conference when there is any cost required in traveling to the latter. The connection is liable for his expenses in traveling to sit on trials, courts of appeals, and to the General Conference.

If there is a deficit after reasonable effort to meet his estimate he can bring his claim to the annual conference, which can divide with him any funds it has at command not otherwise applied, and can also make special provisions to meet necessary cases; provided, the conference cannot be held legally responsible for these claims as for a debt. Dis., page 199, par. 375 376. Furthermore, the stewards are expected to aid the preacher stationed among them in securing a house for his family and to pay the rent of or otherwise provide the same, and to furnish it at least with heavy furniture. See Dis. 1884, pages 200-201, par 377 380. The rent, moving and traveling expenses are not to be taken as any part of the salary of the preacher, but are to be estimated separately, though in making his statistical report to the annual conference they are included. In order to accomplish all this the stewards, pastor and elder are expected to see that all the provisions of the Discipline, pp. 197-199, par. 370 376 are carried out by the stewards. As the preacher cannot see that these provisions are executed by leaving his work, he is expected to remain on it until relieved by the Bishop, or in his absence the presiding elder. He is to go where he is sent, and do the work the conference judges to be needful, and to keep our rules, not for wrath but conscience sake. When the Lord called him and directed the conference in making his appointment, all the circumstances were considered and the "Gifts and calling of God are without repentance." God considers both the family and the people when he dictates these appointments. And he does dictate them. If a church is unable to meet all these obligations, and the conference aid will still be less than the required amount, then it would seem that either a regular or a contingent appropriation from the Missionary Society, ought to be made. In any case the preacher ought to stay on his work until legally changed. This might involve some hardship both to minister and family, but such is the itinerancy as this writer has found it and as the thrilling pages of Methodist history reveal it. Methodist preachers have a glorious heritage of hardships to rejoice in. They will live Godly and they must endure hardships because they are soldiers. A man need not confine himself to one barren spot; his appointment means every place till he comes to the next preacher on every side. Talk with God, consult with the elder, visit the people from house house, and stick to the appointed work. All will come out right in the end.

Schools and Colleges.

Commencement Exercises at Wiley University.

At the suggestion of Rev. R. S. Rust, D D, Secretary of the Freedmen's Aid Society, the day for commencement exercises at Wiley University has been changed to Tuesday, June 9th. The following is the programme of the exercises:

Public examinations Friday, June 5, and Monday, June 8.

Exhibition of the Model School, Friday, June 5, at 8 p. m.

Prize contest in Declamation, Monday, June 8, at 8 p m.

Meeting of Trustees, Tuesday, June 9, at 9 am. Commencement Exercises, June 9, at 11 a. m. Reading of grades and awarding of of prizes Tuesday, June 9, at 2 p. m.

Sunday, June 7, Annual Love Feast at 9 a. m.; Annual Sermon at 3 p. m.; Baccalaureate Sermon at 8 p. m. Sabbath services at Ebenezer M. E. Church.

N. D. CLIFFORD, Pres.

Marshall, Texas.

Alcorn American Missionary College—Hadley, Miss.

Fourteenth Annual Commencement, June 17, 1885, at 10 o'clock a. m.

Sunday, June 14—Sabbath-school exercises at 10 a. m. Baccalaureate sermon at 2:30 p. m., by H. R. Travers, D.D., President Leland University, New Orleans, La. Y. M. C. A. meeting at 7:30 p. m. Trustees meet Tuesday, 16th, at 10 a. m. Examinations Friday, Monday and Tuesday, 12th, 15th and 16th, respectively, from 8 a. m. to 3 p. m., except that there will be a recess for dinner from 12:30 to 1:30 p. m. each day. School closes Wednesday, June 17th. Fall term begins September 17th.

Wednesday, June 17th.—Programme: Part 1st: Begins at 10 a.m: Music—Star Spangled Banner; College Band.

Music—The Rock of Salvation, Chorus.

Prayer.

Music—Huntsman's chorus. Chorus

Declamation—America. A. J. Williams.

Essay—Higher Education for Women. Anna Snodgrass.

Music—Few days. College Band.

Declamation—Love of Applause. Louis Mayer.

Declamation—Owen Lovejoy. Bailey White.

Music—Larboard Watch.

Oration—The 19th Century. J. L. Barbour.

Oration—A Plea for Temperance. J. H. Harvey.

Music—Ring the Bells. College Band.

Debate—Should the Elective Franchise be extended to Women? Affirmative, A. H. Foreman, negative, J. M. Hicks.

Music—Whosoever Will. Chorus.

Graduating Class, June 17—Part 2d. Progress of the Emancipated Slave; John Adam Martin, Kirkwood.

Music—Hail to the Chief; College Band.

Commencement address; Rev. Mar-

shall W. Taylor, D.D., editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

Conferring of the diploma by the President.

Music—Clap your hands for joy; Chorus. Benediction. Music; College Band.

Notice.

The Trustees of Philander Smith College will meet to hold their annual meeting, in the college building, Little Rock, Ark., June 9th, 1885. All the members are requested to be present.

G. W. SIMS, Pres.

The handsome card and polite invitation to attend the annual exercises at Leland University came to us too late for service in consequence of protracted absence from the office. Dr. Traver is ot the class of men who are bound to succeed. Besides, he is assisted by an indefatigable corps of teachers and a phalanx of determined working students. We know the olose was a success, because the labor of the year has been earnest.

The Schoo' Board of Newport, Ark., is said to be quite friendly to Negro education. They are now causing a bnilding to be erected there for that purpose to cost $2000.

In the oratorical contest between students of the New Orleans University, as previously noticed in this paper, prizes were won as follows: First prize, Rev. E Lyon, pastor Sixth Street; Second, Rev. M C B Mason, of Carrollton Methodist Episcopal Chnrch; Third, Miss E M Carter, student in the University of high standing.

Programme for Straight University was overlooked in absence of the editor unintentionally.

Gilbert Seminary has opened with a fine ontlook. This is the public school term. They have at present, after two weeks, a roll of 150 names, and every day adds to the number. The hard times will militate against them some because there are those who are unable to pay for books.

Howard University (Congregational) held its annual exercises Friday evening, May 22, in Asbury Methodist Episcopal Church, Washington, D. C., corner 11th and K streets, S. W. Old friends J. H. Weeks, W. T. Anderson, O. D. Robinson, J. G. Harris, G. H. Bled, J. Wheeler, and J. W. Hoffman, were the reception committee. Quite a number of excellent papers were prepared for the occasion, of which the most interesting to us was one on the "Future Glory of Africa," by Mr. Henry T. Johnson, of Newburg, New York. Rev. J. G. Butler, D.D., opened the services with prayer, and Rev. George W. Moore pronnnoced the benediction. The audience was rested by the choicest musical interludes. Howard is doing a good work. Many noble specimens of her man building are to be found among the most useful young men of to-day. We would like to print Mr. Johnson's paper.

An ex-Governor, State Superintendent of Education, the chief and two Associate Justices of the Supreme Court, the chairman of the Senate and House Committees of Education, President of the State Agricultural and Mechanical Society, and the Master of the State Grange are ex officio members of Olaflin University Board of Trustees. They have there a school of competency and many other useful features. We would suggest to those giving prizes that the best prize to offer would be the last year or half-year's tuition free, and a small sum of money. These would be of more value to pupils, and remove all possible temptation from those who deal in books. The last catalogue is before us and it is a good one. It evidences a year of [illegible].

[illegible] Taylor has organized a [illegible] Methodist Episcopal [illegible]

For the SOUTHWESTERN

The West Texas Conference, M E. Church.

C. L. MADISON.

Rev. C. King, one of our worn ont preachers, is very sick, at his home in Georgetown, Texas, and is in a destitnte condition. He has been down for five months, and spent what little he had when taken sick, and needs and must have help from his brethren. Bro. King traveled eight years, and his health failed him, and, being an old man he has not been able to do more than make a living for himself and wife.

The following will show how the people paid him while he served them in 1871-2: At Georgetown, $49.65; in 1873, at Bastrop, $3.35; at Cunningham, three years, $280; in 1877, at Oakland, $50; in 1880, at Seguin, $35; total for eight years, $418. Now, at the end of these eight years, he was neither able to preach or work. Now he is down, and has nothing to depend npon but a sick wife. The people say, "Poor Bro. King, I am sorry for him." I was told that not one of the brethren at Georgetown has set up with him a night since he has been down. The Lord pity those people. Now, let me say to the yonng preachers, take warning from this and prepare now, for your old and sick days, for if you depend npon the conference or people yon will snffer. If yon cannot get a living ont of the ministry, locate and go in the field and work for your living, and preach as a local preacher. Pastors will please read this to their people and ask them for something for Bro. King, and send it to him at Georgetown. If the people will not give anything, send something ont of yonr own scant living. I make this appeal because Bro. King asked me to.

Austin Tex, June 2, 1885.

For the SOUTHWESTERN.

Keep to the Old Landmarks.

REV. P. H. CARMICHEAL.

"There is an impression, says Mr. Dorchester, in some quarters that serious changes are taking place in the religious thonght of the world that Protestant Christianity is losing its fundamental doctrines and its hold npon the respect of the enltivated minds and that these things bode evil to the churches, whatever their statistical exhibits may show."

We do not take any alarm at these erroneous reports, because from what we learn by reading Mr. Dorchester's problem of religious progress and other men's writings who are watching the times and every public current of sentiment, the changing breezes of opinions, and the different faiths of the age; it's not true. God is in man, saving man. Life is short, time flies fast, the great masses of human beings surges forward, grasping new ideas, new opinions or faiths; but the Lord Jesus is drawing men nearer himself, for that is just what God's dear Son came into this world for to save his people from their sins through His church. Many ways has the Lord to work to save men. "He works to will and to do His will in our hearts. I cannot think that the christian religion is losing any of its power or hold npon the people, it is wielding to day a greater influence over the people than it ever did.

Up to the middle of this present month (May) there had been reported about one hundred thousand conversions in the Methodist Episcopal church alone, to say nothing of other branches of the Christian church. There was converted during the winter past, we may safely say that there has been in onr church 150,000 conversions since December last. Never since Pauls time has the christian church so deeply felt her obligation to convert the world than at the present day. It is useless for us to notice or pay very much attention to the assertions that are being made in regard to the decline of the Protestant religion, but will watch, work and wait, the victory is ours through Him that loves us. The Columbns district I don't think is far behind in the way of conversions this year. There has been abont 200 conversions since Jannary the 1st in fourteen charges and circnits. The preachers and people all over the district are in high spirits over the revivals and crops. Never has there been better prospects for a good crop than the present year. Camp meetings are being talked of very strongly over the work and the indications are that there will be a wonderful gathering of souls during the month of July and then in the fall a wonderful gathering in of money and paying of the laborers who are worthy of their hire. The people now in my district believe more, read more and think more about the Christian religion than they did last year. They are better prepared to hear and receive the gospel of the blessed God. I am trying to preach with such freedom as will establish them more and more in the faith, "Oh, let us so do and pray till the dark continent shall see light.

Columbns, Texas.

For the SOUTHWESTERN.

Bishop Mallalieu's Visit to Marshall.

BY R. H. HARBERT.

On Sunday, April 19th, Bishop W. F. Mallalieu, Rev. A. H. Gillet, A. M., Dr. W. W. Taylor were published to be here in the interest of Sunday School work and to engage in Bishop Wiley memorial service. Preparations were made for a grand good time. Our distinguished brethren were expected to arrive on Saturday, April 18; one on the train from New Orleans at 10:30 a. m., the other two on the train from Palestine at 3:45 p. m. Going to the forenoon train on which Dr. *Marshall* W. Taylor was expected to arrive, instead of hearing *one marshal* in the city of *Marshall*, we met *three Marshalls* and one *Dyer* (not of cloth)—Rev. J. F. Marshall, Mrs. J. F. Marshall, their daughter, Rev. M. J. Dyer, all of the Louisiana Conference. We regretted not seeing the face of Dr. Taylor and hearing his pathetic words, still we rejoice that we gained these good and warmhearted friends from Louisiana who came by a special request of Bishop Mallalieu. Rev. J. F. Marshall and his family were quartered at the Hon. Ed. Brown's residence, while the Rev. Mr. Dyer went to Mr. Walter Porter's. At four o'clock in company with Presiding Elder Weber and the above named brethren, we met the bishop and Bro. Gillet, at which time the rain fell heavily. Having so much planned to do, and but little time in which to do it, Rev. A. H. Gillet passed on to Shreveport, while Bishop Mallalieu remained with us. Taking a carriage, we soon found ourselves at President Clifford's mansion at Wiley University. After introducing the bishop to the president and his wife, and after a few minutes pleasant conversation, the following programme at the suggestion of the bishop was arranged by the committee:

PROGRAMME.

Sunday School service at Ebenezer Church, 9 a. m. Opening and singing by R. H. Harbert; prayer Rev. H. Webb, A. M.; singing, school. An address by Rev. M. J. Dyer, of Boonesville, La.; singing school. An address by Rev. J. F. Marshall of Alexandria; singing school. An address by Bishop W. F. Mallalieu; remarks by Snperintendent and pastor; doxology and benediction.

Bishop Wiley memorial service at Wiley University: 11 a. m. singing. Scripture reading by Prof. N. Coleman; singing. Prayer by Rev. H. Webb; singing. Resolntions read by Prof. N. D Clifford; singing. A paper on the relation of Bishop Wiley to Freedmen's Aid Society by Rev. Freeman Parker. An address—Bishop Wiley's special work for the colored people of the South, by Rev. R. H. Harbert; singing. An address on Bishop Wiley by Bishop W. F. Mallalieu; singing. His last visit to the University by Rev. H. Webb; singing. Prayer by Prof. N. D. Clifford; doxology and benediction.

Three o'clock service at Ebenezer Church; sermon by Rev. J. F. Marshall. Sacrament—Lord's Snpper; doxology and benediction.

Evening service at Ebenezer Church, 7:30 p. m. Sermon by Bishop W. F. Mallalieu.

On Sunday morning, promptly at 9 o'clock, the three Snnday Schools (the college, centenary and Ebenezer) were in their seats ready to receive the treat that had been promised them. Thongh on Saturday it had poured down great showers of rain, yet on that Snnday morning the sky was lighted up with the golden sun rays, the air was balmy and sweet with the odor of highly scented roses, the birds were everywhere filling the air with their melodious warbling and praise to their Creator, and in short everything seemed filled with praise. So were we. The school opened according to programme conducted by the pastor, superintendent and organist (three in one) who made a three or four minute address of welcome to our esteemed guests. Rev. H. Webb, P. E. Marshall District, in his usual, pleasing and impressive way introduced the speakers.

The first speaker, Rev. M. J. Dyer, made quite an impression npon the audience. He spoke of what was necessary to a live school. When the speaker took his seat the eager looks and bright eyes of the school plainly intimated that they wanted to hear him longer. Rev. J. F. Marshall was the next speaker. He took up the work where Bro. Dyer left it and dwelt upon the grand work the old Methodist Church is doing. Her grand educational circles and Sunday School courses, besides many of her other excellent characteristics were brought home to the hearts of the hearers.

We could have gone away with what we had already heard and felt satisfied, if we had not been looking into the pleasing face of Bishop W. F. Mallalieu, and divined from its expressiveness that there was a calm [illegible] here in him that was [illegible] good things. So after sing[illegible]e chorus which be[illegible]r hearts for hea[illegible]od things," the bish[illegible]troduced and said that [illegible] make his address[illegible] ask the pastor and the [illegible] ministers to assist him in the ceremony of baptism of an infant. On arising and turning around we looked into the pleasant faces of two happy Christian friends made glad by the gift from God of a bright, shiny, blue eye little boy whom they were bringing to the the altar to consecrate to the service of Almighty God. As some one says, "suspense is dreadful," We shall have to tell you that these happy two were Prof. N. D. Clifford, President of the Wiley University and his amiable young wife. The ceremony was read by different brethren, and little Girard Packard Clifford was baptised by Bishop Mallalieu in the name of the Father, of the Son and the Holy Ghost. The bishop then proceeded to address the school. The address was intensely interesting from beginning to end, and the schools listened with marked attention. He took us in a moment to the place where the day begins and thence on and on till we had belted the globe. Said the bishop, "If we were over there now where the day begins and were in the right place, we would hear familiar sounds bursting forth from somewhere. Being strangers to the people, place and language, we would begin to wonder how these sweet familiar sonnds got among these people. In an instant we'd remember the old Methodist tunes and even the words that we nsed to sing in onr congregation in America." He showed that among all the nations there were Methodist people singing Methodist tunes. We cannot begin to tell you what the bishop said, we simply desire to show the drift of his great address. He took us around the world and we had time to hear Methodist singing too among all the nations in less time than it takes some of us sometimes to tell a trifling incident. We all did indeed feel that we had had a G. G. time. We regretted to have him stop yet as the hour for the memorial service was near at hand, we praised God with our voices and repaired two by two nicely mated to Wiley University.

We shall not speak of the memorial service to Bishop Wiley (another pen has done that) more than to say that it was so impressive, especially that which the bishop said that we all felt for awhile we were witnessing the closing exercises of the last General Conference which were conducted by our late chief pastors, Bishops Simpson and Wiley. A few white Southerners were ont. Before 3 o'clock after noon, the church was crowded to hear the Rev. J. F. Marshall of Alexandria preach from 1 Cor, xv 57. While the preacher was preaching, brother *What you call ums* mouth began to pucker up unconsciously, Sister *Aintgottiredyet's* foot began to pat as her body began to reel to and fro and her head to vacillate like a pendulnm while brother and sister *Seldomgethappy* were heard to shont out, "Amen! Alleluiah!! Glory to God!!!" The Holy Spirit came npon us and made glad onr hearts. The Lords Supper was administered by the Presiding Elder to hnndreds and the Spirit of God moved npon the hearts of all believers. Indeed we thought of Pentecost with its wonders, but mark yon we did not say we had the cloven tongnes of fire resting upon. A great number of penitents were around the altar after the Lords Supper. Then we praise "God from whom all blessings flow," received the Benediction and went home to return again soon to hear a great sermon from Bishop Mallalieu. I need not tell you that that church was much too small for that time and service. Long before the time for service, the house was crowded to its utmost capacity and hnndreds more lingered about the doors and windows eager to catch the words that were to fall from the lips of a Methodist Episcopal Bishop. The choir of the church furnished the music for all the services. The anthem Makes a Joyful Noise (100th psalm) was sung, prayer was offered and the bishop said that before commencing his sermon he would baptize the infant of the pastor. So the husband and the wife stood before the altar with their little girl Lola Virdelle Harbert to be given to the Lord. The brethren of the Louisiana Conference assisted the bishop in reading the ceremony and he baptized her in the name of the Holy Trinity.

Bishop Mallalieu took for his text John vi. 37. "Him that cometh nnto me I will in no wise cast out." He plunged at once (It shonld be a lesson to us young ministers, some old ones, too) into his snbject. He did not go in to preach a snblime sermon which would charm the intellect and dazzle the brain, but he went in to captivate the heart, the seat of the affections for Christ and to be sure he reached it too. He came to save sinners. Salvation was his theme. Filled with the Holy Ghost as he is, his warmth is felt by his hearers. He feels, therefore, he makes others feel. At the close of the sermon the altar was crowded. We shall long remember his visit to Ebenezer. We thank God for such great, good and hopefnl leaders. Again and the last time in Ebenezer with this Bishop, we rose, praised God, received the benediction and retired to our homes on that night impressed with the Divine presence. On Monday morning at Wiley University the bishop and the Louisiana brethren with others had a glorions time. The Spirit was with the stndents. Brethren Dyer and Marshall spoke as did also the bishop. We can never forget the closing address. They all left Monday, 4 o'clock p. m., for Shreveport, La. On Thursday the Louisiana brethren returned to Marshall and staid two nights more, both preaching for the salvation of souls. When they left one mourner had been converted. May the Lord bless the bishop and these good brethren, and hasten the time when we can meet again in such glorious meetings.

Books and Current Literature.

The Boston Terra Cotta Company has produced a very handsome and unique mantelpeice, representing four kneeling children with doves, the designs being taken from one of Prang's Prize Christmas Cards of a former season, by Miss Anne G. Mors. R. Swain Gifford's painting "Near the Coast," which received one of four prizes of $2,500 each, at the recent New York Prize Fund Exhibition of the American Art Association, will remain in New York and become the property of the Metropolitan Museum. Mr Gifford's work has become widely known by his "Oaks of Filiach in Algiers," Which has been reproduced by L. Prang & Co., in excellent imitation of the water-color effects of the original. By lot the destination of the other three prize plotnres will be: "Le Crepnscule," by Alexander Harrison, to the Mnseum of Fine Arts of St. Louis; "A Rough Day, Entrance to the harbor of Harfleur," by Frank M. Boggs, to the Museum of Fine Arts at Boston; and "The Last Sacrament," by Henry Moller, to the Polytechnic Institute, of Louisville.

A Valuable Book.

We have just received from the enterprising publishers, A. H. Andrews & Co., a most useful little volume suggestively called "Look Within for Five Thousand Facts That Everybody Wants to Know." It contains 75 pages of condensed information on Mechanics, Statistics, History, Medicine, Astronomy, Finance, Mythology, Education, Mathematics, The Bible, Politics, Agriculture, Religion, Science, Temperance, Trade, etc., in fact there seems to be something for everybody and nothing that somebody will not be glad to know. It is embellished with a number of colored diagrams and is by far the most valuable and complete Pocket Cyclopedia we have yet seen. It is offered for sale at the exceedingly low price of 15 cents, for which sum in stamps it will be sent post paid by the publishers, A. H. Andrews & Co., Chicago.

William Edgar Bartley.

William Edgar Bartley, was born at Dover, Ky., Died at Springfield, Ohio, Sunday, May 24, 1885, aged about 30 years. The deceased was always held in esteem from his childhood. His disposition was to be quiet. He was faithful in all his promises. A man that talked but little, and lived much. When a boy he was a regular and punctual Sunday school scholar. He was converted under the preaching of Rev. Arthur Jamison at Dover, Ky., in 1874, and baptized by the same. The subject of our sketch came to Springfield, in February 1882 in company with Dr. Marshall W. Taylor the yonng man's friend, at which place he had made a large circle of warm friends.

The positions he held in Wiley Chapel, M. E. church; were various, from a scholar, he was a Sunday-school teacher, model class leader, a faithful steward of the church, member of the choir, treasurer of the Sunday-school Missionary Society, treasurer of the stewards, and recording steward.

Bro. Bartley was a model Christian, a useful class-leader, and a faithful officer. His last words before he departed this life, were "that he had no fears" "the only thing I regret is to leave my mother and sisters behind, I wish they could go with me." "I have not an enemy in the world" "Farewell mother" "and when he had said this he fell asleep." A great concourse of mourners assembled at Wiley Chapel M. E. Church, of which he was a useful member, and paid the last tribute of respect to his memory which was one of the most solemn services ever held in the church. The floral tributes, one a beautiful cross presented by his class members, and an anchor by the choir, were telling tokens of the high respect he was held by the church.

Thus ended the life of a spotless character, a brilliant Christian, "a burning and shining light" in the church and to the world. He sleeps in Jesus, free from all labor, care, and pain, until the resurrection morn. An aged mother, one brother, and three sisters of a family of twelve are left to mourn the loss of a son and brother.

Springfield.

Two Chicago girls thought it would be just fun to black their faces. Unfortunately they used a preparation which won't wash off. It operates like a dye, chemists say. "It is probably India ink, and if Payson's, they are marked for life.

GOD'S KEEPING POWER.

BY REV. E. T. CURNICK.

1 Peter, 1, 7.

...am kept by power Divine;
...I am Christ's, and He is mine.

...who notes the sparrow's fall,
...safely holds me when I call:

...rings the good from out the ill;
...hen my anguish—"Peace, be still."

...who spans the heaven's sweep,
...my soul in safety keep.

...holdeth all things up;
...ll he let my spirit drop?

...my earthly goods may perish,
...the cross of Christ I cherish.

...in wisdom may bereave me,
...my human idols leave me;

...I say, "The Lord did give;
...of right he may receive."

...ing hearts may well exclaim,
...d be His holy name!"

...my heart and strength do fail,
...love and strength for me prevail.

...shall stand before God's throne,
...be judged for what I've done.

...the stars like green figs fall,
...and moons eclipse, and all,

...ature, as with lightning pace,
...ee she from Jehovah's face.

...shall hear the wicked cry
...the mountains, vast and high,

...Fall, ye rocks and mountains too;
...de us from Jehovah's view."

...or the day of wrath is come,
...and we dread impending doom."

...Then in accents loud I'll cry
...Through the answering sounding sky;

"I am kept by power Divine,
I am Christ's and he is mine.

—*Guide to Holiness*

Domestic Hygiene.

Teeth, and How to Care for Them.

GEO. L. CURTISS, M. D.

The success of mastication or ...ation of food depends upon ... teeth well used. One of the ... of dyspepsia is the swallow... food that has not been prop... reduced to fineness and min... with the proper amount of ... The teeth are portions of the ... bones so defended by a ... of enamel as to prevent ... by contact with acids ... and fluids.

...t life each jaw is furnish... sixteen teeth, making ... in all. These are ... well developed. ... to the bony ... tooth—the crown, neck ... fang. The crown is entire... ...ed to the action of ... and solids. The neck ... slightly constricted, and ... covered with the ... of the tooth extends ... alveolar cavity of the jaw ... held fast by the membrane ... the cavity, and reflected ... sides of the tooth. If a ... cut lengthwise there will ... several structures ... sound, healthy teeth. The ... is covered with enamel, ... the hardest structure of ... It is "white and glisten..." ...d varies in hardness in ... persons. In those of a ... and vigorous constitution ... and flinty, while in some ... conditions it is soft and ... Especially is this the case ... ...ptives, who are so free ... ...taint. Below the enamel ... dentine, or ivory. It re... bone, but is harder, and is ... of the lacunæ and canali... in bone. From the neck ... extending to the point ... is the cement or outside of ...tine. It is a true bony ... Within the tooth is the ... allied with the pulp. This ... extends the whole length of ... The pulp contains ... blood vessels and nerve ... held together by longi... fibers of white fibrous tis... portion of the tooth is ... with a great sensibility. ... apex of the root a ... through which the ... vessels pass. ... between the first ... of teeth is this: ... are lost a second ... when the sec... ...nothing yet does ... With the enamel and ... they are not ... blood vessels ... may be ... destroyed, and the tooth retain its serviceable character, but it turns black. Such a tooth is said to be dead.

The teeth often become diseased. The enamel becomes cracked or broken, and the dentine is exposed. It soon commences to decay. The decay may burrow under the enamel to such an extent as to make a large cavity covered over by a thin shell. This cavity soon exposes the nerves in the pulp to the action of all substances entering the mouth. Pain is the result. When a person with decayed teeth contracts cold the pulp swells and presses on the nerve, and a "raging pang" is the result. To ease this pain hot applications may be made to the face, which by counter irritation calls the blood away from the congested tooth pulp. As soon as this is done the pain ceases. Sometimes a little cotton, wet with laudanum, is placed in the cavity, and it soothes the aching tooth.

The object of dentistry is two-fold. First to save decayed teeth by preventing further decay; second, by extracting teeth that are beyond saving, and whose presence is a great source of annoyance and pain, and injury to health. In the saving of a decaying tooth all the decayed matter must be carefully removed, and a clean, sound surface left. If any portion of the decay is left it will reproduce and extend its ravages. The cavity must be filled with some substance that is noncorroding. The best known filling is gold foil. When this is skillfully done the tooth may remain a serviceable organ for twenty years.

The present neat and expeditious method of excavating and filling a cavity in a tooth is well described by a reporter: "The drill used at the present day for excavating a tooth is either driven by the foot of the operator, or, better still, by electricity. A four-cell battery furnishes power to a revolving rod which turns two thousand times a minute. The end of the rod is hollow, and into it is fitted a drill which the operator selects from a large number as best suited for the size and depth of the cavity. The construction of the drill has been brought to such perfection that it is possible to drill all around the nerve, then put a cap over it, and over the cap the filling. When the tooth's structure shows that the nerve should be destroyed it is devitalized by a painless process. After the filling process is completed the rough surface of the gold is made even with the rim of the tooth by means of a rapidly revolving corundum wheel propelled by the same electric power as the drill. An hour suffices for the entire operation which ten or fifteen years ago consumed half a day, and was often done very unsatisfactorily in most instances."

The teeth are more greatly injured by want of proper care than by continuous use. The following rules (for the cleansing and preservation of the teeth are said to have received the prize offered by the Philadelphia Odontographic Society some time ago. They are valuable rules for the care of the teeth:

"Cleanse your teeth once, or oftener, every day. Always cleanse them before retiring at night. Always pick the teeth and rinse the mouth after eating.

Cleansing the teeth consists in thoroughly removing every particle of foreign substance from the teeth and gums.

To cleanse, use well made brushes, soft quill or wood toothpicks, an antacid styptic tooth wash, and precipitated chalk. If these means fail, apply to a reliable dentist.

Always roll the brush up and down, lengthwise of the teeth, by which means you may avoid injuring the gums and necks of the teeth, and more thoroughly cleanse between them.

Never use a dentifrice containing acid, alkali, charcoal, soap, salt, or any gritty or powerful detersive substances.

Powders and pastes generally are objectionable. They injure the enamel and soft parts of the teeth, and greatly assist in forming tartar. A wash properly medicated and carefully prepared is pleasanter and more beneficial. It dissolves the injurious secretions and deposits, and the whole is readily removed with the brush and water.

Avoid eating hot food. Thoroughly masticate and insalivate the food before swallowing it. Frequent indulgence in sweetmeats, etc., between regular meals, disturbs the process of digestion, and a viscid secretion is deposited in the mouth (from the stomach), which is very injurious to the teeth.

Never allow any one to extract a tooth, or to dissuade you from having them filled, unless absolutely necessary. Many so-called dentists, actuated by selfish motive, advise extracting, and sacrifice teeth which competent operators can render serviceable for many years.

Carelessness and procrastination are responsible for a large majority of teeth that are lost."

Back Ache? Hunt's Remedy will cure pains in the back or loins, female diseases, nervous prostration and kidney diseases.

Senator Edmunds, of Vermont, goes by invitation of the British Parliament to expound to them American law.

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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	8 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 4 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	8 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
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Martin " " "	1:32 p m
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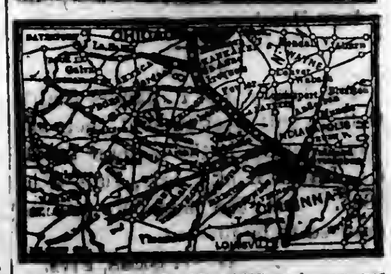
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" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
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General News Items.

"Keep sober and read good books and papers, especially the Bible, etc.," is the tenth article of the *Southern Cultivator's* creed, by L. N. Dupree, of Ala.

Mother Josephine Charles, the founder of the order of Sisters of the Holy Family, and an orphan asylum, is dead. She was a good woman full af alms deeds which she did.

There was no confusion in Dr. Sunderlend's church because Mr. Douglass and family took a pew in it recently. Reports to the contrary are fallacious.

Ex-Minister Langston has returned. Minister Thompson was to leave for Hayti on the 9th inst., and if possible secure the release of an American held there for debt.

The *Peoples Advocate* signalizes its first appearance under new owners, editors, etc., by a ringing condemnation of the practice of some Washington churches selling liquor at their entertainments.

The St. Louis banks save one day by the fast express, which means more than the mere annihilation of space. It is a $1,000,000 per day saved in interest.

Mrs. Marcus Dale and other colored ladies have taken a building and are making arrangements to open a house for infirm colored people in this city. They should be liberally aided.

A Little Rock paper accuses the colored people of that place of selling their votes and principles under the leadership of prominent colored men, and some of them ministers, at a late election. Shame on them, if true, and on the paper if not.

Mr. John M. Stahl, in the *Southern Cultivator* for June, says, under "Labor and Capital in the South," "One way of getting intelligent laborers is by educating the Negro. But the way is for intelligent Southern people to go to work themselves."

J. L. Ries, engineer, of Little Rock, has been awarded a first prize on a steam engine model in the New Orleans Exposition. He is colored. Equality comes rapidly that way. No it doesn't, either, for the mechanic who cannot make and [illegible] as Mr. Allen is not his equal in genius.

"Is Life Worth Living?

asks the question used by a lady, who was at one time given up by the most eminent physicians, and left to die. Reduced to a mere skeleton, pale and haggard, not able to leave her bed, from all those distressing diseases peculiar to suffering females, such as displacement, leucorrhœa, inflammation, etc., etc. She began using Dr. Pierce's "Favorite Prescription," and also using the "Golden Medical Discovery," and is now, she says, as "good as new." Price reduced to one dollar. By druggists.

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Mrs. H. C. Harshbarger, Manor Hill, Huntingdon County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been afflicted for three years, caused by over-work too soon after confinement. My kidneys became seriously affected; could not retain my urine day nor night. It was high colored, thick and bloody. My monthlies had left altogether for fourteen months, during which time I was confined to my bed with a beating in right ovaries. The discharge from the womb was so offensive no one could stay in the room. The urine continued bloody, with pain in voiding it, and when in bed would pass from me in my sleep. I have had three doctors attending me regularly, one for four months, one of the others one whole summer, and the third all winter. We had two others in consultation with them, and used twenty bottles of different kinds of patent medicines, all to no good. I then got a bottle of PERUNA, and before I had three-fourths of the bottle taken I quit wetting the bed and could retain the urine sufficient to attend church, which I had not done for three years, and my monthlies came back as natural as ever; indeed, I considered myself a well woman again. Since that time I have had pneumonia. My confidence in PERUNA was so great that I did not send for a doctor. I followed the directions in your "Ills of Life" and am over it, as well as can be expected of one so delicate as I have been. Others in my neighborhood had the same disease, and among them were strong men, and had the best physicians, and yet died, while I sailed through in safety on PERUNA and MANALIN. I sincerely believe, and would say to all the afflicted in the wide world, that PERUNA and MANALIN are the only [illegible] that any one needs in any disease, if used as directed in your book entitled "The Ills of Life."

J. E. Fleming, publisher of the New Dominion, Morgantown, W. Va., writes: "Some months since, I received some of your medicine in exchange for advertising. My wife has taken five bottles of it, and has derived great benefit from it."

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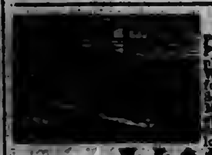
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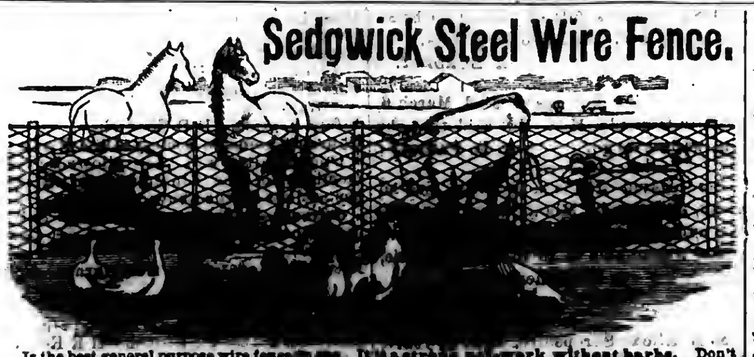
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M. E. Church Directory.

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ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6 30 in the morning. Class meeting Wednesday, 7:30 p m. Sunday-school at 1:30. R. O. Barrow, Pastor.

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SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. F. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1-p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street—Rev. [illegible] Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—9 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 6 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m. and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets. Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University. M. E. corner Gravier and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 1:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine church under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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24 inches	1[illegible] lbs	300 lbs	$135 00
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28 "	3[illegible] lbs	375 lbs	55 00
32 "	3[illegible] lbs	550 lbs	80 00
36 "	5[illegible] lbs	750 lbs	100 00
40 "	800 lbs	1160 lbs	145 00
44 "	1000 lbs	1400 lbs	180 00
48 "	1345 lbs	1800 lbs	230 00
54 "	2030 lbs	2800 lbs	350 00

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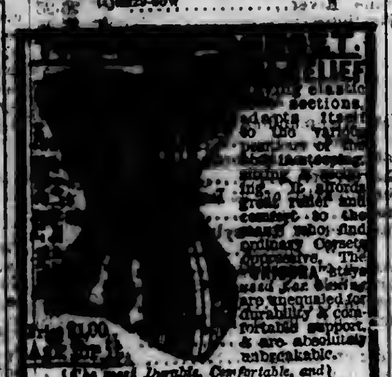
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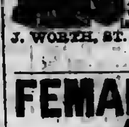
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Causing Loss of [illegible], Sore Throat, Deafness, Hay Fever, Croup and Consumption, cured in from one to three months, even though some of parts are affected. No snuffs, washes, douches, inhalers or smoking used. Book and blank free. Address with stamp, Dr. C. M. BROCKINGTON, (Mention this paper.) 600 4th Ave., Louisville, Ky.

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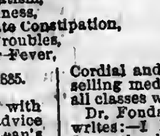
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THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.



The soldiers in the late war established the fact that the Huckleberry was much more efficacious in [illegible] bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.

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SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial

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BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness,	Falling of the Womb,	Diarrhœa or Bloody Flux,
Night Sweats,	Bad Blood,	Lung and Liver Diseases,
Sallow Complexion,	Biliousness,	Kidney Troubles,
Hot Flushes, Fainting Spells,	Pimples,	Weak Back,
Nervousness,	Loss of Memory,	Neuralgia,
Failing Eyesight caused by Weakness,	Feverish Skin,	Pains in Bones,
Dyspepsia,	Sluggish Circulation,	Sick Stomach,
Hectic Flushes,	Cold Feet and Hands,	Depression, Blues,
Scalding Hot Urine,	Rheumatism,	Dyspepsia,
Brick Dust Deposit,	Peevishness,	Female Weakness,
Frothy Urine,	Obstinate Constipation,	Pimples, Sores and Blotches on the Face and Skin.
Uterine Weakness,	Heart Troubles,	Colic Pains.
	Bladder Fever,	

Milwaukee, Wis., March 6th, 1885.

DR. J. H. MCLEAN, St. Louis, Mo.

DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

MRS. ELIZABETH HENDRICKS.

G. W. Nowlin, Greenfield, Tenn., writes:—Send me another supply of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier. It gives such satisfaction and sells so well here that we are unable to keep a supply on hand.

Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. MCLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

John O. K. White, San Angelo, Texas, says:—Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is the finest I ever used. Have been troubled with Liver Complaint for years, and have tried all the remedies I could hear of, but never found relief until I used your Strengthening Cordial and Blood Purifier, and have been well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never Failing Remedy, and Can Be Relied on.

$1.00 PER BOTTLE. SIX BOTTLES, $5.00.

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We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

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To any advertiser entitled to credit, or any one who will furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

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...y-School and Children.

... QUARTER. STUDIES IN THE ACTS ... EPISTLES. Lesson XI. A. D. 58.
The priesthood of Christ. Heb. 1-12. Golden Text, Heb. 7, 25.

HOME READINGS.

The priesthood of Christ; Heb. ... 1-12.

The tabernacle arrange; Ex. ...dus 40, 1-33.

The yearly sin offering; Lev. ... 1-34.

The great sin offering; Heb. 9, 13-28.

The holy Intercessor; Heb. 7, 19-28.

The new covenant; Heb. 8, 1-13.

The availing sacrifice; Heb. 10, 1-22.

...TIONS FOR HOME STUDY.

... *Tabernacle, v.* 1-5.

...t is said of the first cove...nt?

...t were the two rooms of the ...bernacle called?

...t furniture was in the first?

...t was in the holy of holies?

... *Priest, v.* 6-10.

...officiated in the holy place?

...t is said of the high priest?

...t lesson is taught by these ...s?

... were these sacrifices in...capable of doing?

How long were they to be ob...rved?

... *Christ, v.* 1, 1-12.

...hat was Christ a high priest?

...t is the greater tabernacle ...ured?

... sacrifice did he offer for ...?

... has he gone?

... has he obtained for us?

...CAL TEACHINGS.

... does this lesson teach—

... need of sacrifice?

... need of a mediator?

... excellence of Jesus as ...?

...al Suggestion—The inter... of Christ.

...on Sunday-schools.

The Committee on Sunday-... report that the Sunday-... the Gulf District, Mis... Conference, are in a pros... condition intellectually, re... and financially. Resolved, ... will do all in our power to ... and extend our Sunday-... the Gulf District.

J. H. JENNINGS,
A. B. MCFALL.

Callie Izard writes from ... Texas: "My husband, Rev. ..., who is a subscriber to ... and glorious paper, has ...eed to let me become as ...eacher of this Sunday-...e school, I am glad to ...g exceedingly well. We ... 40 students belonging ...ool, twenty-five of them ... to the Bible class, and ... the primary, of which I ... I think we have a ..., considering our chance ... We expect to have a ... our people and ... on the second Sun... We have already ... preparing for ... day. I have ... I opened it years ago, ... succeed we must ... on our side, and I ... a means of ... gladness ...

me much to see old and young come flocking to Sunday-school every Sabbath morning. I hope the Sunday-schools will not forget Children's Day.

Extract from Programme For Children's Day, June 14th, 1885.

Encouragements to Christian Activity.

Sunday school—Why should we all, both young and old, devote ourselves from this time forward more hopefully and actively to Christian work?

Leader—In order to follow the example and obey the command of our divine Master who said: "I must work the works of Him that sent me, while it is day; the night cometh when no man can work."

S. S.—May we all be encouraged thus to work?

L.—Yes. By many promises of the divine word, and by the figures in which Christ illustrates the spread of ... kingdom. Such as the ... of the mustard seed and ... leaven.

S. S.—Does the history of the ... Church ... encourage...

L.—Yes, in successive ages, but ... never more than during the ... century, in connection with ... beloved Church.

S. S.—In what way should we think and speak of the great successes of our Church during its first years?

L.—With gratitdue to God for what he has wrought through its agency, and with strong purpose, God helping us, to do as much better with the system now organized and the means now provided as our increased opportunities will allow.

S. S.—What great obligation rests upon all who have received the truth as it is in Christ?

L.—To let their light shine before men and to contend earnestly for the faith once delivered to the saints.

S. S.—What is the duty of every true soldier enlisted under the banner of Christ?

L.—To put on the whole armor of God that he may be able to stand against the wiles of the devil, and having done all to stand.

S. S.—May we have confidence in that armor?

L.—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

Marriages.

Mr. Geo. Slum and Miss Caroline Murphy were married at Sandersville, Miss., by Rev. M. Cooper.

Mr. S. J. Edmunds and Miss Cordelia Wright were married at the home of the bride, in Crawford, Miss., Jan. 22, 1885. The ceremony was performed by Rev. S. W. Wright. Both are members of the M. E. Church.

At the bride's mothers, April 22, 1885, Mr. A. C. Lowe to Miss Lucy Robinson, in Natchitoches, La., Rev. H. J. Wright officiating.

At the M. E. Church, Greenwood, Miss., Mr. Marion Holman to Mrs. Ella Washington, J. W. Dunn officiating. All the guests enjoyed a sumptuous supper. May the couple live long to the glory of God and the advantages of all around them.

On May 27, Theodore Mason and Miss M. E. Lehman, both of New Orleans, were married by Rev. M. Dale.

At the residence of E. Turner, Monday evening at 8 p. m., Mr. E. Marshall and Miss Fannie Ball, both of New Orleans, were united in matrimony by Rev. M. Dale.

Mr. Peter Black and Miss Lue Steward were married in Benton, Miss., March 24, 1885, both are of Yazoo county. Rev. G. L. Crump officiated.

At the residence of the groom's parents, in Grenada, Miss., Mate Britt and Miss Mattie Avant were united in holy wedlock; Rev. A. D. Payne officiating.

Mr. Jeff Johnson and Miss Lavinia Maynard were married at Shady Grove, La., April 15, 1885; Rev. Bedford Carr officiating.

Mr. E. R. Blake and Miss Mary McCallum were married in Petersburg, Tenn., May 19, 1885. Rev. T. J. Yeager officiating.

Obituary.

Bro. G. W. Adams died at Corinth, Ky., May 11, 1885. He was a member of the Methodist Episcopal Church, and had been a member of the Lexington conference. He has been preaching for forty years, and died in his 64th year. He leaves a wife and five children to mourn his loss.

B. W. ...

Sister Barbie Phillips died ... 1885. She was a member of ... church, Capleville, Tenn. ... St. James died in Capleville, Tenn., Feb 5, 1885. He was full of faith in Christ. He leaves a wife and two daughters.

A. BURDETT.

Sister Celia Thompson died March 6, 1885, in Grenada, Miss. She said that she was willing to go.

A. D. PAYNE.

Bro. David Johnson quietly passed away, at Grenada, Miss., March 21, 1885. His wife, having been afflicted for five years, was unable to go in to see him die, though she was in the next room.

A. D. PAYNE.

Miss Alice Shropshire, aged 14 years, daughter of Wesley Shropshire, departed this life in Grenada, Miss., March 23, 1885.

A. D. PAYNE.

"It Knocks the Spots,"

and everything in the nature of eruptions, blotches, pimples, ulcers, scrofulous humors, and incipient consumption, which is nothing more or less than scrofula of the lungs, completely out of the system. It stimulates and invigorates the liver, tones up the stomach, regulates the bowels, purifies the blood, and builds up the weak parts of the body. It is a purely vegetable compound, and will do more than is claimed for it. We refer to *Dr. Pierce's Golden Medical Discovery.*"

Conference Minutes.

Plan of ... Conferences ... 1885.
Full Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec 10	Foster
Black Hills Mis.	Rapid City, Dak.	Aug. 20	Hinde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	
California	Stockton, Cal.	Sept. 3	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China	Oct. 14	
C'l German	Columbus, Ohio	Sept 10	Harris
C'l Illinois	Fairbury, Ill.	Sept 24	Warren
C'l New York	Syracuse, N. Y.	Oct 8	Merrill
C'l Ohio	Fostoria, O.	Sept 17	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Newman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spoke's Falls	W. T. July 16	Walden
Dakota miss'n	Blunt Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 29	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima N Y.	Oct 1	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Rushville, Ill.	Sept 17	Hinde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Hinde
Japan	Tokio, Japan		
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	G'nd Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Montana miss'n	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ct. Nev.	Aug 20	Fowler
N Mex'co mis'n	Santa Fe, N. Mex	Oct 1	Fowler
Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	
N. Dakota	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Fowea, Neb.	Sept 3	Andrews
N. Ohio	Berea, Ohio	Sept 3	Merrill
N w German	LeSeur, Minn.	Sept 24	Andrews
N w Indiana	Valparaiso, Ind.	Sept 3	Foss
N w Iowa	Storm Lake, Ia.	Sept 24	Foss
N w Swedish	Dayton, Ia.	Sept 3	Bowman
Norw'n Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De awars, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Newman
Rock River	Elgin, Ill.	Oct 8	
St. Louis Germ'n	St. Louis, Mo.	Sept 10	
Savannah	Savannah, Ga.	Dec 3	
S. E. Indiana	Brookville, Ind.	Sept 24	
S. California	Santa Barbara, Cal	Sept 15	
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Hinde
Tennessee	Humboldt, Tenn.	Oct 1	Fowler
Texas	Houston, Tex.	Nov 5	Foster
Upper Iowa	Toledo, Ia.	Oct 1	
Utah mission	Park City, Utah	July 2	
West German	Claytonia, Neb.	Sept 3	
W. Mexican	Kearney, Mex.	Sept 20	
West Texas	Austin, Tex.	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Murfreesboro District—Tennessee Conference.

Third Round.

Sparta	June	13-14
McMinnville sta	"	19-21
McMinnville ct	"	20-21
Shelbyville	"	27-28
Tullahoma	July	4- 5
Manchester	"	7- 8
Petersburg	"	11-12
Murfreesboro	"	17-19
Spencer and Eagleville	"	18-19
Murfreesboro sta	"	23-24
Stone River	"	25-26
Woodbury	"	25-26

C. H. BULLINGTON, P. E.

Ohio District.

Second Round.

New Richmond ct, at [illegible] mond	June	22-23
Batavia ct, at Milford	"	27-28
Cheviot ct	July	1- 2
Cumminsville ct, at Lock[illegible]	"	4- 5
Troy	"	10-12
Marion ct, at Rushsylv[illegible] W. W. Heston	"	11-12
Dayton ct, at Dayton	"	14-16
Springfield	"	17-19
Oberlin	"	24-26
Cleveland, by J. F. K. Morland	"	26-28
Cadiz ct, at Cadiz	Aug.	1- 2
Steubenville, by B. Daniels	"	1- 4
Mt. Pleasant ct, at Martin's Ferry	"	5- 6
Flushing ct, at Bridgeport	"	7- 8
Bellaire	"	8- 9
Louisa ct, at Cassville	"	12-13
Ironton	"	15-16
Mayslick ct	"	22-23
Portsmouth, by John Downs	"	29-30
Covington	"	29-30
Augusta, by Jas Taylor	Sept.	5- 6
Maysville	"	5- 6
Aberdeen ct	"	8- 9
Cincinnati	"	12-13

Dear Brethren, do not fail to keep the benevolent interests of the Church before your congregations; urge and take collections as your duty require you. This is one of the avenues to success in the Methodist ministry—a failure in which, without a sufficient reason, is weakening to yourself. Yours ever,

JOSEPH COURTNEY.
70 East Fifth street, Covington, Ky.

Programme.

The first District Conference of the Greenwood district will be held in Winona, Miss., commencing August 14, 1885. The following is the programme of the literary and religious exercises:

Rust University—H R Revels, D.D.
How to succeed in revivals—C L Crump.
Relation of baptized children to the Church—J C Houston.
Pastor's relation to Sunday-school—A S Williams.
Infant baptism—D D Goodwin.
Church Extension Society—Wm Parks.

Opportunity will be allowed other members of the conference to express themselves on the above subjects.

Sermons—Influence of the Holy Spirit on the hearts and minds of men—H Cawthorne.
Possibility of falling from grace—M S Foster.
Love for our neighbor—J C Skinner.
What is Christianity?—D D Goodwin.
Essential fitness for heaven—H R Revels, D.D.
The Word of God—C L Crump.
Reward of Christ's faithful ministers in glory—C A Jordan.

Each pastor is required to bring his quarterly conference journal, which will be submitted to a committee for inspection. Ministers who cannot attend will send a list of the names of all members of the district conference on their circuit. Now brethren we will be ready for you, and you will have full time to get ready for us. O, may the God of the church move you to action.

D. D. GOODWIN,
C. L. CRUMP,
J. D. HOUSTON,
Committee.

Winona, Miss., May 27, 1885.

Nashville District—Tennessee Conference.

Third Round.

Nolensville	June	13-14
Brentwood	"	20-21
Gallatin	"	27-28
Gallatin ct	"	27-28
Hartsville	July	4- 5
Machellsville	"	11-12
Springfield	"	18-19
Dickson	"	25-26
White Bluff	"	25-26
Cumberland	"	25-26
Dover	Aug.	1- 2
Nashville, Braden's Chapel	"	8- 9
" Clark's Chapel	"	8- 9
" Seay's Chapel	"	15-16
" City Mission	"	15-16

Dear brethren, You know I have to hold the meetings this way to get around but I expect to be at the places one night in the week, and if I can I will bring help with me to be at all the places on Sunday. As the Spring is opened look at your assessments and bring up all your benevolent collections.

JAS. PICKETT, P. E.

Pine Bluff District—Little Rock Conference.

Second Round.

Lockesburg ct	June	20-21
Centre Point	"	27-28
Washington	July	4- 5
Fulton sta	"	11-12
Texarkana	"	18-19
Texarkana, 1st Church at 2 p m	"	25-26
Texarkana, 2d Church, at 5 p m	"	25-26
Louisville	Aug.	1- 2
Red Fork	"	8- 9
Pine Bluff	"	15-16
Pine Bluff sta	"	22-23
New Edinburg	"	29-30
Monticello	Sept.	5- 6

Benevolent apportionments for Pine Bluff District:

	Mis'n	Ch. Ex.	F.A.S.	Epis. Fd.
Lockesburg	$12	$6	$6	$1
Centre Point	10	6	6	1
Washington	6	5	5	1
Fulton	1	1	1	
Texarkana, 1st ch.	6	5	5	1
" 2d church	6	4	4	1
" circuit	2	1	1	
Louisville	7	4	4	
Pine Bluff	10	6	5	
Pine Bluff ct	3	1	1	
Red Fork	2	1	1	
New Edinburg	1	1	1	

Other benevolences left for the preachers in charge to collect what they can, but we do expect the above apportionments to be met in full, and as much collected for other benevolences as possible

G. B. DONNELLY, P. E.

Columbus District—West Texas Conference.

Third Round.

Lagrange ct	June	27-28
LaGrange	July	1
Columbus	"	11-13
Alleyton and Tolan	"	18-19
Oakland and Brown's Chapel	"	25-26
Wellersburg, by Cuoper	Aug.	1- 2
Schulenburg, by Cogswell	"	8- 9
Waelder and Peach Creek	"	1- 2
Luling	"	8- 9
Lockhart	"	15-16
Weimar ct	"	22-23
Ellenger, by S. Gates	"	22-23
Columbus circuit	"	29-30

Brethren, the district conference will convene in the town of LaGrange on the second day of July. Each one of you will please write your subjects; also the local preachers on subjects of their own selection. Blanks for reports will be furnished at the conference. To this you will take due notice and act accordingly.

P. M. CARMICHAEL, P. E.

San Antonio District—West Texas District.

Third Round.

Pleasanton	June	13-14
San Antonio	"	20-21
Hondo and Fredericksburg	"	27-28
Sequin	July	2- 5
Lavernia and Mt. Pleasant	"	4- 5
Floresville & Riddleville (sup)	"	11-12
Corpus Christi	"	11-12
Goliad and Centreville	"	18-19
Victoria	"	25-26
Victoria circuit	"	25-26
Morales and Edna	"	28
Cuero and Mission Valley	Aug.	1- 2
Mellettville	"	8- 9
Gonzales	"	15-16
Mt. Vernon	"	22-23
Belmont	"	29-30
San Marcos	Sept.	5- 6

G. W. RICHARDSON, P. E.

Notice.

The Palestine District Conference, of the Texas Annual Conference, will convene at Palestine, on July 8, 1885. The following is the programme:

To preach the opening sermon—R. Williams.
To preach the missionary sermon—Samuel Johnson.
Preaching demanded for the times—Wm. Allen.
Duty of local preachers—R. K. Whiting.
Centennial Sermon—Tenola Edwards.
Best mode of conducting Sunday-schools—C. C. Minnegan.

G. W. SMITH,
WM. ALLEN,
C. C. MINNEGAN,
Committee on Programme.

Navasota District—Texas Conference.

Third Round.

San Felipe	June	3- 4
Patterson	"	6- 7
Hempstead	"	13-14
Courtney	"	20-21
Plantersville	"	20-21
Franklin	"	20-21
Hearn	"	24-25
Bryan	"	27-28
Bryan circuit	July	1- 2
Burleson	"	1- 2
Caldwell	"	4- 5
Millican	"	4- 5
Navasota	"	11-12
Anderson	"	18-19
Prairie Plains	"	25-26
Brenham	Aug.	1- 2
Brenham circuit	"	5- 6
Bellville	"	8- 9
Iola	"	1- 2

W. B. PULLAM, P. E.

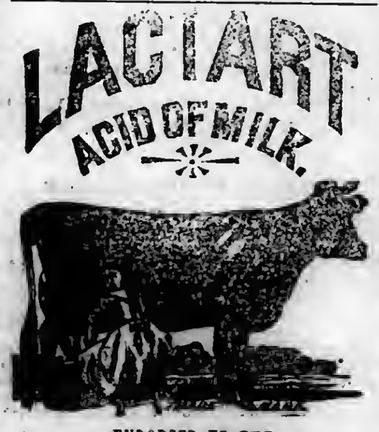
Warning Notice.

Rev. Geo. W. Leach, at present suspended, announces a camp meeting in Danville, Mo., next August.

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We differ in creed and politics, but we are a unit all the same on the desirable ness of a fine head of hair. If you mourn the loss of this blessing and ornament, a bottle or two of Parker's Hair Balsam will make you look as you did in the dear old days. It is worth trying. The only standard 50c. article for the hair.

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Orchard Grass seed	1 70
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" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Medow Fescue	25

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THE CELEBRATED DR. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn; we substitute our flat steel magnetods in place of the ordinary corset steels. These Corsets are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. The above applies equally as well to the Electric Belt for gentlemen. The prices are as follows: $1, $1.50, $2 and $3 for the Corsets, and $3 each for the Belts. We now make all these Corsets in dove and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-Magnetic influence can be tested. We will send either kind to any address, post-paid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office Money-order, Draft, Check, or in Currency by Registered Letter. In ordering kindly mention S-W Chris. Advocate, and state exact size of corset usually worn. Make all remittances payable to GEO. A. SCOTT, 842 BROADWAY, N. Y. N. B.—Each Corset is stamped with the English coat-of-arms, and the name of the Proprietors, THE PALL MALL ELECTRIC ASSOCIATION.

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Editorial Notes.

A truce, ye armies of the living God!
Hence with your mutual plaints and jealousy!
Its meet that brethren—one in flesh and blood—
Shou'd strive to gather for it by the way;
Oh, rather strive the flames of strife to stay,
With ancient friendship to your hearts restored,
Kneel meekly at the throne of heaven and pray,
Father, forgive each past ungentle word,
And bind our hearts in one with love's strong three-fold cord.

By an oversight the name of Prof. Fortson was not attached to an article which appears this week, entitled, "Is it Right."

The *Christian Advocate* stands way up at the head of religious journals. Always look and you will see this widely circulated sheet.

"Will Drs. Boyd and Newman give their articles in pamphlet form?"—Subscriber.

The gentlemen concerned can now decide it.

"I am saving every copy of the SOUTHWESTERN to bind. It is making history that will be invaluable in the future."—J. G. V.

We have a few bound copies for sale at $2 50 per set.

The Heathen Woman's Friend for June came to us filled with hope, inspiration and help for women by women. The Lord increase their means of effectual working more and more.

Will some of our professional readers tell whether the demonstration of anatomy is essential to the successful study in and graduation from every school of medicine, Allopathic, Homœpathic and Eclectic? Answers may be printed.

Mr. John Wesley Cromwell, of the *People's Advocate*, Washington, D. C., retires from that position after nine years of service. The paper will continue under Mr. C. M. Lomax as proprietor, F. M. Hamlin, business manager; George O. Richardson and Rev. Walter Brooks, editors. Mr. Cromwell, in retiring, will take with him the esteem of a large circle of friends, and the new comers will doubtless receive a cordial welcome.

"I read the book much before I understood, but at last I felt a pain in my heart. I found things in the book that cut me to pieces," so said an Ethiopian man to his interrogators when asked if he understood the Scriptures. Much reading of the Book is always needful to an understanding of it. Where this reading is attended with a prayerful desire for the pain of heart and contrition to follow. The

Rev. M. Lockman, of Louisiana,

For the Southwestern.

Spare Minute Paper.

D. W. HAYS.

Not long ago while at Clinton, assisting Bro. F. L. Donohoo in a protracted meeting I had the pleasure of hearing a sermon preached by a local preacher of our church, who has recently completed his seventy-seventh year. It is not my purpose just now to write respecting the sermon, although it was a very commendable effort. It is of the man, or rather of the class of men of which this one may be taken as a fair sample, concerning whom I wish to indite a few lines. Lawson Cobb, the person above referred to, resides on his own farm with his son-in-law, near Coal Creek, Tenn. Before the war he was a slave and experienced, like his comrades in bondage, many sore afflictions, a true description of which will never be given with pen and ink. He bore arms in the struggle for the preservation of the old flag and seems to be proud of the fact that his services in the army, helped to usher in freedom to the oppressed.

He was converted in early life and has been a preacher for many years, serving at times, in the capacity of a supply on Mountain circuits. I would suppose that his knowledge of books is very meagre, yet he has a tolerable command of language and is moderately expert in quoting the scriptures. His form is tall and erect, and his face has a prominent Grecian outline; his voice is strong and clear and his gestures are those common to speakers of his school. There is constant movement from one side of the platform, and the hands swing incessantly, the left one not infrequently made to act as a prop to the ear or side of the face. I learned that he was in sympathy with the young preacher who is now his pastor, and that he had endeavored to aid him in his work. I delight to think of these grand old men. Who can imagine the vast amount of good they have accomplished in the dark days of the past. Many thousands of the redeemed of the Lord will point to them when we have all been gathered home, as the instruments used to reclaim them from destruction. Without education and polish, such as not few of our young men of today can boast of, they were nevertheless powerful in their generation. If those who have been called to complete the task they so nobly began reap larger and more enduring results, it will be because they are provided with better weapons and have much wider scope. Honor the old heroes! True, they have their infirmities, and now and then you will meet one who has been hustled by crowding events until his temper has become somewhat acidified, but I entreat you to deal gently with the old warrior. Fill his sunset hours with the enlivening ray of brotherly cheer:

For the Southwestern.

Our Future in the South

REV. J. ALLEN ROSS.

In considering the subject under discussion it must be borne in mind that universal education had no considerable support in the South at the close of the war. A sentiment in its favor had to be created, and who has done their part in building up and fostering this sentiment with more self sacrificing devotion than our beloved Zion? The people had to be taught to receive the teachers of the Negro who came from the North as friends, and not foes. An intelligent appreciation of the benefits to be derived from common schools must exist before the schools can reach a point of efficiency. A long fostered prejudice had kept apart the children of the rich and poor. The Negro once educated, elevated, Christianized, would no longer be fitted for slavery. The universal education of the whites would have at once shown the poorer classes their relation to slave labor in its true colors, and hence made them antagonistic to slavery. A firm belief in, or a blind obedience to the dictates of this peculiar institution, was essential to its permanency, hence the state of public sentiment found in the South at the conclusion of the war. But twenty years of prayer and work has accomplished wonders in this fair land of ours. The education and Christianizing of the lower classes of the whites, insures better feeling toward the Negro. It will in our opinion inspire a sense of mutual responsibility between the races, thus leading surely, it may be slow to greater toleration upon one hand, and to the removal of deep-seated distrust upon the other. There will come from this quarter with Christian education broader sympathies, freer play will be given to the best impulses of heart and mind. Restive under a sense of personal degredation, these people and their descendants will be they who most keenly appreciate the unequal burdens laid on our shoulders, and under well defined and understood laws accord to others, what they desire for themselves. In the decay of the old, and building up of the new South, we seldom perceive the leaders of "the sections" originating great ideas that grasped in their brains, arms at once all the people upon this broad land. If a part of our country has not produced large numbers of liberal minded broad hearted men, the reasons therefore are at hand. The immense educational work, secular and Christian, now going forward in the South, not a noisy, but a sleepless, untiring force going forward day by day, hour after hour, sanctified by prayer will change all this in the years now upon us. The future of the Negro in this land cannot forever remain the plaything of partisan leaders, controlled by a prejudice as unnecessary as it is unjust. England's mighty grasp upon the "Green Isle of the Sea" has not prevented the growth of great Irishmen. What they failed to gain by war and rebellion is even now being rewarded my more peaceful means. In the domain of mind and thought, in the field of parliamentary activity, in the establishment of additional primary and secondary institutions of learning the great Irish question is rapidly reaching a solution.

One of the most convincing evidences of our right to ask and expect fair consideration of our needs at the hands of the people generally, is found in the progress already made, and our ability to adjust ourselves to the time in which we live. If it is true as has been said, that there is no future of usefulness and promise for us, unless matters are in the hands of certain ones, then we are illy fitted to meet the requirements of the hour. Of course we prefer that our friends should control in times like these, times pregnant with events affecting our growth and development, but thank Heaven our future is not now to be determined absolutely by the failure or success of parties, for they like individuals are born, live, and die. The destiny of this people is in the care of a higher power, One who will never leave nor forsake us. Parties may be used, and they accomplish good, but under God we will survive even their death. Egypt and darkness is behind, light and perfect liberty is on before. Educated, Christianized, the coming years with all their possibilities are ours. "No power can cause a retrogression, the inspiration of learning is abroad, the flame is unquenchable." "It is the will of God that its progress shall be accelerated by each revolving cycle of years." We are determined to exercise a potential influence upon the fanture of this land. I now present to your consideration some figures bearing upon this question.

Enrollment of colored children in public schools in the late slave States:

Alabama	76,426
Arkansas	25,452
Delaware	2,798
Florida	29,713
Georgia	104,560
Kentucky	22,245
Louisiana	25,850
Mississippi	138,196
Missouri	27,321
North Carolina	97,059
South Carolina	88,632
Tennessee	62,343
Texas	41,559
Virginia	93,860
West Virginia	4,890
District of Columbia	10,541
Maryland	31,827
Total	883,282

Total school population in the above named States, 1,139,099; total not enrolled, 255,817.

Then we have 56 Normal schools, with 9,359 pupils; 43 institutions for secondary instruction with 7,255 pupils; 18 Universities and Colleges, with 2,525 students; 24 schools of theology, 731 students; 4 law schools, 58 students; 3 schools of medicine, 137; and 6 schools for deaf, dumb and blind with 127 students; a total of 15,932 public schools, 154 schools for secondary and inferior education; a grand total for all of 16,086 schools and colleges, with an enrollment of 903,515 pupils and students. For the sake of getting this important matter before the reader with proper clearness I append a statement of the educational statistics of the white youth of school age in the same territory: White children of school age, 4,451,921; white children enrolled, 2,474,189; white children not enrolled, 1,977,732. Can any well-wisher of our race feel discouraged at the tale these statistics tell? There runs through it all an earnest of the days to come. We can feel the blood go leaping to our hearts as we go over these figures, for they tell us more than many of the white brethren can understand. By them we are assured that needed strength is coming to us. Contemplating them we are encouraged. They are eloquent arguments in favor of an assured future of our race. Take another table bearing upon this question, which I believe will throw additional light upon the subject, showing, as it does, the illiteracy of the two races in the same States: Total number of Negroes who cannot write, 10 years of age and upwards, 3,220,878, or 70 per cent. of the entire race in the late slave States 10 years old and upwards. Whites 10 years and upwards, who cannot write, in same States, 3,019,008, or 9-4 per cent. Georgia heads the list of colored illiteracy with a total of 391,482, or 81 6 per cent. and the smallest per centage of illiteracy is found in the State of Missouri, 56,244, or 53.9 per cent. Among the whites Tennessee leads the South with 210,227, or 27 3 per cent., followed closely by Arkansas with 22 per cent., Alabama with 44·7 per cent., Georgia with 22 9 per cent., Kentucky with 214,497, or 22 per cent. of illiterates. The little State of Delaware shows the least number of illiterates among the whites, with a total of 3,998, or 4 3 per cent. These are startling figures, and while this dense cloud of ignorance hangs with portentous warning in plain view of the thoughtful mind. This army of 6,239,876 persons without the advantages of education, casting 1,354,974 votes, representing ten out of the fifty millions of our population, nearly three fourths of the nation's illiterates. We are cheered by the fact that the people of God in these lands are dealing with this stupendous question, and by His guidance they will decide it to the country's good. It has required hundreds of years of civilization and training, preaching and teaching to produce the white man we see about us, the best type of the race the world has yet seen; while we have come in twenty short years from the wilderness to the entering in of the goodly land. The Methodist Episcopal Church has laid her hand to this great task, with 21 institutions established in the South for secondary and higher education among the blacks, 106 professors and instructors, 3,623 students, over 60,000 children taught by teachers prepared for the work in her colleges, she points to the wonders already accomplished, and goes resolutely forward to meet the requirements of the future. With the torch of Christian education in her hand, she goes to the black child and the white, the lowly cabin and stately home, caring nothing for the color of the skin but all for the precious soul and susceptible mind beneath. She says "Arouse! arise! be free!" Again I say the inspiration of learning is abroad. Conditions, I contess, have much to do with the growth and development of a race; yet, a people with the elements of greatness in them can not be seriously affected by such changes as are liable to occur in a government like ours. The various nationalities now resident in America have never entirely lost their individuality nor laid aside all their race peculiarities. Many of the costumes of the fatherland is found in their homes and public life, and I can with truth and perfect propriety say in our public life. While they have taken into their lives much that is new and American, we have incorporated into our public life much that is not truly American. We find societies composed of American citizens that have for their purpose the fostering of a loving remembrance of a far-away home. Parades and celebrations are had, addresses and orations, abounding in beautiful flowers and figures of speech are delivered warming the hearts and quickening the minds of the hearers until, in imagination, they again tread their native hills and plains. The most eminent minds in all the land are sought for to grace these occasions. The spirit that encourages these things cannot be forever forgetful of the patient, faithful and long-suffering Negro. In him are found all the qualifications of higher manhood. His right to occupy a loftier plane has been demonstrated. He has proven himself to be courageous, faithful, patient, teachable, progressive. No revolution has swept over this land without his presence and active participation. No scourge has visited this people but black faces were found among the ministering angels of mercy. Though his place has been an humble one, his conduct has been heroic. We must have education and character, we are told. We have already character, and the figures show that we are getting education. The time *must* come when this fact will be more cheerfully and fully conceeded upon all sides than at present. Unfortunately the arristocratic tendencies of the times make these tests of personal worth mean a great deal more when applied to us than when applied to others. We must not be understood as asking that the standards of measurement be changed, lowered or removed; only let the parties professing them receive the consideration due them. I do not dream of or hope for political supremacy for us as a race, for this would be anti-American, and we are truly American in every fiber of our being; besides, were it possible it were not desirable. I do not desire isolation as the term is understood when used with reference to ourselves. I look forward to assimilation in the truest and best meaning of the word. We hope for the same protection and encouragement in the race of life as others have in like conditions, and nothing more. This is a God-given inheritance, and though long kept from us, will be decreed after awhile. We may now be at the lowest step in the ladder of upward progress, but we cannot be kept there. They who are responsible for our past cannot retard our future growth without inflicting far-reaching and permanent injury upon themselves. In our darkness we were not alone. The cheering beams of light will fall upon all alike—like the Irish, the German, the Frenchman, and the many other nationalities in America, here in this South, your South, our South, as you may wish to call it, side by side with the white brother, without the blush of shame upon our cheeks because of our color, we will, under God, do our part in the development of its great resources, the building up of its waste places, the uplifting of its lowly ones, the reforming of the continent, the spreading of scriptural holiness over all these lands.

Warsaw, Ky.

Sermon Sketch.

If the enemies of God as a class were as long lived as his friends the state of society would be intolerable. One pious man often outlives several generations of the violent, the dissipated and the debauched. The death of any wicked man is appalling. The signals of distress held out by expiring nature show that all is lost. The wicked often boast in great swelling words what they will do.—Extract from a sermon by Rev. E. W. Bonner, Braden, Tenn.

The Delaware conference arranged the homes of the preachers in a neat ten-page directory, placing in one list general conference officers, in another presiding elders, and finally pastors. It was both unique, enterprising and convenient.

From the Districts.

Proceedings of the Gulf District Conference.

The Gulf District Conference of the Methodist Episcopal Church convened in the M. E. Church in Moss Point, Miss., to hold its first district conference for the year 1885, at 9 o'clock a. m., April 23d. Rev. W. McDonald, presiding elder, conducted the opening exercises.

On motion Rev. N. Cannon was elected Secretary, who then proceeded to call the roll, and the following travelling preachers answered to their names: N Cannon, O Gillespie, J H Cook, S H Nevils, D F Dudley, G W Smith, C H Brown and E Harris—8. Total number of conference members, 25.

The following questions were taken up, and the committees appointed.

The presiding elder reported the condition of the work under his charge, and his own work as presiding elder. The report of the Gulf District showed it to be in a favorable spiritual condition. Each pastor reported his charge in a good condition spiritually and financially, and several conversions on the district.

The following committees were appointed: Committee on Examination of candidates for License to preach. Committee on Sunday-schools. Committee on Temperance. Committee on Church Extension. Committee on the apportionment to each charge of the amount to be raised for benevolent purposes. Committee on Freedmen's Aid Society.

The Committee on Church Extention reported as follows:

Resolved, That we are fully convinced that the Church Extension Society have, and is now doing a great work for the cause of Christ's kingdom by aid from the Church Extension Society, and we regret that our collections are so small [illegible] years.

Resolved, That each pastor of the Gulf District raise a collection on his charge for Church Extension before the conference year closes.

S H NEVILS,
G W SMITH,
JNO. CARTER,
A JOHNSON,
J H COOK,
Committee.

The following is the apportionment to be raised this year from [illegible] charge.

St. Louis, $30; Brookhaven, [illegible] Grove, $10; Columbia, [illegible] Springs, $35; Fayette, [illegible] Fayette circuit, $3; George [illegible], Hamburg, $10; Hands[illegible] Hattiesburg, $15; Liberty [illegible] New Hope, $40; Pascagoula, [illegible] Christian, $25; Purvis, [illegible] Summit and Magnolia, $20; [illegible] Chapel, $5; Union Church, [illegible] Vernal, $16. Total $376.

N. CANNON,
O. G[illegible],
J. H. [illegible],
Committee.

Whereas, The SOUTHWESTERN CHRISTIAN ADVOCATE has not proved a failure, but has proved a temporal blessing to all who take [illegible]

Resolved, It is the great telegraphic means by which the spiritual and temporal work of the Church can be known; therefore,

Resolved, That we heartily endorse the work that has been put [illegible]

Resolved, That we heartily endorse the head of the Church [illegible] in sending Dr. M. [illegible] D. D., editor of the [illegible], to manage our [illegible]

Resolved, That every minister [illegible] and encourage everybody we can to take [illegible] and pay for the same.

J. H. COOK,
S. H. NEVILS,
H. MAY,
Committee.

[illegible] for the religious and [illegible] for the next district [illegible]

[illegible] official meetings—J K [illegible]

[illegible] O Gillespie, [illegible]

[illegible] J Ford. [illegible] grant—J H [illegible]

On self education—W McDonald.
External evidence—H L Kennedy.
Internal evidence—N Cannon.
Church Extension—O P Head.
Class meeting—J Drayden.
The attributes of God—H May.
Ministerial support—G W Smith.
The fall of man—R Roundtree.
Christian perfection—S H Nevils.
Biblical theology—D F Dudley.
Evangelical repentance—W H McCarty.
Stewards duties—W H Mimms.
The duties of a Methodist preacher—E. Harris.
Power of prayer—P E Bardwell.

Local preachers, exhorters, district stewards, Sunday-school superintendents and class leaders are expected to select their topics.

H. MAY.
N. CANNON,
G. W. SMITH,
Committee.

Notice.

Dear Brother—I mail you this circular to call your attention to the fact that this is the first year of the second century of our American Methodism, and that the great Missionary Society and the whole Church is aroused and impressed with the feeling that there can be raised this year for Missions One Million Dollars. Under these considerations, C. C. McCabe, Corresponding Secretary, has issued a special request, that I should raise the apportionment to the one million standard. Last year our district paid $211. To raise our part of the one million, we will have to raise $325. The present apportionment reached up to $267, so we were $53 behind in the assessment, that $58 distributed between the 2000 full members will be about 2.9-10 cents per member, which you will please make out and add to the amount already asked for Missions and go to work in good faith and raise.

Now, dear Brother, remember that what you cannot raise in your regular collections, you can by the house to house plan. Let us have a vigorous effort upon the part of every pastor.

Please acknowledge the receipt of this at once, and pledge yourself to do all you can for the one million dollars for missions in the Methodist Episcopal Church this year. Yours in the work,

P. M. CARMICHAEL, P. E.

Marshall District—Texas Conference.

Brethren, please have the Bishop's collection ready this quarter. Please take the Bishops and superannuated preacher's collection during this quarter. A Sunday school convention will be held at Jefferson commencing July 22, at 9 a. m., lasting two days, composed of the pastors, local preachers, exhorters, superintendents, teachers and officers on the following charges: Ebenezer, Red Oak, Marshall circuit, Jefferson, Cypress, Hughes Springs, Kildare, Queen City and Pittsburgh; R. H. Harbert, F. Parker and Henry Pemberton, committee on programme. Another Sunday-school convention will be held at Paris, commencing August 12, at 9 a. m., closing the 13th, composed of the pastors, local preachers, exhorters, superintendents, teachers and officers on the following charges: Paris, Paris circuit, Clarksville, DeKalb, Blossom Prairie, Bonham and Sulphur; J. B. McCulloch, Paul Douglass and John Jackson, committee on programme. These conventions are intended to develop home talents, give instruction in Sunday-school work, and awaken a lively interest among the young. We want careful reports from each Sunday-school, and a general rally of all the forces. Let the committees publish programmes as early as possible H. WEBB, P. E.

Lesson from a Mastodon.

The tusks of a mastodon recently found in Illinois weighed 175 pounds each. What a gigantic toothache that animal must have been capable of having. And such neuralgia or nerve-ache, generally proceeds from a disordered condition of the blood. Brown's Iron Bitters enriches and purifies this and drives neuralgia out. Mr. W. W. Redman, Piqua, O., says, "Brown's Iron Bitters permanently cured me of neuralgia."

Letters from the Pastors.

Rev. E. M. Manson, of Brownsville, Texas, writes: "Our second quarter was held on April 1st, by our beloved presididg elder, J. P. Price, and it was one of the best we have had since I have been on this charge. The elder was careful to inquire into all the church work, and urged the stewards and leaders to discharge their duties to the pastor, church and poor. Most of the committees had written reports, which were encouraging, especially the little Methodist Episcopal children; God bless the little band that are coming on in the Mother Methodist Church; may they grow strong in the Lord. Rev. J. W. Hall, of Alamo, and one of his local preachers was with us. We continued the meeting for a week or more, and four professed faith in the Lord Jesus and joined the church. Rev. J. L. Massey, of Mason, came and stayed with us two nights, and gave us two of his best sermons, I think, while here. Rev. A. Burdett, of Memphis, was here during the meeting, and he gave us words of cheer; he spoke in the interest of his new church and for the SOUTHWESTERN. Rev. F. D. Johnson, of the C. M. E. Church, A. Moody and T. J. Searcy, of the Missionary Baptist Church, all made themselves active during the revival by precept and example We have organized a Preachers Union in the town for discussing scriptural text and strengthening each other. Our church is gathering strength gradually, but I hope it will be everlasting; the membership is small, yet they seem to be encouraged, and are doing all they can in town to make their preacher and his wife happy. This little band need some one to feed them regularly every Sabbath, and then they will grow faster and bring forth sons and daughters for God and the M. E. Church. I am ashamed when I look in this county and see that our Church has but one little circuit, while the C. M. E. Church and the Baptist have the entire country, and still they tell me this is a Republican county. I know that some one will say this has nothing to do with the church, but I think it does. I glory in a church that said freedom to the body, to the soul, and from ignorance, and I can't see that I could join one that was a first or third cousin to the contrary.

Tenola Edwards, pastor of Hopewell and Shiloh, writes: "I arrived on my work the first of December, 1884, and found 100 members awaiting my arrival. On one of my appointments we have no church; we are worshipping in a school house, and our people here are all poor farmers but very good people and Christians. We propose to build after the Church Extension plan, and we have taken a subscription amounting to $60. The centennial jubilee was held with much interest and $11.55 collected for education and forwarded to Dr. Bust. The presiding elder held our second quarterly April 25th; reports two conversions and eight accessions. On Sunday Elder J. K. Loggins preached us an awakening sermon from Heb. 2, 3, and also Bro. Wesley Harmes was present. Communicants, 76. I see an appeal to the Church for $1,000,000 for missions, of which Palestine District is asked to raise of that amount the small sum of $91, and, with God's help, I expect to bring up my apportionment. Now, Mr. Editor, I hope the brethren of the Palestine District will not think that I am am taking the place of the presiding elder, yet, notwithstanding, it is my duty to advocate its noble cause. Brethren, assist in this great cause. It is true that Palestine district is poor, but then, with earnest efforts it can raise the amount assessed. The work first lies with the Bishops; they will have the right men for elders, and the elders must impress it upon the preachers; and if the preachers do not impress it upon the people how can the money be raised. As the eunuch said to Philip, "How can I expect some man to guide me?" I agree with the eunuch, how can the people do unless they are instructed how to do? We, as leaders of the flock of Christ, should instruct them in this matter, and with God's help we will accomplish much good. The presiding elder of Palestine District is the right man in the right place, and he has a keen eye, looking to all departments of the church. Finally, brethren, pray for us."

Rev. L. W. Washington, of Green Hill, Yazoo City, Miss., writes: "Our first quarterly conference convened at St. Paul on the 11th ank 12th of April. Dr. Revels presided. Reports from pastors, local preachers, stewards, class leaders and superintendents were read, all of which were favorable. Dr. Revels is well pleased with the work; he delivered a splendid address to the brethren to encourage them. He was very glad to see the improvements that have been made on the church. We have new curtains, for all the windows, and the pulpit is nicely dressed; we have also bought nice chandeliers for our church. The Doctor preached a noble sermon on Sunday, the 12th inst.; it was listened to by a large number of persons; Christians rejoiced and sinners were aroused. Our collection on that day was $26 70. The whole work is alive spiritually and financially. Bro H. Woolfork is a loving brother and a splendid steward. He works for the Church with all his heart. We had a nice time at the marriage of Mr. Norris and Mr. Lee, both of Green Hill. Bro. David Ross is our district steward. He is a nice man and a good Christian. He has a very large family, and in the midst of them he has a fine young man, one of the finest young men of the day, his name is J. R. Ross, He is a school teacher. Brethren let us do more for the cause of Christ this year than ever."

Rev. A. Foster, of Calvert, Texas, writes: "I entered upon my charge next day after conference. I had to pass through my new field to get to my new appointment, where my wife was, and where I had been stationed for three succeeding years. While passing I left appointment for the following Sunday, when I met a fine congregation who listened carefully to what I had to say. The following week I met the leaders and stewards, attended to the business, and arranged for moving, which was done soon. The hard rains last fall ruined the well on what we had taken to be our property heretofore, so as soon as I arrived here I commenced a rally, raised the money, and commenced a new curb from top to bottom, and had the well cleaned out, which cost $27, and some say that the water is better than ever before. It is fine water, but I guess it is about like it was before. When this job was completed the brethren and sisters thought they would commence another, which I hope will never be completed while I stay here; that is what I shall denominate the pound and surprise party. On Saturday night, Feb. 28, at 9 o'clock, a number of well formed musical voices were heard from the gallery of the parsonage fronting the street, singing this well known hymn, "Hark the Voice of Jesus Calling, who will go and work today," with a gentle rap at the door. I thought there could be no harm in so gentle a voice and knock, so I got up and opened the door. Now guess what happened. I will tell you. There were four great baskets well filled, with two sacks of flour, meal, sugar, coffee, rice, apples, butter, bacon, lard, vinegar, pepper, spice, nutmeg, cabbage, turnips, potatoes and money. This is what I call the pound party. And when I came to the money away in the bottom of the fourth basket, I was surprised—that is what I call the surprise party. And as they sang "If I cannot speak like angels, if I cannot preach like Paul, I can be like faithful Aaron, holding up the preacher's hand." Some of this party then sung, "If I can not give my thousands I can give the widow's mite, and the least I do for Jesus will be precious in his sight," so singing put something in my hand. I felt like completing another job. Our first quarterly conference was held January 24-25. It being cold and raining, our presiding elder, C. L. Madison, was present, and we had a good time. Previous to the setting of our second quarterly conference, which convened April 18 19, we thought to fence in the church and parsonage lots. This we could not do, because the church and parsonage are built on part of three lots, two of which do not belong to us. The line between us and the property of the railroad company runs through the southwest corner of our church, and as the parsonage and well lie south of this line they are so placed that they lie on two lots of the property belonging to the railroad company. This property is now in litigation and can not be bought. The parsonage will have to be moved to the north side of the church upon a lot belonging to us, where it should have been built at first. The well we cannot move, therefore it is lost. We brought the matter of moving the parsonage before the people and raised by subscription $110, payable during this month (May). I have promised to send the names of every one that pay one dollar or more to you to be published in the paper. I wrote to Dr. A. J. Kynett to find out what amount this church was indebted to the Church Extension Society. The answer is $90.87. This was brought before the people and arrangements made to raise some of this money. Our protracted meeting commenced April 12th and continued ten days; during this time 21 were converted. During the year previous to this meeting 11 were converted; total conversions this year 32; received by letter 4, by recommendation 4, from Baptist Church 1; total accessions this year 41. Our second quarterly conference was held April 18-19, at which time we had a grand time. Our presiding elder, C. L. Madison, reached us in time to help us in our revival. I could say so much more concerning this hero, his talent counsel and labor, but it is not necessary. Like a plain text of scripture that needs no comment, but speaks out for itself, so is our presiding elder, his labors speak for him. The whole West Texas Conference can say amen to this. The Sunday schools are not what we hope to make them, the Lord helping us. We have built a neat little stable and buggy-house which was very badly needed here. The district conference is to be held here, and we hope to have our parsonage moved and rebuilt by that time, and the property fenced. We are doing all we can for the SOUTHWESTERN, Pray for us."

Rev. H. J. Wright writes from Natchitoches, La.: "We are moving along right nicely, peace and harmony prevails. Last Sunday, June 7, we had a grand time of it at the 11 o'clock speaking meeting or general class; 92 spoke and 4 backsliders received. Bro. Edward Pugh, a preacher, and his wife, from the Baptist Church, were received in full connection upon recommendation. Bro. Page is a fine man and a good preacher. At 3 p. m. 65 partook of the sacrament of the Lord's supper and 7 children were baptized. Collection for the day, for the pastor, $14."

Rev. P. A. Crawford writes from Burnet, "I am doing all I can to build a church here. But times have been hard with us; however, we now have the prospect of good crops and good times. The people are doing all they can for the cause of Christ,"

Rev. William Davis writes from Jackson, La.: "Elder Priestley held our second quarterly conference June 2d, and preached to a good audience at night. We are doing well here. I am now painting our church inside and out. When completed we hope it will be as neat as any of the class on the district. Everything indicates a prosperous years' work."

Rev. M. Lockman, of Locksburg, writes. Rev. G. B. Donnelly, our presiding elder, held our first quarterly conference on the 21st and 22d of March. Everything passed off nicely, and one joined the church. The elder preached some of his good old sermons. Every one was glad to hear him. We have had six or seven of our best pretchers here, and we have about nine hundred or a thousand dollars worth of property; but the way it is now it is not worth two hundred dollars to the Methodist Episcopal Church. All of our churches are built on owner's land, and we have no deeds. The men know we have paid them all we owe them, but they will not give us the deeds. But we must compel them to."

Rev. N. Cannon writes from Handsboro, Miss.: "My second quarterly conference was held on the 9th and 7th of June, at Turkey Creek. Rev. W. McDonald, presiding elder, was on time, and had a full attendance of the members of the conference and they presented good reports. Pastors reported 10 received on probation, 4 conversions, 3 adults baptized, Sunday-schools in a good condition, the circuit in a spiritual condition. Collected and paid to the pastor this quarter $74 25; for travelling and moving expenses $9 50; paid to the presiding elder $20.15; Bishop $1. Our presiding elder met the Sunday-school at 9 a. m., and delivered an address which did the school great good, and preached three glorious sermons; at 11 o'clock a. m. love feast, and at 3 p. m. administered the sacrament to 54 communicants."

Letters From the Laity.

Prof. J. Jones writes from Plaquemine, La.: "Please give space in your invaluable paper for an article from a subscriber. Saturday, the 21st inst., the first quarterly conference of Hurst Chapel for 1885 was held by our dear brother and presiding elder, Stephen Priestley. Sunday morning, the 23d, Bro. P. visited our Sabbath-school, and after we had gone through with the regular exercises he addressed us, and I assure you that he said many interesting and instructive things to the school. He told us of the little children at other points of the district, and the need of thorough, active work among them. Bro. Broussal, of the Baptist denomination, preached for us at 11 o'clock. At 8 o'clock Elder Priestley preached the sacramental sermon, from St. Luke 22, 19. We were made to feel glad and to rejoice in the salvation of our souls. Then the table of the Lord was prepared and thirty-six persons became participants in the glorious feast. The congregation left the church rejoicing, to return at 7 o'clock for love feast, when we witnessed another good time. Rev. Priestley took leave to day on the 11:30 train for the Grosse Tete country. He informed us that he would finish his first round in about two weeks from the time he left here. Our prayers shall ever go up for his continued good health and success in the work that is yet before him. We revere the time-honored divine, especially when we remember how earnest and zealous he is of good works. Our church work is still progressing here. We were more than sorry to give up Rev. Geo. W. Lacey, but the Bishop and his cabinet so decreed, hence we could but bow in humble submission to the mandate of that body. Bro. Lacey was much respected by us. He did more for the church, by his energy and activity, in the two years that he was here than all the other ministers we have had combined. No one could have done more with so few to help. We have, however, in the person of Rev. M. B. Franklin, another good minister in whose hands our interests will not suffer, it is hoped. He is a forcible speaker and a clever gentleman.

Our church, though a small congregation, raised, with what aid we received from the Missionary Society, six hundred odd dollars last year. This year we hope to do more, therefore we earnestly solicit

the prayers of our entire Church for our success. Rev. H. B. Parks, of the A. M. E. Church is doing battle for the Lord here. His revival has been in progress but a short time, notwithstanding this some 12 or 15 souls have been converted to Christ, and many more are anxiously seeking his love to know. Rev. P. is an able young divine and courteous gentleman. The people of this section are jubilant over the advent of welcome Spring and the revival of business. The public schools of our parish are in a flourishing condition, and the teachers are laboring hard and taking much pains in "teaching the young idea how to shoot."

The President and Secretary of the parish school board are excellent officials and are much interested in the public schools and they are seeing to it that our people are having their full share of the school fund. The writer has the honor to be principal of the Plaquemine school with five assistants, and about three hundred pupils. We are endeavoring to do our duty.

For the SOUTHWESTERN.

Pittsburgh Correspondence.

BY CELES.

Since my last letter Pittsburgh has been favored with a visit from the renowned Moody and Sankey. Of course everybody was captivated by the stirring words of the one and the sweet singing of the other, but I must confess that our secular papers expressed some very erroneous views of the results of the meetings. There were three services daily for three days and the attendance averaged five thousand persons. The press of the city put in blazing "headers" and "leaders" that the masses were being moved. In one sense it was true enough, namely that by "masses" was meant large bodies of people. They forgot to state that the particular masses to which reference was had were the church goers. Again, the dailies showed how much at sea they were on religious topics when they loudly exclaimed that the great revival going on at Music Hall should be a lesson teaching the clergy how to go to work in earnest. Nothing more absurd or wilfully perverted was ever written. I have yet to hear of one person who joined any church as the direct result of the Moody meetings, but I have the statistics at hand showing that the Methodist clergymen of the Pittsburgh and Allegheny districts have, during the past winter, received into their various churches over fifteen hundred converts. In many other points I could show where the secular press and public misconceived wholly the question of the relative merits of the regular and the evangelistic work. However, I must not, lest I in turn may be misunderstood and seem to oppose the evangelists too much. I believe they are instruments in God's hands for the doing of much good, but I do not believe in that spasmodic religion which seemed to take our daily editors by storm for the space of nearly a week. While Moody does much, it is my belief that the world must look to the regularly ordained ministry of the churches for its redemption.

In the very heart of our dirty, [illegible] city lies the immense Allegheny [illegible] certainly one of the most [illegible] cities of the dead to be found anywhere. Not long ago [illegible] through some of its [illegible] and [illegible] from the stones dating back [illegible] five decades, that portion [illegible] While wandering [illegible] my eye caught sight of a [illegible] leaning inward from its own [illegible] which marked a grave [illegible] neglected and forgotten. [illegible] I noted the name of Stephen C. Foster, the author of [illegible] which he perhaps, to [illegible] Home," has moved [illegible] all climes, and reaches [illegible] heart in "The Old [illegible] known, perhaps, [illegible] "Way Down [illegible] River," has a [illegible] almost a world-wide [illegible] while the author [illegible] sleeps quietly in his almost forgotten grave, hemmed in from the bustle and confusion which surrounded him in life, his matchless words shall continue to stir the hearts and move the sympathies of multitudes. It had often cast its pathetic spell over my soul, and I placed a flower upon the grave, an humble but loving token of reverence for him whose dust lay beneath the wild grasses on which I stood. I saw other sights in that solemn ground, but the one which struck me most was a modest little stone in the soldiers' plot, bearing this inscription; "Harry B——, —th Illinois Cavalry, died in the Pittsburgh hospital Sept. 9, 186–, from the effect of a shell wound received in the battle of ——. Age, 15 years." There are some Confederate soldiers buried there also, and one of the most significant sights of the year is to see the Grand Army veterans reverently heaping the graves of their old foemen with wreaths and boquets on Memorial Day. Truly, with the veterans of both sides in the civil war there is now no more enmity. The very men who handled the sword for North and South were the first to throw it away and clasp hands over the breech.

For the SOUTHWESTERN.

Is It Right?

We have noticed for some time, considerable very bad verse, called poetry, in the SOUTHWESTERN CHRISTIAN ADVOCATE; and we presume that the editor published such, not because of its excellence, but because there might be complaint from the 'poets,' if their doggerel should be cast into the waste basket, their proper place. In short, it is the hardest poetry that was intended to be poetry I ever saw. Much other doggerel appears in the SOUTHWESTERN, and which hurts the reputation of the race rather than helps it. Of course, the race needs to learn to read and write poetry, but only that which is worthy should be published. They can practice verse-writing to their soul's satisfaction, criticising and improving what they write as much as possible; but such stuff as some have had published is too wretched for our religious journals. Our newspapers cannot creditably commend themselves to the intelligent public when they contain such worthless matter. By studying prosody some may learn to compose creditable verse; then let those who think they have poetic genius adopt this plan and produce something worthy of publication. We are not unmindful that the race is in the formative state, and, therefore, perfection is not yet expected; nevertheless, the greatest care should be observed to have the formation good, in order that perfection may be reached in due time.

PROSE WRITINGS.

Much of the prose written by colored people paints its colors too deep and overdraws the pictures. This is often the case when accounts of speeches, sermons, public exercises, etc., are given.

Not long ago a colored minister gave a published notice of an entertainment for the benefit of his church, and he spoke of persons in the Fourth Reader, some of whom might justly be called the refuse of society, as well-known artists, merely because they were on the programme. Very often people, competent to judge, are acquainted with the persons who are represented as making wonderful speeches, sermons, and witness these loaded exercises; and they well know that the speeches, sermons, and other performances are greatly flattered; consequently both the writers and performers are lowered in the estimation of the intelligent public. Let all deserved praise be given, but keep within the bounds of truth. Our purpose is not to discourage writing, but to *encourage* excellent writing and a true statement of the case. There are some very worthy writers among the correspondents of the SOUTHWESTERN—such as Rev. D. W. Hays, W. H. Nelson, Dr. R. F. Boyd, and others. The readers and supporters of the above named paper, as well as the race need be proud of these men. Some are anxious that the productions of colored persons should be published simply because they *are* productions of colored persons. But we can countenance the publication of a writing no more simply because it is the production of a colored person, than we can countenance scorning a person because of his color. To do otherwise, seems to manifest great inferiority and ask favor because of inferiority, as well as to develop this terrible race friction with which we have so much trouble.

Greensboro, N. C.

For the SOUTHWESTERN.

Another One Succeeds.

The Secretary of the Mississippi Conference would most respectfully ask a space in the columns of your most excellent paper to express my gratitude, and ask the brethren and many friends who have written me congratulatory letters upon the success of our late Conference Minutes, to accept my sincere thanks. Among the letters that the secretary has received, is the following: Rev. Wilbur P. Thirkield, B.D. Dean of Gammon school of Theology, Atlanta, writes: "Rev. J. M. Shumpert. Dear brother,—I herewith send you a copy of our catalogue. In return will you favor me by sending me a copy of your Conference Minutes. Having seen a copy, I must take this opportunity to congratulate you on the manner in which your work is done. They would be an honor to any conference. I watch the progress of our work with the deepest interest, and I am glad that I can lend a hand in the solution of the greatest race problem of the centuries. With all good wishes, I am always fraternally yours,

WILBUR P. THIRKIELD.

Rev. A. D. Payne, Grenada, writes: "The Minutes are the *best* we ever had, and I must say, they are *grand*, and the Mississippi Conference may well be proud of them."

Rev. J. C. Eckles, presiding elder of the Holly Springs District, says: "Dear Brother Shumpert,—I congratulate you on the success achieved in the publication of Conference Minutes. For *correctness* and *beauty* they can scarcely be excelled."

Rev. A. M. Trotter, writes: "Dear Elder, the Minutes have been received and I must say I never saw better. I am highly pleased." For these and many other kind expressions the secretary feels humbly and thankfully for.

Fraternally Yours, J. M. S.

[One by one these brethren stepping to the front proves that the grand work of our heroic old church has not been in vain in the South. The Lord make them a thousand fold so many as they are. Who will be the next? Every one indisputably helps our church and race. —ED.]

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I have a mother that I wish to find, and I would like for you to publish it in your paper, and I write to you to learn who I must send the letter to to have it published, and your charges. Would have sent the letter with this inquiry but thought it best to notify you. Hoping to hear from you immediately. JANE KENDRICK,

[Send your letter to Phillips & Hunt 37 Natchez St., and if you are not a subscriber send 50 cents with it. If you are a subscriber we will print it free.—ED.]

MR. EDITOR,—I wish to inquire for my people that I left in Tennessee in 1856. We all used to belong to the Widow Cooper, 5½ miles from Charlotte, and I was sold to a man by the name of Wm. Holt; I was with him about 2 years and he broke, and then I was sold again to a man by the name of James T. Armston, and was carried to Arkansas and I remained there about 5 years, and during the war I was brought to Texas. I had a sister by the name of Esster and a brother by the name of Robert Richard, and a sister named Lucinda, and a brother Cyrus. I heard that Cyrus was dead. I am the next. Address Sandy Cooper, Galveston, Texas.

I wish to inquire for my wife's son. He left West Point with Dr. Reiley, and went to Meridian, Texas; but the last time we heard from him Dr. Reiley had moved to Grape Vine, Texas, and the last time he wrote they were at that place. His name is Willie Davison. I have not heard from him in nine months. Any information concerning him will be gladly received. Address T. C. Morgan, care of Rev. R. Snell, West Point, Miss.

I have a letter of inquiry: Sister Green wishes to find her relatives. Ebert Mathis formerly belonged to Nute Freeman, Russell county, Ala. Next brother, named Bill Williams, same, Freeman & Co., third brother, Mose Williams, same as above. The mother of these boys was Mary Freeman; all of Russell county, Ala. The writer of this letter is Julian Green. If you find any of these parties please have them to direct their letters to Julian Green, Harlan, Noxubee county, Miss., in care of J. H. Elliott.

My name was Millie Shofner, I had only two children, both born in Bedford county, Tenn.; the oldest is Eliza Brown, and the youngest Harriet Thompson. I was sold to Gabe Shofner, who brought me to Missouri. All this took place before the war. I left my daughters in Bedford county, Tenn. Any one knowing their whereabouts will please write me at Fayetteville, Ark.

Will pastors inquire among their congregations for a young man named Alfred Davis, who belonged to a Mr. Boyd Smith. He was taken from home by a gambler, and was put in the sale yard. Mr. Jas. Wilson bought him, and took him to Louisiana. His mother was named Delia Owen, and had a sister named Ann Owen. His mother married a man named Paul Winston. Direct letters to Second Baptist Church, Delia Owen, or Delia Winston, Nashville, Tenn.

I never made any effort to find my people before now. Will you please oblige me by publishing this letter. I have two sisters that were sold. Their names are Emily Mathews and Rachel Nelson; my name is Mary Ann Nelson; our father is named George Nelson, and Betsy Nelson. We were sold by the traders in Maryland. We belonged to a man named Henry Pugh, and was brought to New Orleans by the traders and put in a yard called Bruhel's Traders Yard. Please direct letters in care of Union Chapel Church, Class No. 1, Mary Ann Nelson, New Orleans, La.

I desire to inquire for my mother, Matilda Townsend, raised by a man named John Townsend, in Floyd county, Georgia. She was sold there to go with her husband, and left me there. My name was Alex Townsend; now I go by the name of Alex Barnes. In a short while both were carried to Mississippi. Her husband's name was Phil Patrick. The last letter I received from her she was in Mississippi preparing to come to Texas. Any information will be gladly received. Send in care of A. M. Mason, box 6, Victoria, Texas.

How Women Would Vote.

Were women allowed to vote every one in the land who has used Dr. Pierce's "Favorite Prescription" would vote it to be an unfailing remedy for the diseases peculiar to her sex. By Druggists.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain; relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 17-1y.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches:	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of ethodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) nett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture s chapters I-XXX.—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope. Vol. I) nett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law, and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Saylor. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures: New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology: Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in hrist.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

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Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
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To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

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To be studied:	
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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohn	1 25
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To be studied:	
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Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol II. Books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 18, 1885.

Removal.

Correspondents and other friends will please take notice that we have removed our office from No. 32 to No. 37 Natchez Street, second floor, rear room. PHILLIPS & HUNT.

Agents will please make payments on back debts. We need the money. Send all you can, and without delay.

A life of Bishop Wiley will shortly be published by the Western Book Concern, written by Rev. R. S. Rust, D. D.

Trust you will speak again on the amalgamation question and caste, as it exists among our people. Amen to all you have said upon all these questions." Such are the utterances of one of the most promising young colored ministers in this or any other country. There are differences now, but in the end the true men of the race will take our position and stay on it. We have articles coming on caste as it is and was among the Negroes. Just you wait.

The Latest Work from Our Book Concern.

The "Ritual of the Methodist Episcopal Church, adapted to the Discipline of 1884," New York: Phillips & Hunt; Cincinnati, Cranston & Stowe. The new Ritual contains 144 pages, large, bold type, flexible cover. Price 50 cents. Every church is entitled to a pulpit copy of our own Discipline, Hymn and Ritual. These ought to be found on the desk of the Church minister, and remain there always ready for use. Just think of a congregation without its own baptismal service for use or reference at the grave of its dead, but actually borrowing a service from some other church or burying Christians as if they were heathen dead. Get the Ritual for the Church and parsonage at least. But, indeed, every family ought to have it, so well. Send your orders at once.

No Color-Line in It.

A correspondent to the *Freeman* says Howard University drew the color line by the non-election of a professor of languages the other day. How do you know it drew the color line? Our information concerning this matter lead us to conclude that it was the case. What proof have you that the best man for the place was not elected? Why is it you have such selfish views? At this time we are told there is no room in color. That is when the colored man expects to get something. In this case the election of [illegible] by a board containing [illegible] races on the governing [illegible] We believe [illegible] are members [illegible] know how to [illegible] for their friends, [illegible] that they did observed that Scripture that majority rules and we [illegible]

Will It Follow Here?

[illegible] we had our [illegible] for the [illegible] question was [illegible] over the river [illegible] is considerable in- [illegible] is the case, many [illegible] holding [illegible] case [illegible] doubts [illegible] the fact that the [illegible] and no post mortem [illegible] the whole matter [illegible] The business people [illegible] gleefully pro- [illegible] apart as progressive. [illegible] desire to [illegible] [illegible] prevails [illegible] [illegible] sickness [illegible] trial of this city [illegible] with many [illegible] [illegible] [illegible] the [illegible] may

Eight Weeks on the Wing.

Leaving New Orleans by the Great Southern Railway on March 24, we prosecuted our journey with frequent stops until May 25th, when returning via the Ohio and Mississippi and Illinois Central Railways in a through sleeper from Cincinnati, we reach our original starting point at 9 a. m. on May 27.

Our trip embraced a brief visit to Nashville, Tenn., Litchfield, Elizabethtown, Louisville, Anchorage, Simpsonville, Shelbyville, Obanon, Pewee Valley, Lexington, Versailles, Slickaway, Paris, Cynthiana, Flemingsburg, Falmouth, Maysville and Covington, Ky.; Aberdeen, Troy, Springfield and Cincinnati, Ohio; Shelbyville, Connersville, Newcastle, Rushville, Jeffersonville and Indianapolis, Ind.

On this pilgrimage, besides the railroads already mentioned, we have used the Kentucky Central, Chesapeake and Ohio, Whitewater Valley and Kankakee, and it is our duty to thank them for marked courtesies extended. In the matter of speed, safety and gentlemanly bearing, the employes, management and equipment of these roads is all one could wish.

We have at each place visited made one or more addresses, besides preaching once or twice in the same places. We have mingled freely with the people, colored and white, in these places and along the roads, and our observations tend to the conclusion that there is a slow but steady upward progress in all affairs of a business nature touching the Negroes. There has been a hard winter and a backward spring. These have depressed business somewhat by hindering farmers from out-door work. The frigid and protracted cold weather has told severely upon the health of the colored people. All about you in nearly every home it has left its mark in the form of a dry, tight, hacking cough. As we have observed this is more prevalent among women than men, and we judge it comes from the manner of toil to which colored women are especially devoted, washing and housework as servants. This often requires them to rise early and travel many blocks through all forms of inclement weather, and to do the same at night when returning to their homes. Then too, standing over the washtub with the hot steam pouring over their bodies they become much heated and while in this case often go out to hang up their wash. This is a fruitful source of evil. It cannot be done except at the great peril of health. Of course these hardships are inseparable from the life of toil which the overwhelming majority of colored women are bound to follow. Often the husband has no trade, and in such cases is frequently compelled to go for weeks without work, leaving the support of home to the wife as a result. Often too, colored men seem to act as if they thought their wives and daughters were only fit to serve the wives and daughters of other men. We have known colored ministers and politicians with good salaries and permanent situations leave their wives wash, iron and do such menial service for other people as these people were unwilling to do for themselves.

These public men have been called representative men and leaders of their race too.

There is yet another cause. Our people, as we observe, wear very costly clothes, live pretty high and go on a good many excursions in the summer time. The money thus spent is the surplus they would be able to lay by for winter uses if they were only thoughtful enough to do it. Failing to do it they are compelled to *hustle* about when winter comes, doing whatever they can get to do, no matter how exposing or unhealthy it may be. They ought to remember this hereafter.

In some communities our people have ceased or never began to buy homes, and the rents consumes them in two ways.

1. It takes all they can earn above victuals and clothes for rent, having nothing for sickness. Then the houses they are able to pay for are always small, meanly situated, dilapidated and unhealthy. Where they have bought homes it is a fearfully frequent rule not to improve them or increase them in value by enlarging or by purchasing others. So that in most cases, in order to save the health of the community in large cities they are run out by public improvements. These observations are not universally, but largely, too largely true.

It is the present duty of the Negroes: 1. To improve the homes they have; clean, paint, whiten, and if possible enlarge and ornament them. 2. To buy good town lots take building association shares and pay for them as they can. People who risk nothing certainly lose nothing, but what do they gain? 3. Those who cannot succeed in getting any money ahead have a call to leave the cities and try farming, and they should heed the call. 4. It is the duty of the hour to organize for life. A $1000 in the hand of a living, active, economic and industrious young man is more useful than $1000 in funeral expenses. 5. We cannot make more of life or less of death. A dead body is manure. A living is a human being capable of great attainments. "Let the dead bury the dead, and the living look to life." Life here and hereafter. 6. Preachers should preach fewer funerals and more sermons, pointing out the objects, aims and end of true life. Co-operation for business purposes is what we need.

Watchman, What of the Night?

When the men who found an excuse for killing Negroes in the danger of their political supremacy in the South shall find that they have that excuse no longer, because the Negro is either so apathetic or divided in his political sentiments and affiliations as to remove the dreaded menace, then they will bestir themselves to look for another excuse. What will it be? Amalgamation! That key note can be so sounded as to redden all the South with Negro blood. We warn the Negroes all over the country, therefore, to eschew it. If it is to come, and ought to come, it will come. Demanding will not hasten it, but the expressed desire for it will furnish fire for the inflamable element of society here and elsewhere. Follow the SOUTHWESTERN. We are looking ahead with no other end in view but the glory of God, the best interest of this country, and the Negroes as a part of it, and the extension of the Methodist Episcopal Church as a means to this end. There are other reasons why we oppose amalgamation as a means of solving the so called Negro problem. But the readers of our paper in the past and future will find them.

Glorified—Whedon.

Daniel Dennison Whedon, D. D., L. L. D., was born in Onondaga, N. Y., March 20, 1808. He died after a protracted and painful illness at Atlantic Highlands, N. J., Monday, June 8, at 5:20 o'clock in the morning, in the residence of Mr. Charles Whedon, his son. He retained his consciousness to the last. The funeral services were conducted in St. Paul's Church, N. Y. and the remains taken to Elizabeth, N. J., for interment. Rev. Drs. Curry, Buckley, S. Hunt, Gregory and Day have been appointed a committee to draft suitable resolution, of which a full account will be found in the *Christian Advocate*.

Dr. Whedon was a gradnate of Hamilton College. He taught in the Oneida Conference Seminary and Hamilton College in 1833. Was elected professor in Wesleyan University, Middletown. Entered the pastoral work in 1843; in 1845 was chosen professor in Michigan University; in 1856 was elected general book editor at the Methodist Book Concern, and editor of the *Quarterly Review*, which office he retained until 1884. He was the author of Whedon on the Will, Whedon's Commentaries, and other works. He was a prominent actor on the conservative side of the anti-slavery conflict in our church in 1835 6, and wrote the reply to Rev. La Roy Sunderland's appeal. He wrote vigorously on this subject for seven years. But in 1865 he was able to urge the return of the Wesleyan church to ours, and to express the opinion in the *Quarterly Review* that their separation from us had "saved us from accepting a slave-holding bishop."

Bishop Harris wrote a constitutional argument to show that we were not a slave holding church, and Dr. Whedon pronounced it the ablest document that had ever appeared in our ecclesiastical history, reading very much like one of Judge John Marshall's decisions, leaving nothing further to be said on either side. His conservative tendencies had previously imperiled his chances for election, but in 1860 he was elected almost unanimously, thus marking the growth of the acceptibility of his views, and consequently their progress toward the views of the great mass of the Church, since these had rather advanced than otherwise. Dr. Whedon was a writer of great beauty and perspicuity. He did not deal in improved postulates, but was given to illustrate by facts, and demonstrate by philosophy. He always began his attack at the weakest part of his opponent's argument, and proceeded thence to demolish the whole. He was always conservative as to Methodist doctrine and policy. A good man has gone to a blessed reward. His family, Church and country are greatly bereaved by his death.

Build and for God.

Some preachers and people have a great faculty for self-assertion or cheek, as it is vulgarly called. They have a magnetism which attracts everything to themselves and a corresponding very little to the Church or God.

Buying land and laying up treasure upon earth has no part in a valid call to the ministry.

If the people are encouraged to buy the homes and get money, and what to do with both it they fear God and have the right culture, they will supply what the ministers lack in these perishable things.

Moreover, they will contribute willingly, not of necessity of this world's goods to the Church, sick and poor. They foster public beneficence and look after widows and orphans, build schools, asylums, churches and parsonages, for these are the homes in which God delights to dwell on earth. They will speak the truth, love their own Church and all others after it. To them the changing will be no more than the changing of the seasons. Each old one will take away some warmth of love, and each new one will bring some duty in ministering to his wants as a means of grace.

But these who aggregate the crowds to themselves when they come and while they remain only scatter and slay them when they retire.

What sort of ministers are they? God probably did not call them at least to be itinerants in our Church. And the Church is little inclined to trust that it can ever give them appointments commensurate with their talents, these faults aside. Indeed, the Church and their brother ministers will be glad when it is said of such "he is dead," either as a preacher or as a man, certainly the former.

Build for God. Feel that you are called for this and nothing else, and then nothing else will disturb you. Did you preach a good sermon which the people praised and enjoyed, don't get proud. "It is not you that work but God that worketh in you, first to will and then to do of His good pleasure." Meet your quarterly conference, pay your elder and your church debts, make no slighting remarks of him or predecessor or a neighbor, it may be a visiting pastor. Some day he may be their or your pastor. Who can tell? Forget yourself, then the elder, other pastors, your people and God himself will think and aid you. Who and what are you, anyhow? Worms and clay, that's all. Let the thought chasten and sweeten all you do. Then it will be done in love and for God.

Personal.

—Rev. Alexander Posey and family left for Madison Saturday.

—Rev. A. McDade and family have arrived in Louisville, from Covington, Ky.

—Bishop Wyman's son, Abraham, is dead. He was a cultivated young man.

—The post-office address of Rev. A. D. Geren is 350½ Melpomene street, this city.

—Prof. W. F. Thirkield of Clark, preached the annual sermon at Rust and Claflin Universities, 85.

—Rev. C. T. Jones, of Wesley Chapel, Jeffersonville, Indiana, is making things lively in his charge.

—The African Methodists have a pastor Swan in Texas, but when they find the equal of our pastor Swan we will give it up.

—Rev. W. T. Franklin is getting along nicely at Steubenville. He recently delivered a very impressive sermon to young men, which we shall print in due time.

—Messrs. Phillips & Hunt have been compelled to lay in a large fresh supply of Dr. Taylor's Plantation Melodies. They now have them subject to order.

—Rev. J. F. Marshall, wife and daughter, after a pleasant visit to New Orleans friends, the closing exercises of the school and the Exposition, have reached their home at Alexandria, well pleased and safe.

—Rev. J. W. E. Bowen has been transferred from the New England Southern Conference to the New York, and stationed at St. John's Church vice Rev. J. W. Parker transfered to the Delaware Conference and stationed at Philadelphia.

—Rev. A. N. Jackson is the preacher in charge at Gadsden, Ala., and has done a grand work. In a two weeks protracted effort he has added to the church twenty five members, and is now using every effort to pay the church debts, The plans he lays before his people are good, and in reach of every one.

—Rev. J. Wesley Parker has been transferred to Philadelphia and his address is 1111 Rodman street. He has lately lost one and has another quite sick child. He has kindly remembered the SOUTHWESTERN withal having renewed his own and sent us other subscribers. We hold Bro. and Sister Parker in high esteem.

—Rev. John Qualls was recently pounded by the members of First Street Church, New Orleans. They first sung "Guide me oh thou great Jehovah." Mrs. Joseph made a neat speech explaining the cause, after which the little group of beneficient nocturnal assailants delivered up several Pounds of comfort, listened to the thanks of Bro. Qualls, and the other Qualls and then quietly retired.

Under the able management of Miss Amanda Craig, Mr. and Mrs. August Almbs, the wife of Rev. H. W. Tate, and her guest, Miss Emma Buchanan, were surprised at the parsonage May 13th 1885, by a large party of parishioners of Wiley M. E. church and others, the special occasion being Mrs. Tate's birth-day anniversary. Mr. Tate was in the secret and took the ladies to church, hanging the house key where the visitors easily secured it. When Mrs. Tate and guests returned home there was the house filled with people, and two long tables loaded with a rich feast, so bountiful that much remained untouched after all were satisfied. It was the completest affair ever tendered the pastor and wife. The following named guests were present:

Mrs. George Ellis, Mrs. Wesley Bradford, Mrs. Pricilla Moore, Mr. and Mrs. Wm. Miles, Mr. and Mrs. James Isley, Misses Mattie Spence, Misses Ida Jones, Martha Hull, Mary Chinn, Lettie Chinn, Blanche Bartley, Katie Bartley, Winnie Bartley, Maggie Wilson, Mattie Guy, Lena Echols, Pauline Basey, Amanda Craig, Ida Russell; Mrs. Mattie Rogers, Mrs. Mary Clemons, Mrs Henrietta Wilborn, Mrs. Finley, Mrs Fox, Miss Mary Jackson, Mr. and Mrs. August Almbs, Mr. and Mrs. J. W. Haynes, Mrs. Pricilla Perrin, Mrs. Martha Miller of Kentucky. Mrs Ida Conrbine. Mrs. Laura Foles, Mrs. Laura Jackson, Miss Carrie Fulton; Messrs. Henry Dudley, W. D. Hickman, Thomas Bowman, Lewis Speaks, Alexander Wilson; Miss Sallie A. Williams, Mr. S. R. Hylton, A. W. Jones, of Troy, Ohio, George Craig, Mr. Lewis.

Church Polity.

MR. EDITOR—Has a woman the right to preach?—SUBSCRIBER.

Your question is capable of suggesting two answers: 1. Has a woman the right to preach in the Methodist Episcopal Church?

Answer.—The General Conferences of 1880 and 1884 are to the intent that women can not be either licensed or ordained to preach in the said Church. Pages 358 9 Dis. 1884, par. 572, sec. 1-3. If a woman preaches without licenses the Church does not express an objection. The difficulty would be for them to find a pulpit to preach in.

2. Is it right for women to preach at all?

If a woman or a man knows she has God's call to preach, she ought to obey God. But if God does not make such call known to his church as clearly as he does in ordinary cases, the woman not the church must take the responsibility of setting aside church order.

Please inform me what is the duty of a Sunday-school superintendent.—SUBSCRIBER.

Answer—Presuming that you mean to ask us what is the duty of a Methodist Episcopal Sunday-school superintendent, we answer as follows:

1. To superintend while the school is in session, arranging classes, welcoming strangers, keeping perfect order and generally overseeing things is what we mean by superintending.

2. To nominate (in concurrence with the pastor) the teachers of the school. Dis., par. 263, sec. 5, edition of 1884.

3. To report to each district conference, or, where no district conference is held, then to the quarterly conference the condition of his school. Par. 99 and 102, sec. 1, Dis. 1884.

4. To aid the preacher in charge and the committee on Sunday-schools in deciding what books and other publications shall be used in the Sunday-school. Par. 265, Dis. 1884.

5. To attend the Sunday-school, Sunday-school board, quarterly and district conferences and teachers study meetings whenever held.

6. To visit the children and their parents at their homes, and always recognize, speak to and shake hands with them on the street.

Schools and Colleges.

Ebenezer School.

A. J. HOWARD, PRINCIPAL.

Our school at Ebenezer closed May 2d, and I could not remain there to write you for coming here. We examined Friday and Saturday, with our literary exercises Saturday night. Though the winter was severe, and the measles came in upon us just before the close, yet the scholars rallied like little heroes and heroines. Schools were stopping around, but ours continued throughout the heat of the contest, and all who witnessed our closing (I mean the pure stuff) examination, I believe said "well done." Prof. Humphreys, of the white school, was there and told us that the watchword of the world is progress, and for us to go upward, onward. Our beloved pastor, Rev. Lemons, was there also, with his usual stimulating spirit, and he preached for us on the following Sunday for the good of the Sunday-school. And let me say here that we have not a summer Sun-

day ... but one that runs year in and year out. You will remember that ... you last year that we ... the saloon-keeper; he has put up just on the edge of the corporation, and there he stands with his doggery, but we keep him at bay. Pray for our redemption from ... rum, and that we may be instrumental in carrying the ... for education, civilization and for God.

... ton, Miss.

Colored Professor in Leland Baptist University.

JONAS HENDERSON, B. S. CLASS '84

The school has been in successful operation for about ten years. During this period, three of the young men trained at her fount of knowledge have been employed as instructors in their Alma Mater. Rev. S. Clanton, now missionary agent of the Baptist Publication Society, was the first to enjoy this happy lot. He having resigned to study theology in Morgan Park, was succeeded by Prof. E. W. Warren. The good work done by these two young men has been known to many in our city. Since these friends and members of our race have been called to other work Jonas Henderson stands as a member of the faculty and a representative of his race.

The Southern Baptist Theological Seminary for Louisville white people has in hand and money an endowment of $300,000. The institute for colored Baptists has a legacy of debt amounting to more than ... Circumstances and facilities count for anything there ought to be a wider intellectual ... there is between the different classes of ministers thus made.

The annual catalogue of Central Tennessee College is before us. It contains much needful information, and is well arranged.

Boston University furnishes free tuition to theological students, but a license to preach is required as proof of the applicants proper qualifications. The catalogue is a neat book of 162 pages, and full of matters of interest. We have received a copy.

We have the programme of exercises for commencement week at Lasell Seminary for young women, Auburndale, Mass. The exercises cover the period between June 11-17, 1885.

Hampton has enrolled this year 675 students, of whom 518 are Negroes and 157 Indians. With 360 little colored children in the "Butler" primary day school, this makes over 1,000 pupils who receive instruction on its grounds.

The School of Expression which has just been organized in Boston, judging from its catalogue, which has ... been received, presents the broadest and most thorough course ever offered for the training of the voice, body and mind for all branches of elocution and expression. S. S. Curry has charge of the undertaking, and has organized the school from his private classes. There are already in attendance one hundred and twenty-nine students, thirty-six of whom are college graduates, with candidates from fifteen different professions. All the teachers of the ... are placed upon salaries, the ... money, if any occurs, being ... a private source until the school can be endowed. If the income is greater than the expenses, the surplus is to be applied to a ... fund for a permanent ... A Committee of Trust, ... citizens, is ... to whom donations may be ... Thus, an endeavor is ... the School from all ... and found ... basis.

... Principals.

... of the Eighth ... St. Louis, Mo., ... Texas ... completely ... and ... met with appalling ... are entirely temper- ... take it with me on my ... the liquor habit.

General Church News.

A Pentecostal Mela.

Since Conference there has been an unusually large number of baptisms in Oudh and Rohilkund, twelve at the Misrikh *mela*, ten at the Golakarn *mela*, and five at the Tulsipur *mela*. But the greatest blessing of all was at the Ajudhiya *mela* last week (March 24), so writes Rev. B. H. Badley: This is one of the largest fairs in North India, and is often attended by 100,000 people, some of whom come hundreds of miles. During the past twenty years we missionaries have been in the habit of attending the *mela*, and much faithful work has been done here. Rev. Chimman Lal, of Lucknow, and two or three other helpers, along with Rev. A. C. Paul, of Barabanki, and his helpers, went to the *mela*. They pitched their tent in the very shadow of the lofty temple called "Hanuman's Fort." On the morning of the 24th after singing and prayer, a poor leper came and stood in front of the tent. Some of the bystanders said jestingly "take this man and make him a Christian." The brethren asked him to come inside, but he explained that he was a leper. Notwithstanding, they had him come in and all knelt in prayer. While one of the local preachers was praying the power of God was wonderfully manifested. The leper began to pray to God for mercy, and was at once blessed. With tears streaming down his face he confessed that Christ had saved him. He was a Brahmin, and had made many long pilgrimages to Badrinath, Benares and elsewhere, seeking rest, but all in vain. With a glad heart he rose up, after being baptised, cast aside his Brahmanical cord, gave his necklace to the brethren and started forth to tell the multitude the wonderful story. He brought others to the tent, and as the brethren sang and prayed these were also blessed, and after being instructed were baptised. Some, after listening awhile to the preaching and singing went and brought their wives and children, and thus family after family were baptized. Before the day had closed no less than 101 had been baptized. A wonderful record. On the following day the new converts brought others, and the gracious work went forward. On the one hand were tens of thousands pressing into the heathen temples with their offerings and shouts of victory to the heathen deities; and on the other, these native preachers with their groups of happy converts singing the praises of Christ and joining in the enthusiastic shout, "Isa Masih ki jai!" Victory to the Lord Jesus Christ! Priests and people looked on in amazement. Many drew near to see if there was not some kind of sorcery or slight of hand performance, but all were convinced of the genuineness of the work. Christ was victorious, and scores enlisted under his banner. It was a memorable day. At the close it was found that 102 had been baptized. This was the great day of the *mela*, and the people began to disperse in all directions. On the third day preaching was resumed, and forty-five others were baptized, making a total of 248. Of these the majority were Brahmins; one-third were women and one-third children. The list of their names with their ages written is before me as I write, and as I glance down the long list I cannot keep from saying for every name, for every man, woman, boy and girl, Praise God! Praise God! Several were old men. Some were men of good position. These all promised on reaching their homes (scattered here and there throughout these provinces) to report to the nearest missionaries or native Christians. We shall do our utmost to follow them, and dearly pray that they may be graciously kept and divinely shepherded. We are praying that this may be but the beginning of a great spiritual harvest in North India. God is with us and our hearts are filled with singing. Pray that the hundreds may grow into thousands this year. Oh, for mighty displays of saving grace!

For the SOUTHWESTERN.

Africa's Needs.

BY CAREFUL READER.

My heart was kindled with patriotic enthusiasm when I read the words of your appeal, as if it said, who will go? Africa needs our talents more than America, she needs us in all the stages and walks of life. The farmer, clergyman, doctor, lawyer, school teacher, the soldier, the statesman, oh very much indeed. Africa ought and must be taken for Christ and humanity. She has the muscle, will America furnish the brains? She has land enough to give all her sons and daughters homes. The country abounds in mineral wealth; it only awaits the sturdy strokes of the miner to bring to the surface where it can be utilized and made into valuable exchange, the gold, silver, copper, coal and iron, all of which lay in their beds awaiting their resurrection to rise and bless the land that gave them birth. Who will go? Don't wait to graduate in some college or high school with some high sounding title that means very little in itself. But the brave heart of the farmer, mechanic, the smith, the brickmason, the doctor, teacher, preacher is of far more importance. We need less kid gloves and more bread-makers, men that have the firmness of purpose to do and dare that which is honorably required at their hands in the face of all opposition; men who are willing to risk and stake their lives when their country calls them to duty. Again the same question, who will go? Where are those veterans that so warmly espoused the cause some years ago? Is it possible that all of them have gone, or are they deaf to the entreaties of the Africans on the other side of the Atlantic? Have their hearts become faint and their courage gone? Have none seen the letters on the wall "G. P. or G. T."—the former "go preach," but it could very properly be understood as "go plough," which is much needed; and the latter for "go teach." All right, then, will men see their duties and hasten to perform them, or will they heed them not and continue to bury their talents in napkins? What is the use in praying to the Lord to send the Gospel to the heathen when no one wants to go to carry it; or expect the Lord to send it over there in a letter or telegram? Brethren, you have hands and feet for the Lord; get ready to use them in his cause. Africa must be redeemed, and that by her own sons and daughters. White men can't do it. Brethren, we must do it, and it is high time we were in the field. With many of us the day is far spent, and what have we done to show the Master when he comes? Shall it be nothing but leaves? God forbid! Gird up your loins, my dear brethren, "our distant home discerning, our absent Lord has left us word, let every lamp be burning."

Enterprise, Miss.

For the SOUTHWESTERN.

The Methodist Men and Women's Mutual Aid and Beneficiary Association.

MR. EDITOR—I wish to say to all whom it may concern regarding Bro. Kirby's letter in your paper of May 29th. He says "we informed Revs. Taylor and Hughes." I want to say that the Brother is mistaken as to informing me, and Rev. J. W. Hughes informs me that he has not received any such information regarding the debts of which Bro. Kirby speaks. I wish to inform all officers of the local aids that I do not live live in St. Louis, and any mail directed to me there very likely will not reach me. Again, do not write to me regarding the death of members, for I have no more to do with making assessments and collecting the same than you have; that is the work of the General Manager, Rev. J. W. Hughes. I wish to say to Bro. Kirby, and to each and every policy holder, your policy is good for all it promises if you only do your part.

L. N. TAYLOR.

Evanston, Ill.

FOUR ACTS PLAYED.

Sad Report About Ex President Arthur.

Will the Fifth and Final Act be a Tragedy.

Rochester Democrat and Chronicle

"Dr. Lincoln who was at the"
"funeral of ex-Secretary Freling"
"huysen, says ex President"
"Arthur looked very unwell. He"
"is suffering from Bright's disease."
"During the past year it has as-"
"sumed a very aggravated form."

That telegram is act IV. of a drama written by ex-President Arthur's physicians. In act I. he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In act II. he represented a tired man, worn down, walking the sands at Old Point Comfort and looking eastward over the Atlantic toward Europe for a longer rest.

The curtain rolls up for act III. upon the distinguished actor affected with melancholy from Bright's disease, while act IV discovers him with the disease "in an aggravated form, suffering intensely, (which is unusual), and about to take a sea voyage."

Just such as this is the plot of many dramas by play-wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

They have not the discernment for tracing in the early, what the latter impersonations will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for discovering bright's disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments, whereas these ailments are really results of bright's disease of which they are unconscious victims.

Beyond any doubt, 80 per cent of all deaths, except from epidemics and accidents, result from diseased kidneys or livers. If the dying be distinguished and his friends too intelligent to be easily deceived, his physicians perhaps pronounce the complaint to be pericarditis, pyæmia, septicæmia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted, "malaria" is now the fashionable assignment of the cause of death.

But all the same, named right or named wrong, this fearful scourge gathers them in! While it prevails among persons of sedentary habits—lawyers, clergymen, congressmen—it also plays great havoc among farmers, day laborers and mechanics, though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite fickle, the vigor gets less and less. This isn't malaria—it is the beginning of kidney disease and will end—who does not know how?

No, nature has not been remiss. Independent research has given an infallible remedy for this common disorder; but of course the bigoted physicians will not use Warner's safe cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "how common bright's disease is becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid"—especially "stupid" since the disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patient Epsom salts or other drugs prescribed by the old code of treatment under which their grandfathers practiced!

Anon, we hear that the patient is "comfortable." But ere long, maybe, they "tap" him and take some water from him and again the "comfortable" story is told. Torture him rather than allow him to use Warner's safe cure. With such variations the doctors play upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyæmia, septicæmia or some other deceptive though "dignified cause."

Ex-President Arthur's case is not singular—it is typical of every such case. "He is suffering intensely." This is not usual. Generally there is almost no suffering. He may recover, if he will act independently of his physicians. The agency named has cured thousands of persons even in the extreme stages—is to day the mainstay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school denies virtue to all others, the people act on their own judgment and accept things by the record of merit they make.

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

For the SOUTHWESTERN.

The Rough Way.

REV. O. NELSON.

After attending the second quarterly meeting at Blunt Srpings the pastor and myself took our leave on the 14th. We went over the rough way through the high mountains, 9 miles from Blunt Springs, to attend quarterly meeting. We had only one horse between us both, so first one and then the other would ride in order to rest each other. I had the first ride as it was so ordered over the rough mountains. After the first five or six miles before coming to the river I thought it time for Bro. Winn to ride some. Coming to the river we found no man to put us over. I asked, "what shall we do?" and the pastor said "we will ford it." I said "No, we can't; I had rather go back than to try to ford it, because it is too deep." "No," said the pastor, "it is not, I have forded it once before." "All right," said I, "go on, I will see what you do;" and Bro. Winn and the little horse started over the river. A little over half way across the dark, deep waters, the little horse struck a rock and stumbling, down he came with the pastor on his back, and both horse and rider went under the water, where I thought it was a sure case of death; but after awhile Bro. Winn rose to the top where he could see daylight again, and I called to him and asked him how it was with him while at the bottom of the river, and he said "all right, the Lord was with me, and I had said my prayers beforehand." I said "all right, I know the Lord is with you; if He were not you never would have come from the deep." As Bro. Winn is so large and heavy that the little horse could not carry him over the rough way, so it is bad to be too small, but worse to be too large. While he was standing up in the river I asked him "where is the horse? get him or he will drown." He then went on through the dark, deep water for him, and after finding brought him to the shore; and by the Lord's help nothing was lost but his old hat, yet he did well to save himself. At first it was a sad thing, but at last it was very funny to me.

Books and Current Literature.

We would advise all our readers who think of making a Vegetable or Flower Garden to send to D. M. Ferry & Co., Detroit, Mich., and get their valuable and beautiful Seed Annual. This house is entirely reliable, and if you wish to get exactly what you order you cannot do better than intrust your orders to them.

The frontispiece of the July *Harper's* will be from a charming picture by F. S. Church—a dainty fancy of the repentant Pandora, trying to shut down the cover of the box whence the little ills that are to plague humanity are escaping.

"A Day's Drive with Montana Cow-boys" will be described by the artist Zogbaum in the July *Harper's*. Mr. Zogbaum spent last summer in the wild West seeking artistic material, and this study is "direct from nature."

Making a World is an exhaustive treatise on Africa, the stupendous movements looking to its civilization, occupation and evangelization by Mr. William Coppinger, secretary of the American Colonization Society. If anybody is well informed and capable of writing or speaking intelligently on these topics Mr. Coppinger ought to be so. And we think that he is. Here is eighteen pages brimming full of matters with which at least every colored man should make himself thoroughly familiar.

Emigration to Liberia is the title of a timely paper from the American Colonization Society. They have carefully considered the subject and their report is therefore all the more entitled to earnest consideration.

The World for Christ, just received at our office, is a fifteen-page pamphlet by O. B. Ward. It is an earnest plea for missions and missionaries.

Bro. J. M. Shampert, secretary of the Mississippi Conference has our thanks for a copy of the minutes of the seventeenth session of that conference. The minute is complete in all points from whence we are able to judge it, and proves the ability of the secretary for such service.

For His Country and Queen: A Record of Lord Wolseley's "Service."—Sitting quietly listening in a club smoking room to "outsider" officers fulminating against Wolseley as a charlatan and a "duffer," I have often wondered whether the vituperators quite realized that the object of their abuse, comparatively young though he be, is more of a veteran, in the true military sense of the word, than almost any other soldier who wears the Queen's uniform. In that sense, a soldier is a veteran in proportion as he has taken part in active service. The lad of twenty three, who at the age of eighteen had marched out from Coimbra in May 1809, and who in the summer of 1814 embarked at St. Jean de Luz on his return to England, was in the military sense of the term more of a veteran, although a soldier for less than six years, than the oldster who had grown grey in an interrupted round of home service. When I met Wolseley first, in 1877, he had been but twenty-one years a soldier; but then he had been campaigning and fighting almost without intermission all that time; and into the years that have elapsed since 1871, he has crowded five campaigns more.—"Wolseley: a Character Sketch," by Archibald Forbes, see *The English Illustrated Magazine* for May.

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june18 26t

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The Rumseller's Sign.

A gentleman was passing by
A shop where hung this sign,
"Here's where you buy your lager beer,
Cigars, and ale, and wine."

And saw upon the cellar flap
A drunken woman lie,
Just as she fell, a heap of rags,
Remained unconsciously.

He hastened to the bar and said:
"Good sir, please step this way;
One of thy signs has fallen down;
'Tis going to decay."

The publican was stiff with gout,
The pot-boy limp with wine,
And both came hobbling quickly out,
To raise the fallen sign.

"You fool!" they cried, "you must be mad,
What sign d'you mean, and where?"
He pointed to the heap of rags,
And answered, "It is there.

"That is the sign thou sends abroad,
The public daily see—
The finest article thou makes,
Lost for eternity.

"Why don't thee place it where 'twill show,
Within thy window there,
As all respected tradesmen do,
Who show their finest ware.

"And label it, 'To order made,
Our manufacture fine,'
Instead of leaving it down there,
As though ashamed 'twas thine."

—*Gems of Poetry.*

Domestic Hygiene.

Premonitions of Alcoholic Delirium.

GEO. L. CURTIS, M. D.

Delirium is a mental state "in which the ideas of a person are wild, irregular, and unconnected." It is also described as an aberration, "a roving or wandering of the mind," usually dependant upon some external cause, or internal injury. Delirium tremens is "a violent delirium induced by the excessive and prolonged use of intoxicating liquors." There may be a delirium of joy, in which some great and good fortune so affects the mind as to raise its emotions to the state of ecstacy, which being continued becomes a delirium. There is also a delirium of pursuit, which occurs when the whole heart and mind are set on obtaining a certain object. The attention is so completely fixed on the object as to exclude all other objects and subjects. The coveted thing must be possessed. The entire heart and mind cries out for it. Unless the goal is attained the mind rises to a delirium, becomes unbalanced, and plunges into insanity.

All delusions are dangerous, and if continued must result disastrously. Most delirium may be cured, if taken at the proper time.

Of the delirium resulting from alcohol I desire specially to write. When alcohol in wine, beer, older, whisky, brandy, or in any other form is taken into the stomach it is not digested. Gastric juice has no effect whatever upon it, either to change its chemical character or break it up into such minute particles as to be readily removed from the system, or to take away the evil properties from it. Alcohol in the stomach tends to coagulate the gastric juice and prevent the performance of its office. The unchanged alcohol passes from the stomach into the duodenum with the partly digested food.

The lacteal vessels take up this alcoholized material and pours it into the blood, to become incorporated with it. From the heart it is sent to the lungs, where the blood is not changed, but passes into the arterial state, and is carried by it to the system. A portion of the alcohol is sent to the brain, where it mingles with the constituents of the gray matter of the brain substance and the nerve cells. The albuminous matter of the vesticles is coagulated by the alcohol, and the substance of the brain is hardened and injured. The matter of brain substance is not placed in a healthful condition to interfere with correct and healthful action. Nervous action becomes [illegible] and the poor victim [illegible] the rough [illegible] of an [illegible] drunkard [illegible] all drunkards have attacks of delirium, from alcohol, and know that they are on the confines of the horrors of delirium tremens, or alcohol apoplexy, and death. I will give two or three cases. Mr. A. has sprees at intervals, when his drinking has no moderation. The first day he drinks excessively, still more the second, and "he turns himself loose on the third." Being a heavy and powerful man he can drink an enormous amount of whisky before being overcome. He has been known to drink forty glasses of liquor in one day. By the third day he is exceedingly nervous, every nerve fibre is strained to the highest pitch, soon after he falls into his first drunken sleep. On the third night he invariably dreams that he comes into his room, and, as he describes it, hears "a great noise, as though of something scratching out the carpet under the bed, looking under the bed a large yellow tom-cat with a great bristling tail is seen. The cat is tearing the carpet with its sharp claws." Indifferent to cats or dogs, he undresses and gets into bed, and is instantly stricken with complete paraysis. He cannot move. His brains works without friction, and is wonderfully clear. His vision is penetrating, he can see through the bed, and see the cat on the floor in the corner. His clear sight pierces through the disguise of the creature, and he realizes that it is an eye-destroying, flesh-eating devil. The fiend comes out from under the bed and jumps on the foot-board. Standing there with arched back and swelling tail, the creature utters frightful cries preparatory to leaping upon his face and tearing out his eyes. A terrible fear comes over the man. He tries to call for help, but the words die in his throat. He strives to move, but in vain. The fiery eyes of the devil-cat glare upon him. With a horrid cry it springs on his upturned face and commences its awful work. Spurred by "this supreme horror" he makes another exhaustive effort and awakens. The cat-devil vanishes, but he is unnerved, and trembles like a timid woman. The heart beats at a rate beyond counting, and the pain of the whole body is beyond measure. It now requires three or four days of perfect rest and solitude to in any degree restore his nervous and physical system. Weeks are required to relieve the shatter of nerves and paralyzed brain, and bring it back to the place it occupied before the debauch.

This man knows all the time that he is suffering from alcoholic nightmare, and if he does not waken, the devil-cat will kill him. This phantom follows him with an awful fear of death from alcoholism. To him the tom-cat is the delirium or shadow cast by the coming tremens, which walks like a spectre in the coagulating brain.

It is probable that most spreers have visions more or less horrible, that are "natures warnings to quit drinking." Many of these are concealed from your intimate friends, and it is only occasionally they are mentioned. There is a case I have met with. Mr. Ben says:—Whenever I drink I am haunted by a vision that arises before me as soon as I go to sleep. It is this. My wife, who has been dead some years, is by my side, her soft hand lovingly slipped in mine. We are walking up an oyster-shell path toward our home. Entering our house I realize that it has been deserted, and an unaccountable feeling of dread rolls over me in an icy wave at this discovery. Then my wife speaks softly, "I am afraid." I instantly my mind is flooded with the rebollection of a dreadful horror that I had not thought of for years. I remember that we had abandoned the house because it was haunted. Nightly a spirit walks in the attic, and descends the stairs. The door at the foot of the stairs opens and a column of whitish vapor floats sinuously into the hall; then, turning to the left, it entered my room and passed out of the window. Then comes a voice accompanied by heavy footsteps, sometimes soft, at others heavy, at others as if the infirm steps of age. Again the steps creep along the inside of the partitions. The voice [illegible] in pain. It is the voice of a Negro of hideous aspect and gigantic size, whom one of my ancestors scourged to death. This voice threatens us with direful disasters, and makes the night hideous with his cries. It always comes in the grey of the evening, and stays all night. These horrors terrify me, and my wife seeing that I am unnerved, clings close to me, repeating in trembling tones, "I am afraid, I am afraid, I am afraid." We endeavor to leave the house but cannot, we seek refuge in the parlor, and trembling await, we knew not what. Suddenly a barbaric tune is beaten on the floor above us, as though pounded out with a war club, and the voice speaks tauntingly. "To-night you shall see me." An invisible force draws us to our bed-room. The column of vapor descends the stairs and enters the room and floats out of the window. Then we seek to escape from the dreaded voice of hiding in dark corners, but the voice tauntingly calls us forth. Finally, in despair, we enter the parlor, and there the end comes. Forth from the solid wall strides a gigantic naked Negro, his [illegible] scorches with a whip, blood marks his trail as he walks, he stalks towards us, and with an exultant grin glares fiercely at us. He slowly stretches out his hand to grasp my wife's yellow hair. An overpowering base and cowardly terror seizes me. My only fear is that the black spectre will grasp me instead of my wife. She clings to me with twining arms, threatening "Protect me! Save me!" Bravely I thrust her from me toward the outstretched hand of the negro in black. She looks at me lovingly, not reproachfully, and, with a full forgiving smile on her face, falls dead at my feet. With inflexible scorn the Negro points his bony index finger at me and says, "A coward! The first of his race." He disappears with a crash, which always awakens me."

Such are specimens which I could multiply, of the second stage of alcoholism, the premonitory alcoholic phantasm, which intensifies into the third stage of trembling delirium or demoniac possession, to be followed by the great catastrophe, death. What is beyond science cannot tell, but revelation unfolds it in no measured terms of horrors of darkness and blackness of despair. "Look not thou upon the wine when it is red, when it giveth his colors in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

"No Physic, Sir, in Mine!"

A good story comes from a boys' boarding school in "Jersey." The diet was monotonous and constipating, and the learned Principal decided to introduce some old-style Physic in the apple sauce, and await the happy results. One bright lad, the smartest in the school, discovered the secret mine in his sauce, and pushing back his plate, shouted to the pedagogue, "No physic, sir, in mine. My dad told me to use nuthin' but Dr. Pierce's Pleasant Purgative Pellets, and they are a doin' their duty like a charm!" They are anti-bilious, and purely vegetable.

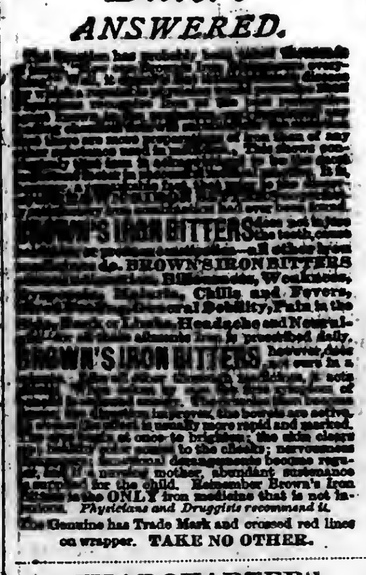
Mr. Alfred B. Sidem, a colored artist of growing fame, has drawn a crayon sketch of General Louis Solomon, president of Haiti, which has been purchased by the instrumentality of Mrs. N. P. Morrell, and it will be presented to the Garnet Lyceum, of Lincoln University. So states the *Alumni Sign.*

The New England Educational Society has aided 23 young men in securing an education the past year. It is an organization of the New England Conference. The proceedings of the last session are at hand.

Publisher's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

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Physicians and Druggists recommend it.
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—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.
Schedule in effect October 12, 1884

EASTWARD.	No 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.
Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.
Nos. 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.
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No. 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m; arrive at Richmond at 11 35 a m.
No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.
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FAST TIME:

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Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.
Passengers living on the line of the C St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O. & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.
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" " Grayson Springs	11 12 a m	.....
" " Litchfield	11 23 a m	.....
" " Central City	2 00 a m	.....
" " Owensboro	5 05 a m	.....
" " Nortonsville	3 27 p m	.....
" " Hopkinsville	3 50 p m	.....
" " Madisonville	4 37 p m	.....
" " Henderson	6 20 p m	.....
" " Evansville	8 10 p m	.....
" " Tradewater	4 07 p m	.....
" " Princeton	4 47 p m	.....
" " Padneah	7 00 p m	.....
" " Mayfield	8 27 p m	.....
" " Fulton	9 29 p m	.....
" " Cairo	10 45 p m	.....
" " Rives	10 10 p m	.....
" " Memphis	2 30 a m	9 35 a m
" " Louisville	7 00 p m	9 35 a m

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31 Madison street, Memphis, Tenn.

General News Items.

Thirty-five members of the American Bible Society have died.

The situation in the Soudan is critical for all but the Mahdi.

A million of people went to the funeral of M. Victor Hugo, and 1000,000,000 wept for him.

The first subscription made to the Exposition now closing was $5,000 by the New Orleans *Times-Democrat*.

Hon. Frederick T. Frelinghuysen, late Secretary of State, now deceased, was president of the American Bible Society.

England wants Italy to take the Soudan elephant off her hands and tenders her railway plant to Cyprus.

Prince Charles of Hohenzollern, celebrated his golden wedding last October, and died June 2nd aged 73.

Gate City Press says that Mr. J. H. Wimby being imprisoned without grounds will enter suit for damages, in New Orleans.

Major Burke's salary for service as Director General was fixed at $10,000, though $25,000 per year was offered and declined by him.

The *Globe Democaat* greeting Mr. Jefferson Davis says: He does not know enough of the present administration to form an estimate of it.

Dr. Van Dyke in *Pulpit Treasury* for June says: "At present it is doubtful whether Congress would enact a law less disgraceful than the average existing law."

Mr. David Dudley Field, in the May *North American Review*, shows that the cost of laws relating to corporations passed in 1884 was $60,000 and in the last ten years, $600,000.

Dr. Wilson Wilson of Indianapolis, has obtained a verdict in his favor against a billiard room for discriminating against him on account of his color.

The American Congress of churches, held in Hartford, Conn., May 11-13, was an important event. We have received and considered the programme and ritual sent us with interest.

The National Reform Association is to maintain and develop into harmony and completeness, all existing Christian features in the American Government, such as a pure Sabbath, the Bible in our common schools, the suppressing of blasphemy, the family, temperance, religious acknowledgment in the state and national constitutions, righteous men for civil office and so on. We acknowledge the receipt of important documents illustrative of their work.

Passing Events.

BY REV. T. F. MARSHALL.

Spring time, which brings vernal [illegible], is upon us with [illegible] effects. All nature is alive—the song of the bird and the hum of the bee fill the air with music. Every lover of nature finds cause for rejoicing, especially those whose affections and affections fly beyond visible objects to the invisible Creator. They find a voice, also turning their hearts with praises of gratitude to the Giver of every good and perfect gift. The farmer is busily engaged with his implements of agriculture, sowing and cultivating in anticipation of an abundant harvest, for the stock tells him that this is to be the year of years for him. [illegible] you will [illegible] Thirty [illegible] Christ [illegible] Apostle Paul, and [illegible] look at the things [illegible] which are not seen with [illegible]

Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas, writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried every thing and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpower me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, on account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PERUNA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PERUNA I think I would be in my grave now. It is a wonderful remedy, and I recommend it to all my friends."

Messrs. Baker Bros., Mt. Vernon, O., write: "Your PERUNA sells well. Customers speak of it as being a good medicine."

Mr. Daniel R. Spry, Portsmouth, O., writes: "I have a good trade in PERUNA. It sells well and gives satisfaction."

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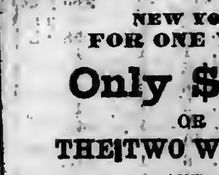
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nov12-1yeow

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA BARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m 8 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Tonesday night at 7 o clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in street; Rev J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services: Sbuth at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. m. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sunday, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve. 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m, 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University. A. F Hoyt, M. A., Acting President 1428 St. Charles Street.

First Street—Rev. S. L. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Foot street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9 45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Wednesday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University, A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching every days at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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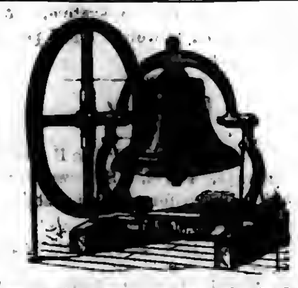
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36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	180 00
48 "	1325 lbs	1800 lbs	230 00
51 "	2050 lbs	2800 lbs	350 00

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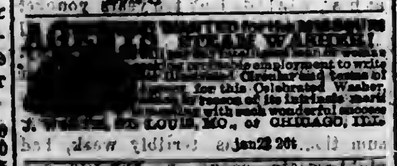


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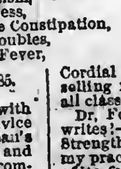
Joseph Bowling,	Sam H. Kennedy,	Geo. W. Sentell,	Alfred Moulton,	W. B. Conger
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Lucien Delery,	Charles Newman,	N. D. Wallace,	Sigmund Katz,	M. Gallis
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☞ See our Agents throughout the South. oct9 1y

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the Huckleberry growing alongside the hill, but few have realized the fact that the purple berry contains one of the most valuable astringent healing principles to the bowels.



Dr. Bigger's Huckleberry Cordial is the great Southern remedy for curing Diarrhœa, Dysentery, Cramp-Colic and all bowel affections, and restoring the little one suffering such a drainage upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

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NOW, NOW, NOW IS THE TIME; SPRING TIME!

PURIFY YOUR BLOOD.

DR. J. H. McLEAN'S

Strengthening Cordial AND BLOOD PURIFIER

Is the greatest Blood Purifier in the world.

TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender Babe, the most delicate Lady and infirm old age, as on the strong man, in imparting Health and Vigor to Nerves and Brain, Blood Vessels, Heart and Liver. When taken, you can feel its life-giving power course through every artery, destroying all diseases of the Blood, and giving Health, Vital Power and Strength to every part of the body. Who will suffer from Liver Complaint or Diseases of the Stomach, Kidneys, Bowels, or Bladder, when such a great Remedy is within their reach?

IT WILL CURE:

Sleeplessness,	Falling of the Womb,	Diarrhœa or Bloody Flux,
Night Sweats,	Bad Blood,	Lung and Liver Diseases,
Sallow Complexion,	Biliousness,	Kidney Troubles,
Hot Flushes, Fainting Spells,	Pimples,	Weak Back,
Nervousness,	Loss of Memory,	Neuralgia,
Failing Eyesight caused by	Feverish Skin,	Pains in Bones,
Weakness,	Sluggish Circulation,	Sick Stomach,
Dyspepsia,	Cold Feet and Hands,	Depression, Blues,
Hectic Flushes,	Rheumatism,	Dyspepsia,
Scalding Hot Urine,	Peevishness,	Female Weakness,
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Uterine Weakness,	Bladder Fever,	

Milwaukee, Wis., March 6th, 1885.

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DEAR SIR:—Having been troubled with Female Complaint for some time, by the advice of a St. Louis lady, I tried Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, and am happy to say that it has cured me completely, and I am as well now as ever. I consider it the best medicine for that purpose in the world.

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Mingsville, Mo., Jan. 4th, 1885.

DR. J. H. McLEAN, St. Louis Mo.

DEAR SIR:—I look upon your Strengthening Cordial and Blood Purifier as the finest medicine in the market. I use it in my family and all my customers speak of it in the highest terms. I would not be without it in the house if it cost ten dollars a bottle.

Yours truly, JOSEPH W. MINGS.

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Leroy, Minn., March 5th, 1885.

DR. J. H. McLEAN, St. Louis, Mo.

DEAR SIR:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhœa and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick ever since.

Yours truly. HAST. MERCHELL.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier is a Never-Failing Remedy, and Can Be Relied on.

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jan1-6m.

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We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can inserr advertisements. These Lists are mailed free on application.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate & proof from type without extra charge.

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To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

Edwin Alden & Bro.,

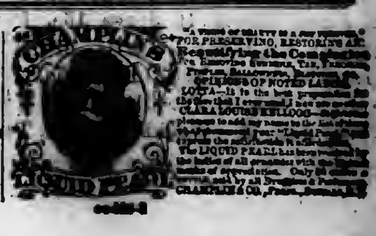
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oct16-4

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BAKING POWDER

Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co. 106 Wall Street, N. Y.

Sunday-School and Children.

SECOND QUARTER. STUDIES IN THE ACTS AND EPISTLES. Lesson XII. A. D. 68. June 21. Christian progress; 2 Peter 1, 1-11. Golden Text, 2 Peter 3, 18.

HOME READINGS.

M—Christian Progress; 2 Peter 1, 1, 11.

Tu—The grace of God; 1 Peter 1, 1 9.

W—Partakers of God; 1 John 3, 1-4.

Th—The getting of knowledge, Prov. 4, 1-13.

F—Patience enjoined; Titus 2, 1-15.

S—The characteristics of charity; 1 Cor. 13, 1-13.

S—Christian counsel; 2 Peter 3, 1-18.

QUESTIONS FOR HOME STUDY.

1. *The Christian Salutation*, v. 1, 2.
What does Peter call himself?
To whom does he address his epistle?
What is his salutation to them?
2. *The Christian Plea*, v. 3, 4.
What does divine power secure us?
Through what do we secure these things?
What is said of the promises?
What is to be obtained through them?
3. *The Christian Graces*, v. 5, 7.
How is one to care for his spiritual life?
How many Christian graces are named?
Name and define them.
4. *The Christian Reward*, v. 8 11.
What is the result of these virtues?
If these are wanting what then?
What exhortation does the Apostle give in verse 10.
What is first promised to the obedient?
What is said of an entrance into the kingdom?

PRACTICAL TEACHINGS.

Where does this lesson teach—

1. That God is the source of Christian life?
2. The variety and beauty of Christian graces?
3. The blessedness of the Christian reward?

Doctrinal Suggestion—Growth in grace.

Rosemath, Mississippi, Sunday-school.

REV. J. C. S.

We have a good Sunday school and excellent teachers here. We have been trying for some time to get rid of an old debt. Bro. H. Golden has greatly aided in getting rid of it, in presence of the Sunday-school, I made a proposition to the children to help us in our struggle, and promised rewards to the best collectors, collections to be April 12 [illegible] and the following will show the result:

Mrs. Golden, $12.60; S Lenox and wife presented a silver pitcher and [illegible] 75; Mrs. Lenox is not a member of the church. W. Dudley 10c, Rev. [illegible] 50c, F Steward 25c, H [illegible] 25c, Rev. J H Honor of the M. E. Church 50, G H Jackson [illegible] 100, H Jackson 25c, [illegible] 10, L Kelly 75, A Golden [illegible] Jones 55c, W James 25c, [illegible] 10, A H Jones 15c, P [illegible] J [illegible] of the [illegible] 10c, O [illegible] 50c, G [illegible] D Woodley [illegible] 1, T Sullivan 50, J Smith 75, G H Payne $1, R Watts 50c, J Foster 50c, J Brown 10, J Holston 25c, J W Dudley $1, B Johnson 10c H Jackson 10c, H Carter 10c, H Gasway 10c, S Jones 25c, M Burns $1.75, C Roberts $1.75, S Alexander $2, P Shodridge $2, T Burns, one chair, $1.50, J Walker, chair, $1.50, H Mills $1 50, S Smith 30c, B H Young 30, D Hill 35, J Davis 5c, J Holston 5c, S T Jones 5c, Jasper Jones 5c, E Smith 5c, P Smith 5c, Toney Golden 10c, L Lenox 5c, C B 5c, G King 25c, E Davis 75c, D Golden, book, 75, O Burns, $1, Amos Jones 30c, Sophy Dudley 10c, Lucy Holston 20c, Eliza Buck, one book, $1, Susan Golden $1, Louisiana Watts 30c, Dolly Houston 25c, Violet Smith 10c, Harriet Holston 25c, Sentiler Anderson 50c, Hester Fisher 15c, Catherine Golden 50c, Sallie Burns 10c, Rebecca Huing 35c, Katie Garrett 10c, Flora Israel 55c, Jane Golden 25c, Jemima King 25c, Jane Washington 25c, Diana Wright 10c, Lucy Hill 5, Violet Shodridge $1, Hanna Price 50c, Violet Smith 10c, Henrietta Mills 50c, Sarah Jackson 50c, Rosanna Gasway 25c, Rose Washington 50c, Francis Jones 25c, Bettie Golden 30c, Violet Kelley 50c, Amy Jones 50c, Alice Holston 25c, Emma Wilson 10c, Mamie Golden 45c, Manerva Carter 10c, Amanda Harris 30c, Emily Wright 50c, Caroline Williams 5c, Luvenia Voltes 5c, Mollie Davis 15c, Sarah Alexander 10c, Mary Turner 5c, Rosa Craig 5c, Annie Golden 55c, Elizabeth Jackson 5c, Maggie Hill 5c, Ophelia Jones 5c, Rebecca Golden 10c, Biddie Golden 5 c, Ella Smith 5c, Maria Golden 10c, Laura Clark 5c; total amount $71.40.

This ends the griefs of Holly Grove; she is now out of debt and has money in the treasury. This does not include the pastor's salary nor the elder's collection. The elder's visit on the 19th and 20th of April will never be forgotten. Collection $14.85.

Response from Sunday-school Superintendents to the Appeal for a Million for Missions.

The following is a specimen—If the children help, it can be done.

Minneapolis, Minn., May 9, 1885.

Bro. McCabe—Your appeal for $1,000,000 is a "Macedonian cry" for those who sit in darkness, and the Hennepin Ave. M. E. Sunday-school is awake to its importance. Each class has selected a missionary name, and is competing in its collections for Missions for the title of "Banner Class." The first report of the work done under your appeal was given May 3rd. The collection was nearly four times the amount usually taken on Missionary Sunday.

We hope to report collections of eight times the usual amount before the close of the present conference year.

Yours, for the benighted,

SUPERINTENDENT.

In the Dear Old Days.

We differ in creed and politics, but we are a unit all the same on the desirableness of a fine head of hair. If you mourn the loss of this blessing and ornament, a bottle or two of Parker's Hair Balsam will make you look as you did in the dear old days. It is worth trying. The only standard 50c. article for the hair.

Marriages.

At the home of the bride, near Sharon, Tenn., Dec. 7, 1884, Rev. S. P. Danley officiating, Mr. Wilks Fitzgerald to Miss Anna Freeman.

Near Grand Bayou, La., June 4, Rev. D. Shelby officiating, Mr. Nelson Young to Miss Tenly Cnden.

At Martin, Tenn., May 27, Mr. Taylor Silvertooth to Miss Fanny Sanders, Rev. S. B. Danley officiating.

At Fortson, La., May 24, Rev. D. Shelby officiating, Mr. Clinton Mastam and Miss Emma Nastiam.

At Martin, Tenn., June 1, Major R. Ralston to Miss Fanny Yates, Rev. S. B Danley officiating.

At the residence of the bride Hahnville La., Mr. Hypolite Labranch to Miss Louisa Havens, May 23, Rev. Geo. Payne officiating.

Mr. Nathan Smith to Miss Josephine Taylor, at the bride's residence in Hahnville, La., May 25, Rev. Geo. Payne officiating.

Mr. Louis Jones and [illegible] Casey were married at the [illegible] the bride, June 8, 1885, Rev. A. J. Ford officiating.

"I feel bad!" Hunt's [Kidney and Liver] Remedy encourages sleep, creates an appetite, braces up the system, and repairs the wasted powers. $1 25 per bottle at druggists.

Obituary.

Little Lizzie Colquit died in Belleville, Austin county, Texas. She was seven years old. Just before she died she said. "I am going to Jesus.'

REV. R. J. CAMPBELL.

Sister Sophie Dansby departed this life, at State Line, Miss., Feb. 13, 1885; she was a faithful member of our Church and her loss is much regretted by all who know her. She leaves a husband and six children, two brothers and two sisters.

Sister Judy Gains, after long suffering, departed this life, in State Line, Miss. leaving a husband, several children and a host of friends to mourn her loss.

Sister Laer Bibesis died at State Line, Miss. She leaves a husband and many friends to mourn her loss.

M. BROWN.

Sister Mary McCaskill died in Carroll county, Miss., Nov. 20, 1884. She was a faithful member of the Methodist Episcopal Church. Sister Amanda Johnson, a member of our church, died in Grenada, Miss., Jan. 22, 1885. Bro. Noah Batchelor, a member and class-leader of our church, died in Greenwood, Miss., March 9, 1885.

H. CAWTHORN.

John Marshall Walden, oldest son of Marshall W. and Kate Taylor; born in Louisville, Ky., Sept. 1, 1874, died in New Orleans, La., June 12, 1885. He was a Methodist Christian.

Sister Matilda Smith, who has been a member of the M. E. Church for eight months, died April 17, 1885. She was 16 years of age. She leaves a mother, two brothers, and two sisters to mourn her loss. Her funeral was attended by many friends. S. W. WRIGHT, Crawford, Miss.

Bro. Ferlye Bonaparte died at Belzora Louisiana, April 15, 1885. He leaves a wife and several children to mourn his loss. He was a member of our church.

REV. B. CARR.

Sister Emeline Parmer died at Hockley, Texas, May 10, 1885. She was 60 years of age, and leaves a husband, two sons and a daughter to mourn her loss. She has been a member of the M. E. Church for 15 years, and for 8 years has been a member of the Hockley M. E. Church.

LOUIS BURTON.

Sister Young, wife of Rev. C. Young, died Dec. 27, 1884. For 18 years she was a member of the M. E. Church at Dallas, Texas, and was 35 years of age, and leaves a husband and three children.

Burleo Luvall, only son of A. J. and Rosy B. Luvall; died in Morgantown, Butler county, Kentucky, [illegible], 1885. He was born Dec. [illegible] years of age. He [illegible] 'Mamma, I am [illegible] and I want you and papa to go too.'

"Hello!" we heard one man say to another, the other day. "I didn't know you at first, why! you look ten years younger than you did when I saw you last." "I feel ten years younger,' was the reply. 'You know I used to be under the weather all the time and gave up expecting to be any better. The doctor said I had consumption. I was terribly weak, had night sweats, cough, no appetite, and lost flesh. I saw Dr. Pierce's Golden Medical Discovery advertised, and thought it would do me no harm if it did no good. It has cured me. I am a new man because I am a well one.'

Pains in the back, or loins cured by the best kidney and liver medicine—Hunt's Remedy.

Nashville Tenn., Seed Market.

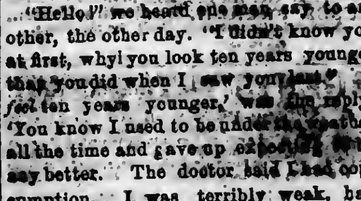
[Seed quotations for each issue furnished by Messrs. Geo. W. Stockett & Co., Seed Merchants, of Nashville, Tennessee, to whom address communications.]

	per bushel
Red Clover seed	$5 55
Sapling Clover seed	6 00
Red Top or Herds Grass	55
Timothy seed	1 90
Orchard Grass seed	1 70
Blue Grass seed, clean	1 90
" " extra clean	1 25
Tennessee raised German Millet	1 25
Hungarian	1 10
	per pound
White Clover seed	25
Lucerne or Alfalfa Clover seed	25
Alsyke Clover seed	25
Tall Meadow Oat Grass	25
Meadow Fescue	25

Rescue Grass, Italian Rye Grass, and English Rye Grass quoted on application. Sacks are extra.

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S



Is a Reliable Remedy for Liver Complaint [illegible] caused by a deranged or torpid condition of the Liver, such as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Colic, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the [illegible] AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merits. ASK DRUGGIST WHAT YOU HAVE BEFORE KNOWN.

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Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Anson	Denton, Texas	Dec 10	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	
California	Stockton, Cal.	Sept. 3	Fowler
C'l Alabama	Mobile, Ala.	Dec 10	Mallalieu
C'l China mis'n	Kinkiang, China	Oct. 14	
C'l German	Columbus, Ohio	Sept 10	Harris
C'l Illinois	Fairbury, Ill.	Sept 24	Warren
C'l New York	Syracuse, N. Y.	Oct 8	Merrill
C'l Ohio	Fostoria, O.	Sept 17	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spokane Falls W. T.	July 16	Walden
Dakota miss'n	Blunt Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima N Y	Oct 1	Hurst
Georgia	Eillay, Ga.	Nov 19	Mallalieu
Holston	Johns'n City, Tenn	Oct 15	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Rushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Japan	Tokio, Japan	Aug 20	
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	G'nd Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Montana mis'n	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 20	Fowler
N Mexico mis'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	
N. Dakota	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Ponca, Neb.	Sept 3	Andrews
N. Ohio	Berea Ohio	Sept 3	Merrill
N-w German	LeSeur, Minn.	Sept 24	Andrews
N-w Indiana	Valparaiso, Ind.	Sept 3	Foss
N w Iowa	Storm Lake, Ia.	Sept 24	Foss
N-w Swedish	Dayton, Ia	Sept 3	Bowman
Norw'n & Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug. 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St Louis Germ.	St Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24	Harris
S. California	Santa Barbara, Cal	Sept 10	Fowler
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
Utah mission	Park City, Utah	July 2	Warren
West German	Claytonia, Neb.	Sept 3	Ninde
W. Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Lateche District Conference

Will meet in New Iberia, La., Thursday, Aug 13, 1885, at 9 a. m. All persons authorized by the Discipline are expected to attend, and others are invited. We hope to make the session of especial interest, and to do this wish full reports from all charges.

Notice.

There will be a Basket Meeting at Robelia e, on the 21st of June, for the purpose of building a new Church. People of Natchitoches and Marthaville, with their pastors, invited.

W. E. BUTLER, Pastor.

Notice.

To the Pastors of Navasota District:—Sister Easter Morgan's funeral will be preached, by Rev. V. M. Cole, on the third Sunday in Jnue. and the friends and relatives or Sister Morgan, by dropping me a card, can arrive at Millican Saturday night, the 20th, at 1:55 a. m. and 2:45 a. m; and leave Sunday night at 1:05 and 2:45 a. m. All of those from Hempstead up to Navasota coming to Millican will lose Sunday from your home and from Calvert the same.

THOS COLE

Notice.

The Okolona District Conference, Mississippi Annual Conference Methodist Episcopal Church, will convene July 30 and 31, and August 1 2, at Crawford, Miss., at 10:30 a. m. We hope to see a full attendance there. Brethren. please come with your reports showing that you have done something for all of the general benevolences of the church. We hope that special attention has been or will be given to the collection for Rust University. If you have not done anything, go to work now, it is not too late yet; yet all are interested.

D. A. WILLIAMS, P. E.

Programme: Of the Woman's Home Mission Society, D. W. Calvert and C. W. Walton. All must be present.

J. W. PARKS,
B. H. S. FERGUSON,
L. F. WHITE.

Murfreesboro District—Tennessee Conference.

Third Round.

Sparta	June	13-14
McMinnville sta	"	19-21
McMinnville ct	"	20-21
Shelbyville	"	27-28
Tullahoma	July	4- 5
Manchester	"	7- 8
Petersburg	"	11-12
Murfreesboro	"	17 19
Spencer and Eagleville	"	18 19
Murfreesboro sta	"	23 24
Stone River	"	25-26
Woodbury	"	25 26

C. H. BULLINGTON, P. E.

Ohio District.

Second Round

New Richmond ct, at New Richmond	June	23 23
Batavia ct, at Milford	"	27-28
Cheviot ct	July	1- 2
Cumminsville ct, at Lockland	"	4- 5
Troy	"	10-12
Marion ct, at Rushsylvania, by W. W. Heston	"	11-12
Dayton ct, at Dayton	"	14-16
Springfield	"	17-19
Oberlin	"	24-26
Cleveland, by J. F. K. Moreland	"	25 26
Cadiz ct, at Cadiz	Aug.	1- 2
Steubenville, by B. Daniels	"	1- 4
Mt. Pleasant ct, at Martin's Ferry	"	5- 6
Flushing ct, at Bridgeport	"	7- 8
Bellaire	"	8- 9
Louisa ct, at Cassville	"	12 13
Ironton	"	15 16
Mayslick ct	"	22-23
Portsmouth, by John Downs	"	29 30
Covington	"	29 30
Augusta, by Jas Taylor	Sept.	5- 6
Maysville	"	5- 6
Aberdeen ct	"	8 9
Cincinnati	"	12-13

Dear Brethren, do not fail to keep the benevolent interests of the Church before your congregations; urge and take collections as your duty require you. This is one of the avenues to success in the Methodist ministry—a failure in which, without a sufficient reason, is weakening to yourself. Yours ever,

JOSEPH COURTNEY.

70 East Fifth street, Covington, Ky.

Programme

The first District Conference of the Greenwood district will be held in Winona, Miss., commencing August 14, 1885. The following is the programme of the literary and religious exercises:

Rust University—H R Revels, D.D.
How to succeed in revivals—C L Crump.
Relation of baptized children to the Church—J C Houston.
Pastor's relation to Sunday-school—A S Williams.
Infant baptism—D D Goodwin
Church Extension Society—Wm Parks.

Opportunity will be allowed other members of the conference to express themselves on the above subjects.

Sermons—Influence of the Holy Spirit on the hearts and minds of men—H Cawthorne.
Possibility of falling from grace—M S Foster.
Love for our neighbor—J C Skinner.
What is Christianity?—D D Goodwin.
Essential fitness for heaven—H R Revels, D.D.
The Word of God—C L Crump.
Reward of Christ's faithful ministers in glory—C A Jordan.

Each pastor is required to bring his quarterly conference journal, which will be submitted to a committee for inspection. Ministers who cannot attend will send a list of the names of all members of the district conference on their circuit. Now brethren we will be ready for you, and you will have full time to get ready for us. O, may the God of the church move you to action.

D. D. GOODWIN,
C. L. CRUMP.
J. D. HOUSTON,
Committee.

Winona, Miss., May 27, 1885.

Nashville District—Tennessee Conference.

Third Round.

Nolensville	June	13-14
Brentwood	"	20 21
Gallatin	"	27-28
Gallatin ct	"	27-28
Hartsville	July	4- 5
Mitchellsville	"	11-12
Springfield	"	18-19
Dickson	"	25-26
White Bluff	"	25-26
Cumberland	"	25 26
Dover	Aug.	1- 2
Nashville, Braden's Chapel	"	8- 9
" Clark's Chapel	"	8- 9
" Seay's Chapel	"	15-16
" City Mission	"	15-16

Dear brethren, You know I have to hold the meetings this way to get around but I expect to be at the places one night in the week, and if I can I will bring help with me to be at all the places on Sunday. As the Spring is opened look at your assessments and bring up all your benevolent collections.

JAS. PICKETT, P. E.

Pine Bluff District—Little Rock Conference.

Second Round.

Locksburg ct	June	20 21
Centre Point	"	27 28
Washington	July	4- 5
Fulton sta	"	11 12
Texarkana	"	18 19
Texarkana, 1st Church at 2 p m	"	25 26
Texarkana, 2d Church, at 5 p m	"	25-26
Louisville	Aug.	1- 2
Red Fork	"	8- 9
Pine Bluff	"	15-16
Pine Bluff sta	"	22-23
New Edinburg	"	29 30
Monticello	Sept.	5- 6

Benevolent apportionments for Pine Bluff District:

	Mis'n	Ch. Ex.	F.A.S.	Epis. Fd.
Locksburg	$12	$6	$6	$1
Centre Point	10	6	6	1
Washington	6	5	5	1
Fulton	1	1	1	
Texarkana, 1st ch.	6	5	5	1
" 2d church	6	4	4	1
" circuit	2	1	1	
Louisville	7	4	4	
Pine Bluff	10	6	5	
Pine Bluff ct	3	1	1	
Red Fork	2	1	1	
New Edinburg	1	1	1	

Other benevolences left for the preachers in charge to collect what they can, but we do expect the above apportionments to be met in full, and as much collected for other benevolences as possible.

G. B. DONNELLY, P. E.

Columbus District—West Texas Conference.

Third Round.

Lagrange ct	June	27-28
LaGrange	July	1
Columbus	"	11-13
Alleyton and Tolan	"	18-19
Oakland and Brown's Chapel	"	25-26
Wellersburg, by Cooper	Aug.	1- 2
Schulenburg, by Coxwell	"	8- 9
Waelder and Peach Creek	"	1- 2
Luling	"	8- 9
Lockhart	"	15-16
Weimar ct	"	22-23
Ellenger, by S. Gates	"	22-23
Columbus circuit	"	29 30

Brethren, the district conference will convene in the town of LaGrange on the second day of July. Each one of you will please write your subjects; also the local preachers on subjects of their own selection. Blanks for reports will be furnished at the conference. To this you will take due notice and act accordingly.

P. M. CARMICHAEL, P. E.

GRATEFUL PRAISE!

A NEW S. S. BOOK. By J. H. Fillmore. Pure in sentiment, rich in music. Sample copy, in boards 25 cents; per dozen by express, $3 00; per dozen by mail, $4. Specimen pages free. FILLMORE BROS. No. 185 Race street, Cincinnati, Ohio.

OLD ONE HUNDRED.

MRS. TENA BURTON,

100 ..... Franklin Street 100

Lodging,

With or Without Board.

mar26-6m

San Antonio District—West Texas District.

Third Round.

Pleasanton	June	13-14
San Antonio	"	20-21
Houdo and Fredericksburg	"	27-28
Seguin	July	2- 5
Lavernia and Mt. Pleasant	"	4- 5
Floresville & Riddleville (sup)	"	11-12
Corpus Christi	"	11-12
Goliad and Centreville	"	18 19
Victoria	"	25-26
Victoria circuit	"	25 26
Morales and Edna	"	28
Cuero and Mission Valley	Aug.	1- 2
Hallettsville	"	8- 9
Gonzales	"	15-16
Mt. Vernon	"	22-23
Belmont	"	29-30
San Marcos	Sept.	5 6

G. W. RICHARDSON, P. E.

Notice.

Third Round.

Queen City	July	11-12
Kildare	"	18 19
Jefferson	"	18 19
Hughe's Springs	"	25 26
Cypress	"	25 26
Paris	Aug.	1- 2
Paris ct	"	8 9
Bonham and Sulphur	"	9 9
Blossom Prairie	"	15 16
Clarksville	"	15 16
Red Oak	"	22 23
Marshall ct	"	22 23
Ebenezer	"	29 30

P. M. CARMICHAEL, P. E.

Those desiring music new books for their Sunday-schools should not fail to notice the advertisements of "Heavenly Voices" and "Sabbath Bells." "Heavenly Voices" is a new book just ready. "Sabbath Bells" has been before the public one season and thousands of them have been sold. See advertisement in this issue.

BEAUTY'S BATH CUTICURA SOAP.



To keep the doors open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration, and blood which cause humiliating blotches, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin; remove tan, freckles sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Beautifiers, and Cuticura Resolvent, the new Blood Purifier, cure every form of Skin and Blood Diseases from Pimples to Scrofula. Sold everywhere. Price, Cuticura, 50c.; Soap, 22.; Resolvent $1 00. Potter Drug and Chemical Co., Boston.



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For Horse and Steam Power.
Evaporators
For Syrup and Sugar.
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Healthful and Delicious Beverage and Tonic for Family Use.

Superior to Lime Juice or Lemons.

A Remedy for Dyspepsia and Ills arising from a Disordered Stomach.

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Sold by Druggists.

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BOSTON, MASS. apr30-3m

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NOISELESS—LIGHTEST RUNNING.
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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Yes, the hate of his spirit you well might learn
From his pale, high brow, so bent and stern,
And the glance that at times shot angry light,
Like a flash from the depth of a stormy night.
'Twas Saul of Tarsus, a fearful name,
And wed in the land with sword and flame;
And the faithful of Jesus trembled all
At the deeds that were wrought by the furious baul.
And Saul went on in his fiery zeal,
The thirst of his fury no blood could quell;
And he went to Damascus with words of doom,
To bury the faithful in a dungeon gloom.

We hear that Rev. W. R. Davis, of the Zion Baptist Church, Louisville, Ky., is lying quite ill. We are sorry.

The Lever says, "That" recently people returning from a St. John meeting in Taylorsville, Ill., were egged. The blood of the martyr is the seed of the church.

The Chautauquan for June begins a series of timely articles on "American Museums;" Clarence Cook is preparing them—a guarantee of their value. He begins his paper with the Boston Museum.

More trouble for England seems to be brewing in Zanzibar and Zululand. The Empress of all the Indies is, it seems, to bequeath His Royal Highness Albert Edward a legacy of difficulties in the near future.

"The SOUTHWESTERN is filling an important niche in Methodism, and is doing much to forward the branch of work for which it was intended. We hail it with great delight. God bless you."—A. B. Shedden.

Magnolia reaches spiders, ants, [illegible] what a question to follow the exposition, blood, gore and the Mexican band. We find the latter and have the former more abundantly.

"Dear Brother—Your name, as well as your excellent paper, ranks first here among the people up here. You are doing good. God bless you. I hope you may continue to do so.—H. S. Ferguson.

Mr. Editor—We are very much pleased with your paper. We learn more and more of ourselves every week, and my wife is always glad to receive and read the SOUTHWESTERN. May God bless your future, as he has blessed your past efforts, and much good will be done in our land.—H. S. Ferguson.

For the SOUTHWESTERN

The Elective Course of Study. —Is it Best?

J. J. HOLLAND, B. D.

An enterprise bearing upon its face the semblance of a departure from established custom, precedent or law, must naturally give rise to discussion, and is subjected to earnest, thoughtful consideration. This fact is as true as heaven, and as old as human society itself. Therefore, in considering the subject, we shall present our individual views derived from careful study thereupon. It is a conceded fact that the Methodist Episcopal Church aims in all its ramifications to broaden, and heighten and expand the ideas and minds of men. This is to be effected through her preachers and teachers. These preachers she must prepare for the work or else they can not in any measure perform that work. To meet this demand the courses of study laid down in the Discipline and in vogue throughout the church have been adopted, and to which many, yea rather all of the preachers hitherto have been compelled in a greater or less degree to comply. But the proposal now is to modify the course in order that it may be placed nearer the reach of some whom it is claimed cannot at present grasp the course. And concerning this we ask "Is it best?" We hold, in the first place, it will not facilitate the work of the Church in the South. Granting, for argument sake, that the demand of the Church in this region is far in excess of the supply; that of itself does not seem a legitimate reason why the supply should be rendered less vigorous in kind as this proposition would indicate. Suppose the law governing commodities should be so effected at a time when demand exceeded supply, that to meet said demand an inferior class of the necessaries should be foisted upon the communities, par excellence, would such a process be considered best or subserving the best ends of trade? We think not. While the field is whitening, and while the harvesters are comparatively few, yet it is evident that the better equipped the laborers the more satisfactory the labor. But ours is a progressive missionary Church. This we admit, and that very claim but enhances the necessity for the best equipped material possible in heart and head. We claim to be somewhat conversant with our people in the South, their nature, disposition and character, and find that, like other races, they advance on these lines in the same ratio as the leaders advance. Go into any community throughout this Southland and you will find the preachers the intellectual, moral and religious exemplars. And as he is so is the community. Now, if he, by reason of diligent application and study, can teach that community how much is he not capable of doing for God and the Church? The Methodist Episcopal Church, with her three hundred thousand members, is in the South to stay, and under the province of God vastly to increase, but the field is wide and the work enormous. Other religious denominations are likewise here to stay; hence the growth, the effectiveness, and the permanent character of the work must depend upon the devotion and ability of the ministers to defend her principles. The Board of Bishops have prescribed a course to their minds adequate to the preparation of the ministers for the work of preaching the Gospel under the auspices of the Church. Admitting all that is claimed in behalf of the young man entering the ministry in this section, it does not seem most advantageous thus to discriminate, no matter what the circumstances. Better for the Church, better for the Master's cause if we are compelled to spare some young men, and old ones, too, until such a time as they shall have in a measure, at least, prepared themselves for the work. Conducting them to the goal by a short cut will not help the work. While the Church does not require that every candidate for the ministry must possess the highest order of intellect, yet she has a right to demand that each must possess more or less intellectual training. The regular four years course as it now is covers an area with which every Methodist preacher should be conversant. More than that need not be acquired, less than that ought not be asked.

Secondly, To lower the standard is, to lower the intellectual standing of the minister, and consequently of the conference. Adopting an advanced course of study will not *per se* elevate the conference standing, but when men know much is required of them they will aspire to do much. And the sooner our conferences wake up to this the better for all concerned. True enough the present course in many of our conferences is not met by the applicants some of whom graduate therefrom. But would lowering the cause remedy this evil? We think not. In a few years a worse, a much worse state would exist. And the status of the ministry would be no better, but the men have not the opportunity though they may have the capacity is urged; capacity will not wait for opportunity but make it. If I have the power to accomplish an object and the *will*. I'll make a *way*. There is no better time to begin to scale the intellectual height than now, why squirm and wait for tomorrow. This pleading for leniency towards our young men seeking admission in our conference, though unselfish and noble tingers nevertheless with the "help me Cassius or I sink." If we have not the scholastic training of the older conference, let us master the course, as thoroughly, as capacity will furnish and naught else can be required. Other conferences are working up to the standard and why not us? Why place upon our own brows the insignia of incapacity and miscall it want of opportunity.

Again, suppose we should adopt the "elective course" and carry it into effect, what then? The course in any one of our Southern conferences being thus modified, a young man enters and pursues the studies of said course. But before he graduates from it he desires for just reasons to transfer to some other conference, for example Lexington, Washington, New Jersey or New England conference, where this course is not in vogue. Can it not be readily seen in what a delemma all concerned will find themselves? It seems to us very evident that a conference not using this course would be at a loss how to classify such a one. And more, after a man shall have graduated from the elective course is he the peer of him who has graduated from the regular course? It does not impress us so. Take the institutions of learning and we find in them diff rent courses, and in many an "elective course," if you please; but in awarding diplomas a marked distinction is observed, and the graduate is awarded according to the ground he has covered; the regular classical gradnate only receiving the Bachelor of Arts degree. There it works smoothly, but in our conference there would be much friction. A careful analysis of the regular course will show us that to adopt the other would be retrogression rather than progress.

For the SOUTHWESTERN.

Notes from Nashville.

BY J BRADEN.

Lawrenceburg is a dilapidated appearing town, the capital of Lawrence county, Tenn. The court house is about as forsaken, friendless, rickety edifice as one rarely sees. Near to this building stands a monument erected to the memory of the brave Tennesseeans who fell in the Mexican war. This consists of a plain shaft of Tennessee marble, about 25 feet high, on a terraced pedestal of masonry. The masonary is falling to pieces, and presents the same condition of neglect as the other surroundings. There are some attractions in this village in the shape of neat cottages, beautiful gardens, pleasant landscape views, and no doubt it is a pleasant home for the good people who live there, but I prefer a town, with less of the tumble down appearance about it. The Methodist Church South was damaged by the wind and fell down. The Presbyterians have a fair church which is used by them and the Southern Methodists. The Roman Catholics have a good church and large congregations, mostly Germans. Our white congregation has no place to meet, and we have no services. This is a place where many Northern people are seeking homes, and no doubt Methodists among them. Our colored people have a church here, and like the town it is in a dilapidated condition. The floor is open, sills are sprung, the pillars under them are tottering, the sash are loose in the frames, and many of the lights are out. Some of the brethren had put on a coat of paint on the inside which shows that they are not wholly forgetful o their place of worship. This church is beautifully situated on rising ground, but to get to it from the town directly with a horse or wagon, is impossible. The rains have washed out several deep gullies, so that some of them are crossed by planks or logs, rendering it inconvenient, if not dangerous to go to church when it is dark. The brethren promised to fix up by the time the winter visits them again. Let all the people say amen. Let all the colored people see to it that their church buildings are cared for. Keep them clean; keep them in repair; and in building new churches, see that they are situated so as to be convenient for the people who are expected to worship in them. Bro. Price, the live presiding elder of the West Tennessee District, was holding his quarterly meeting and a Sunday-school institute at Lawrenceburg, June 6 7. There was a fair attendance of the preachers, who discussed Sunday-school matters to the interest and profit of the congregations who filled the church. I spoke, on education, to a crowded house Saturday night, about one-third being whites, who seem to be deeply interested in the progress of the colored people. On Sunday morning an interesting Sunday-school was conducted by Bro. E. M. Manson. It fell to my lot to preach at eleven o'clock; after the sermon Bro. Price invited seekers of religion, fourteen came forward for prayers, and the meeting continued without interruption, till 3 o'clock when Bro. Manson preached and the sacrament of the Lord's supper was administered. At night Bro. Collier preached and again the altar was crowded with penitents, one was converted. The meeting was continued and on Monday night four converts, Tuesday night seven, and twelve joined the church. The whole church is revived, and with fresh courage the brethren take up the work of gathering in souls and pushing forward the work of the church.

Nashville, Tenn., June 12, 1885.

For the Southwestern.

Round About Rosedale.

MRS. GEO. W. WELLS.

On the 21st of February we found ourselves at the Rosedale crossing, where the Texas & Pacific Railroad crosses the old Louisiana Central Railroad, about three-fourths of a mile from the village. After creeping over a dangerous tiling at a snail's gait, and slipping from side to side on the L. C. R. R., we wended our way to the beautiful Bayou Gross Tete. Here the railroad crosses the stream, but for the present there is no track on the bridge, it having been removed until the high water went down. The east side of the bayou is called the over flowed district, from the fact that every spring since 1874 there is a general inundation of water from the Mississippi river. Were it not for these annual overflows there could be found no spot in Louisiana better adapted to agriculture. Lands that were thoroughly tilled about twenty years ago are to day grown up into dismal swamps. Many a farm that was once the pride of its owner is now but a thing of the past. Numerous mansions, sugar-houses and cabins that cost their thousands, yes tens of thousands, are now festooned with spider-webs, over grown with moss, and are the resorts of bats and the beasts of the forest. We write faster than we travel. Let us get across the bayou to the east bank. Here we were met with a very cordial reception by Bro. Wm. Page, who is proprietor of the only boarding house in the village. The dwelling is built upon pillars four feet high, but notwithstanding this lofty elevation the water finds its occupants even there. This spacious cottage is pure white, with green windows, in front of it is a very large rose bush called the "Seven Sisters," and at a convenient distance in the front and side yards are three of the prettiest weeping willows that one could wish to see. Do away with these overflows and the Page home would be the prettiest place in the village. Bro. Page, who is also a trustee of our church, is the owner of a farm of 12 acres on the L. C. R. R., at a place called Centreville, about a mile and three fourths west of Rosedale. The school board has just completed a beautiful school-house here, which will have a seating capacity of about 150 scholars. This parish has more commodious school houses than any other in the State, excepting Orleans. They propose to build one every year in one of the wards. Long may this school board continue in power. Mr. Charles H. Slack is the popular and thrifty grocer. He is enjoying a measure of success, and has the confidence of the people. Mr. Slack is a warm friend of our church, and the work it is doing. Mount Zion Methodist Episcopal Church has a membership of 105 persons, and a large per cent. of this number are men, which is not often the case in country churches, and in intelligence and manner of worship it can compare with some of the city churches. The protracted effort has just closed with 13 converts, who immediately united with the church. Connected with the church is a large Sunday-school, and several of the scholars are members of the church. There are two Baptist churches, a M. E. Church South, Dr. Dorsey Reid pastor, and an Episcopal church, but it is without a rector. Happily there are no idlers in Rosedale. There is something for every one to do, and everybody finds something to keep them employed. Were there any drones here the working bees would sting them out of the hive. Religion makes a man have pride, it makes him industrious; at any rate it holds good in this place, for nine-tenths of the property-holders are members of either the Baptist or Methodist Episcopal Church. These are the solid men who hold property and manage their own affairs: John Gidery, two town lots; James Ivery, the happy possessor of a 30 acre farm; Worth Lowe Alexander, 12 acres; Isaac Jackson, 12 acres; Henry Jones, 10 acres; Wm. Baker, 10 acres; Marshall Johnson, 10 acres; James Daniels, 4 lots; Ab. Grosse, 4 lots; Riley Williams, 24 acres; H. Brooks, Sr., a farm of 40 acres and two town lots; H. Brooks, Jr., 2 town lots; Strother Carr, 1 lot; Newman Garner, a fine grocery. This goes to show that Rosedale has a grand future.

For the SOUTHWESTERN.

Notes From St Mary's, Ga.

REV. J. W. FISHER.

MR. EDITOR—Allow me to speak through your valuable paper to the public. St. Marys is a little seaport town, situated on the St. Mary river, which divides Florida and Georgia, and is the healthiest seaport town in this State; it has a population of about 800 inhabitants, and part of these are colored, and in good standing. Among their beautiful homes there are three colored churches in this town—the A. M. E, the Baptist and Methodist Episcopal Church, The M. E. Church is the leading one in the town. A little more work will finish our church house, and then it will be second to none in the Savannah district. We have this year had 7 conversions and 2 backsliders reclaimed. We are alive spiritually. We have at this point a live Sabbath-school, with Mrs. M. A. Harris, an active member of our church, at the head of the army; she is one deserving of much honor for her labors among our children and church. So you see that we are much encouraged in this grand Methodist work. Your paper is of much comfort; it comes to my home every week, and I am delighted in reading it and will pay all I owe it. The Spring is beautiful, the earth is getting warm, the seed are coming forth, and our gardens are looking lovely.

From the Districts.

...reesboro District—Tennessee Conference.

REV. C. H. BULLINGTON, P. E.

I have closed my first round with ...ch joy. At Lebanon Rev. L. M. ...ygood, the pastor, was received ... his congregation cordially; the ...rter was closed with good re...lts.

North Lebanon circuit, B. Ander..., pastor—This work is doing ...ll, the interests are being looked ...er by Bro. Anderson, as it is his ...nner to do on his work.

Alexandria circuit, B. Manson, pas...—This is a promising work; two ...urches are in progress, the mem...rship is fully Methodist and ...uch good can be done here.

...Cana Fork and Carthage, B. F. ...ittley, pastor—I met the Board ...d good reports were read by Bro. ...ittley and others. This is a ... country, a new railroad is an...ipated, which will add to our ...ork here.

Martin Creek, O. Green pas...—This work is in a good con... Father Green is one of the ...eers of this country, has worked ... preached long and done much ... the Master, but has some ...le in traveling the work in ... on account of the rains and ...h water.

Liberty, P. R. Woodson, pastor ...Everything shows fair with the ...esent condition; have only one ...h on this work but a good ...regation and wide awake pas...

...ville, J. C. Wade, pastor—...Wade is moving things ahead ... and will do much good.

...parta, S. Knight, pastor—They ...ve gone in to the work of build... here; the people return many ...ks to Father Seay for the $50 ... gave for this church, though ... the hands of my predeces...r we would be glad to have ... as we are pressed for money.

...nnville, J. H. Green, pas... he has never entered his ..., being supplied by a local ..., J. H. Coppage.

...nnville station—W. C. Mil... appointed here, but could ...ceed and I supplied the ... with A. Martin, a local ...cher.

...llahoma, J. Kenser, pastor—...work is not doing much.

...chester—G. W. House, pas... was sent but remained there ... two weeks and left. I sup... the work with F. Allen, a ...deacon,

...byville station—J. B. Mar..., pastor—This work is in a ...ing state both spiritually and ...erially.

...tersburg, F. Yeargin—This ... getting along very well.

...nce and Eaglesville, T. Wood, ...—Bro. Wood is a worker in ... for the Lord.

...sboro, H. W. Simmons, ...—He will make a success ...r.

...sboro station, C. L. Sew...—I met a full board ... many reports were read. ... to a crowded house, and ... me at the altar.

... River, W. Lillard, pastor—...k is in good condition.

..., D. James, pastor—... is not very good, but ... is a good worker, al... his strength is failing very ... much good can be done here.

... District—Central ... Conference.

REV. A. S. LAKIN, P. E.

... district conference of the ... District convened at ..., Alabama, April 16, 1885, ... Lakin, presiding elder, ... The opening exercises ... by Elder Lakin, ... and singing hymn ... followed by ... The secre... conference called ... a member of the breth... to their names.

... of A. Nichols M. M. ... was elected secretary, ... of A. W. McKinney ... committees were ap... A Committee ... candidates for license to preach; on Home Mission work; Temperance; on the State of the Church; on Sanctity of the Sabbath, and on Sabbath-schools.

The conference was very well attended for the time of the year; about 40 brethren were present; all the pastors were present but two. The morning session adjourned at 12 m., and the evening was given to the meeting of committees.

The second day was given to the hearing of reports. The reports of the presiding elder and pastors shows the work to be in advance of a year ago. The Stevenson work is in bad condition, but the reports of the presiding elder shows some improvements made since conference. Guntersville is reported in bad condition, though the pastor, Rev. J. C. Sammons, has been hard at work. Cedar Grove, B. J. Leigh in charge; the presiding elder reports not much done and the house in bad condition. Triana, A. Nichols in charge, reports his work in good condition ann moving onward. Madison, E. D. Burns is hard at work, has a good Sabbath-school, and is making headway among the yonng people. Oakland, F. Withers reports his work making some progress. Athens, Robt. Carter reports some improvements made and the work promising for the future. Decatur, J. J. Holland in charge, has had some trouble in the past, but under J. J. Holland, the new pastor, there is hope of great success. At Courtland the church is a mile or two from town. N. Shackleford, the pastor, is trying to buy a lot in town on which to build. The reports show that the work is not doing much at present. Huntsville, A. W. McKinney, pastor; the reports of the presiding elder and pastor show the work to be in good condition. Huntsville is the leading church on the district, and will soon have complete the best brick building in the Central Alabama Conference. Scottsboro, M. M. McKinney pastor, reports Scottsboro in good condition; with the help of $100 from the Church Extension Society the house has been rebuilt and we have now a good house of worship.

Third Day—Literary exercises were taken up, and we had one or two very interesting essays read, one by A. W. McKinney on preaching, and another by J. J. Holland on Church Extension. The literary exercises seem to be a new feature on this district, and therefore only a few of the brethren were prepared. The services on Sabbath were very interesting. Several of the brethren lectured the Sabbath-school in the morning. At 11 a. m. the presiding elder preached; at 3 p. m. we had a sermon by Rev. A. W. McKinney that will be long remembered by the people at Decatur, followed by the Sacrament of the Lord's supper, and at night Bro. J. C. Sammons, of Gainesville, preached for us. The reports show some improvement above a year ago, and I hope by the next annual conference the Huntsville District will be able to redeem itself, and not again be placed the last on the list. This conference is now nine years old, and I furnish you figures below showing the membership of the Huntsville district; we have 13 pastoral charges, with from two to four appointments each. Now you can see, brethren, that at some time or other, and at some place or another, and by somebody, we have had some very bad administration. We have pastoral charges, 13; pastors, 13; local preachers, 52; exhorters, 22; full members, 812; probationers, 42; Sabbath-schools, 17; scholars, 673. The minutes of the last Annual Conference only show members, 647; probationers, 40. Brethren, is there not room for improvement?

Van Buren District.

REV. W. R. B. DUNCAN, P. E.

Van Buren District, of the Little Rock Conference.—Fayetteville: Rev. A. J. Phillips has charge and is doing a grand work. The quarterly conference passed off nicely. The pastor's salary was fixed at $400. On Sunday I preached to a large crowd, and a goodly number partook of the sacrament. On this charge our meeting was quite interesting; we had eleven conversions and a good many accessions.

Fayetteville circuit, Rev. D. Gamble, pastor, a student of Wiley University. I found him at work. God was blessing him; one conversion. Our quarterly conference was very well atteded by members and visitors. On Sunday, at 3 p. m., I preached to a fine congregation, and administered the Lord's supper to them. The pastor's salary was fixed at $300. On receiving no letter from the pastor for Fort Smith I had to remove Rev. D. Gamble to Fort Smith, but supplied the work with Rev. H. Moore, local preacher.

Russellville, Rev. Henry McDaniel, pastor—He only came to this place a few days before I came. This charge was a supply, and this brother not being at the conference he failed to know where to go until receiving a notice from me. Bro. McDaniel is trying to move up things. I am praying for him to succeed. We made no assessment because no one was present but ourselves. It is hoped that our second quarter will be a grand success. This is surrounded by a fine farming country.

Morrillton circuit, April 11-12—I arrived in time to meet the pastor with conveyance, and very soon we were off for an eight mile ride out in the country. Here we found the menbers ready and waiting for the first quarterly conference. At 3 p. m. conference was called and a large number of members were present. Church and Sunday school were in fine condition; more than fifty members had been found and organized into classes; this was quite hopeful for success on this district. U. S. Kitchens, pastor in charge. Conway circuit. Here I found our people in good spirits. This place was left at conference to be supplied, and I at once applied to Rev. Allen Akridge, local deacon, and very soon he accepted the appointment. He is an old man comparatively, but looks well to our church interests. As soon as this brother can get help this circuit will be heard from. They promised to pay the pastor $75.50 and board him; he accepted assessment, and said, "Brethren, as soon as the coons leave your corn fields I am coming in, and will ask every man to help me." God bless him in this hard field. Collection $5. Batesville, April 25 26—On my arrival I found the pastor waiting for me; also dinner was soon prepared by Sister Taylor, and we soon sat in his nice little church. I found things in a prosperous condition, members loving and helping their pastor. On Sunday morning a love feast was held, and a blessed time ensued. God was with us in his mighty power. At 3 a. m. I preached to a crowded house, and also preached at night, and administered the sacrament to 49 persons. On Monday night we held the quarterly conference, and all or a majority were present. Estimated the pastor's salary at $366, and the stewards are carrying out our plan of Discipline for raising the pastor's supplies. A resolution was passed that each member pay $1 for church and parsonage property, and that they begin at once and lay plans to build a new house of worship. The brethren responded promptly. I am now looking after a nice house of worship owned by the white members of this place but now going to waste as no one is caring for it. Bro. Taylor is pastor, and is pushing things.

At Jacksonport and Newport Rev. W. H. Higgins is pastor. He was carrying on a revival and teaching school also, and God was blessing the meeting; 6 conversions and 25 accessions. The conference was held at Newport. Our church there is not finished, and this, of course makes it a little difficult to hold the people. This will soon be the future town of Jacksonport for our business men are moving to the new town. Our church can lead if the plan is soon laid. Bro. H. is doing good work at Jacksonport. God bless him.

Dear Brethren, as you will see in connection with the list of appointments of the Van Buren District, second round, the location of our district conference and appointments also, you will be requested to attend. There will be some matters to be attended to, and the presiding elder and pastor cannot attend to it alone. So, brethren, heretofore we have not been caring for our district conference, but hereafter you will have to attend in order to succeed. Young preachers must attend to have their licenses renewed and characters passed; district stewards must attend to see after their duties. What you have to do must be done else you have not attended to your Master's business. District class leaders must be in attendance for the same reason; district Sunday-school superintendents the same, and traveling preachers cannot but attend for the same reason. They ask each member to attend the church services; if they fail some one is very soon after them for neglect of the means of grace. Now, brethren, if you want your words to have power, you must go before your flock attending to your whole ~~duty~~, not in part, but all of your Christian tian duties. Christian ministers, you can never do this with prayer and faith but that a blessing will follow, and they of your society will be greatly strengthened. We will try and purchase reduced rates on the lines of railroads running to this place during conference.

Letters from the Pastors.

Rev. J. L. Perine writes from Lloyd Street charge, Louisville, Ky.: "We held our first quarterly meeting on the 13th and 14th of April, 1885. Bev. W. W. Locke was present and rendered good service; one was received on probation, and this was the third white person that we have received into our church within the last two months; 91 communed. We are moving on nicely, and our Sunday-school in in a prosperous condition. We have one new subscriber for the SOUTHWESTERN, and will send in more soon."

Rev. J. L. Pratt writes from Starkville, Miss.: "We have just closed one of the greatest revivals ever witnessed; we carried it on nearly three weeks, and at nearly every meeting some one would say they had made peace with God through our Lord Jesus Christ. We had three conversions the night we closed. Fifty souls were converted to Christ, forty-four of whom joined our church; and we baptized thirty-three on last Monday night. Revs. L. F. White, D. W. Calvert, and B. J. Griffin gave us three sermons each, which were great help to the pastor, and we thank them for their help."

Rev. E. M. Manson writes from Brownsville, Tenn.: "I visited S. B. Danley's work and held his quarter for the presiding elder, and found him hard at work for the church and people. He has a nice little school here and the children are getting on fine in their studies; they seem to think a great deal of their teacher and pastor. I gave them a lecture on the subject of how to study their books, heard all their lessons and questioned them on the same. The church is getting on quite well, and has a bright future before it. The debts are somewhat in the way, but I think Bro. Danley, with his corps of working sisters can soon report out of debt. My visit to this place resulted in the conversion of three souls, and since that time they have had 26. Leaving Martins on Thursday night, getting home just before day and looking after home matters a little, on Saturday I started for Foulks station to visit Rev. A. Porter's work, and after driving 40 miles I reached the desired end. Here I met this smiling pastor, his loving wife and dear little children, all glad to see me. After resting awhile we made for the church to hold the quarterly conference, and I must say to the credit of the young pastor and members, things were in good shape. All the committees had written reports; the local preacher had a splendid report. We had a love feast on Sunday long to be remembered. There is a good chance for our church in this neighborhood, for I never met kinder people. On Monday night I preached to J. A. W. Moores' people and gave them words of cheer. Bro. Moores is a little man and a big man, too—little in size, but large in work and intellect."

Rev. W. H. Brown writes from Flushing, Ohio: "I have been on my work and am pleased, and the people are pleased with the appointment, but I hardly know how to go about my work. O, how I miss my dear companion. She had been with me on all of my charges, a helper and a counsellor, and oh, how much I need her help and advice. But she has gone from labor to reward. The past 18 or 20 months to me have been months of much sorrow, for I have passed through the furnace of affliction, "but out of all the Lord has brought me by his love." I believe he designs my distress to consume the gold and refine it. On December 26th death came and stole away our dear little Rebecca, aged two years and five months, the light and hope of the house, and joy of the family. We thonght that we would not be able to bear up under this great bereavement, but His grace proved sufficient. On December 6th death made another visit to us and my sister crossed the dark river—no, thank God, it was not a dark river to her, for the blessed Jesus was with her. The loss of my loving sister, it seemed would break my aching, wounded heart. Then I longed to be out of the body and to be with the Lord. How great and gracious is the Lord! When our loved ones are stepping in the Jordan of death He inspires them to comfort the weeping ones. She asked us all to meet her in heaven, saying, "Weep not, all is well—meet again in a better land." I find myself being more and more weaned from earth. From the grave of my sister, strengthened by her words, yet bowed down with sorrow, I went to my field of labor again, and the Lord was with me. Then came the flood of 1884, and the hard, pressing times which followed. The way sometimes looks dark. My wife used to say, like Moses of old, "Stand firm and see the salvation of the Lord." "William, yon must trust the Lord; do your duty and he will be with you always, even to the end." Her soul was ripe for flying; she was on the border land of heaven eating the fruit that is given to the faithful. On the first day of this year (1885) she was called up higher to enjoy that rest which remains for the people of God. Truly my loss is her gain, but oh how great is that loss to me and my two children! The last thing she asked me to do for her was to sing the hymn, "I would not live always, I ask not to stay where storm after storm rises dark o'er the way." She then turned to me and said, "Go on preaching the Gospel, be sure and meet me in heaven. She also requested me to bring the children up right. Yes, bless the Lord, I'll meet her in heaven. I have always thought that heaven was a very glorious place, but now that so many of my dear ones are there there are new beauties in heaven for me. Yes, there are beauties to me that the eye of my imagination never saw before. O, sweet heaven, how I long to be there. On Sunday, the 12th inst., Mrs. Carter, my wife's mother, passed through the valley of death, I hope to join her sainted daughter in the glory land. One by one they crossed the river, and it will not be long before I too shall join them. O bless the Lord, out of the sting has come forth sweet to me, out of the bitter I have found meat for my soul; out of this affliction and sore peace has come to my heart and a heavenly joy. Yes, by the great consumer of the human family death has taken away my loved ones, my soul is weaned from earth and my soul is far on its heavenly way. I wish to say that in all my affliction my brethren, as far as they know of it, have wiped the tears from my eyes by their Christian kindness. They helped me with kind words and money. Revs. J. A. Ross, C. J. Nichols, J. W. Moreland, W. S. Rollins, G. F. Carr, A. McDade, J. H. Payne, H. W. Tate, S. Woods and our beloved presiding elder, J. Courtney, who proved to me that he is interested in the welfare of all his men."

Rev. J. R. Carnes writes from Goliad, Texas: "Here in this section of the State our people live from 6 to 8 miles from the church, but, yet they come. Our church on Sunday afternoons, is generally filled with anxious hearers; on Sunday evenings our congregations are not very large, from the fact, our people live quite a distance in the country, therefore they cannot remain over for evening services. Our people here seem to be a willing sort of people, but, there is much complaint of the hardness of times, etc. Money seems to be a scarce article among them; our collections are small, quite insufficient to support the pastor. But he is making out to live. There is one thing I would like to note concerning this people. They are very kind to me and seem to try to do all that they can to make me comfortable. They say, they love their pastor and will do what they can to support him. Our Sunday-school is moving on grandly. Mr. J. B. Whitby is our secretary, and Bro. B. Lott is Superintendent, and Miss E. M. Johnson is organist. Our people here hold their class meetings on Sunday afternoons, this seems to be the rule heretofore that has been observed by my predecesors. I think it is undisciplinary, though, done to reach the conveniencts of the people. I think our ministers are understanding the discipline more and more every year. I am in good spirits, and in love with all mankind. I must say while I cannot boast of many conversions as some of my brethren seem able to do, yet, we can say the Lord is blessing us both spiritually and temporally. We had a good occasion to visit Corpus Christi 4 or 6 weeks ago; where we have a little praying band of believers. On my arrival I found 14 souls though left without a pastor last year, and also this, but they would not join any other church; they sought shelter under the watchcare of the Congregational Church here. While under the watch care of said church they contributed to the support of its pastor, as much so as the real members did. Bro. Strong is an able preacher, and a kind Christian gentleman. Bro. Strong made us welcome to his pulpit, while we were making our stay in his city. We met the members on Saturday night as our time was precious, so as to ascertain who were members and who were not, who it was that wanted to be baptized. We found 3 persons to be baptized, they were baptized on Sunday at 5 o'clock P. M. At our evening service we received 6 into the church, 3 into full connection, and 3 on probation. We lectured Monday evening, giving a synopsis of the work done by the M. E. Church in the Southern States etc. This lecture caused those who had formerly been heard to speak in slanderous terms, with reference to our church and its work among the masses, to lay their hands upon their mouths and say no more against her at all. Our people had been told here that the M. E. Church cared nothing for them whatever. In reply to this, I said the M. E. Church had not forsaken her members in Corpus Christi; she had spent several hundred dollars of Missionary money to help the cause here but without any seeming good results. And furthermore, said the writer, it has been said that you would not help support the pastors sent you, they come to our Annual Conference almost in rags and seldom with any Missionary money. So the Conference thought it best to wait until

you wanted or showed yourselves appreciators of the aid given you from time to time. This was arousing, at least it aronsed them. Their answer to me was: we have here an intelligent people, also the other churches have intelligent ministers, and, if our ministers cannot cope with the average ministry of the other churches of the city we may as well not have any, for the people will not come to hear them preach. Give us somebody who we are not ashamed of and we will snpport them or do what we can towards doing so. It is a fact, the other churches have good intelligent ministers except the Free Mission Baptist which has no pastor as yet. The writer labored four evenings with this little band and received as compensation for services rendered $30.25. And we have also taken a sub scription of $154.85, to bnild a church, which we hope to commence about September 1st, that is if we can procure any aid to help us in building. On Thnrsday we started for Goliad, our home, came to the Nences, fonnd the ferry boat washed away. We waited np nntil 3 P. M., in the afternoon before we could cross the river. After crossing, we drove a distance of 29 miles to a little town called Papalote where we lodged for the night. The next day we resnmed our march; coming to the Papalote creek, we found it swollen so from the recent rains that we conld not cross. So we remained here until Monday, the Papalote being only a distance of forty miles, we drove from there to Goliad, in one day. The writer would have you remember that the claims of the SOUTHWESTERN CHRISTIAN ADVOCATE were urged in the strongest sense of the word. Our people in Corpus Christi seem willing to take the paper and pay for it too. My people in Goliad love the paper and its able editor. At Centreville, my other preaching point, we have a praying band of Christians. At this point also we hope to build a church this fall. As I have said in the above, money is scarce among our people, bnt we are strnggling to do all we can for the Master. I will here ask one thing of the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Will you please make in the obituary of my wife the following correction: wherein it was stated that the Rev. M. Henson was pastor in charge at Lockhart in 1879. When my wife was converted Bro. Henson was not pastor, the writer himself was pastor at Lockhart in 1879.

Rev. C. Miller, of Tuskaloosa, Ala., writes: "We are building two churches, on my charge. We have received five members in the church, and have a lively Sunday-school. The weather has detained us some, but we are doing all we can for the cause of Christ."

Rev. F. Ross, of Greenup, Ky., writes: "My last Quarterly Meeting convened on the last day of February, and continued two days. We had a good time, 73 partaking of the Lord's Supper. Brother Snider was with us, and preached at 11 o'clock a.m., and 3 o'clock p. m.

Rev. J. L. Perrine, writes from Louisville, Ky., Lloyd Street Chapel: "Our work is still prospering; our first quarterly meeting was held on the second Sunday in April, it being the first Sunday after the closing of our conference. We had a glorious time; the Rev. W. W. Lock, our presiding elder, was with us and preached for us two grand sermons. As usual the elder seems to be encouraged, and is moving on nicely in his work; 91 communed, two persons have been received, both white; our Sunday-school is growing, we feel that we have not reached the place of rest yet, therefore we are toiling up the narrow way. Our class, formed for religious instruction, meets every second and fourth Thursday afternoon at 3 o'clock. We are taken the *Western* and the SOUTHWESTERN, and they both are good papers."

Letters From the Laity.

Notes from Sixth Street M. E. Church.

Emannel Harr is, clerk, writes: "The spiritnal and financial condition of the Church is on a steady increase. At the end of the first quarter held three weeks after onr new pastor, Bro. Ernest Lyon took charge the stewards and trustees reports showed that $225 had been collected. The pastor's report showed that 3 back sliders had been reclaimed. We have entered on the second, qnarter full of hope and animation. Our church building is dilapidated, and demands immediate repairs. Every effort is being directed toward this end, and already success is crowning onr labors. At a concert given by the choir on Friday last we realised $75. On the 4th Sunday of last month $36 was raised by sub scription making our collection on building $110. The young men have promised a social for the pnrpose of raising money to renew the front of the church. A band of sisters has already taken in hand the pulpit furniture. Thns we move on by degrees. Our pastor is efficient and well calculated to lead us on to victory. Our Sunday-school is increasing rapidly. The pastor has inaugnrated a new system which is working excellently. We need $700 by the 1st of June to carry on our work. A man cannot invest his money in any better way than by lending it to the Lord. The interest is snre; and this is our voucher, "that our God will repay you out of the abundance of His riches in glory." Should any of the friends into whose hands this should fall, feel like investing this way just address us at Sixth Street M. E. Church, New Orleans. We take this opportunity to thank the following ladies who worked so faithfully in the concert. Mrs. Abbie Lyon, Mrs. Amelia and Susan Wilson, Miss Emma Fisher, Miss Fannie Elliotte, Miss Ophelia Benjamin, Miss Mary Williams, Miss Maggie Gallagher, Miss Thornton, Miss Brown. Committee on refreshments, Mrs. Emma Washington, Amanda Foucha, and Cora Williams; managers, Hiram Wilson, Hall Williams, Adolph Mitchchel, Charlie Willie Bernard.

Mrs. S. V. Payton, of Texarkana, Texas, writes: "We are living about five miles from Texarkana; and our pleasure is so great that we scarcely ever visit Texarkana. I went there on the fourth Sunday to hear Bishop Mallalieu preach, and the Rev. Gillet, the Sunday school agent, lecture. I heard the Bishop preach; bnt the Sunday-school agent did not get here. I am trying to get an education, and striving for that better land. My husband is a worthy man; as is the deacon. I am trying to give my two little boys an education; and I also keep them in Sunday-school. On the 19th of Jnne, we are going to celebrate the 20th anniversary, and expect to have a nice time. We are making a grand improvement, at Hamilton Chapel; and we are raising stock and having a large turn out of our neighborhood.

Mr. W. H. Allen, of Calvert Texas, writes: "Our pastor (Smith) although the times are hard, has been able to raise money enough to start a parsonage. We are only sorry that our other pastors did not attend to it. The Rev. J. H. Whitaker built a fine weather-boarded church and partly seated it, and a parsonage was the next thing needed. A part of the work was lead by a bad-spirited minister who did not wish to receive Smith when he came, but Bro. Smith would have nothing to say to the gentleman until the second quarterly conference. We had a grand time. Rev. B. M. Taylor makes an excellent presiding elder. We would like to have him come again."

Captain A. West writes: "The colored people of Burleson connty, Texas, are doing well as far as I went. Mrs. Bell Taylor is doing more for onr race than any other widow lady in this connty. She is he wealthiest widow in the State of Texas. I next stopped at Mr. Daniel Dabemners, jr. He has a nice place fonr miles sontheast of Dogtown, out on a fine prairie. He also has a fine farm on the Brazos bottom. The next among the wealthiest is Mr. Hoskins. He has a fine steam gin and mill; his farm is in the bottom. On my return I came back by Dogtown, where I met Mr. Jack Oldranm running a nice little market, the only beef market in the town. As to the colored population there is no county in Texas tnat can compete with Burleson."

"Delays are Dangerous."

If yon are pale amaciated, have a hacking congh, with night-sweats, spitting of blood and shortness of breath, you have no time to lose. Do not hesitate too long—'till you are past cure; for, taken in its early stages, consumption can be cured by the nes of Dr. Pierce's "Golden Medical Discovery," as thonsands can testify. By Druggists.

Church Extension.

The Church Extension Committee at its last meeting in Philadelphia disproved of the application of St. Paul's Church, Toledo, Ohio, by the passage of the following resolntion:

Resolved that having granted special exception to the Church for a number of years, and having declared last year that thereafter further exception conld not be granted, we feel constrained to decline the request.

The question of appointing an assistant secretary was considered, and the following resolntion was adopted.

Resolved 1. Thut we deem it inexpedient at this time to reqnest the bishop to nomitate an assistant corresponding secretary.

Resolved 2. That the general committee hereby anthorize the corresponding secretary to procure, with the concurrence of the Board of Church Extension, whatever temporary aid he may need in the performance of his official duties.

The appropriations to the varions conferences, and for the Contingent Fund, office expenses and redemption of bonds is $159,450.

For Diarrhea, Dysentery, Inflammatio Of the Bowels.

Take internally from five to ten drops of Darbys Prophylactic Fluid in a tablespoonful of water every hour or two till improvement takes place, There is no danger in taking more of it and more frequently if occasion requires. In chronic cases, or when the stomach refuses to retain anything, nse injeotione of the Fluid and water. We have never known a case that did not readily yield to such treatment and it saved the lives of many.

The annnal report of the United Brethren has been sent us. It shows that they are making a vigorous endeavor to do their share of taking this world for Christ. They have much likeness to onr own in their process of doing the Lord's work.

The Louisiana State Normal School at Natchitoches, has claims of a high order upon the liberality of our citizens. It is set ont to do a much needed work. Its circular for 1885 6 is before ns.

"Woman and Her Diseases" is the title of an interesting illustrated treatise (160 pages) sent, post-paid, for 10 cents in stamps. Address World's Dispensary Medical Association, Buffalo, N. Y.

If any one of our snbscribers desires to obtain a copy *free*, of one of the most attractive of the magazines for children and yonng people, simply send a postal card of D. Lothrop & Co, Boston, Mass., with the following request: Please send me a copy of *The Pansy* mentioned in the SOUTHWESTERN CHRISTIAN ADVOCATE. Be sure to give your full name and address.

On Temperance Principle.

Rev. S. P. Lewis pastor of the Eighth Street Baptist Church, St. Louis, Mo., writes: "Parkers Tonic completely onred me of nervens exhaustion and general debility. I never met with anything so effective. It acts on strictly temperance principles. I take it with me on my vacations. Cures the liqnor habit.



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SPRINGFIELD, MASS., Apsil 11, 1883.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be npon this new course of study:

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JUNE 25, 1885.

Between January 14 and February 1 four self-supporting churches were organized in Japan in connection with the American Board. These churches start with an aggregate membership of 195. The rule of organization is that each community must not only have a man ready to become pastor, but must also support him themselves.

The last completed story by the late Rev. William M. Baker, author of "His Majesty Myself," etc., is a tale of Texan life, dealing with two brothers who choose different employments, indicated by the title, "Sheep or Silver." It will be published serially in *St. Nicholas*, beginning with the June number.

Please set us down in favor of the color line when it comes to marriage, and in favor of justice and equality line between the races in all other things. But we believe that in matters ecclesiastical, for many reasons, white men make better pastors and presiding elders for white people than colored preachers would.

"George Bancroft" is the subject of an article in *The Chautauquan* for June. In this article the writer, Prof. W. W. Gist, calls attention to the positions of public trust which the historian has held, having served as collector at the port of Boston, as Secretary of the Navy under President Polk, as acting Secretary of War, as Minister to England and finally as Minister to Berlin.

If after estimating the salary of the pastor at a certain figure there was an earnest and honest effort to pay it, the failure to do so would constitute a case fraud not actionable before the courts, and possibly not before the church, but certainly actionable before the Court of Heaven. "With what measure ye mete it shall be measured unto you again." Remember that.

They had a severe lightning and thunder storm at Merry Hill, near Galway, Tenn., lately. It killed nine chickens, split a shovel handle, tore up an old almanac, but fortunately missed Mr. Frierson, wife and children, who were sitting by the fire at the time. One of our correspondents thinks it was a judgment sent upon the wicked. A good many wicked would feel happy if they could believe that their judgment would be so light.

Mr. Editor—Although I am a stranger to you, still I am desirous of your success. I am much pleased with the paper and find it much more interesting than heretofore. Hope you may still continue to go ahead in the right. Yours, in love, Mrs. Sophia Smith."

These words and many like them from women of the Negro race is encouragement enough for us. We shall take courage and go forward.

The June *Century*, which was issued on the first day of June, contains in its table of contents a paper by the Protestant Episcopal Bishop of Kentucky, entitled, "Shall we help the Negro?" in which the writer, who is a Southerner by birth and an ex-Confederate officer, takes the ground that the whites must help the colored people, "teach them, lift them up; and that they may do so, we must treat them as men."

A former enemy of the SOUTHWESTERN now acknowledges that it writes better than ever. It is compelled to be better with Taylor as editor and such writers as Drs. Newman, Boyd, and that able writer of the Arkansas. I like it better; I put it in the hands of the postman every Thursday evening and say, "Send it on, Doctor." W. H. Jackson, Brenham, Texas.

Thank you.

"Is it I?"

Letters from Central Tennessee College, Rust, Clark and Wiley Methodist Episcopal universities, from Honston Methodist Episcopal Seminary and Alcorn American Missionary University, and others are before us. All speak of crowded attendance and hard but successful work in all depratments. Each has brain, heaat and hands full of work for the present and plans for the future. Commencement season approaches and they are preparing for the close which shall mark the launching of many a human craft ont upon the broad sea of life and destiny. Some of them to the sacred rostrnm, some to the esculapian arts, some to skilled mechanical persnits, some to agrarian callings, some to domestic responsibilities, some to pedagogic toils, some to legal walks, some to scientific investigation, some to delve deeper into literary acquirements, some to soar aloft with the inspired muses, some to bask in the sunshine of philanthropy, some to consecrated lives of usefulness, and alas! some to abandonment and sin. Touching the latter how fitting it is that each young gentleman and lady abont to leave the school and return to home, the world and every-day plodding life shonld ask of self the question, "Is IT I?" who shall bring the blnsh of shame to the faculty whose earnest efforts expended in my behalf have thus fitted me for the highest and noblest callings. "Is it I" whose fntnre shall associate the name of an honored parentage with taints of infamy? "Is it I" whose crimes shall paint me a moral leper to be avoided by the trne and manly of my race and kind? To this qnery let the universal answer be: man is what his character is; my character shall ever be a good one. Sermons are being thought ont for yon, listen and take good heed to them; closing addresses from earnest teachers and deeply interested auditors are being put together for you, ponder them well in your minds. Think of them when yon go home, and "when wicked men entice thee consent them not." Have an object in view; seek some place of honest toil; devote your efforts to some honest means of self support forthwith, and stick to it to the end. If monntains confront yon tnnnel them; are there rivers before you? bridge them, and by dauntless conrage and persistent effort make an opening for yourself. Yon must have a model, select the most successful and nseful men for your example.

"Lives of great men all remind us,
We may make our lives sublime."

Carry the life of theory, lived in the school room, with you out into broad world beyond, and rednce it to practice there. If you have become a Christian, hold it fast; if yon are a Methodist yon are one of a band of heroes, stand by the doctrines and Discipline of your Church; you cannot be lonesome in snch a crowd. There is an almost innumerable army around yon. Remember and help your Alma Mater as success comes to your labors. Stand by your parents as they have stood by yon. So may the Lord bless and greatly prosper you.

"Hark from the Tomb."

Col. Robert Tombs, of Georgia, has found an opportunity to be interviewed, and has formulated an opinion on the Negro question to the intent that education hurts it, and that the race is dying out. Marvelous! Now, if a few more of the ancients would rise up and teach us, we might be greatly illuminated upon this subject. Can't somebody interview Col. Geo. W. Craddock, of Kentncky; and His Royal Highness Pharoah, King of Egypt, might have an opinion that would be quite enlightening. Then there is Moses and Solomon, both of them amalgamationists, and hence no doubt close students of the Negro problem. If some enterprising journal would interview them we might obtain some mortal and comparatively modern ideas. Why this dwelling among the Tombs? Why this seeking of the living among the dead?

Col. G. W. Williams.

Col. George W. Williams is one of the best, and one of the most abused colored men in the conntry. Brought np at the feet of one of the most dignified, scholarly and gifted Americans, Williams partakes to an extent after his model; and hence to the masses of men, and to those who know bnt little of him, he appears gilt edged and stilted. Bnt in reality he is not what his painstaking care in dress, his ambition for prominence and exactness in speech, and the choice of polite language might indicate that he is. He is a born gentleman, and by circnmstances forced out of his sphere into servile politics. American politics so far as the Negro is concerned are servile. No Negro has yet reached political eminence in this conntry without a greater or less surrender of originality of opinion and dignity. It may be that none or very few white men have. Williams' first mistake was in entering politics at all; and his second was reentering after he had eschewed politics. His true field is either theology or literature, or both. He is a snccess there.

Bring Again That Which is Lost.

MR. EDITOR—I heard that yonr paper will find all lost people. If your paper will find my people I will be glad. INQUIRER.

No, we do not find them all. Slavery was a great breaker np of families. In some cases it has so completely blotted out the traces that even the argns eyes and loving efforts of the SOUTHWESTERN is baffled in its endeavors to hunt them up. But our facilities for doing it is better than any other paper in the world. We reach fifteen hundred pastors and their congregations all over the South, and we never get tired of trying. Send in your inquiries; we will help you all we can.

Books from the Methodist Book Concern.

At the Sign of the Blue Boar. By Emma Leslie. New York: Phillips & Hunt; Cincinnati, Crauston & Stowe, 1885; is a 12mo., green cloth and gold gilt cover; 22 chapters in 297 pages; tinted pages, large, clear type, and wide margins; price, $1. This is a story of the reign of Charles II. The scene opens in Kidderminster Church, Sabbath morning, 1662, while Mr. Richard Baxter is preaching. It is a story which dives to the depths of non-conformist troubles in London and England. Only two years before Charles II, having come to the throne now recovered from his defeat by Cromwell. Our writer moves in the midst and under the influence of these stirring events; court matters get more than a glance, and St. Bartholomews day is drawn upon heavily. This is a very readable book, its reference to history sacred and secular; its fervent Christian spirit and simplicity of statement, all conspire to make it desirable. It is a commendable work. We commend it to our readers on its own merits.

The Women of the Reformation. By Mrs. Annie Whittenmeyer, with an introduction by Mrs. Kate Brownlee Sherwood. Published by Phillips & Hunt, New York: Cranston & Stowe, Cincinnati. Price, $2. Everything connected with the period of the reforming of doctrinal postulates, and thediscussion of theological dogmas is of value to the Christian reader; but more especially valuable for Christian consideration is the time and the actors in the reformation scenes. Our author has taken for her work to draw out in the noble work a few of the worthy women who, with the men of that period, suffered all things, even death itself, for the purity and perpetuity of the church. The book is a handsomely bound volume, 12mo. with 443 pages, 26 chapters, and 3 illustrations. Let women read this work for moral reformation as earnestly as did their sisters for ecclesiastical reformation before, with the assurance of like final results. This book demands public attention.

From the Golden Gate to the Golden Horn. By Henry Frederick Reddall. New York: Phillips & Hunt; Cincinnati: Cranston & Stowe. Price, $1.25. This volume is a 12mo., brown cloth and gold gilt binding, with 360 pages, 22 chapters, and 59 illustrations, besides a very rich frontispiece representing the Taj Agra, India. This work is a narrative of travels and adventure. Two boys and their father make almost the circuit of the world together. The boys are happy and this is a source of happiness to their father. Hence together they are a happy party. There is a fund of information to be gained from reading this book. Everything is told in that animated and pleasing way which cannot fail of interest to young readers. We wish the work might find its way into many homes. The holy reverence of the boys for the father, and the considerativeness of the father for his children, teach a useful lesson which all should learn and practice.

In January and February alone four hundred and three services and meetings were conducted in London and the country about (reports the *Chronicle* of the London Missionary Society) by returned missionaries on furlough, occasionally supplemented by other representatives of this society.

Camelia A. Beck in May New Orleans *Journal of Education*, says: To be a good teacher one should have more than a slight knowledge of human events, and be well prepared to read the signs of the times, and understand their peculiar errors and dangers.

Personal.

—Rev. J. B. Lindsey is in Bowling Green, Ky., and holding the fort.

—Charles Longfellow, a son of the poet, is about to start on a journey around the world.

—Rev. Jesse Price has just closed his second round, and as usual takes time to speak a friendly word with us.

—The late Barrios, President of Guatemala and would-be dictator of Central America, is said to have left an estate of $10,000,000.

—Rev. Marcus McCoomer was recently at home from Indianapolis, visiting his family at Lonisville. He seems to be well pleased with his appointment.

—Rev. Mason Reddick, one of the best and most deserving ministers we know of, has favored us with important news, and has our thanks and well wishes therefor.

—Miss Josephine Cowgill, of the Woman's Home Mission work, this city and State, left this week to spend a short time with her relatives near Custar, Wood county, Ohio.

—Rev. H. L. Trapp, presiding elder of the African Methodist Episcopal Church, Waco, Texas, is pushing his work vigorously and always succeeds, as he deserves to do.

—The degree of D. D. has been conferred upon Rev. A. E. P. Albert, of the Louisiana Conference, by Rust University. He and Dr. Carter have each been thus honored by two universities this season.

—Our thanks are due to pastors who have sent in payments, though small, on back accounts due this office. Keep on, brethren, you are expected to do your best for your church paper. Every dollar helps.

—The address of Rev. W. R. R. Duncan, is box 70, Van Buren, Ark.

—Bro. and Sister Jackson, at Brenham, Texas, are enjoying a pleasant year. One of the fine qualities for which Sister Jackson is distinguished is that she always writes nice things about Mrs. Taylor, and that is always very pleasant for Mrs. Taylor. So she loves Sister Jackson, as her husband also does.

—Mr. and Mrs. Willis, their baby; Mr. Notrham and Mr. Stickelman, of Bishop Taylor's party, have already been prostrated with the fever, from which at last advices they are recovering. Their faith is firm.

—Dr. Felix Oswald in the *Chautauquan* for June argues ably for the Nicaragua canal declaring that "Nicaragua will compete with Switzerland, Italy, and winter resorts of South California, as well as with our transcontinental railways. Panama will compete with Cape Horn.

—We learn that the pastorate of Rev. T. G. Montgomery, at Shreveport, La., as in this city, is quite a successful one. Not only has he our brotherly esteem, but what is more he has the reverence of those within our home for the faithful performance of his pastoral duties toward them.

—One of the most agreable items of news coming from schools will be that which informs us that our talented, versatile and gentlemanly young friend, Singleton B. Hughes, Esq., of Howard University, has reached the sparkling depths of the Pyhrrian springs, and will gradnate this season. He has worked hard and will, we hope, find a good opening to begin life.

The following notable visttors favor us with a call at home the past week: Mrs. Tillie W. Cabrese, 152 Galvez street, between St. Ann and Dumaine, city; Mrs. Eleanor W. Williams, 30 Robertson street; Mrs. Jerome W. Nolasco, Mattie J. Harvey, bound for Lexington, Ky. Rev. T. J. Johnson and wife; Mrs. Sarah Johnson, of Camp Parapet, Jefferson parish, La.

—Miss Josephine Cowgill has been a constant and desirable visitor to our home in the time of our affliction. She is a daughter of consolation. We regret exceedingly that the time for her departure is near. In her summer vacation and needed recreation she will bear with her the love and prayerful remembrance of all the colored people here. They all love and revere her as a true Christian.

Church Polity.

MR. EDITOR—Please answer the following questions: If a member violates the rules of the church and he be called to a trial, and they refuse to come the first and second times, and send word each time to scratch their names off the church book; and a committee is appointed to go after them, and they come the third time, and still say "scratch my name off," what steps does the committee have to take, if any?

SUBSCRIBER.

ANSWER—The trial should proceed according to Discipline. Every form should be carefully observed, and a careful minute preserved. Your question does not inform us whether the person was guilty of immoral or imprudent conduct. We therefore refer you to Discipline 1884, pp. 132-3, par. 230, 231, 232; trial of an accused member for immoral conduct. Also to trial of an accused member for imprudent conduct, par. 233. You cannot take the name of a full member from the roll except by death, dismissal by letter when the letter is handed to another church, or by expulsion. Therefore, you must try the member in the case you refer to.

Schools and Colleges.

The following programme was executed by Washington and Lee University, Commencement Exercises June 1885:

Sunday, June 14th—11 a. m., Baccalaureate Sermon: Rev. John Hall, D. D., New York; 8:30 p. m., —Address before the Young Men's Christian Association: by Rev. J. H. Eccleston, D. D., Baltimore.

Monday, June 15th—6 p. m.—Annual Regatta.—9 p. m.—Final Celebration of Literary Societies.

Tuesday, June 16th—10 a. m.,—Meeting of the Board of Trustees, 5 p. m.,—Meeting of the Alumni Association. 9 p. m.—Reunion of Alumni and Banquet.

Wednesday, June 17th—11 a.m., —Commencement Exercises: Delivery of Diplomas, Certificates, Prizes, &c. Centennial Poem by Mrs. Margaret J. Preston; was read by Col. J. T. L. Preston—10 p. m.,—Final Ball. Four prize medals are among the remembrances to faithful workers. An excellent catalogue outlines the next year's work. Our copy is thankfully received.

Of late we have occupied an unusual amount of space in interest of our Educational Society. We would now only call attention to its annual report for 1885, and earnestly call upon all our pastors to get and read it.

The Kentucky Colored Teachers State Association and Institute will be held in Lexington, July 6-10. A very interesting programme is laid out for the occasion.

For the SOUTHWESTERN.

Who is Responsible for Our Dangerous Classes.

REV. E. W. S. HAMMOND.

It is about conceded by all thoughtful and practical people that the wonderful growth of our country has developed a series of evils that threaten to destroy the very foundations of the government, whose great magnaminity has made it possible for their existence. The dangers by which we are environed are so numerous that it is almost impossible to classify them. It is not our province to elaborate upon the forces that make the existence of these evils possible, but rather to fix the responsibility of them, and suggest a remedy for those which demand immediate attention. No one will doubt that organized evil exists, and it is hardly possible not to notice its encroachments in its various and varied forms.

From lately compiled statistics we learn that seventeen per cent. of the population of the Union can neither read nor write. A great cloud of illiteracy, casting its shadows over a large section of our land, and threatening to pour out upon us its blighting influence. This giant evil is one of the very fruitful sources of many of the dangers that threaten our peace and prosperity. Can the institutions of our government be safe when so large a per centage of its citizens have no conception of the sacred benefits of its suffrages? Can you expect substantial progress in matters pertaining to our great national polity when this class hold almost the balance of power? Is it safe to entrust the destinies of the mightiest Republic on earth to this vast force, confined not to any race, or nationality or color, but radiating from a common source, threatening to permeate society, and if not repressed, will inject its virus into the healthy blood of the nation, whose indifference has given it license?

It is the proud boast of America to day that her system of Christian philanthrophy stands without a rival. Vast wealth has been consecrated upon the altars of human amelioration, and almost every part of the habitable globe has felt the thrill of our benevolent impulses. In our own land large sums of money have been bestowed with a lavish hand and a willingness that is marvelous. The churches and other benevolent enterprises have directed the various streams of their benevolence in those channels where its influence was most needed in resisting the spread of illiteracy at least. Without investigating the reasons for its existence, every intelligent citizen knows where this evil predominates. It is a fact beyond controversy, however, that the sums already contributed for this purpose would have been doubled, trebled and even quadrupled had the government given a reasonable assurance that the property accumulated as one of the incidentals of these contributions would have been protected. That there has been a disposition to truckle to the local prejudices of the people there is no doubt. Hence the very agency intended to lift them to a higher and a nobler manhood was regarded by them as an innovation which ought not to be tolerated,

and hence it is not strange that they should endeavor to rid themselves of the annoyonce by the use of the torch, the whip, the bullet and the ballot. It is not strange that we are reaping to day the fruit of governmental indifference. It is a sad comment upon the genius of American liberty that while a portion of our common country is trembling upon the very crater of a volcano that threatens each moment to deluge the land with its fiery death, that so many of the custodians of the suffrages of the people are clamoring for the spoils of office.

Who is responsiple for this state of affairs? Is it not a fundamental principle of our constitutional liberties that he who holds the sovereign right of suffrage shall be intelligent'y qualified for a proper exercise of the same? Let the government meet this great responsibility by ceasing to enconrage the evil by educating the ignorant. Make the spelling book the sceptre of national power and you will emancipate from the manipulations of political demagogues that class of our citizens who have so seriously retarded the progress of good government.

Intemperance is very properly classified as a dangerons evil, and no thoughtful person will deny that it very seriously endangers our domestic, social, moral and political happiness. It is a foul blot upon our national escutcheon because the government gives its sanction, and affords its protection to the manufacture and sale of intoxicating liqnors, and thns brings to a painless birth a multitude of evils that very seriously threaten our national peace. The enormous tax assessed upon and collected from this privilege, creates the necessity for an army of officers who very often stand in solid phalanx to resist the friends of temperance, by corrupting the ballot, by which the people are often deliberately deprived of their God given rights. The government that sanctions and protects this nnmitigated evil is largely responsible for its dangerous consequences. We will not enter into its sickening details. The facts are familiar to every order-loving citizen. The appalling statistics reveal to yon an army of criminals organized for deeds of lawlessness and violence, giving inspiration to every enterprise that has for its object the desecration of the Sabbath, and the subversion of morality and virtue. Their minions parade your streets and flaunt their soiled garments into the very face of virtue and morality their flaring placards greet yon at every turn, and like some evil spirit haunt your nightly dreams. Often the sacred sanctuary where prayer was want to be made, and where men were tanght the way of life, now resounds to sinful revelry and the carnival of nnrighteousness. This great oligarchy grows more and more arrogant. It assumes to dictate in matters of public policy. It would determine the destiny of our great political parties, and entrenching itself behind the national authority, it is gradually tightening its hideous coils. It is a self-evident truth that the vacillating and equivocal attitude of several of our temperance organizations, and the conspicuous silence of many of our pulpits, timidity on the part of several of our leading journals, religious and secular moral cowardice on the part of many of our legislators, and general apathy on the part of many of our best citizens, has indirectly contributed toward the success of humanity's greatest foe. The remedy is in the deliberate and determined uprising of the true friends of temperance reform. A fusion of all the scattered forces without regard to party affiliations, sect or denomination, to resist the further encroachments of this monster evil by the intelligent use of the ballot. We will have an end of these movements which so seriously threaten to embroil us with other nations, when we have such a manifestation of public sentiment as will demand a rigid enforcement of the laws. When the employer and the employe recognize the mutual duties, ties and obligations existing between them; when there is a disposition on the part of the former to sympathize with the latter and award that remnneration for faithful service rendered, which will afford a reasonable chance for the development of social and domestic happiness, then will cease these frequent outbreaks which have resulted in such a serious paralysis of our great industrial interests. When our statesmen and legislators rise to the true dignity of their calling as representatives of the sovereign people we shall have an end of the dangerous monopolies which seek to crnsh all competition and turn the channels of wealth to personal aggrandizement. We shall have a more general distribntion of wealth, and greater commercial and industrial prosperity. When the citizens of our common country practice and foster and encourage the great doctrine of human brotherhood, then that dangerous class who entrench themselves behind an nnholy prejndice, fonnded npon the accident of color or the circnmstances that have placed a fellow-man a little lower in the social scale will be nnmbered with the things that were.

A tremendous responsibility rests npon the Christian pulpit. It is by common consent the great oracle of human ethics. Its mission is to give expression to the moral sentiment of the Gospel of humanity. The time will probably never come when its voice will not be the most potent factor in the solution of our national destiny. It must not abate its interest in all questions pertaining to the welfare of the people. It cannot afford to be silent when such tremendous interests are at stake. It must take a bold and courageous stand npon all questions touching our domestic, social, moral and political prosperity. It must be fearless in the defense of national righteousness and the repression of sin. It must cease to tolerate and encourage those who are disposed to pander to the caprices of a morbid sentimentalism, and who are continually feeling after the public pulse in the sole pursuit of personal popularity. If it would have success in its warfare against the popular and questionable amusements of the day, its trumpet must give no nncertain sound. It cannot afford to substitute for the pure Gospel of Christ that merely esthetic, soulless and meaningless religion that ridicules the miracles of the Bible, that apologizes for its delineations of human depravity, that pleases only the eye, that affords only a temporary gratification of the senses, that serves only as an anesthetic for a morbid conscience, from which it is aroused to find itself surrounded by the wreck of that faith which alone could save. But rather give us the pure Gospel of humanity and divine love, and you will reach the masses, permeate the home, elevate society, dignify labor, and preserve the sanctity af the Sabbath.

An equal responsibility devolves upon that most potent instrnmentality for the public weal or woe, the press. "A free press is a great blessing to a free people." Behold its tremendous energies; its divergent rays are permeating the homes of our land. By its agency the great questions of social, moral, domestic and political import are daily brought to our notice. It wields marvelous power for good or evil. A pure press may buttress the walls of our social fabric, and its influence for good can hardly be measured, but if it be venal, corrupt, the tool of soulless corporations, or the vehicle of personal spite and revenge, if it abuse its great liberty by becoming the instrument that would inflame the passions of men; if it would incite to deeds of violence and bloodshed, if its tone be not healthy and elevating, if it does not seek to bring about a better recognition of the relationship existing between the citizens of our common conntry, if it does not devote its best energies to the promotion of a good and pure government; if it apologizes for weakness and corruption in the offices of public trnst and emolument, then it is a curse to a free people, and should not be tolerated and enconraged. A hearty welcome to a pure, conservative press in the mighty conflict for the triumph of truth and righteousness; and may we not with propriety say to all who would see peace bronght out of confusion, and light out of darkness; in the langnage of Israel's great prophet, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and the unclean."

Covington, Ky.

For the SOUTHWESTERN.

It Is a Great Mistake to Go North.

REV. H. W. M'ALLISTER.

I think our people make a great mistake when they move North anywhere east of the Mississippi river, from the fact that they have not the facilities to farm on an extensive basis, and they can not get much day labor to do, as a large per cent. of the popnlation are from Europe, and they generally hire their own people, and they will work cheaper than a colored man wants to work. Another disadvantage to the colored people is that the winters are long and very cold. As my readers may know it takes a great deal of fuel and good clothes for five months each year. I have even known hundreds of white people to have to go to the soup-houses dnring these long winters, and some of them were industrious people, but the weather was so cold that they could not do outdoor work. In Indiana and Illinois land is very high. I find that the colored popnlation are not in hardly any kind of bnsiness in the above named States. It seems that the more intelligent part are laborers or waiters abont the hotels. These are facts, so far as I have seen, and for these reasons I think that our people would do better in the Southwest, or at least west of the Mississippi river. Now, I say in good faith that onr people ought to buy land in one county in Arkansas. To my knowledge there are seventy-five thousand aeres of land that can be had for almost nothing; and there are public lands all over the State. Do not rest till you get homes of your own. After awhile land will be as high in the South as it is in the Northeast. So it behooves you to get homes as soon as possible. There is no climate under the heavens that is better adapted to the happiness of our people than that of the South. Hardly two days in the year but what yon can work at most any kind of work. Compare this with four or five months of freezing weather, and believe me that yon are in the garden spot of the world. Let our preachers proclaim it from their pulpits, school-teachers from their desks, politicians from the stnmp, and mothers and fathers from the fireside; and I believe with good faith, that in ten years there will be a change among our people for a grand future. Land is onr great need as well as edncation and other powers. Let every yonng man get forty acres of land. The Puritans were poor when they landed on Plymonth Rock, but they got homes, and from these homes have come some of the greatest men that have lived. "He that has a home has riches." Look at the lands in Texas and the far West. This is our home; let us get homes, educate our children, stndy every interest at stake, be men for God and humanity.

For the SOUTHWESTERN.

Mrs. Rose Ann Carnes.

REV. J. T. GIBBONS.

Mrs. Rose Ann Carnes, wife of Rev. J. R. Carnes, was born March, 1855; attended school in the town of Alleyton, Texas, in 1868, being then 12 years of age. The Rev. J. R. Carnes then being quite a small yonth, attended the same school. Their yonng hearts there grew affectonate toward each other, but as they were only children, and were not allowed to correspond with each other, yet as they grew in age their love for each other continned to develop until in the spring of 1872, on March 25th, they were united in holy wedlock, in which holy state they lived happily together for nine years. She was truly a devoted wife; no woman more pure and loving. She was a fond mother, whose love for her children seemed to have no bonnds; a faithful friend and companion in life to her husband. She was the mother of four children, the youngest, Calvin Carnes, which only snrvived 12 honrs; he was born on June 6, 1883. From that hour until the day of her death she suffered intensely. Her physician pronounced her disease bronchitis. Great efforts were made to restore her to health again, bnt to no avail; the bronchitis continned on nntil at last it turned into that fatal malady, consumption, in which she rapidly sank until June 6, 1884, and on that sad day, just one year from the time she was first taken, he could only exclaim, "the light and joy of my earthly home went ont." The dear woman whom he had learned to love so dearly, who had shared with him all of his trials, and had trod the rough paths of life by his side for nine years; and who had forgotten her own weariness in her efforts to make his toils less, and her own sorrows in her endeavors to assange his; and spared no pains to make their earthly home the true counterpart of heaven. Sister Carnes was converted in the fall of 1879, during her husband's pastorate, at Lockhart, Texas. She joined the M. E. Church on probation immediately, notwithstanding her relatives were all Baptists. She was baptized and received into full connection in 1882, by the Rev. M. Henson, now of St. Paul M. E. Church, San Antonio, Texas.

Sister Carnes was trnly beloved by all who knew her. So gentle was her nature that those best acquainted with her were snre to love her best. She remained and shared the hardships of her husband even in his most adverse circumstances and when his weekly collections amonnted to only 45 or 60 cents, and rarely $1. Truly this woman woman was one of Zion's beloved daughters. The Rev. S. Gates in speaking of her says: "Sister Carnes was one of the easiest, Christian-like women that I ever saw." His father states, "while her husband, J. R. Carnes, was pastor at Giddings, I being his presiding elder, the two years of his pastorate there, was often at their house, and never met a more affectionate minister's wife in all of my life. Few ministers can claim any more virtuous qualities in their wives than could Brother Carnes for his." It was the writer's good fortune to become intimately acquainted with the Rev. J. R. Carnes and his devoted wife while he was pastor of St. Paul M. E. Church in San Antonio, Tex. Though having a great many friends and acqnaintances in that city, I could never be contented till I was at the home of this eminent minister with his pleasing manners, and the sweet voice and smiles of Sister Carnes would always make me feel that one could not fail to love her as a true Christian woman.

Little Jimmie Carnes, the pride and almost idol of his father and mother, would add greatly to the happiness of those who visited them. The dear little fellow, so promising in his fonrth year, was soon to follow his mother to heaven, by an accidental dose of concentrated lye. Well did that giant of the West Texas Conference bear np under snch sore afflictions. But why should we "sorrow as those having no hope?"

Lone Oak, Texas, April 14, 1884.

Notice.

The Sunday-school convention called for July 22d, at Jefferson, Texas, has been chonged to meet on July 16-17.

A SINGULAR BOOK.

Scintillating with Sarcasm and Brilliant with Truth.

New York Correspondence American Rural Home.

Chap. I. "Has Malaria;" goes to Florida.

Chap. II. "Overworked;" goes to Europe.

Chap. III. "Has Rheumatism;" goes to Ems.

Chap. IV. Has a row with his Doctor!

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. I have read a deal of sarcasm in my day but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one; in short, the author intimates as much on page 31. Let me give you a synopsis:

"Malaria" as it states, is the cloak with which superficial physicians cover np a multitude of ill feelings which they do not understand, and do not much care to investigate. It is also a cover for such diseases as they cannot cure. When they advise their patient to travel or that he has overworked and needs rest and is probably suffering from malaria, it is a confession of ignorance or of inability. The patient goes abroad. The change is a tonic and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, cramps, sleeplessness, irritability, tired feelings, and general unfitness for business are succeeded in due time by alarming attacks of rheumatism which flit about his body regardless of all human feelings.

It is muscular,—in his back. Articular,—in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands!

That would hurt his business!

Better for a few days. Returns. After awhile neuralgia transfixes him. He bloats; cannot breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up strength and demands to know what is killing him!

"Great heaven!" he cries, "why have you kept me so long in ignorance?"

"Because," said the doctor, "I read your fate five years ago. I thought best to keep you comfortable and ignorant of the facts."

He dismisses his doctor, but too late! His fortune has all gone to fees.

But him, what becomes of him?

The other day a well known Wall Street banker said to me "It is really astonishing how general bright's disease is becoming. Two of my personal friends are now dying of it. But it is not incurable I am certain, for my nephew was recently cured when his physician said recovery was impossible. The case seems to me to be a wonderful one." This gentleman formerly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul Schmidt, was pronounced incurable when the remedy, Warner's safe cure, was begun. "Yes" said his father, "I was very skeptical but since taking that remedy the boy is well."

I regret to note that ex-President Arthur is said to be a victim of this terrible disease. He ought to live but the probabilities are that since anthorized remedies can not cure him, his physicians will not advise him to save his life, as so many thonsands have done, by the use of Warner's safe cure which Gen. Christiansen, at Drexel, Morgan & Co's told me he regarded "as a wonderful remedy."

Well, I suspect the hero of the book cured himself by the same means. The internal evidence points very strongly to this conclusion.

I cannot close my notice of this book better than by qnoting his advice to his readers.

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease and I personally know that many of them are so very 'consciencious' that they would far prefer that their patients should go to Heaven direct from their powerless hands than that they should be saved to earth by the nse of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?

Woman's Home Mission Work.

Mr. Editor—Will yon please insert the following notice. My post-office address is at Navasota, Grimes county, Texas, and I will be very thankful if the friends interested in Woman's Home Mission work will write to me. The auxiliary secretaries will please send their reports at once to the new address; if they do so I shall be able to make out mine in time. I expect to be on the Huntsville district in a few weeks, if the Lord spares me in health and strength.

Your sister in Christ,

ISABELLA HOWELLS,
Cor. Sec'y W. H.M. Society,
Navasota, Texas, June 16, 1885.

A Note from the Century Co.

DOES AVEDRTISING PAY?—The proprietor of a household article recently informed the publishers of a well-known monthly magazine of large circulation that the insertion of a small advertisement twice in the pages of their magazine had brought in more than eight thousand inquiries. And yet some people are still wondering if newspaper and magazine advertising pays?

The M. E. Church.

North China.

In a recent trip to the country about Peking, Rev. H. H. Lowry baptized eleven adults and six children, he says: "Helper Le Jui was much interested in the case of an intelligent inquirer who had come from over fifty miles north of the Great Wall and spent nearly a month at Tsunhua in earnest inquiry. He said he had tried all forms of religions known in China, but with no satisfaction, and he was now convinced that he had found the true faith. At the new station in the city of Lanchow several probationers have been received. All the members of this mission are well."

Within the bonnds of Sita Pur, the former field of Rev. J. E. Scott, the work is prospering. Twelve natives were baptized at one mela by Bros. Bare and Lawson and ten more at another *mela* by Dr. Johnson and Bro. Lawson. A new day has downed.

The Christian Herald keeps to its purpose heralding Christianity. When good earnest work is wanting, and foes of the truth are to be vanquished, look for and you will find the *Herald* in the thickest of the fight.

The United Presbyterians have abont $300,000 worth of property among the Freedmen, for which correct titles to $200,000.

If ever yon are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing npon it. (Col. ii, 17.) If you can not do this it is wrong. (Rom. xiv, 23.)

Love is better than doctrine, yet false doctrine will always destroy pure love.

It don't pay to have fifty working men and their families live on bone soup and half rations in order that the saloon-keeper may flourish on turkey and champaigne.

THESE BONES OF MINE.

PRINTED BY REQUEST.

Look yonder what I see,
Shall be gathered in the morning,
A band of angels after me—
Shall be gathered in the morning.

CHORUS.

I know these bones are mine,
I know these bones are mine,
I know these bones are mine
Shall be gathered in the morning.

I expect to get to heaven when I die,
Shall be gathered in the morning;
Shout salvation as I fly;
Shall be gathered in the morning.

CHORUS.

I know these bones of mine, etc.

I expect to meet my mother there,
Shall be gathered in the morning;
Who used to join with me in prayer,
Shall be gathered in the morning.

CHORUS.

I know these bones of mine, etc.

Domestic Hygiene.

Are Condiments Nutritious Foods.

GEO. L. CURTISS, M. D.

By condiments is meant that class of substances added to food during the process of cooking, or after the food has reached the table, to season and give relish. Among condiments may be named allspice, pepper, capsicum, nutmeg, sage, thyme, vinegar, mustard, horseradish, cinnamon, aniseed, caraway, cloves, etc. These have been admitted to use one by one as the "refinements of modern cookery" have been developed. Where once they were seldom used, now they are largely employed. The eating public are taking quantities of condiment almost beyond calculation, and the quantity is annually increasing.

Certain questions will be asked: are condiment food? Do they supply wasted tissue with the material required to meet the demand? Is there an abuse of condiments? Does the system require them?

What is food? Flint says: "All articles composed of or containing elements in a form which enables them to be used for the nourishment of the body, either by being themselves appropriated by the organism, by influencing favorably the process of nutrition, or by retarding disassimilation" is food. True food embraces only those principles which are capable of absorption and assimilation." Food must be taken into the mouth and well masticated, during which process it is mixed with saliva. It passes to the stomach where the gastric juice acts upon it to completely change its character. Many things are received into the stomach that cannot be digested. This mass passes to the duodenum, when the absorbing vessels absorb or take up the converted material and throw it into the blood, to be brought into blood in nature's great laboratory, the lungs. The blood alone must contain the essential elements requisite to supply waste and build up the body. It is found that the lacteals or absorbant vessels do reject very much eaten as obnoxious material.

Are condiments rejected? "Chemical analysis shows that the most important and widely applicable foods contain carbon, hydrogen, oxygen, nitrogen and mineral matter, the latter containing phosphates and chlorides. Other things being equal, it may be considered that the comparative nutriment value of two articles is in proportion to the amount of carbon, nitrogen and phosphoric acid they contain."

In the laboratory of the Philadelphia Polyclinic, after careful chemical analysis of a large number of condiments it was found that most of them contain phosphoric acid and nitrogen in small quantities. The richest of all is [illegible] containing one-half of one per cent. Then follow in order [illegible] mustard, thyme, carraway, [illegible] nutmeg and celery, descending to black pepper which contains only eleven-thousandths of one per cent. Nitrogen was also found in small quantities.

[illegible] very as to the value of [illegible] food. Foster says, "[illegible] also contains certain substances known under the name of condiments. Since these bodies perform their functions outside the real body, though within the alimentary canal, they have no better reason to be considered as food than has hunger."

On the other hand, Miss Abbot of the Philadelphia Polyclinic says: "It is of importance to observe that the majority of these condiments are fruits, ripe or nearly so. The seed appropriates to itself the nitrogen and the greatest nutritive properties for the development of the future plant. All nutritive substances fall into two classes; the one serves for the repair of the unoxidizable constituents of the body, the other is destined to replace the oxidizable. Condiments fulfill both of these requirements, as is shown by a study of their composition; the phosphoric acid and nitrogen are taken up by the tissues, as from other substances used in diet. Some articles affect the character of the excretions; this is often due to essential oils; the presence of these in the excretions cannot be said to diminish the value of the substances in supplying to the tissues the necessary elements. The same holds true for condiments; the essential oils conspicuous in them are accorded only stimulating properties; however, it may be observed that the essential oils in tea and coffee are accredited with a portion of the dietetic value of these beverages. It appears that when condiments are used as food, especially for the sick, they may serve the double purpose of rendering food more appetizing, and of adding to its nutritive value. The value of food as a purely therapeutic agent is attracting some attention at present, and in its study we must not neglect those substances which combine stimulant and nutritive qualities."

It is probable that the principal use of condiments is to act as stimulants to the salivary and peptic glands directly, and by indirect action upon the the hipatic, pancreatic and intestinal glands. It is possible to use these stimulants to excess. While some condiments are absorbed by the lacteal vessels others are rejected as worthless.

"Yes, I shall break the engagement," she said, folding her arms and looking defiant; "it is really too much trouble to converse with him; he's as deaf as a post, and talks like he had a mouthful of mush. Besides, the way he hawks and spits is disgusting." "Don't break the engagement for that; tell him to take Dr. Sage's Catarrh Remedy. It will cure him completely." "Well, I'll tell him. I do hate to break it off, for in all other respects he's quite too charming." Of course, it cured the catarrh.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to find my son. His name is Malekiah Parr, or Malekiah Hymon; he goes by both of these names. I have not heard from him for about six years; he is living in some part of Louisiana, but I do not remember the place; the last time I heard from him he said it was six hours ride by rail from where he lived to New Orleans. He is bright, and his face is very much disfigured by small-pox marks; he has ridges on his face from scratching while suffering with that disease. He is married, and had a little boy which he named Ely Hymon after his father. Any information of him will be gladly received by his mother, Emma Griffis; address me at Clark Chapel M. E. Church, Nashville, Tenn.

MR. EDITOR—I wish to inquire for my people, who left Monroe county, Alabama, the second year of the war and went to New Orleans with Marine Andrews, who was at that time their master. Mother's name was Fannie Andrews; my father was named Adam Andrews. My brothers were named Henry and Harry Adams. They all went to New Orleans with Marine Andrews, the son of Stephen Andrews. My brother Harry belonged to Hamp Andrews. My name was Harriet Preston, and I belonged to Elizabeth at that time, who was a sister of the Andrews and the wife of Joshua Preston. She was the youngest sister. Please address any information to Harriet Preston, Cochrane's Store, Austin county, Texas.

MR. EDITOR—I wish to learn the whereabonts of my people; they left me on Back river in Virginia; —the river was salt water—near Hamilton, where my mother went every morning to market; my mother's name was Milly Ann Lee and belonged to a Mr. Thomas Skinner; my father was Joseph Lee and belonged to a Dr. Mabre, but I do not remember the doctor's first name; my father was a butcher and lived in Hamilton; my mother had nine children living; the oldest was Margaret and was called Beggy for a short name, and was snbject to fits; the next oldest was Jack, and the third was myself, Lucy Ann, and Susan, Nancy and Lizzie. William and Margaret were the two oldest, and I being very small at the time I can not remember the names of all the children. The cause of our separation was the death of our oldest master and the dividing of the property among his children. We were all taken to a town called Little York, and on my way back home in company with my grandmother Margaret, for whom my oldest sister was named, I was stolen from the wagon and was taken to Richmond, Va., and sold. We went to Little York to be hired out; my father bought my mother and the baby child. I am now a member of the M. E. Church, and I thank God, that my steps were directed to go under the shelter of her broad wing which extends from "Afric's sunny fountains to Greenland's icy mountains, and under the happy flight of the SOUTHWESTERN, through which I I expect to find my long lost people, and at the head of which is a man of my race; and if he has never lost any of his people this way, yet he can almost feel the darting pangs as they dart through the hearts of others, Instead of Lucy Lee I am now Lucy Banks, Preachers, class-leaders. Sunday-school superintendents, and all who are snbscribers of this blessed paper, which I liken to an earthly angel, will please read this to their several churches and people; and if anything can be done to find my people I believe this paper in her flight over the world will bring them if you will read this paper. Please address Lucy Banks, care of Rev. T. J. Smith, Giddings, Lee county, Texas.

A Mother's Love—A Practical Illustration of Its Power.

A mother's love! What a potent thing it is! It will melt the heart of the most hardened criminal, when no other influence would be effectual. No one but a mother knows its full meaning, but every one can appreciate it if they will. It is known, though, that it means sleepless nights, care, inconvenience, and, if necessary, want, hardship and death. But the subject has been too eloquently treated by the sweetest poets and the ablest writers to furnish an essay for these columns. Too many practical illustrations occur in every day life for it to be dwelt upon, so that it is unnecessary to speak of the subject further in order to make the reader understand the full meaning of what is to follow.

Mrs. Henry Schualeu, of Ashland, Ky., writes that her daughter has been cured of deafness which resulted from chronic catarrh. She tells how she had lost all hope of her daughter (her ideal) being cured, and how overjoyed she was at the result. After trying many remedies, she says PERUNA brought a cure, and that the daughter's hearing is restored. She concludes, by speaking in the most flattering terms of PERUNA, and then describes in the most lovely manner the happiness it has brought her, and reviews the distress she experienced while her daughter was afflicted.

Dr. A. R. Ong, Martins Ferry, O., writes: "I have a large trade on your PERUNA. Think it is a grand remedy."

Mr. Robert C. Hannah, Tolesborough, Lewis county, Ky., writes: "I write to inform you of the great benefit I received by the use of your medicines, PERUNA and MANALIN. I had been low spirited and very sick for about six months with a bad cough, and my friends thought I had consumption; tried a number of patent medicines, and most of the doctors in the vicinity (and we have some as good as you can find in the country), but they did me no good whatever. Our merchant, Mr. Gillespie, insisted upon me trying your remedies. I did so, but must say, I had little faith in them at first; before I had consumed my first bottle, I noticed a change for the better, and to-day I am entirely well, and as sound a man as there is in the vicinity. I credit my cure to your valuable remedies, PERUNA and MANALIN, and recommend them to all of my friends."

WOMEN

Needing renewed strength, or who suffer from infirmities peculiar to their sex, should try

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THE BEST TONIC

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Clears the complexion, and makes the skin smooth. It does not blacken the teeth, cause headache, or produce constipation—*all other Iron medicines do.*

MRS. ELIZABETH BAIRD, 74 Farwell Ave., Milwaukee, Wis., says, under date of Dec. 20th, 1884: "I have used Brown's Iron Bitters, and it has been more than a doctor to me, having cured me of the weakness ladies have to bear. Also cured me of Liver Complaint, and now my complexion is clear and good. Has been beneficial to my children."

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A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All, of either sex, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TRUE & Co., Augusta, Maine. feb19-26t

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1883.
Sixty Addresses by American Educators
Edited by REV. J. C. HARTZELL, D. D.
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4. The Negro in America.
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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 02 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 49 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

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Coffeeville	5:25 a m
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Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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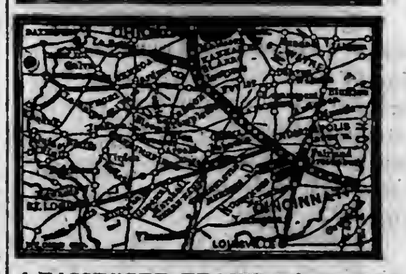
	Leaves:	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

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W. B. Kniskern, Ticket Agent; J. T. Harahan, General Manager; John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M. Dunn, Superintendent N. O. and M. Division. a25-1y

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JOHN EGAN, Gen'l Pass. and Tkt. Agent, Cincinnati, O.

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LEAVE.	ARRIVE.
Passenger No. 2, 9:15 a.m.	Pass'gr No. 1, 7:00 a m
No. 4 St. L. & Chi. Express, 6:00 p. m.	No. 3, Chic. N. O. Lim. Ex. 9:00 a.m
No. 6 Sun Ex... 7:30 a.m	No. 5 Sun. Ex., 8:30 p.m

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THE SOUTHERN TRUNK LINE
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Louisville, Cincinnati, Washington, Baltimore,
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Chesapeake, Ohio & Southwestern R. R.

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Leave Louisville		7 50 a m	4 10 p m
Arrive at Cecelia		10 20 a m	6 45 p m
" Elizabethtown		10 10 a m	7 05 p m
" Grayson Springs		11 12 a m	
" Litchfield		11 23 a m	
" Central City		2 00 a m	
" Owensboro		5 05 a m	
" Nortonsville		3 27 p m	
" Hopkinsville		9 50 p m	
" Madisonville		4 37 p m	
" Henderson		6 10 p m	
" Evansville		8 10 p m	
" Tradewater		4 07 p m	
" Princeton		4 47 p m	
" Padnch		7 00 p m	
" Mayfield		8 27 p m	
" Fulton		9 29 p m	
" Cairo		10 45 p m	
" Rives		10 10 p m	
" Memphis		3 30 a m	
" Louisville		7 00 p m	9 35 a m

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J. E. LOCKWOOD, Kansas City, Mo.
Or, H. D. ELLIS, Ticket Agent. 31 Madison street, Memphis, Tenn.

General News Items.

Nebraska—A scientific temperance bill passed both houses by a great majority. A bill was also passed prohibiting the sale of tobacco to minors under fifteen years of age.

West Virginia.—The constitutional amendment was lost in the House of Delegates, after a severe contest, by vote of 42 in favor to 23 against—not the necessary two-thirds, 28 Republicans and 14 Democrats voting in favor, and 23 Democrats against.

Virginia.—The last Legislature passed a local-option law for two counties, but smothered a general local option law in committee. The question will enter largely into selection of the next Legislature.

Michigan.—The House passed the Constitutional Amendment by a vote of 67, the exact two-thirds necessary—all but 2 Republicans and 23 Democrats voting in its favor. The Senate defeated it—18 in favor, 13 against; not the necessary two thirds. The Republicans all voted for it; all Democrats against.

Illinois.—A strong effort has been made to repeal the so called high-license law, but unsuccessfully. A bill to reduce the price of license from $500 to $250 was defeated in the Senate, 14 to 17. The temperance educational bill passed the Senate, and has been reported favorably in the House.

Georgia.—A general local option law passed the Senate, 26 to 12, but was laid over in the House for the July session for lack of time to consider it.

North Carolina.—An "omnibus bill," containing local prohibitory laws for a large number of churches, schools, etc., was passed, but no general law covering the State.

Connecticut.—A law was adopted permitting a transfer of license on approval of county commissioners. Several bills were introduced to weaken the present law, but met with little approval.

Tennessee.—The Senate passed the prohibitory Amendment 20 to 11, and the House by a vote of 65 to 22. It must now receive a two-thirds vote of the next Legislature, which meets two years hence, before it goes to the people.

Indiana.—A bill to allow saloons to keep open from eleven p. m. till midnight was adopted in the Senate, 25 to 19. A scientific education bill passed the House, but was defeated in the Senate. A high-license bill was defeated in both Houses.

Colorado.—A bill was passed to "prevent the sale of liquors to minors," and two bills concerning liquor licenses were indefinitely postponed. Prohibition and high-license have prevailed in nearly half of the local elections of the large towns of the State.

Florida.—A bill amending the Local Option law, making it much more stringent and effective, passed the Assembly and was defeated in the Senate, mainly for lack of time for its consideration.

Pennsylvania.—A scientific temperance educational bill was adopted by an overwhelming majority. A bill to allow the sale of liquors in Fairmount Park was defeated by a large majority.

Mississippi.—The Legislature passed prohibitory laws for eight counties, the Florida district, thirty-three towns, and near eighteen churches and schools. The "gallon law" was so amended as to require a majority to petition for a license before it could be granted.

Alabama.—The Legislature adjourned in favor of local prohibitory laws, for which places between a gallon and a quart was made by the liquor interest of those localities. The Assembly compromised with prohibitionists, but two days before the adjournment

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apr30-1y

Sunday-School and Children.

Second Quarterly Review.

HOME READINGS.

M.—Lessons I, II, Acts 27, 1. 14 44.
Tu.—Lessons III, IV. Acts 28. 1-31.
W.—Lessons V. Eph. 6. 1-13.
Th.—Lessons VI, VII. Phil. 2, 5-16; 4. 4 13.
F.—Lessons VIII, IX. 1 Tim. 15-2 6; 2 Tim. 3. 14-4. 8.
S.—Lessons X, XI. Heb. 1. 1-8; 2. 1-4; 9. 1-12.
S.—Lesson XII. 2 Pet. 1. 1-11.

REVIEW SCHEME.

Lesson I.—What calamity overtook Paul and the ship's company? What assurance did the angel give Paul?

Lesson II.—Recall the incidents of the night of danger? How was the ship's company saved? Notice the contrast between selfishness and love.

Lesson III.—What happened during their stay in Melita? What country did Paul finally reach? What prophecy was fulfilled when Paul reached Rome?

Lesson IV.—To whom did the apostle first preach? After that he declared the Gospel to whom? Learn how God opens the way for preaching.

Lesson V.—What home duties does Paul enjoin? What directions does he give respecting Christian warfare?

Lesson VI.—What is said of the humiliation of Jesus? Of his exaltation? How are we taught the lesson of humility?

Lesson VII.—What does Paul say of rejoicing? Recount the Christian virtues. What is said respecting contentment?

Lesson VIII.—Memorize the faithful saying, (ver. 15.) What charge did Paul deliver to Timothy? Learn the duty of prayer.

Lesson IX.—What does Paul say of—1. The Scriptures? 2. The faithful teacher? 3. The crown? The reward of Bible study and obedience.

Lesson X.—How has God revealed himself to men? What danger is mentioned and how is it to be avoided?

Lesson XI.—What have you learned in this lesson about—1. The tabernacle? The priest? Christ? The excellence of Jesus as priest and sacrifice?

Lesson XII.—What is the purport of the promises? Name the Christian graces. The result of cultivating these, and the reward of care in the religious life.

Mr. L. H. Richardson, Sunday-school Superintendent at Milford, Texas, writes: "Our first quarterly review, passed off on the 29th of last month; all of the officers were present. The school went through the review very well for the first time; our pastor in charge was with us; we had a good time and, the Lord willing, we expect to go on. We are building a Sunday-school house, the same old house, but I am in hopes that we will get our new house up soon. Our presiding elder, W. K. Davis, was with us a few days ago; he liked our Sunday-school exercises very well."

Rev. A. Payne, Hahnville, La., writes:—Expressions of a little boy to his step-father, of our Sunday-school: "Uncle Henry, I am praying to save my soul, and you ought to pray too." "Are you praying?" Said the step-father to the boy. "Yes, sir, I am praying to God because my soul is just as good as them big folk's souls." This boy is only nine years old. Now this is a hint to unconverted parents, neither this boy's step-father nor his mother has religion yet. The scriptures say, "hear oh, father, and tell your children."

"I can't Sleep!" Sufferers from nervous prostration, and wasted vitality can regain health by using Hunt's Kidney Remedy.

Marriages.

At the residence of the bride, near Clarksville, Texas, Mr. Jasper Clements to Miss Mollie Johnson; Rev. Paul Douglass officiating.

At Yazoo City, Miss., June 4, 1885, Mr. George Walton to Miss Anna Leonard.

In Yazoo City, Miss., June 8, 1885, Mr. Lorenzo Newman to Miss Carrie Washington.

In Yazoo City, Miss., June 11, 1885, Mr. James Newman to Miss Amanda Hamock.

At the home of the bride, in New Orleans, La., June 13, 1885, Mr. George Cammack to Miss Matilda Jane Oden; H. C. Armston officiating.

Obituary.

Sister Bell Williams departed this life in Elkhorn, Tenn., May 3, 1885. Also, on the 7th inst., Nathan Williams, son of Sister Bell Williams, fell asleep in Christ.

J. F. R. W. SUMMERHILL.

Mrs. Alice Hall departed this life January 3, 1885, at Petersburg, Tenn. She leaves a husband and two children to mourn her loss. F. J. YEARGIN.

Miss Molly Moore, one of the members of the M. E. Church on the Marlin circuit, departed this life a few days ago; aged 19 years. Mrs. Betty Quash, also a member of our church, died a few days ago, in the 80th year of her age.

REV. C. YOUNG.

Miss Dollie Filmore, danghter of Mr. and Mrs. Filmore, died at Lone Oak, Texas, May 4, 1885; aged 10 years.

REV. J. T. GIBBONS.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17.	Fowler.
Austin	Denton, Texas	Dec 10.	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20.	Ninde
Blue Ridge	Gastonia, N. C.	Oct 1.	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1.	
California	Stockton, Cal.	Sept. 3.	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China.	Oct. 14.	
C'l German	Columbus, Ohio.	Sept 10.	Harris
C'l Illinois	Fairbury, Ill.	Sept 24.	Warren
C'l New York	Syracuse, N. Y.	Oct 8.	Merrill
C'l Ohio	Fostoria, O.	Sept 17.	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3.	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spokane Falls	W. T. July 16.	Walden
Dakota miss'n	Blont Dak.	Oct 8.	Foss
Des Moines	Des Moines, Ia.	Sept 17.	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17.	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10.	Merrill
Foochow	Foochow, China.	Nov 19.	
Genesee	Lima, N Y.	Oct 1.	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15.	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Rushville, Ill.	Sept 17.	Ninde
Indiana	Spencer, Ind.	Aug 27.	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10.	Ninde
Japan	Tokio, Japan.	Aug 20.	
Kentucky	Covington, Ky.	Oct 1.	Harris
Michigan	G'nd Rapids, Mich.	Sept 17.	Warren
Minnesota	Rochester, Minn.	Oct 1.	Andrews
Montana miss'n	Dillon, Montana.	July 1.	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ck, Nev.	Aug 20.	Fowler
N Mexico miss'n	Santa Fe, N. Mex.	Oct 1.	Fowler
Spanish	Peralta New Mex.	Sept 24.	Fowler
N China miss'n	Peking, China.	Sept 24.	
N. Dakota	Wahpeton, Dak.	Sept 17.	Walden
N. Nebraska	Ponca, Neb.	Sept 3.	Andrews
N. Ohio	Berea, Ohio.	Sept 3.	Merrill
New German	LeSeur, Minn.	Sept 24	Andrews
New Indiana	Valparaiso, Ind.	Sept 3.	Foss
New Iowa	Storm Lake, Ia.	Sept 24.	Foss
New Swedish	Dayton, Ia.	Sept 3.	Bowman
New Zealand	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio.	Sept 24.	Foster
Oregon	Roseburg, Oreg.	Aug 27.	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17.	Merrill
Puget Sound	Tacoma, W. T.	Aug 13.	Walden
Rock River	Elgin, Ill.	Oct 8.	Fowler
St Louis German	St. Louis, Mo.	Sept 10.	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24.	Harris
S. California	Santa Barbara, Cal	Sept 10.	Fowler
S. German	San Antonio	Nov 19.	Foster
S. Illinois	Edwardsville, Ill.	Sept 24.	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26.	Foster
Upper Iowa	Toledo, Ia.	Oct 1.	Warren
Utah mission	Park City, Utah.	July 2.	Warren
West German	Clayton'a, Neb.	Sept 3.	Walden
W. Nebraska	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3.	Foster
West Virginia	Charleston, W. Va.	Sept 24.	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1.	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

La Teche District—Louisiana Conference.

Introductory sermon, Aug. 12, at 7:30 p. m.—Wm. Smith.
Missionary sermon, Aug. 13, at 7:30 p. m.—S. E. H. Morant.
Methodism, its doctrines and usages—J F Marshall.
Temperance, how to promote it—R Anderson.
Sunday-school and its officers—M J Dyer
Our work in the South—E Fields.
The benevolent collections and our pecuniary interests—A E P Albert.
Ministerial qualification and deportment—A J Pickett.
Education, character and wealth, their proper claims to power—S E H Morant.
Do benevolent and other societies injure the church?—T Larkins.
How to build churches and promote revivals—A Laster.
Evidences of conversion—H T O Abbott.
Marriage and divorce—C Monroe.
Christian and industrial education—B Boldsn.
Baptism, mode and subjects—P Bibbs.
Church government—J Augustus.
From Egypt to Canaan—A E P Albert.
Ministerial support, a moral obligation.—Wm Smith.
Observance of the Sabbath—G W Williams.
Stewards and their duties—N Randolph.
Why am I a Methodist?—S Green.
Class meetings and qualifications of leaders—E B Richards.
Attendance and deportment at church—Jos Johnson.
Children's Day as it should be—B M Johnson.

Sunday-school, temperance and other anniversaries will be held during the session. Mrs. Barksdale, Mrs. Armstead, Miss Thomas, Mrs. Dr. Albert and other representotives of the Woman's Missionary Society, will address the conference. Revs. S. Duncan, ex-presiding elder, M. C. B Mason, and E. Lyon, representing the Sunday-school interests; Prof. Hoyt, New Orleans University; Dr. Taylor of the SOUTHWESTERN, and Bishop Mallalieu have been invited to attend. Special rates will be arranged with the railroad.

By the committee.

A. E. P. ALBERT, P. E.

Murfreesboro District—Tennessee Conference.

Fourth Round.

Lebanon station	July 31, Aug.	2
North Lebanon ct	"	1- 2
Alexandria	"	8- 9
Cana Fork and Carthage	"	15-16
Martin Creek	"	22-23
Liberty	"	29-30
Cooksville	Sept.	5- 6
Sparta	"	12-13
McMinnville sta	"	18-20
McMinnville ct	"	19-20
Manchester and Hillsboro	"	23
Tullahoma	"	24
Shelbyville sta	"	26-27
Petersburg	"	29 30
Spencer	Oct.	3- 4
Murfreesboro ct	"	6- 7
Stone River	"	8- 9
Woodbury	"	10-11
Murfreesboro sta	"	15-16

District Conference at Liberty, Tennessee, Aug. 25, 26, 27, 28, 29.

C. H. BULLINGTON, P. E.

Ashville District—Central Alabama Conference.

Third Round.

The District Conference will convene at Oxford, Alabama, July 23 at 9 a. m., in the M. E. Church, and every member of the district conference is expected to be at that place on the 23d when the roll is called, and with reports.

Birmingham	June	27-28
Enon	July	4- 5
Blunts Springs	"	11-12
Holston Chapel	"	11-12
Oxford	"	25-26
Collinsville	Aug.	1- 2
Ashville	"	1- 2
Gadsden	"	8- 9
Howells Cross Roads	"	15-16
Centre	"	15-16
Wedowee	"	22-23
Lineaville	"	29 30
Talladega	Sept.	5-6

O. NELSON, P. E.

Indiana District—Lexington Conference.

Second Round.

Simpson Chapel	July	4- 5
Jeffersonville, Ind	Aug.	2- 3
Watson, Ind	"	1- 2
New Albany, Ind	"	4
Corydon, Ind	"	5
Canneltoe, Ind	"	8- 9
Rockport, Ind	"	10-11
Newburg, Iod	"	15-16
Evansville, Ind	"	17-18
Carmi, Ills	"	19-20
Grayville, Ill	"	21
Princeton, Ind	"	22-23
District Conference at Terre Haute	"	24-27
Lawrenceville, Ill	"	29-30
Pinkstaff, Ill	"	31
Greencastle, Ind	Sept.	5- 9
New Castle, Ind	"	12-15
Libsr circuit	"	16-18
Rushville, Ind	"	19-20
Shelbyville, Ind	"	26-27
Cloves, Ohio	Oct.	3- 4
Connersville, Ind	"	10-11
Madisonville, Ind	"	17-18

The following is the programme for the District Conference, to be held at Terre Haute, Ind, August 24 to 27, 1885, commencing at 3 o'clock p. m.:

Rev. S S. Stone will preach the opening sermon.

Subjects for discussion—

What is the duty of the pastor to the Sunday-school?—Revs. M. S. Johnson and J. T. Leggett.

What are the best methods to raise the benevolent money? Rev. C. T. Jones.

What constitutes pastoral success? Revs. McCoomer and C. H. Taylor.

What other qualifications does an educated minister need to make him successful in his work?—Rev. G. Zigler.

What is sanctification, how and when may we become it?—Revs. T. M. Tomkins and F. Hinton.

What are the things that the colored people need to make them a great people? Revs. A. A. Price and T. M. Steward.

What is the outlook for the Indiana District of the Lexington Conference of the M. E. Church?—Chas. P. Jones, P. E.

Notice.

To the pastors and Sunday-school superintendents of the Marshall District, Texas Conference:—A Sunday-school Convention will be held in Paris, Texas, August 12-13, 1885. The convention will take cognizance of all the work of the district west of Texarkana. The following is the programme:

The opening subject, by Presiding Elder H. Webb, on music, and to hold a model school each day.

R. H. Harbert—How to get the old people to attend Sunday-school.

Taylor Moore—Duty of Sunday-school superintendents.

J. B. McCulloch—The benefit of the *Good Tidings*.

P. Douglass—The best method to improve the Sunday-schools.

V. M. Cole—How to conduct Sunday-schools.

John Jackson—What relation is the Sunday school to the church?

W. S. Bagby—The duty of a pastor to the Sunday-school.

All pastors and Sunday-school superintendents west of Texarkana are expected at Paris on August 11, 1885.

Committee on Programme: J. B McCulloch, P. Douglass and John Jackson.

Sunday-school Institute.

To the pastors, local preachers and Sunday-school superintendents of the Lonisville District, Lexington Conference—You are hereby notified that the first session of the District Sunday-school Institute will meet in Jackson Street M. E. Church, Lonisville, Ky., July 24th, and Short Line Park July 25th. Representatives of the Sunday-school Union will be entitled to be present. The persons named above, with delegates elected by the Sunday-schools, will compose the Institute. Brethren, be present, all who are elected delegates. A programme will be issued by July 5.

J. ALLEN ROSS,
S. G. TURNER,
J. L. PERRIN,
Committee.

Programme

Of the Murfreesboro District Conference, to be held at Liberty, Tennessee, Aug. 26 1885:

Faith in the Holy Trinity—Rev. T. Woods.
The Lord's Supper—Rev. John B. Massey.
The mode of Baptism—Rev. H. W. Simmons.
The resurrection—Rev. B. James.
The immediate state of the dead—W. C. Miller.
Predestination—Rev. C L. Seward.
Justification by faith—J A. C. Ward.
Prayer—Rev. John Kencer.
Regeneration—Rev. Wesley Lillard.
Fall from grace—Felix Yeargan.
Filial Apostacy—Rev. S. Knight.
What relation have baptized children to the church?—Rev. P. R Woodson.
Public Worship—Rev. O Green.
What relation is the Sunday-school to the church?—Rev. B, F. Whitley.
The best manner in making pastoral visits—Rev. B Anderson.
The origin of the Methodist Episcopal Church—G. W. Hoose.
Repentance—Felix Allen.
The witness of the spirit—A. Martin.
The presiding elder, C H. Bullington, is to give account of one hundred years of Methodism.

C. L. SEWARD,
H. W. SIMMONS,
P. R. WOODSON,
Committee.

Notice.

The Okolona District Conference, Mississippi Annual Conference Methodist Episcopal Church, will convene July 30 and 31, and August 1 2, at Crawford, Miss., at 10:30 a. m. We hope to see a full attendance there. Brethren, please come with your reports showing that you have done something for all of the general benevolences of the church. We hope that special attention has been or will be given to the collection for Rust University. If you have not done anything, go to work now, it is not too late yet; yet all are interested.

D. A. WILLIAMS, P. E.

Programme: Of the Woman's Home Mission Society, D. W. Calvert and C. W. Walton. All must be present.

J. W. PARKS,
B. H. S. FERGUSON,
L. F. WHITE.

PROGRAMME

July 30—Sermon, at 10:30 a. m., by Rev T. L. Ingbram, of Honston; alternate, Rev J. B. Biewett, of Caledonia; after which the business of the session will be taken up as per Discipline; the afternoon for committees in each of the four courses of studies, and such other business as may be committed to them. At 8 p. m. the M. E Church South and work among both races, by L. F. White and T. W. Davis, and others.

July 30: Best method for raising benevolent collections—R Scell and J. W. Davis. Church Extension—I. L. Pratt and Wm. Gatewood.

The M. E. Church as a temperance society—M Adams, Jas. Trice and B. J. Griffin.

The Freedmen's Aid and Rust University—Presiding Elder G. Brooks and J. W. Parks.

Saturday night at 4 p. m: Sabbath-school literature—J. J. Harris and G. F. Murry.

Class meeting—Geo. Dobson and G. Carr.

Duty of local preachers—L. J. Terrill and S. Gipson.

Missionary Society and its work—B. H. S. Ferguson, W. S. Gillespie, P. Jamison.

Organization and management of Sabbath-schools—J. J. Freeman and John Everett.

St Lateche District Conference

Will meet in New Iberia, La., Thursday, Aug 13, 1885, at 9 a. m. All persons authorized by the Discipline are expected to attend, and others are invited. We hope to make the session of especial interest, and to do this wish full reports from all charges.

Notice.

There will be a Basket Meeting at Robelsee, on the 21st of June, for the purpose of building a new Church. People of Natchitoches and Marthaville, with their pastors, invited.

W. R. BUTLER, Pastor.

Notice.

To the Pastors of Navasota District:—Sister Easter Morgan's funeral will be preached, by Rev. V. M. Cole, on the third Sunday in June, and the friends and relatives of Sister Morgan, by dropping me a card, can arrive at Millican Saturday night, the 20th, at 1:55 a. m. and 2:45 a. m., and leave Sunday night at 1:05 and 2:45 a. m. All of those from Hempstead up to Navasota coming to Millican will lose Sunday from your home and from Calvert the same.

THOS. COLE.

Notice.

Third Round.

Queen City	July	11 12
Kildare	"	18 19
Jefferson	"	18 19
Hughe's Springs	"	25 26
Cypress	"	25 26
Linden	Aug.	1- 2
Paris ct	"	8- 9
Bonham and Sulphur	"	9- 9
Blossom Prairie	"	15 16
Clarksville	"	15 16
Red Oak	"	22 23
Marshall ct	"	22-23
Ebenezer	"	29-30

H. WEBB.

Books and Current Literature.

Professor Whitney, of Yale College is referred to by the *Athenæum*, in recent review of his article on "Philogy," in the "Enclopædia Britannica," as "certainly the highest living authority on the science of language in general." Professor Whitney has been engaged for several years in editing the great English dictionary which *The Century Co.*, are to publish on its completion—probably within three years.

June *Babyhood* is a very valuable number.

Old Highways in China. By Isabelle Williams, of Chefoo, North China, is a 12mo, brown cloth and gold finish, with 25 chapters, 24 illnstrations and 281 pages. Price $1.25. Published by the American Tract Society, 150 Nassau street, New York. The author has been an extensive traveler is an easy graceful writer, a woman and a lover of women. She has given a work here that is brimming full of Chinese life and habits. It is not the national character so much as the social with which she deals. One gets a glance behind the walls, and feels himself much better acquainted with China's people after than before reading. It is especially designed to help by encouraging women in their work among women, and this we esteem it well calculated to do. She came into contact with the people and the result of her observation will appear in the grotesqueness of several of the illustrations, for example that of a Chinese bullock cart on a country road at page 17. Others bring our minds to the rude and uncivil ages when man's worst foe was no beast, but man. Such is the old north Chinese wall, dismal, gigantic and crumbling, it is a constant relic and reminder of the barbaric past. At the first of the work there is a fine map of the scene of the author's travels. Girls especially onght to get and read this book.

The Life of General Gordon, "The Christian Hero." New and revised edition, brought down to the fall of Kartoum, with portrait from a photograph taken at Kartonm, by the author of "Our Queen," "New World Heroes" etc, 12mo, $1.25. cloth and gold, published by T. Y. Crowell & Co., 13 Astor Place, New York. Here is a work about a popular man and upon a living subject. It is so written that it is compelled to be interesting, and it is useful as much for the incidental history it gives as for the main work it has in hand. No one will read its 375 pages without concluding that in himself General Gordon was a good meaning person, full of courage, fertile of resources, and capable of great strategy or diplomacy to carry a point. This is fully shown by proclamation of domestic slavery in the Soudan. He has died in the service of his country and his countrymen will cherish his memory. His death was a sad finale to a groundless war. The book ought to secure a large trade among American readers. After reading it we think decidedly better of General Gordon than when we began to read it. But our enhanced estimate of him has been at the expense of the country he so heroically served.

Royal Blood.

We are all kings and queens in this country, and we have a right to as good blood as that which courses through the veins of emperors. If the blood is poor and the cheeks are pale, it is well known that Brown's Iron Bitters is the great tonic which will give color, vigor, and vitality. Mr. M. K. Gibson, of West Point, Miss., says, "I felt weak and debilitated. Brown's Iron Bitters made me strong and well."

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July 17-1y.

Skin Diseases.—"Swayne's Ointment," "Swayne's Ointment" cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*

nov13-1yeow

It don't pay to give one man, for $15 a quarter, a license to sell liquor, and then pay $5,000 on a trial on an other man for buying that liquor and committing murder under its influences.—*Christian Secretary.*



To keep the doors open, the oil glands and tubes active and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin; remove tan, freckles sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Beautifiers, and Cuticura Resolvent, the new Blood Purifier, cure every form of Skin and Blood Diseases, from Pimples to Scrofula. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1.00. Potter Drug and Chemical Co., Boston.



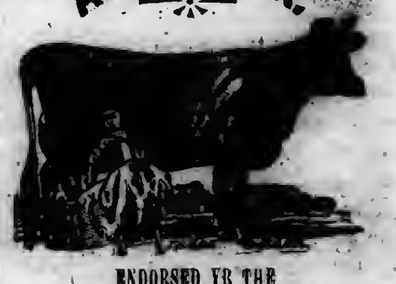
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Editorial Notes.

"The membership of Durant circuit, Mississippi, is 272 instead of 212."—J. M. Nevils.

"I read the SOUTHWESTERN with great interest, and notice great improvement."—W. H. Ongley.

A fine new church for our people in Vicksburg, Miss., is contemplated, with Ira B. Griffin for pastor. It ought to succeed.

Snbscriber at Brenham, Texas, must rewrite question, and sign name at the bottom, in order to obtain any reply through the SOUTHWESTERN. Sometimes our acquaintance with the querist aids us in answering.

By almost every mail we receive correspondence from persons who inform us that it is their first letter to a paper. To draw ont an interest and this class of our people at books and paper is an achievement of which we are really proud.

Many friends, among them Mrs. Prof. Westbrooks, of Waco, and Rev. and Mrs. Harbert, of Marshall, and Dr. N. Hill Middleton, of Oakland, Texas, visited us while we were away in the North. We regret it exceedingly. Call again.

The Central Alabama Conference Board of Church Extension meets monthly in Birmingham, Ala. Rev. O. Nelson is President, and I. Townsend, Secretary. Their last was a very interesting session, and a number of applications were considered.

Seeing a letter from one who styles himself a preacher and steward, we are reminded that in many churches they have what is called the elder's steward and the pastor's steward. This is all illegal. Any steward is equal to any other, and joint action is required to transact official duties.

A correspondent in Texas informs us that he bought a lot and built a house upon it, and that then there came along one evening a "VARIOUS wind in the shape of a CYCLOON, and just touched it broadsided and scattered it East, West, North and South. To this I did not say amen."

"We congratulate Colonel W. B. Stokes, U. S. A., upon his words of truth and wisdom touching the growth and high worth of the Negro race in this week's issue of the SOUTHWESTERN. It is always animating to read or hear these great things said by great men of this country. Tell him to write again."—O. Houston.

For the SOUTHWESTERN.

The Garden Spot of the South.

An open door for Methodism—Yazoo, Mississippi, Delta.

REV. J. M. SHUMPERT.

Donbtless a description of this wonderful country will not be uninteresting to the many readers of the SOUTHWESTERN. It may have the appearance of a fairy tale, but he who doubts it will have all his donbts dispelled by a personal inspection, or taking a trip over the Louisville, New Orleans and Texas railroad. This new line is a continuation of the Chesapeake and Ohio road at Memphis, and connects with the Southern Pacific at New Orleans. The country through which the new road runs is no donbt the garden spot of the South, and is probably the most fertile land on earth. A few miles below the city of Memphis, a stream tears itself loose from the Mississippi river, and starting eastbound out in the country, tending South, after flowing seventy-five miles to a range of hills, and then tending West, empties into the Mississippi again about ten miles above Vicksburg. This small river is the Yazoo, it and the Mississippi form a valley 254 miles long by 75 miles wide. This valley or delta is cut up by numerous bayous and creeks. This delta is destined to be the greatest country so far as the production of wealth is concerned, of any section in the United States. The difficulty heretofore has been the trouble from overflow, the Mississippi frequently exhibiting a penchant for spreading over the entire delta clean back to the hills, 75 miles distant, the delta being pretty nearly as level as a floor. The Mississippi has never been properly or sufficiently closed to protect the delta, but the new railroad has settled that question. The road people cannot afford to subject their property to overflow, and subsequently they have gone about the business of building levees that will keep the water of the Mississippi out of the country for all time to come. There are thousands of acres of land in the Yazoo Mississippi Delta that are covered with timber that must need be cleared off to permit the use of the land for planting purposes. As it is, there are already in the delta the finest cotton plantations in the world. The land is so rich that over two bales of cotton (it is said) are produced on one acre. A third of a bale to the acre is a good crop in some sections. Starting from Memphis the traveler strikes what is called the Shoesting District, a part of the country inhabited almost entirely by colored people, and nearly all are Republicans, some of them are office holders, and enjoy the confidence and respect of their fellow citizens. This is the district that the Hon. John R. Lynch once represented in Congress with such great ability. A hill in the section refered to is a rise of five or ten feet. The road follows as nearly as practicable the course of the bayons and creeks in order to utilize the banks of these little streams for a road-bed, they being a little higher than the swamp lands. After leaving the Shoesting district you strike the Deer Creek country, which is settled to a large degree, this runs to the Yazoo river. All of the bayous starting out of the Mississippi between the head and mouth of the Yazoo empty into the Yazoo. It is apparent that the Yazoo was at one time a sea; in making sonndings for fonndations railroad engineers fonnd logs at the depth of several hnndred feet. The water of the sea receded, and in doing so formed channels, cutting the gronnd and forming these bayons and creeks. Where there were eddies the gronnd was deposited. This ground or soil rose above the sea when the water drained off. There are lakes ten and twenty miles long in the delta. These lakes are sections of channel of a river that had existed ages ago. When these levees are completed and the settled country refered to commences in earnest, artificial drainage will be resorted to, and the immense swamps that are now nothing bnt waste land will be turned into rich plantations. Lands that are cleared and in cultivation are worth from $50 to $100, an acre. Swamp land can be bought for the taxes, and there is government land that can be got for nothing. Several Negroes have purchased and own fine plantations in this wonderful country and are rich and independent farmers. Before the Louisville, New Orleans, and Texas railroad was completed last year, the travel in and out of this country was very inconvenient and unsafe for the Methodist Episcopal Church preachers. In consequence of which the fact is the Methodist Episcopal Church has bnt very few churches in this vast region. Bnt the door is now opened and the people are sending for us to come and organize the Methodist Episcopal. Along this new road within the last twelve months quite a number of stations have been built between the City of Memphis and the City of Vicksburg, and at nearly all these places we need a Methodist Episcopal Church for the glory of God and the salvation of this country. The people called Methodist have been telling the world for the last hnndred years that religion is more than a formality, they have taught and the world is believing that religion is *something*. Between Vicksburg and Rolling Fork the Methodist Episcopal Church is well planted, and all the churches along this line are in sight of the railroad, bnt between Rolling Fork and Memphis on this road we have no churches, but the old Mother Methodist Episcopal Church must be planted there, for within ten years all of this vast territory will be dry and settled. Capital is only waiting for the problem of the levees to be settled, and that is now a certainty, and our church organized there now and grow up with that country we will be a power for good. If the Missionary Committee at their meeting next November will appropriate fifteen hundred or two thousands dollars for new work in Mississippi, this part and several other places can be captured for God and Methodism, and will in a few years be the grandest portion of the Mississippi conference.

J. M. SHUMPERT.

Columbus, Miss.

For the Southwestern.

The Penitent Thief.

REV. J. KENSCER.

The penitent thief was the first trophy of the cross of Calvary. As far as we know he was the first convert to the dying Redeemer. He had a speedy conversion and a very brief career. His Christian life was measured not by years but by minutes. What he had to do he must do qnickly, and he did it; he was a brave witness for Jesus for a few eventful moments, and then passed on to that paradise which is full of pardoned criminals and forgiven sinners. Perhaps he was the only outspoken witness; there were many to call Jesus Lord when he rose trinmphant from the tomb; there was but one to call him Lord as he hung dying on the cross. The converted thief had an hour of repentance and faith, bnt he did a vast deal in that hour; he gave a faithful and outspoken testimony for his Master, and he lived long enough on that torturing cross to teach men to the end of time, four or five important truths. He proves to us: that there is mercy for the vilest sinner. No one, not even the chief of sinners need despair after reading his history; he teaches us that it is not the mere view of Christ that saves souls, A multitude looked that day on the dying Jesus. We read of bnt one who was converted. Where were the rest? My friends, that pardoned thief who saw Jesus bnt once may rise up and condemn you at the judgment seat. Bnt you, who have heard of the Redeemer ten thousand times and never repented, the converted thief teaches you to sieze your opportunity. Perhaps that hour on Calvary was his first opportunity to believe on Christ; certainly it was his last; it was now or never with him. The men who are in heaven are those who seized their opportunities; the men who are in hell are those who lost them. The converted thief teaches you how to pray; his prayer was a model; it was short, it was pointed, it was believing; the man who had not an hour to live could not make long prayers. If you are in earnest for salvation you will be as pointed, as direct, as importunate as he was. Faith saved that sinner, and faith will save you. The converted thief proves to us that God's spirit can regenerate in an instant: I do not doubt that Jesus has saved many a man just as instantaneously; it was a moment's work to believe; it was a moment's work to be pardoned. My impenitent friend, if you can become an heir of heaven in a moment by giving yourself to Christ how can you consent to spend an eternity in the torments of perdition. Do not plead the penitent thief as a warrant for postponing religion to the dying moment, for the last hour in life was probably the first hour in his life in which he had the knowledge of a Savior. He who wilfully postpones religion to a dying hour robs God of his due, cheats his own soul out of the enjoyments which true grace brings, and runs the risk of perishing at last without God and without hope. One was saved at the hour of death to show that there are no limits to the mercy of God in Christ.

For the SOUTHWESTERN.

Extracts from Letters Written by Gen. Gordon to the Church Missionary Society of England.

The last number of the *Church Missionary Intelligencer* contains a series of letters showing the attitude of General Gordon towards missions and missionaries. He says of a party of missionaries on their way to Nganda: "You may count on me as you would on yourself to aid, protect and in every way help your people." He writes, "I have told them (the missionaries) my views and my ideas of the line they should adopt with Mtesa (the king) i. e. to let him see clearly, understand their stay depends on his trusting them properly, a thing, however, which he has never done yet to any traveller. * * *En passant*, I remark that in no case do we hear of the great men of the earth being aiders of the propagation of the Gospel; it is a movement which always begins among the lower classes, and therefore leads their governors to adopt or to protect the faith. From this I maintain that the work must be done away from the Mtesa if he will not aid it. What is our object? It is to benefit, civilize and evangelize Central Africa. What is the best means of doing so? By placing our mission in a country where it would be safe, where all classes of people have access to our missionaries, which is not unhealthy, and where they can obtain food, and whence they could communicate with their homes, and the ranks or position of the converts are of no importance. You want access to willing ears of the many, if possible in places where the questionable Christianity of Europeans and where Arabs have not been. * * * Do you know that Europe owes a very heavy moral debt to Egypt? Do you know that all these slave-traders were brought up to their *metier* by English, French, etc., etc., adventurers? They, the Arabs, only took advantage of the energy of those European traders. Propose to your committee to give up home for a month, not to give dinner parties for the same time, and to devote the proceeds to the mission. Ask them if they ever felt the slightest inconvenience in giving their five pounds? Did they go for one day without milk for their breakfasts? 'Prophesy to us smooth things.' It is seldom preachers touch on these points, for they would be offended with them, and, of course that must not be done. * * * You need not come to Africa for the martyr's crown, there are plenty to be given in England; Speak out and you will find sharper pricks than you will get from the native lances, and plenty of poison to envenom the wound. * * * I thank God that I died seven or eight years to the honors of the world. * * * I am almost in despair with the slave trade. You can scarcely imagine the difficulties of the question and the intense depths it has among the people. I am, however, decided on the way to cut at the roots. I mean to vacate all the countries bordering on the Negro tribes, and to imprison any one passing to and fro, This is the only way to stop it."

To the missionaries he wrote: "I want you to like my people, not to look upon them as utterly evil. Missionaries must hate father and mother, and their own life also. You are sure to succeed if you will only trust him. Shut your eyes to Stanley, to Egyptian government, to all things, and nothing will go wrong, and you must succeed, though it may not be as you would think the best way. You have counted the cost and embarked in this work for His sake, and though inferior far, for our nation's sake, you must go through with it. Are you missionaries? So am I." The letter must be one which he who runs can read.—*The Life.*

On the 22d of April our church at Dennison, Texas, was demolished by a cyclone and the parsonage moved from its foundation. They need help. These are the cases that need it.

For the SOUTHWESTERN.

On the Ground.

REV. J. J. HOLLAND, B. D.

Some considerable time has passed since we have occupied any space in the organ of our great Church for the Southern work. This apparent apathy sprang not from want of interest or lack of appreciation of the work being done by this worthy church organ; but per force of circumstances. Transition seems to be an inherent property of this life, and sooner or later affects the career of us all. Our ministerial career has felt its impress, and hence the source of this communication. Under the wise economy of the church we have been permitted to change our field of labor, and instead of writing to the SOUTHWESTERN from the hills of Northeastern Ohio as of yore we greet you from the banks of the historic Tennessee river. Our stay in Ohio, all things being considered, was profitable to us and beneficial to all concerned, and we bade adieu to friends with feelings of deepest emotion. The work is young attended by all the embarrassments belonging to such a condition. We leave the verdict as to the result of our two years labors to be rendered by the impartial Arbiter of all human endeavors. The rigidity of the climate made inroads upon our physical constitution, and made the seeking of a more congenial climate imperative upon us. A transfer to the Central Alabama Conference having been effected some three months since, some considerable preparations were necessary preparatory to our coming to our new field of labor. Finally, however, after almost superhuman efforts, the day fixed for our departure came. Sabbath, March 8, will be long remembered by us, for it was upon that day we closed our work in the West and took formal leave of those who, in our weakness we had endeavored to serve during two years, some among whom will ever remain fresh in memory's casket.

Decatur, to which place we have been appointed, is a quiet Southern town, pleasantly situated on the South bank of the Tennessee river, differing in many respects from Northern cities of the same number of inhabitants. To one fresh from the noise and bustle of Yankeedom, the difference is appreciable. A casual glance over the ground assures us that there is much work to be done, concerning the nature and character of which we shall speak in a subsequent communication. The most of the people are aglow with the idea of building a new church, the present being somewhat away from the business center. A more desirable location has been procured, and material for erecting the building obtained, a part of which is upon the new church site. If a lively interest can be mantained, the near future will witness a new building dedicated to the worship of God under the auspices of the Methodist Episcopal Church in this place. The district conference for the Huntsville district convened here on the 16th of April. Each day's experience since returning to the South causes us more fully to realize "that the harvest is great," and while we desire most earnestly to regain our health, we are determined most positively to labor that God might be glorified, the church edified, and the people benefited by our coming.

Decatur, Ala.

From the Districts.

Ashville District—Central Alabama Conference.

REV. O. NELSON, P. E.

The district at this writing stands at the head of the Central Alabama Conference. Notwithstanding it has been a long ways in the rear for nine years, but we feel that we are men of God and have come to where we can be seen, and let each pastor do his whole duty this conference year, and bring up all his benevolent collections, as you promised to do. We are asked to raise for missions alone this year on the district the sum of $48, and I know we can do it. Just think, out of one million dollars we are to raise only $48, as the following will show: Birmingham, $4.50; Enon, $4.50; Village Springs, $3.75; Blount Springs, $2.75; Huntsville, $5; Ashville, $4; Collinsville, $3.75; Gadsden, $3.50; Centre, $3.30; Howells Cross Roads, $4.20; Talladega, $4; Ashland, $3.75; Wedowee, $3. The amounts named above are to the whole circuit or station as the case may be, and therefore, brethren, you see what is required of us on the Ashville District to raise for the missionary society in order to fit out the amount of one million dollars, and I shall expect all the pastors to put the matter before their people at once and take up the collections just as soon as you shall have preached the missionary sermon, and bring the money that you raise for missionary purposes with you to the district conference, and I hope to hear at each quarterly meeting that you have raised all of your money or have caused it to have been done. A small sum is given to each one to bring and I hope none of you will make a gap in the $48. Please go to work at once, and you will be sure to win. Though you may have some who don't want to help you, set him or her aside and go on and let us have the $48 for Dr. Reid.

Meridian District—Mississippi Conference.

REV. J. CAMPBELL, P. E.

We have just finished the first round on the Meridian District. By being present at each meeting we are able to report the work.

Our first quarter for Meridian was held on the 7th and 8th of March; the reports indicated thorough work. Bro. Walden has and is doing a noble work here. His people now are in the midst of a happy revival in which souls are being converted. Our next point to meet was Enterprise. [illegible] Smith, the pastor, had everything in order. This is his first year at Enterprise, but he seems to understand the people, and they are pleased with him.

Rev. P. Blue, at Shubuta and Rev. O. Frierson on the Meridian circuit, are moving on nicely. This is their first year, and we believe they will succeed, for both are good preachers.

Bro. P. B. Crump, at Lauderdale, is getting along well. He is busy in building churches, parsonages, and saving souls for Christ.

Our pastor at Shuqualak, Rev. A. R. Sanders, has a strong will to work for the Master, and he is doing the best he can. Poor health has been a great hindrance to him; nevertheless he is at his post.

Rev. W. H. H. Galliou is doing a good work at Macon. He has made a costly improvement on the Church this year which makes things look much better. The Lord is blessing him and his people. His Sunday-school is grand.

Rev. C. W. Ivy, at Mashulaville, is standing up faithfully, and Rev. J. P. Reeves, on the Deer Brook circuit, is doing the same thing. He is preaching with success.

Bishop made no mistake in sending Rev. W. Jones on the Ex[illegible] circuit. The people are well pleased with him, and we believe the work will prosper in his hands.

Quitman and DeSoto circuit [illegible] the hands of Bro. L. J. S. Bell. He is a young man, full of zeal, and will succeed.

Bro. H. Keys has some opposition to contend with on the Shubuta circuit, but out of all the Lord is bringing him.

Bro. M. Brown, of the Murfreesboro and State Line circuit, and Rev. M. White, on the Enterprise circuit, are moving forward.

Rev. James Jordan is doing a good work on the DeKalb circuit. Our last quarterly meeting with his people was a happy one indeed. We will be able to hold our next quarter in the new church which his people are building. We had a nice time with Rev. A. Butler on the Philadelphia circuit, but was almost discouraged on leaving there, having to walk 15 miles and carry our valise. Yes, walking from Philadelphia, we came to Daleville, where we found Bro. N. Toole and his faithful people going on with a great meeting. Here our spiritual strength was renewed.

Bro. T. A. Cotton, of the Garlandsville circuit, and Bro. R. H. Patton, of the Paulding circuit, are winding up their third year's labor. They are good men and close observers of the Discipline.

We closed our first quarterly round at Heidelberg, with Bro. M. Cooper, on the 2d inst. He is getting along very well with the people, and they love him as a pastor. The brethren have received but little to live upon during the quarter as money is very scarce.

Sometimes they are discouraged,
And think their work is vain,
But the Holy Spirit
Revives their hearts again.

The SOUTHWESTERN is a great help to them. May the Lord bless you in your work as editor.

Rev. E. Lee, presiding elder, writes, to the pastors of the Huntsville District, Texas Conference: "Brethren—You will please see that every family of the Methodist Episcopal Church, and all the families that are friends to our Church and cause, purchase one of our Disciplines; and I trust that each pastor will see that every probationer of his charge reads the same, that they may when being received as full members know what they are answering, and I know they will make better members and Christians. Also have each member take a copy of the SOUTHWESTERN, published at New Orleans."

Address.

To the preachers of the Shreveport District, Louisiana Conference.—Remember, dear brethren, that each pastor is a sub-commander and must lead his company or regiment through the mighty struggle to victory. Preach on each subject. Tell the story of our work. Give each one a whole Sabbath, morning, afternoon and night. Bring the children into the occasion. Call on neighboring pastors to come and help. Don't be satisfied with a few trifles thrown into the basket or on the table, but get the names of donors upon cards, and privately collect of all those who are not mombers and do not attend your church and services. Organize every Sunday-school into a Missionary Society, that it may be a school of liberality, and thus save the coming church from the sin of avarice, and lead them out in holy enterprise for the weal and salvation of the people. Organize monthly concerts for each cause and make for each a grand united rally, and the very God of glory will crown your efforts and bring blessings to your hearts, to your families, to your congregations, and to the world of mankind.

Yours affectionately,
PIERRE LANDRY, P. E.
Donaldsonville, La.

[The above circular is in all its parts or taken as a whole much the best of a great number which have been received by us. But Elder Landry is a suberb man, fertile of original resources. ED.]

Diseases of the kidneys, liver, or urinary organs, are speedily cured by the infallible Hunt's [Kidney and Liver] Remedy.

Perry Davis, the patent pain killer proprietor, it is said has come from wealth to extreme poverty. Such is life. Lay up treasures in heaven. Such never come to poverty.

Letters from the Pastors.

Rev. W. Muir, writes from Jackson street Church, Louisville, Ky.: "Lexington Conference, Rev. W. W. Locke, our presiding elder, was happily surprised April 15, 1885, by the Jackson Street Union Club, which was appreciated very highly by himself and family. Religious services were held by the Club, after which they spread the table for Christian greeting, and also left him about $35 worth of presents. They gave him a Christian social greeting for the return as their presiding elder another year. The elder thanked them for their kindness and hospitality toward him. The following names comprised the club: Miss Lizzie B. Clay, Mrs. Lucinda Obannon, Mrss Laura K. Hays, Miss Faunie May, Mrs. Caroline Morton, Mrs. Mary Smith, Mrs. Lucinda Slaughter, Mrs. Siddy Todd, Miss Mollie Hiuter, Mrs. Lewis, Mrs. Alice Wilson, Mrs. Alice Fox, Mrs. Aunie Logan, Miss Florence Griffin, Mrs. Mary Hobbs, Mrs. Nancy Brouley, Miss Katy Wilson, Mrs. Bell Smith, Miss Mary Hiuter, Mrs. Georgia Shannon, Miss Haunah Curtis, Miss Cora Brooks, Miss Harriet Lewis, Mrs. Mary Dover, Mrs. Nannie Ramsey, Miss Sedonia Morton, Miss Emma Welch, Mrs. Cynthia Dowell, Mrs. Lulie Butler, Mr. Thomas M. Jackson, John West, Geo. W. Butler, John Fox and Trueman Williams.

Rev. L. J. S. Bell writes from Quitman, Miss.: "I arrived safe on my new field of labor February 19, and found all looking for the new preacher. Having been sent as pastor of the Quitman and DeSoto circuit, I resolved to be an example of that religion that makes wise the simple; to be religious is to be wise, so I resolved to be wise in the Lord, and in His work, with this thought in mind, I started the year's work. I found a nice room for myself, and on the fourth Sunday in February, at 11 o'clock, we were assembled in Mt. Zion Church at Quitman, where we were introduced to a nice and attentive audience by Bro. T. Weir, one of our local preachers. We preached three sermons during the day, and the congregation gave $5.05. At each point on the circuit I was gladly received. The Lord has been and is still with us, the altogether lovely and fairest of ten thousand. Received into full membership, 21; on probation, 31; total 52, and still the grand work moves on. April 23d we started a revival which God owned and blessed with several converts and several reclaimed; the meeting continued nightly until the 30th, 16 accessions. We were assisted in this meeting by Rev. J. B. Smith, our pastor at Enterprise. On April 30th our beloved presiding elder, Rev. J. Campbell, visited us and refreshed us by his fatherly advice and a powerful sermon from these words, "This day is salvation come to this house," Luke 19, 9, which made a deep impression for good in these parts. We had a grand time in our quarterly conference, the elder kept us charmed in everything he did and said while here. One of the grand features of the session was the presentation of a fine pulpit bible to the church in Quitman by Sister M. J. Carmichael, who, by her untiring energy, solicited donations and paid for the Bible. She is a noble worker for the cause. All those who have no pulpit Bible should go and do likewise. Thus ended one of the best quarterly conferences that it has been our pleasure to attend. All the officers had written reports. Verily the world does move, and we move with it; those who don't move will be run over by the march of progress. Apportionments for 1885, pastor, $270, presiding elder, $36; Bishops, $2; conference claimants, $2.50; benevolent, $30; raised the first quarter for pastor, $40,35; presiding elder, $8.60. We want to build two new churches this year. Pray for our success in this field for the Master and Methodism."

Rev. G. A. Shanklin writes from Belton, Texas: "Our second quarterly conference convened at Belton, May 8 9. All the brethren of Belton were present and reported except those of Kell Branch, who are never present. The meeting passed off very well. Rev. C. L. Madison, our presiding elder, was present and presided. Rev. R. Alonzo, our pastor, had protracted meeting a week, which resulted in the conversion of ten who were added to the church. Notwithstanding the hard times we are doing very well. The elder preached at 11 a. m. and at 3 p. m. and at night. All his sermons were wonderful. At 3 p. m. the elder preached and administered the sacrament, and 70 came forth and partook of the Lord's supper. The collection for the elder was $7.60. I do not know what the benevolent collection was. Rev. C. L. Madison is a fine man. His sober manner commands respect from all who know him; he has a business facility which prompts him to do his duty with regard to God, the Discipline and man. I hope that these few lines will find place in your welcome paper. There is a church one mile east of Moffat, but our house has been burned down. This church has not done much since it belonged to the Belton circuit. It needs to have a church house built and then to rouse the people up.

Rev. Alfred McGlocklin writes from Fairmount, La., Cane River: "By request of Elder Pierre Landry, on account of inability, owing to press of work, Rev. H. J. Wright, of Natchitoches, held our first quarter on the 11th and 12th. The spirit of the Lord dwelt among us, and Bro. Wright preached three very interesting sermons for us. We had a crowded house Sunday at 11 and 7 o'clock; all were lifted up, and we start off in the second quarter much encouraged by the councils and admonitions of Bro. Wright. He is a good worker in the Sabbath-school. We paid the elder's quarterage, $3.75, with $2 over for ourself; think of this with only ten members. Bro. Wright took several subscribers."

Rev. R. H. Patton writes from Paulding, Miss.: "J. Campbell our beloved presiding elder held his first quarterly conference on the 19th of May, and we had a time long to be remembered; he preached a noble sermon, text: "I want to see Jesus," which made a great impression on all. Collection this quarter for pastor $39.70; for elder, $9 50; total $50 20. On the Sunday following I baptized 9 adults and 9 infants, and received into full membership 11 and one by recommendation from the Baptist Church. We are ready to say, like Jacob of old, "The Lord is on this place." We are moving onward. Pray for me."

Rev. Wm. Jamison, writes from Eddyville, Ky.: "I am hard at work getting ready for the district conference, which meets in Sulphur Church, Eddyville, Ky., July 31, at which time we want to have a district camp meeting in connection with the conference, at which time we would be pleased to have you with us. Although we have a great deal of work to do to get ready—our new church is to be plastered and new pews are to be put in, which will cost over $200, but I think all can be done if everything works all right. We have had a very good revival here and five were converted and 6 joined the church, and the church was greatly revived. Bro. Dent has moved to his field of labor, and I have just got moved to mine. Brother Dent has done grand work here in two years, and is well beloved by the community, and could have stayed the third year if the conference had seen fit. He built a new church here but did not get to finish it. This is the way of Methodists, one begins and another finishes. The first quarterly meeting was held on the 17th, and it was a grand success every way. Some of the members say it was the grandest they have had for some time. The presiding elder, Rev. A. Booker, preached two of his grand old Methodist sermons to large houses. He is somewhat of a Sampson in power, an Asbury in spirit and a Wiley to his men. I hope to say more about him at another time. This quarterly meeting brought about a better financial spirit in the church than it has had heretofore. We raised a very large collection. The following gave $1 each: N. Wood, M. A. Wood, J. Marshall, Mac Davis, and William Jamison and Wanber gave 50 cents and 25 cents each. Our work at Willis is in a good condition, although we have the Baptists to contend with there, but we would not mind them if it were not for their preachers tone."

Rev. A. Samuels writes from Covington, Ga.: "We are steadily moving on. The plan of the house is 40x70, 2 feet between joists; we have a stone wall for foundation, it is ready built 6 feet high, 2 feet in width. We are also arranging for a basement under part of the house. The cost of the foundation is $211. We have 20,000 brick on the church ground. We have $230 in the treasury and by reliable subscription. What the Church Extension will do we cannot tell. On a portion of the Church lot we have erected a neat wood building 26x42, for which the lumber dealers donated us most of the lumber. The walls are those of the Church that was burned. We are using all the economy we can. This house is intended for school purposes when the church is finished. I have called on several of our friends North and South to help us, and the white people of Oxford and Covington have been liberal and say they will continue to help if we build a nice church. I would like for some of our Northern friends to consider our condition and put some of their surplus cash where they can reach it. We feel that you have helped us to pray, now we want you to help us to pay. I am very anxious to receive prayers this year and post office orders or a registered letter with them. I hope many will follow the example of Bishop H. W. Warren and wife, when they got up from prayer they sent us some money. We appeal to the Woman's Home Missionary Society or the Woman's Temperance Society, or any individual who sees fit to donate us anything, which would be gladly received and acknowledged."

Rev. Chas. T. Jones writes from Jeffersonville, Ind.: "Our first quarterly meeting, commencing April 24th and closing the 58th, was a meeting of great refreshing from the presence of the Lord. Rev. C. Jones, the presiding elder, came to us with a smiling countenance and cheering words which greatly tended to enliven our meeting. We are much pleased with him as a presiding elder. Sunday morning, afternoon and night the congregations were large. Revs. T. Tompkins, W. L. Muir James L. Perrin, and I. Simes were in attendance. We heard an able sermon by Elder T. Tompkins, at 11 o'clock; in the afternoon at 3 o'clock Elder Jones, presiding elder, delivered a rousing sermon to the great pleasure of his audience, and also at night. The quarterly conference was certainly an instructive one. On Sabbath 82 communed, and our financial receipts ware $27.50. We have raised besides this on old indebtedness and paid $39 30. So God is blessing us and we are moving on gaudly."

Rev. M. Dale, of Wesley Chapel M. E. Church, New Orleans La., waites: "The disciplinary plan for raising the needed amount of money to meet the total expenses of the church, adopted lately at Wesley Chapel Church, promises to work well: The stewards took in on subscriptions for April $90. We hope that soon the stewards will be able to collect the necessary amount in one Sunday's collection, to meet the expenses of the month, without taking a collection every Sunday. Each Sabbath the pastor spends some time in talking to any sinners who he may find in the congregation willing to converse on the subject of religion. The ladies and gentlemen of the church circle have done nobly in rearing a beautiful iron fence in front of the church. The Ladies Union of Wesley Chapel are making a grand effort, and are succeeding in raising the money to finish the double cottage now standing uncovered next the church. Also a committee of gentlemen and ladies will soon give an entertainment for the building. Said committee up to date have sold tickets to the amount of $40, and have the money in hand. Class 16 has just come out of an entertainment, and with that old tried veteran, Wm. Harris, at its head, will be able to present a snug little sum to the church, and all for the building. Don't forget friends, that the three hundred dollars and a fraction already paid on the cottage, was raised in last years administration. The spiritual condition of the church is good, and 11 o'clock services are well attended; the three o'clock services are not behind, and at the night services the attendance can not be larger unless the officers of the church enlarge the building. God has blessed us with 18 converts this year. We thank God that the sons and daughters of Wesley are moving on."

Rev. P. R. Woodson writes from Liberty, Tenn.: "Dear Sir—Allow me to say that I am glad to see that from all the dark places the thick shadows are falling and the glorious sunlight of Methodism and true religion are advancing, the light is penetrating every dark corner. At Temperence Hall, one of my appointments, I found 30 members but no house to worship in; we bought a church lot but found ourselves unable to build a house without help. I dropped Dr. Braden a few lines of our need and he went to work at once and by the wise, prudential plan of John Wesley adopted, the Church Extension Society donated us $100 to assist us in building a houre. We have completed it without debt, and I preached in it the second Sunday of this month to a large congregation; one joined the church; I feel thankful to the Church Extension and to Rev. Dr. Kynett for such kind donations. The spirit of the people is stirred up and their hearts are enthused with Methodism. At Liberty, my next point, the minds of the people are easier; they say they are going to ceil the church, and as they are bringing the lumber I believe they will do it."

Rev. S. Gates, Columbus, Texas, writes: "Soon after Conference at Waco I came to Austin, where I found my son Willie sick, as he has been for nearly two years, with the lingering disease, consumption. I stayed with him one week, then, leaving my family at Austin, I started out for my new field of labor. Arriving in Columbus Dec. 19, 1884, the brethren met me quite pleasantly. I found them preparing to give a festival to pay off some indebtedness of the church, about $45.70; a part of this debt was contracted about three years ago. The entertainment realized $15. The weather was very disagreeable and cold. On the 27th I met the Sunday-school, Bro. A. J. Johnson superintendent. He seems to understand his work well, the number of scholars present was 64. The writer addressed the children and afterwards Mrs. E. Green gave the school sweet, choice pieces of music from the Gospel hymns:

Over the ocean wave, far, far away,
The poor heathen lives waiting the day,
Groping in ignorance dark as the night,
No blessed Bible to give them the light,

Here in this happy land we have the light
Shining from God on word free, pure and bright,
Pity, pity them Christain at home
Haste with bread of life, hasten and come.

I must say here we have over two hundred members and only 64 children in the Sabbath-school. We have Christian teachers all over Texas, and here in Columbus many of ours so say. Now adays Christians in the amen seats can not tell where are their little sons and daughters on Sundays, but they get happy and say amen. Better to bring the little ones to Sabbath-school than to leave them in the

streets all day Sunday. Prof. D. P. Allen, of North Carolina, is principal of the city school here; he teaches the Bible class and affords valuable help in Sunday-school every Sunday; although he belongs to the Congregational Church he works well in the M. E. Church; his family are all Methodists. He has a daughter in this State teaching school and she is doing a good work among our people. Rev. R. H. Harbert, of the Texas Conference, was with us and exhibited a scenery with a magic lantern for Wiley University; the audience was very small and he realized only $6. On the 28th Rev. M. Smith, of the Austin District, West Texas Conference, preached for us at 3 o'clock p. m., also Bro. Harbert at 7:30 p. m. On the 3d and 4th of January, 1885, my quarterly conference was held by Elder P. M. Carmichael, and all the brethren except one were present. The business was all attended to and everything passed off nicely. At 3 p. m. the elder was to preach on Sunday but the rain and the inclemency of the weather prevented it. At 7:30 he preached to a small audience, and it rained all the time. Only one committee was appointed at the quarter, of which Bro. Edmund Eason was chairman; it consisted of 8 brethren and 13 sisters; the following are the names of the sisters: Sylvia Thomas, Maria Taylor, Amanda Eason, Phoebe Norman, Amanda Whitfield, Lizzie Johnson, Jane Hunter, Lizzie Barret, Rachel Davis, Katie Waldell, Maria Nails, Celia Henderson, Harriet Harrison, Bettie Tanner, Minerva Putney and Mary Wendell. The work of this committee is to do the necessary repairing on the parsonage and ceiling it overhead, and papering two front rooms. They also built two more rooms to the parsonage and a gallery in the church. The work was done in spite of the hard times and many discouragements. It was completed on the 21st of January. News reached me that my son was sinking daily, so I left Columbus on the 22d and reached Austin on the 23d and found him very sick and low, but with good hopes and faith in the Savior. I asked if he believed the Lord heared his prayers and would save him. He said yes, and stated to Mrs. Gates, "I am not afraid to die, I feel happy and mighty good at this time." His Sunday-school teacher, Miss Ada Madison, visited him very often and talked to him, how she missed him from the class, and often thought of him and wanted him to be a good boy. At the hour of our family prayer he would dress and get ready to kneel at prayer; at meal time he would take his seat at the table whether he could eat or not. On the morning of the 31st of January, at the hour of family prayer, he got up to dress himself, sat up awhile and said to me, "Lay me down upon the bed." I laid him down, and in five minutes afterwards he died. I could hardly realize that he was dead. He is absent, his seat is vacant, Willie is no more. Leaving Austin, my home with my family I arrived at Columbus on the 20th of February. We are here to battle for the Lord. We are looking and hoping for a grand harvest for God."

Rev. A. J. Phillips writes from Fayetteville, Ark.: "Our presiding elder, W. R. R. Duncan, was with us to hold our first quarterly conference according to his appointment, this being his first appointment as presiding elder. He was cordially received by the people, and the congregation engaged in a spiritual season. Quite a number partook of the Lord's supper. The elder urges it upon the people to take care of their preacher. Our quarterly collection was $16; and the next Sunday was the pastor's day and we collected $16. We have adopted the envelope system, and take a collection for the pastor every two weeks. In this way we reach every member of the church who is able to give anything at all and nearly all persons take a part in the envelope system. All of the members tax themselves so much and they try hard to pay. We have just closed up a two week's revival, which resulted in about 11 conversions and about 16 accessions to the church. The church has enjoyed a season of grace ever since conference. Our Sunday-school is still increasing. We have a fine Sunday-school here. We are trying to have our church painted; we hope to be able to paint it and get a bell this year. I am trying to talk up the interest of the SOUTHWESTERN among the people here, and hope to be able soon to send some subscribers for the paper."

Rev. H. C. Armston write's from Peck's Mission, New Orleans, La: "Our Lord commanded his disciples to go into all the world, and teach all nations; and baptize them in his name. And feeling myself a servant of the Lord, and called to preach the gospel, and as the command was to go; I obeyed and went out on Washington street and rented a cow stable for $5, per month for the purpose of holding divine service in. And then I went to work and called the people in, and began preaching to them the gospel of peace, and in the mean time I opened a protracted meeting; and thank the Lord four souls have been happily converted to the Lord and added to the church, and one good sister from Baton Rouge came forward and joined in with us. And we have 8 mourners at the bench seeking Christ in pardoning of their sins. And I opened a Sunday-school, and have gathered in forty-eight adults and children. And the prospects are encouraging. The fields are white already for harvest, and the people are anxious to have a church out there. At this time they are doing all they can to build the church of the Lord in their midst, so there is no time to lose. "Go work in my vine yard, there's plenty to do, the harvest is great and the laborers are few. There's weeding and fencing and clearing of roots. The lost must be gathered, the weary ones led."

Rev. Zale Ross, writes from Cheviot, Ohio: "On the beginning of the new year I received in the church out at Cheviot, 6 converts and one on the 17th, baptized them. The brothers saying there has not been such a time for 6 or 7 years and took up missionary money $39.13."

Rev. A. S. Lockhart writes from Milford and Chambers Creek: "This work has two regular appointments with (38) full members, only two of these owns homesteads. The writer has obtained the help of God to add another worker

Special Rates for "Gospel in all Lands."

The subscription price of "*Gospel in all Lands*" (monthly) is $2. a year. Ten copies and over to the address of one or more persons, each $1.25 a year. A copy will be sent to any itinerant Methodist preacher in the United States or Canada for *one dollar a year*, postage paid. Terms in advance. Address "*Gospel in all Lands*" Mission Rooms 805 Broadway, New York.

Consumption.

Notwithstanding the great number who yearly succumb to this terrible and fatal disease, which is daily winding its fatal coils around thousands who are unconscious of its deadly presence, Dr. Pierce's Golden Medical Discovry" will cleanse and purify the blood of scrofulous impurities, and cure tuberculer consumption (which is only scrofulous disease of the lungs." Send 10 cents in stamps and get Dr. Pierce's complete treatise on consumption and kindred affections, with numerous testimonials of cures. Address, World's Dispensary Medical Association, Buffalo, N. Y.

The bad bankers have had their day. Some of them are in jail and the rest are in Canada. Now it should be the turn of the bad railway managers. Call some of them to account. Their sins are greater than the embezzler's. Every time their temper has given way, of late years, it has cost a million dollars—of other people's money. And these bad managers' nerves are getting worse every day.—*Current.*

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I wish to inquire for my brother-in-law. His name is Freeman Hart. He left home in 1865, and we have not heard from him since 1866; he was then in Algiers, La. His home is in Montgomery county, Texas. His first owner was Mr. Joe. Perry, and at his death Freeman and all of the family fell to John Hart. His father was named Green and his mother Tempy Hart. Mamma is Sallie Hart, and Uncle is named Hamp Davis. There is Bettie, Margaret and Mary Wirty, Mollie Young, Gosset Washington. If he reads this and will come home he will be well received by.

REV. C. M. MOORE.

I want to find my brother; his name is Henry Perkins. We used to belong to Wm. Perkins, in Carroll county, Mo. He sold me to a Mr. Matlack and he carried me to Little Rock, Ark. There were three brothers of us—Henry, George and Lewis. I was not old enough to know the sisters names; they were very small, but I remember there were three sisters. At the time I was sold I went by the name of Ellen Perkins, but my name is now Ellen Blackburn. Address me at Bolton, Texas.

I wish to inquire for my mother. She lived in Morgan City, La., about six or seven years ago; her name was Rhenor Turner. She gave me to a gentleman by the name of Gilbert Robinson. His wife was named Ann Robinson. I was very small then, and my new mother and father had relatives in Bryan, Texas, and moved here some seven years ago. My name is Millie. I heard from my mother once since I moved away—about 4 years ago. Any information will be gladly received. Address my husband, Joseph Ford, or J. A. Ford, Bryan, Brazos county, Texas.

MR. EDITOR—I wish to inquire for my mother and sister. I left them in Charleston, S. C., during the war. My mother's name was Patsie Kinslow Grason; my sister's name was Mary Ann Grimes; my brother was Stephen Kinslow Grason. I had another sister named Elizabeth Grason; my grandmother was named Kate Grason, and her husband was Wm. Grason. My name at that time was Crisann Kinslow, but I now go by the name of Crisann Bradshaw. Address any information to me at Columbia, Brazos county, Texas, care of Rev. F. Norwood.

MR. EDITOR—I wish to inquire for my father, Dick Noel, who belonged to a man by the name of Noel, in Bossier Parish, Lonisiana, about 33 years ago, His wife was named Carrie, and belonged to a man named Whatley, who sold her and her baby son and a man named July to George Roberts; also Henry T. Noel. Address any information of them to R. N. Noel, Brenham, Washington county, Texas.

MR. EDITOR—I wish to find my people. I left them in Washington county, Virginia, on the Salt Works road, twelve miles from Aviton. My mother was named Lovey Goods. I had a sister named Silva, and two brothers, Daniel and Anderson Goods. I have not heard from them since 1840. Please address any information of them to F. J. Yeargin, Petersburg, Lincoln county, Tenn.

MR. EDITOR—I would be glad to find my people whom I have not seen in 22 years. They are named James, Samuel, Harriet and Mary Bush. As I went to St. Lonis I heard from some of them. My mother had three daughters; she died in Texas; my stepfather still lives there. In the name of God I hope to hear from my people. Mr. Editor, if it takes you all the year find my people. Address Bole Nelson, Spring, Hill county, Texas.

MR. EDITOR—I wish to inquire for my relatives; my mother's name was Millie Limas, father Jack Limas. At the time I left my sister's name was Lonisa Trip Eliza Limas, but she has been sold since then. My brother was named Randall; he belonged to Major Williams; my youngest brother was Virgil; I do not know the man that bought him. My mother, father and youngest sister were brought to Texas; my youngest sister was named Isabella Readers. Please assist me to find my people. I used to belong to a man by the name of St. John Etters. He sold me to Twensley, who brought me to Texas. Any information will be gladly received. Address me at Waco, Texas, in care of S. Marx. My name is now Cathetine Webster.

MR. EDITOR—Please let me inquire through your paper for my brother, Davey Walker; he is a son of old man Mat Walker, who was a great tanner in Coffee county, Tennessee. My name is Mat Williams, my post-office Houston, Wayne county, Tennessee.

I wish to inquire through your paper for my two aunts, who lived in Atlanta, Ga. I heard from them once since Christmas, but not knowing the number of the street they lived on, or any one to direct in care of, they don't get my letters. Now if any of your readers know anything of them they will confer a favor by notifying them that I am anxious to hear from them. Their names are Mary Warren and Martha Gordon. Address me, F. A. Shumpert, lock box 278, Columbus, Miss.

Please let me inquire for my grand-father through your paper. His name was William Jackson, and he belonged to a man by the name of Jackson in Williamson county, Tenn. He was a brickmason, and bought himself before the war, and run a brickyard in Nashville, Tenn. I hope all will help me inquire for him, My mother is named Mary Jackson. Address Fannie Williams, Houston, Wayne county, Tenn.

The farmer last year raised a great crop and received the price of half a crop. This year he sows half a crop and will possibly get the price of a full yield. But Wall street takes it with a most wry face.—*Current.*

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

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Compendium of Methodism.—Porter	1 50
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FIRST YEAR.

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Biblical Theology. Introduction to the Holy Scripture a hapters I-XXX—Harman	4 00
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Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
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Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevens. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
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History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

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Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology:—Pope. Vol. III	7 50
Atonement in hrist.—Miley	1 25
History of the Church.—Blackburn	2 50
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Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

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Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
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To be read:	
Life and Epistles of St. Paul.—onybeare and Howson. (Abridged Edition)	1 00
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History of Rationalism.—Hurst	3 00

For Local Preachers.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 1, 1885.

The white race is, we believe, already beginning to decay. It has reached its majority and the signs of dotage are beginning to appear. Our young and vigorous race should avoid amalgamation with it.

A correspondent informs us that "when Christ was crucified Job had the faith to go and beg his body." That is not ignorance, it is carelessness, just as it was for a brother to pray the Lord that "we might have such faith as Paul and Silas had when they were cast in the fiery furnace."

There may be of our readers those whose who differ from our views on the subject of race purity and perpetuation by non-amalgamation with the white race. If so, our columns are open to them for postal-card correspondence on the subject—only they must discuss the subject, not us; and they must avoid any other than pleasant personal references.

We have the painful intelligence that Rev. A. E. Walker, of Asbury Circuit, Jeffersonville District, Southeast Indiana Conference died in pease at his home May 6. He is buried in Walnut Ridge Cemetery, Jeffersonville. He was a good man, a faithful minister and student of books and men, a workman skilled in his calling. The workmen fall but God carries on the work.

We charge a dollar each insertion for printing notices of births. Any man who would not pay one dollar to have it known that he has been enriched by the birth of a child to him ought to live in obscurity all of his days. We want not only a dollar but a photograph of the baby as well. These conditions are absolute, except we so amend as to include a fine dinner and railroad fare with them.

Is there No Room at Your Own Church?

Why should our ministers and members go to hear others of other churches preach who are so ill-bred as to abuse a sister denomination from the pulpit or from the roster? And why, after doing this, should they annoy their pastor with a recital of the *gush* they heard, and which they would not have heard but for neglecting to be at service in their own church? People ought not to go where they get insulted and then complain.

Wind Work.

Our Church at Avoca, La., was recently blown down by a storm, but steps are on foot to rebuild at once. This is the third case of church demolition already reported this spring. One encouraging fact connected with the matter is that those who are the losers, and who could, if they would, give up in despair, do not do so, but seem to be full of hope and trust in God. There ought to be a careful overlooking of the sites upon which our churches are erected. It may be that we are not happy in the selection of localities. We should have a committee for that.

Editorial Courtesies.

The Newcastle, Indiana *Mercury* of May 9th, contains the following: "Marshall W. Taylor, D. D., editor of the SOUTHWESTERN ADVOCATE, New Orleans, will preach in the Second M. E. Church [illegible] next at 3:00 p. m., and [illegible] on this (Friday) evening. Bro. Taylor comes well [illegible], and is said to be [illegible] of the heavy artillery of [illegible] in the South. Let us [illegible] like and all turn [illegible] hear him."

We are in receipt of many kindly expressions and personal references [illegible] by the press at New Orleans, Indianapolis, Cincinnati, [illegible], New Haven, Shelbyville, Cleveland, Springfield, Litchfield, Lexington and other cities [illegible]. Never mind, gentlemen, wait until we catch you in or near New Orleans and see if we don't pay you back until we have [illegible] score with heavy interest. You wait.

Merited Recognition.

Few men in the colored wing of our Methodism are better known to the public than the Rev. Edward Waters Savage Hammond. His speech on the subject of a colored Bishop, delivered before the General Conference at Cincinnati, in 1880 has by good judges been pronounced a master-piece of oratory, and it has immortalized his name. As a preacher, scholar and gentleman he has no superior and probably no equal in the Lexington Conference. He has a dignified ambition veiled in well controlled modesty. He has just been relieved from the presiding elderate of the Indiana District of the Lexington Conference and assigned to the pastorate of Covington, Ninth Street charge, which is one of the largest and finest colored churches in the United States. On leaving his district the ministers therein took the following action:

Whereas, Rev. E. W. S. Hammond, presiding elder of this district, so appointed by the beloved and lamented Bishop Wiley, at Springfield, Ohio, in 1881, has completed his term of hard labor in that capacity; and,

Whereas, These four years have been by him devoted to organizing churches, advancing the borders of his work and looking after the best interest of churches, ministers and members, and has deeply impressed himself upon their hearts and affectionate remembrance; therefore,

Resolved, That the thanks and the prayers of his ministers who have served faithfully under, and have been benefitted by the careful oversight of Elder E. W. S. Hammond, are tendered to him. We hope he may be long spared to serve the church, and trust that the future may present an enlarged sphere for his usefulness therein.

(Signed) Warren Johnson, Chas. Jones, Simeon Stone, E. B. Green.

Adopted by a rising vote.

Touching the same subject, and on the same line of just recognition to a very meritorious gentleman, read:

The following action was taken by the Indianapolis Methodist Preachers Meeting, on Monday, April 13, 1885:

To the Cincinnati Methodist Preachers Meeting—The Rev. E. W. S. Hammond, who for four years has been presiding elder of the Indiana District of the Lexington Conference, and is now pastor of the church of that conference in Covington, Ky., and will be one in your midst. We desire to recommend him to you as an eloquent preacher and a scholarly Christian gentleman, and ask for him your hearty sympathy and regard, and trust that you will so co-operate with him in his new field of labor that he may feel that he has found a home among brethren.

S. ALONZO BRIGHT, Pres.
CHAS. D. ASBURY, Sec'y.

The above was presented and read before the Preachers Meeting at Cincinnati, of which he is now a member, and he was accorded a vote of welcome.

The Rev. L. M. Hagood, transferred from the Tennessee to the Lexington Conference and stationed at Cincinnati Union Chapel; was received into the Ministerial Association at the same time and with the same cordial warmth.

Preachers meetings are big things among Methodist preachers in this country. Many of the mighty moral revolutions of our times rise in and sweep out from them. In one of these Gilbert Haven used to forge his thunderbolts against the slave and caste course of our land. But, returning to our subject, Bro. Hammond—Dr. Hammond we wish it was, and hope it soon will be—is a writer of no mean merit, and it is our pleasant duty to announce that his pen has been laid under tribute to the SOUTHWESTERN. Two of his best productions will soon apear in our columns.

The Negro and Property.

The Rev. Dr. Allen, Presbyterian, is authority for the statement that the Negroes in the South now pay taxes on $91,000,000 of property. Upon this fact he bases a calculation for Negro commercial domination in the future, while Prof. Gillam expects the Negroes to outnumber the whites in the South in the near future.

Well, if these seers have seen a reality, and have prophesied truth, then all we have to say is that when the Negroes become more numerous and wealthy than his white brother, the white brother will hardly be able to realize it, because the Negro loves, and will always exhibit the love he feels for his brother in white. Let us take care of the present so that whatever the future may bring we shall not have lived in vain.

Now there Are Two of Us.

Our saccharine contemporary, the *Sugar Bowl*, informs its readers of whom we are an interested one, that it now, after mature reflection and some hesitation, has passed the Rubicon of doubt and has uplifted the sword of relentless warfare upon miscegeneration, improperly miscegenation. We welcome you to our side. What you now propose to do is precisely what we have been doing steadily and alone for one solid year. We are glad you have awakened to the danger which threatens two otherwise mighty races of men from this source. We are glad you mean to oppose the thing and not the men. Your first duty is to admit that we have outstripped you in our courage to battle with this crime. Then take our hand and nobly fight for the purity and perpetuity of two grand races in their specific distinction, all the while admitting their genuine unity. Here's our hand for the thick of the fight. We have already accomplished two things. The awakening correct thought on the subject, and the concession that a Democratic administration of our Government does not mean Negro slavery. We have but one thing more to do.

Amen.

MR. EDITOR—As I have nothing else to do this morning I will endeavor to write you a few lines. I am so well pleased with your paper that I don't know what to do with myself. I have never seen any one to equal it. I have read many papers, but I would rather read yours than any other. In all of my travels through the far West I have not been satisfied until I came back home and gave myself up to Christ, and have been taking your paper. I have become contented, and found great consolation in reading your paper. Dear Editor, I am trying to be a true and faithful Christian up to my calling. I stood my examination as a local preacher and was recommended in the district conference to attend college in Nashville, Tenn., and if God will allow me to see that time come I will be sure to go. I also wish you, dear editor, would publish this, and also return hearty thanks to you. Hoping to see this in my next paper, I will close by saying we shall look some day with wonder at the trouble we have had. Yours, as true as gold,

REV. W. A. JOHNSON.

What's in a Name?

They are discussing the propriety of changing the name of the Church South. It would be just as well not to do it. With very slight exceptions the name is accurate considered geographically, and so far as we see it is entirely so politically. The political affinities of that Church being as largely Southern as those of the Methodist Episcopal Church are universal. The *Methodist Advocate* thinks Organic Union would be the best change, and gives some examples of the good results to follow. It is certain that Methodism within the present century so far unite as to make its publishing, missionary and general legislation more effective.

The Rev. A. J. Kershaw, of the African Methodist Episcopal Church, has written a very pungent letter to the *Christian Recorder*, on the subject of political preachers against the progress of the church. All of which we endorse, and from which we take the following excerpt:

"First, they have not time. Second, politics as now conducted is at variance with the true spirit of Christianity. Thirdly, the minister that enters politics must break the golden rule. Fourthly, the minister-politician has attempted to compel the kingdom of Christ to become a part of the kingdoms of this world. Fifthly, politics is infested with the very disease that ministers are sent to rebuke, and, sixthly, in order to succeed, the political preachers are compelled to violate the general rules of the A. M. E. Church."

The Latest Works from Our Book Concern.

Valeria, the Martyr of the Catacombs. By Rev. W. H. Withrow; D. D., Published by Phillips & Hunt, New York. Cranston & Stowe, Cincinnati. This is like all our works, first class in every mechanical detail, nothing is wanting to make it perfect. It is a 12mo volume with 30 chapters in 229 pages. Highly illustrated and bound in ink cloth and gold gilt Price $1. Valeria is a tale of early Christian life in Rome. It walks abroad in all the height of chaste and beautiful virtue and abounds in a grandeur of imagination not wholly imaginative either, for it has its base in a solid substratum of truth. It explores the crypts or caverns or catacombs near Rome, and rescues from the past those scenes of sorrow, trial and Christian constancy which has attended, marked, distinguished and immortalized every step of the march of our own holy religion. It is full of food for Christian contemplation. It excites, incites, inspires, and thrills the reader, filling him with sympathy for the martyrs to our faith and a purpose to suffer martyrdom himself if needs be so, rather than surrender it. Get it by all means and read slowly through once or twice, it will help you.

Elim's Power of Ease in Zion: By John M. Bamford. Published by Phillips & Hunt, New York, Cranston & Stowe, Cincinnati, 1885. We have here a perfect gem of a book in its mechanical parts. It is a 12mo. Indian-ink cloth and gold gilt binding. It has 16 chapters, each illustrated and opens a significant frontispiece. All within 220 well written pages. Price 80 cents. The writer is an author of note having been frequently before the public before this. But if he was not it would not differ. The work speaks for itself, and the very subject is a study. In the frontispiece a working Christian bows by a stone amid the grass, and wrestles with the Lord in prayer. Beyond is an idle shepherd, with dog and crook, emblems of power, but the distant sheep roam at will and brave every peril without him. It is so amusing to him to see a real Christian pray and work. He is at ease in Zion. So the story tells of conversion, declension, recovery, growth, and full salvation. All in such a well woven life-like way that one sees the characters live and breathe around him. Buy it, it will help you, if you read it.

Bishop Thomson. The life of Edward Thomson, late Bishop of the Methodist Episcopal Church. By his son Rev. Edward Thomson, M. A. Cincinnati, Cranston & Stowe. New York, Phillips & Hunt. Price $1.25. Bishop Thomson was a ripe scholar, an observant traveler, a sound and yet eloquent preacher, and a bishop of broad comprehensive views. His work in the church will be a sweet ointment to its members while the organization lasts or its history remains. The book before us is the loving testimonial of his son, who like the father whose precious life he preserves and transmits to generations following, began his manhood work as a preacher and teacher. He has excellent endowments for his work and has most faithfully performed the task in hand. This work was one that Bishop Gilbert Haven intended but joined his brother Bishop Thomson in the sweet beyond, before he had the opportunity to begin. It is a 12mo, 336 pages, and 22 chapters. It is well bound in seal brown cloth and gold gilt, and the work is done in the usual good style of our book house. The church has long waited for and will now hasten to get and read it.

Personal.

—The postoffice address of Rev. I. B. Scott, has been changed from Franklin, Tenn., to No. 402 College Avenue, Austin, Texas.

—Last month, Pastor Berthe, of Brest, France. received thirty converted Catholics into fellowship The Presbyterian church at Valparaiso has also added to its numbers 150 Roman Catholic converts.

—Bro. Montgomery writes to us from Shreveport, the Rev. A. Legardy an aged and greatly beloved superannuate minister of the Louisiana Conference residing there had his thigh broken June 5th, being run over by a cart. On account of his extreme age the doctors consider it a serious case.

—Rev. J. J. Durham, delivered the annual address at Fisk University, and received the degree of A. M. He is a graduate af Meharry Medical College, class of 80. About a year since he was appointed agent of the Southern Baptist Association of which church he is a member.

—Miss M. E. Young, who has charge of our Model School during the year, has gone to St. Louis, to visit her brother. Prof. Fry has gone to his home in Little Rock, Ark. We are sorry he found his wife sick. Miss Hitchcock will spend the summer in Leicester, Vt. Prof. Dart expects to spend most of the vacation at Red Bank, near Cincinnati, O. All of the Central Tennessee College.

Church Polity.

Is it the spirit and meaning of the Discipline for a district steward in the absence of any call by the presiding elder to fix the amount to be paid the presiding elder by the charge he represents, and would an estimate made in this way be considered binding on the stewards of a charge?

SUBSCRIBER.

Answer—Decidedly no. It is both the letter and the spirit of the Discipline, (See edition 1884, p 193, par, 363) that there be annually, in *every* district, a meeting composed of one steward from each circuit and station, to be selected by the quarterly conference, whose duty it shall be, with the advice of the presiding elder, who shall preside in such meeting, to make an estimate of the amount necessary to furnish a comfortable support to the presiding elder, and to apportion the same, including house rent and traveling expenses; and in all cases the presiding elder shall share with the preachers in his district in proportion to what they have respectively received. BUT if there be a surplus of money raised for the support of the preacher in one or more of the circuits or stations in his district, he shall receive such surplus; provided, he does not receive more than his allowance. The minutes of the district stewards meeting shall be kept by a secretary chosen for the purpose, who shall also record the same in a book of which the presiding elder shall be custodian. The district stewards are members of the district conference. Dis. 1884, p. 58 par. 90. The district stewards are to attend the annual district stewards meeting when called by the presiding elder, and to perform the duties specified in par. 363. See Dis. 1884, p. 122, par. 203. And in par. 204 it is expressly provided that a district steward shall be appointed in the quarterly conference after each annual election of stewards. The district steward must be elected and appointed in the last quarterly conference before the annual conference.

So agrees Baker on the Discipline, and Barnes on the duties of official members. The only possible room for escape is at the point where the law says they shall meet *when called* by the presiding elder. But that only means that he must call and that they must not undertake to meet or fix a salary unless he does call them together. It sometimes happens that pastors have a large influence, and use it unduly with stewards much to the disadvantage of presiding elders. In such an emergency the presiding elder would be justifiable in doing two things for the protection of sound discipline and himself.

1. In using every technicality there was in the law, so as to do no harm himself or to allow it in others.

2. In removing the pastor to another place on his district, where his influence would be less potent to embarrass him.

Finally, a Bishop might, and probably should be called upon to determine the whole matter in an annual conference, and the conference to apply his decision.

Schools and Colleges.

Closing Exercises at Cetral Tennessee College, Nashville.

A good audience crowded the college chapel before the hour. President Braden announced, and the choir sung an anthem. Rev. I. B. Scott led in prayer.

THE PROGRAMME.

Normal—Contained the following selections.

Arithmetic—Miss Bessy Brady, of Nashville.

Grammar—Miss F. F. Ellis, Victoria, Texas.

Music Solo—J. B. Evans.

Academic—F. V. Palmer, Paris, Tennessee.

Music—Times' a thief, full chorus.

Acadia—Botany, Miss I. B. Evans, Franklin, Tennessee.

Music—Mr. Henry May; Trio Misses Evans, Key, and Alexander.

Presentation of Diplomas by President Braden; music by the choir. Then followed a touching memorial service for Bishop Wiley. After this the Alumni Association held their annual meeting with most agreable results. Many distinguished visitors were present and seated upon the platform with the faculty. President Braden is to be congratulated with those whose earnest toil with his own has tendered to work so auspicious a conclusion of the year's labors. The graduating classes acquitted themselves with great ability and evinced full maturity of preparation. Of the distinguished persons present we give the following: On the platform sat President Braden, Dr. R. W. Keeler, President W. H. Stifler, of Roger Williams University; Prof. W. E. Morang, of Roger Williams University; Prof. H. S. Bennett, of Fisk University; Prof. I. B. Scott, of Texas; Prof. H. B. Fry, of Arkansas; Prof J. L. Shearer, of Vanderbilt University; Prof. T. M. Dart, Revs. James Pickett, E. Tyree, A. Philips, H. Primm, W. A. Fortson, J. D. Shingler, Judge Lawrence and Judge T. H. Caldwell, president of the Board of Trustees. Benediction by Dr. W. H. Stifler, of Roger Williams Baptist University.

For the SOUTHWESTERN.

The Methodist Men and Woman's Mutual Aid and Beneficiary Association.

REV. L. N. TAYLOR.

The Methodist Preachers Mutual Aid and Beneficiary Society of the United States of America—who are its founders? Their former reputation at home and abroad? The positions they occupy in the Methodist Episcopal Church as well as their qualifications to lead such a revolution in a great Church like ours? These questions are to the point; some are, we think, premature, as a glance at our article of March 19th and the article of Bro. Hagood will prove. Yes, as has been said, we know each other, and it is with pleasure that I recall the kind receptions given me, both at the home of Bro. Hagood and of his parents. It was his father that presented my petition to the Masonic Lodge, and it was his sainted

mother who time and again prepared my meals and bed, and would have me up in time for the early train; and when my first appointment was in the Indian Territory, it was that Godly woman who took my hand in hers and, with an intonation of voice which I shall never forget, bade me go trusting in the promised "lo, I am with yon to the end." All I mean by this is that we know each other, and for all these years not an unkind word has been spoken; so there is now no mnd on onr paddles, and all that is said is in order that a better understanding may be had regarding the Society. As Bro. Hagood is not ignorant regarding some of the facts intended to be brought out by his questions, as our answers will show, so we suppose it is for the purpose of getting the Society clearly before the people—first, the founders, their former reputations at home and abroad, the positions they occupy in the Methodist Episcopal Church.

1st. The Vice President is Rev. William Henry Harrison Brown. Ten years ago he was made presiding elder of the North Missonri District of the Missouri Conference of the Methodist Episcopal Chnrch. He has held every important charge in the conference as pastor, he was elector at large on the Garfield ticket, he was a teacher for several years in the Knights of Labor; he is a Mason and Odd Fellow, and was at the last session of the St. Louis Conference (two weeks ago) made presiding elder of the Lexington Distriot of the St. Louis Conference M. E. Church; he was not only a leader ten years ago, but the St. Louis Conference says he is a leader to day.

2d. The Secretary and General Manager, Rev. Jordan Walker Hughes, began life as a school teacher, but gave it up and entered the traveling connection of the M. E. Church. He may truly be called the founder of Methodist Episcopal Methodism among our people in North Missouri. For four years he was presiding elder on the North Missonri Distriot of the Missouri Conference. He has held every important charge in the conference; then he was transferred to the St. Louis Conference and appointed to the Missouri District, which he traveled for four years; since then he has held the most important charges in the conference, and has held every important charge in the State. As a preacher and financier he stands to-day without a peer in Missouri Methodism. He is the pastor that led Wesley Chapel, our leading church in Missouri, to success when she was and had been for seven years burdened with a heavy debt. In less than three years he raised between five and ten thousand dollars and paid every dollar the church owed; and as a recognition of his financial skill and generalship, the church gave him a month's vacation and paid his way to New York and elsewhere. He is to-day rallying our people in St. Louis, and they are buying another large church on Elliott avenue of which he is the pastor.

3d. The Treasurer, Mr. E. A. Minor, began life as a school-teacher. For 17 years he has been an officer in the M. E. Church; he is a boss mechanic, at times working a number of both white and colored hands. He has good property, and doubtless can give as large a bond as any member of our Church in the State. He is a Knight Templar and one of the grand officers of the Masonic Lodge.

4th. The chairman of the Board of Directors, Rev. Alexander Hubbard, started in life as a school teacher. For four years he was the presiding elder on the North Missouri District, which position he held until last year. He has absolutely held every important charge in the conference. A Christian gentleman above reproach, is at this writing a pastor in our church.

5th. But what about the president? Last week his character was passed by the Missouri Conference, and the Secretary of the conference was ordered to send a check for the money allowed by the conference to the brother in question, to pay his way in school. Also he was made effective, relation changed from supernumerary to effective without the request of the brother, and the Bishop was requested to leave him without an appointment in order that he may continne in school. These are the founders. The people must judge for themselves as to their standing at home (except the President). If the St. Louis and the Missonri Conferences be taken as evidence, and the position of Mr. Minor in the other societies, his standing in the M. E. Church of 17 years, and his standing as a citizen, you must conclude that these are leading men. What has been said can not be rubbed out without rubbing out the records of the St. Louis and Missonri conferences. But you have left us two of your founders, Dr. Jones and Mr. B. P. Toley. We answer the statement is only partially true: First, Dr. Jones was not a founder nor was he ever a member, as he does not belong to our church, He accepted the position of medical examiner for us in St. Louis. Second, It is true that we organized with Mr. Toby as secretary, but it was understood that he was only temporary Secretary and only acted for four months. Are they qualified to lead such a revolution in a great church like ours. If Bro. Hagood means to ask, are the founders of this organization competent to push this Society into the several conferences, organizing the members of our church into divisions, revolutionizing society so far as our church is concerned, independent of the presiding elders, pastors, educators and other wise leading laymen, we answer positively no! and wish to add that the redeeming feature is they have never been foolish enough to think so. But if he means to ask are the founders able with the united aid of the presiding elders, pastors, educators and other wise leading laymen to lead such a revolution in a great church like ours, we answer yes. You acknowledge that there is a great wrong being perpetrated upon our people by other organizations. You do recognize the demand for a society, or you cannot say intelligently that our Society is a step in the right direction which you have said. If what you say is true then you recognize the necessity for a revolution, for that is what our Society means, and you are joined by some of the leading men of our church in that belief. But it will take united action to make it a success. We care not who the officers are; we care not from what section of the Church they are chosen, just so success perches upon our banner. We have no higher ambition than to emancipate our people from those societies which you acknowledge are doing great harm. We are fighting for a principle recognized by yourself and others to be right. The salary of the managers—What has become of the means? Why have not the conferences which hold our membership taken hold of it? These questions will be answered next week. The method will be left until the last.

Mr. Editor, you see we have not entered into the discussion of the merits of the Society. We are only answering Bro. Hagood's questions. Until they are answered no intelligent discussion can be had. We hope the readers of the SOUTHWESTERN will preserve these articles for future reference, for both the inside and outside of this Society will be brought out in this discussion.

Evanston, Ill.

For the SOUTHWESTERN.

Drol and Innocent.

BEV. A. BOOKER.

1. A brother a few weeks ago, in the district conference, was examining candidates for admission on trial, he asked the candidates "can any of you tell me which one of the old paddyocks walk the closest to God?"

2. A brother's confession in a class-meeting, who had passed the Sabbath morning in playing croquet, said, "Brethren and sisters, I have been doing wrong." Class-leader—"What have you been doing, Bro. P?" "I have been playing crocount, and if God will forgive me for this time I will never play another croconnt or take another ding bat in my hands."

3. A preacher in the Sunnay-school asked the children who were the wise men that came to worship Christ. Scholar—"Don't know, sir." Preacher—"They were the shepherds who kept watch over their flocks by night, children; bear this in mind, bear this in mind."

4. At an annual conference in 1877 an examining committee asked the class if they had studied grammar. Class—"Yes, sir." The examiner said to a brother sitting at the head of the class: "If you had 99 children what would you do with them?" Candidate—"Why, I would do the best as I could with them." The examiner said to the tallyman, "Give him two, that's a good answer in grammar."

5. Prayer for the paesiding elder by one of the laymen of his congregation: "O Lord, stand by our presiding elder, and when he comes to the winty walls of death, come with peace in one hand, pardon in the other, and the Lamb of God in the other one."

A Baptist Sister and a Methodist Sister were in a dispute, one said to the other, "Say what you please about us Baptists; all I want is just to get my head in heaven; that's all I want."

Gen. Toombs on the Negro—Reviewed.

ATLANTA, June 4.—In an interview in the Atlanta *Journal* on the future of the Negro, Gen. Robert Toombs says that the race will not colonize, but will remain at the South. That there is no danger whatever of a war of races in the future. The Negro race is uneducatable, and the effort to educate them is foolish because it increases crime. "The Negro race will die out," said he. "They are dying out now. The census has been falsely interpreted by Cable, Haygood, Tourgee and others. He will die out, because it is the history of all inferior races. A scrub race, such as the Negroes, is bound to die out but the thoroughbred race, the whites, will live to procreate the species. It is a law of God and cannot change."

He said also: "If God had not intended to make the Negro an inferior race he would not have created him black. You cannot make scholars and statesmen out of him. He was intended not to stand at the blackboard, but to handle the plow and the cotton basket. He will always do the best tilling the soil. He knows that the Southern people are his best friends. Led astray politically, he came back and now votes right. He knows his place socially and will keep it."—*Times Democrat.*

JOHN L. WIMBY.

I have noticed a few pithy remarks on the "Future of the Negro" as coming from the lips of Gen. Robert Toombs, one of Georgia's most eminent statesmen, and am persuaded that the gentleman has not permitted his views and observations to expand beyond the limits of the Negro in his untutored state during the lamentable days of slavery. In this age of improvement and advancement in the moral, educational and political conditions of all civilized races none can command any higher admiration than the Negro, considering the many obstacles placed before him. Look upon the wonderful achievements of the race in question that have been brought squarely before the critical eye of the world here in our late World's Exposition. To collect up all the evidences to refute the General's remarks is not my object in this article, but will leave that to a discriminating public, suffice it to say that his own State will prove him to be in error. The world is moving on and each succeeding year brings to us messages of prosperity and good cheer on the part of this once persecuted people. The bitterness that has existed between the two races is now rapidly being lost sight of for the fact that the Negro is becoming educated and possessed of wealth, and it is but folly to attempt to hedge him up, because he, like the great Mississippi river, must have an outlet. The General in his old age relates to us the astonishing fact that the Negro race will die out. It ought to be a source of great consolation to every race to know that they will not live in this world of woe always, especially to those who cherish the hope of a brighter and better clime, and I sincerely hope that the General is one of these. All races will die in God's own appointed time and not before. During the time allotted the Negro on this earth it is wonderful to note the progress he has made in the arts and sciences, *all without the aid of his former master*, who turned them loose upon the great ocean of time as physical and financial wrecks without the aid of a school house. Men to this day whose heads are hoary with age and who have been Pharaohs in their "Golden Age" will exclaim in those well chosen words of Henry Clay, "If I could be instrumental in eradicating that deepest stain, slavery; from the character of my country I would not exchange the proud satisfaction for all the honors ever achieved by the most successful conqueror." The Negro is advancing not only in the accumulation of lands and money but is taking an active part in the affairs of this beautiful world of our Gods, and as a private citizen under the protection of the constitution of these United States will *demand* and *have* his rights. The Democratic party in these late years have paid dearly for ballot box stuffing, intimidating and bulldozing, as it has cost them thousands of votes in these Southern States. The Negro as a race asks mercy from any and expects none from all.

These are indeed delicate questions to deal with, any man who has bitter prejudice rooted and grounded in him is not the one to touch them, because if he does he will surely make himself obnoxious to the people he represents as well as rekindle into a flame that smoldering spark of bitterness that slavery has left in the hearts of the Negro and their progenitors. We are taught that God made of one blood all nations of the earth, so it is his business that he saw fit to cut his own image in ebony. These are among the many rich treasures of the sacred Book that God has not permitted man to fathom.

New Orleans, La.

General Church News.

Do not look downward Christian; your home is above; your Father above; your Savior above; your dearest friends, the companions you love, and the righteous nation to which you belong—all are above. Look not down, then; but lift up your head, for your redemption draweth nigh.—*Champneys.*

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, June 4th, 1885, the Hon. E. L. Fancher, L.L.D., Vice-President, in the chair.

Consignments and grants of books for distribution at home and abroad were made to the value of $13,200.

It was reported that one hundred and fifty-four colporteurs are now engaged in the Society's service; and that in April they visited 36,048 families (of whom 4,895 were found destitute of the Bible,) and distributed 16,964 copies of Scripture, of the value of $6,450.

The total receipts for May were $63,431.82, and 100,106 volumes were issued from the Bible House during the same time.

Bartholdi, the sculptor, has given the following statement of the exact dimensions of the Statue of Liberty: "From bottom of plinth to the top of torch, 151.14 feet; height of bottom foundation of pedestal above low-water mark, 13 feet; height of foundation mass, 52.10 feet; height of pedestal proper, 89 feet; total height of top of torch above mean low-water mark 305.12 feet." He emphatically denies the story that the statue was originally intended for Egypt.—*Current.*

Sumner's Last Day in the Senate.

A friend of humanity, his policy was peace, and the settlement of disputes between nations by arbitration instead of by war was one of his fondest dreams. possessed of such benignant sentiments, on December 2, 1872, he introduced a bill which he requested to have "read in full for information." I shall give it here; for to carry it to the desk was one of my first acts as a page. It was as follows:

"A bill to regulate the *Army Register* and the Regimental Colors of the United States.

Whereas, the national amity and good-will among fellow-citizens can be assured only through oblivion of past differences, and it is contrary to the usage of civilized nations to perpetuate the memory of civil war: Therefore,

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the names of battles with fellow-citizens shall not be continued in the *Army Register* or placed on the regimental colors of the United States."

The bill was ordered to be printed, and that was the end of its pilgrimage in Congress. It never became a law. But it was discussed elsewhere! The Legislature of Massachusetts heard of it with deepest indignation. The act of Senator Sumner was stigmatized as "an attempt to degrade the loyal soldiery of the Union and their grand achievements; and a resolution of censure was introduced and passed by the legislature of the State which had made him its senator.

The resolution of censure was an injustice, which would have provoked some men to wath. But with Mr. Sumner it occasioned not anger, but grief. He had served his state for more than twenty years; and it had stood proudly by him in all his efforts. That it should now, after his long and faithful career, misinterpret his motives, and seem to braud him with reproach, was perhaps the saddest blow he had ever sustained. His manner betrayed how it bore upon his mind. Yet when December again appeared, the senator was again found at his seat on the opening day, this time to introduce his famous Civil Rights Bill—the first bill of the session. But, as the days slipped by, his face was less frequently seen in the Senate. December, January, February passed—his visits were few and brief.

On the 10th of March, however, he was in attendance. I remember it well. I had not seen him for quite a while, and he called me to his desk. I thought he looked more cheerful than usual, and I asked after his health. As he whittled a pen, he smilingly chatted with me, and stated that he had come to the Senate to hear pleasant news. He had scarcely made the remark, when Senator Boutwell, his colleague, arose and sent up to the clerk's desk to be read a resolution of the Massachusetts Legislature. As the clerk proceeded, all eyes turned upon Senator Sumner, who was eagerly listening. It was a resolution rescinding the vote of censure! Within a few moments after the reading, the Senator left the Chamber, and, as I parted from him at the door he shook hands kindly, and said: "Good-bye!"

Those were his last words to me, The next day he was dead!—*From "Among the Law-makers," by Edmund Alton, in St. Nicholas for May.*

What we can do to Prevent a Cholera Epidemic.

But we have not at our command a simple and sovereign remedy by means of which the individual predisposition to cholers may be done away with, and yet we can do something in this direction. Everything which tends to lower the general health and cause depression, but especially those conditions which induce diarrhœa, predisposes to cholera. To these matters every one must look for himself, and his own efforts may be aided by the advice of doctors. The organs of public health may also effect much. Medical treatment should be obtained for the earliest cases of cholera and of diarrhœa. Care must be taken by the authorities and by the community to take measures for the treatment of the sick. But the difficult point in the prevention of cholera is the predisposition in time and place. It is no use urging, as the contagionists do, that we can not change the nature of the soil. One of the established facts concerning epidemics of cholera is the tendency of the disease to rage in those quarters where the greatest filth prevails. All towns which have been provided with good drainage and water supply have lost their susceptibility to cholera. England affords the best example of this act. In 1849 there were recorded 53,237 deaths from cholera, in 1854 the numbers were 20,097, and in 1866 only 14,378, while from 1872 to 1874, when several epidemics prevailed on the Continent, cholera did not reach England. I do not imagine that this immunity was due to the want of predisposition to cholera as regards conditions of time. The case of Fort William in Calcutta may be again referred to, as there, I believe, the immunity from cholera now enjoyed was due not merely to the introduction of a better supply of water, but largely also to the improvement in the other matters of hygiene.—*From "Cholera," by Dr. Max von Pettenkofer, in Popular Science Monthly for May.*

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 17-1y.

S. W. Talmadge, a Milwaukee expert, has prepared his first preliminary estimate for the season by States of the probable total yield of wheat in the United States for 1885. The estimate shows the probable yield of winter wheat as 231,000,000 bushels, of spring wheat 130,000,000 bushels, total of winter and spring 391,000,000 bushels. According to these figures the crop of 1885, compared with 1884, will show a shortage in winter wheat of 139,000,000 bushels, spring wheat 13,000,000 bushels; total winter and spring shortage 152,090,000 bushels.



To keep the doors open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin; remove tan, freckles sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Beautifiers, and Cuticura Resolvent, the new Blood Purifier, cure every form of Skin and Blood Diseases from Pimples to Scrofula. Sold everywhere. Price Cuticura, 50c.; Soap, 22c.; Resolvent $1.00. Potter Drug and Chemical Co., Boston.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **In order to raise funds for its completion**, have prepared a minature Statue *six inches in height*—the statue bronzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac simile of the model furnished by the artist.

The statuette in same metal, *twelve inches high*, at **Five Dollars Each**, delivered.

The designs of Statue and Pedestal are protected by U. S Patents, and the models can *only* be furnished by *this Committee.* Address, with remittance,

RICHARD BUTLER, Sec'y.,
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NEW TESTAMENT.

Matthew and *Mark* and *Luke* and *John* the Holy Gospels wrote,
Describing how the Savior died, his life and all he taught.
Acts prove how God the apostles owned with signs in every place.
St. Paul, in *Romans*, teaches how man is saved by grace.
The apostle, in *Corinthians*, instructs, exhorts, reproves.
Galatians shows that faith in Christ alone the Father loves
Ephesians and *Philippians* tell what Christians ought to be.
Colossians bids us live for God and for eternity.
In *Thessalonians* we are taught the Lord will come from heaven.
In *Timothy* and *Titus* a pastor's rule is given.
Philemon marks a Christian's love, which only Christians know.
Hebrews reveals the gospel prefigured by the Law.
James says that without holiness faith is but vain and dead.
St. Peter points the narrow way in which the saints are led.
John, in his three epistles, on love delights to dwell.
St Jude gives awful warning of judgment wrath and hell.
The *Revelation* prophesies of that tremendous day
When Christ, and Christ alone, shall be the trembling sinner's stay.—*New Orleans Christian Advocate.*

Domestic Hygiene.

Disinfection and Disinfectants.

GEO. L. CURTISS, M. D.

The American Public Health Association has by their committee published a most valuable preliminary report on the above subject. It is couched in language that can be easily understood. It is valuable to the medical profession and to the laity. From it I desire to make extracts of what seems to be the most important points, since the paper is too long to be printed entire. "The object of disinfection is to prevent the extension of infectious diseases by destroying the specific infectious material which gives rise to them." Disinfectants accomplish this. A disinfectant is that material which has the power of entirely destroying "living micro-organisms, known in a general way as 'disease germs'" and taking from them the power to propagate. Practical sanitation proceeds on the belief that there are such absolute disinfectants. There is a popular notion that any chemical agent which destroys or masks bad odors, or which arrests putrefactive decomposition," is a disinfectant. "This popular use of the term has led to much misapprehension, and the agents which have been found to destroy bad odors, *deodorisers*, or to arrest putrefactive decomposition, *antiseptics*, have been confidently recommended and extensively used for the destruction of disease germs in the excreta of patients with cholera, typhoid fever, etc."

"Recent researches have demonstrated that many of the agents which have been found useful as deodorizers, or as antiseptics, are entirely without value for the destruction of disease germs." This is true, for example, as regards the sulphate of iron or copperas, a salt which has been extensively used with the idea that it is a valuable disinfectant. As a matter of fact, sulphate of iron in saturated solution does not destroy the vitality of disease germs or the infectious power of material containing them. This salt is, nevertheless, a very valuable antiseptic, and its low price makes it one of the most available agents for the prevention of putrefactive decomposition in privy vaults, cesspools etc." Antiseptic agents also exert a restraining influence upon the development of disease germs, and during epidemics is to be used where masses of organic material in the vicinity of habitations can not be completely removed, or where an antiseptic is necessarily a disinfectant. Throughout at all times where it is impossible to remove filth in the vicinity of human habitations they are poor substitutes. "During the prevalence of epidemic diseases, as cholera, typhoid fever and dysentery, it is better to use, in privies, cesspools, etc., those agents which are also disinfectants; and when the contents of such receptacles are known to be infected this becomes imperative." "In the sick-room we have disease germs at an advantage, for we know where to find them as well as how to kill them." "The infectious character of the dejections of patients suffering with cholera and from typhoid fever is well established," this is true of mild cases and the earlier stages. "It is probable that epidemic dysentery, tuberculosis, and perhaps dipthheria, yellow fever, scarlet fever and typhoid fever, may also be transmitted by means of the discharges of the sick. It is therefore of the first importance that these should be disinfected. In cholera, diphtheria, yellow fever and scarlet fever, all vomited material should also be looked upon as infectious. And in tuberculosis, diphtheria, scarlet fever and infectious pneumonia, the sputa of the sick should be disinfected or destroyed by fire." The following standard solutions are highly recommended as disinfectants. 1st. Dissolve choloride of lime of the best quality in soft water, in the proportion of four ounces to the gallon." One pint of this solution may be used for disinfection of each discharge of cholera, typhoid fever etc. 2. "Dissolve corrosive sublimate and permanganat of potash in soft water, in proportion of two drachms of each salt to the gallon." It is used the same as the solution of chloride of lime, only it requires a longer time to be effecive. 3. "To one part of Labarraqui's solution (liquor sodae chlorinatai) add five parts of soft water." This is no more effective than the first, and much more expensive.

"The surface of the bed of a sick person, or of his attendants, when soiled with infectious discharges, should be at once cleaned with a suitable disinfecting agent." Bathing in the 3d solution or Labarraqui's solution accomplishes the desired work. The body of the dead from infectious diseases should be "thoroughly washed with one of the standard solutions above recommended, and then enveloped in a sheet saturated with the same." Clothing may be disinfected by "boiling for half an hour" in water. The "vitality of all known disease germs" may be destroyed by boiling. "No delay should occur, however, between the time of removing soiled clothing from the person or bed of the sick, and its immersion in boiling water. The following is good. 4. Dissolve corrosive sublimate in water, in the proportion of four ounces to the gallon, and add one drachm of permanganate of potash to each gallon to give color to the solution." One fluid ounce of this solution to a gallon of water will make an excellent disinfective for clothing, and furniture. This solution must be kept in a "wooden tub or earthern crock." "Clothing or bedding which cannot be washed may be disinfected by exposure to dry heat in a properly constructed disinfecting chamber for three or four hours. A temperature of 230 deg. Fah. should be maintained during this time, and the clothing must be freely exposed." "Moist heat is far more effective, and it is demonstrated that ten minutes exposure to steam, at a temperature of 230 deg. Fah. will destroy all known disease germs including the most refractory spores." When a proper disinfecting chamber cannot be obtained, infected clothing and bedding ought to be destroyed, provided the value of the clothing would be destroyed by immersion in boiling water, or in one of the disinfecting solutions recommended." In another article I will speak of the sick-room, and the mode of disinfection.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Purgative Pellets." They operate without disturbance to the constitution diet, or occupation. For sick headache, constipation, inpure blood, dizziness, sour ernetations from the stomach, bad taste in month, billous attacks, pain in region of kidneys, internal fever, bloated feeling about stomach, rush of blood to head, take Dr. Pierce's "Pellets." By druggists,

The M. E. Church.

Centennial Review.

150 years ago the germ of Methodism was warming into life in Oxford University, England.

120 years ago a few seeds of the new life, wafted over the sea, took root in American soil and brought forth abundant fruit.

100 years ago the Christmas Conference gathered the sheaves, and bound them together in "The Methodist Episcopal Church in America." There were 83 traveling Preachers, and 15,000 members in the new Church, with about 60 modest houses of worship worth, perhaps, $30,000. The population of the New Republic numbered 3,000,000, Thus began the history of the new experiment—a free Church in a free country.

January 1st, 1885, Methodism throughout the world numbers 35,000 Traveling Preachers, and 6,320,000 members, and a population closely identified with it of about 25,000,000.

In the United States Methodism has 27,000 Traveling Preachers, and 4,000,000 members, and a population of over 15,000,000, or more than one-fourth of the population of the entire country—56,000,000.

The Methodist Episcopal Church alone numbers, in the United States, 12,800 Traveling Preachers, and 1,800,000 members, having: 19,100 churches, worth $73,000,000; 7,000 parsonages, worth $10,500,000; 144 Colleges and other school properties, worth, including endowments, $14,500,000; Total $98,000,000.

Responsibility is in proportion to strength and opportunities. A great work is before us. Let us enlarge our plans and increase our diligence, and make the Second Century of Methodism more glorious than the first. If Methodism be indeed "*Christianity in Earnest*," let us be in earnest. "Every one of us shall give account of himself to God."

"A Perfect Flood of Sunshine" will fill the heart of every suffering woman if she will only persist in the use of Dr. Pierce's "Favorite Prescription." It will cure the most excruciating periodical pains, and relieve you of all irregularities and give healthy action. It will positively cure internal inflammation and ulceration, misplacement and all kindred disorders. Price reduced to one dollar. By druggists.

The savings banks of Berlin have on deposit $13,330,950, an increase of $1,776,000 during the past year. The number of depositors is 113,569.

Miss Nellie Kent,

Wellington, Lorain county, O., writes: "Dr. S. B. HARTMAN & Co., Columbus, O., Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuralgia of the face. I have been taking your PERUNA for one month. The neuralgia and catarrh is almost well, and the cough is much better. I like your PERUNA very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with a chronic catarrh which he first discovered six years ago. In succession he lost his smell, taste and hearing. The disease was so malignant that it not only attacked the softer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He suffered intense pain in the nose, from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman several months ago. He can now hear a watch eight inches from his right and six inches from his left ear. His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than Mr. Dupler. He said, "Why in the world was PERUNA not prescribed for me long ago?"

Cramps of the Stomach.

We have the privilege of reporting the following case. Those similarly affected can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time,) this lady had cramps, the most fearful of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his PERUNA, the cramps and all bad feeling left her, and now for over a month has been entirely free from every symptom. A more thankful patient no doctor ever had.

Mr. Boggs, druggist, Charlestown, Kanawha Co., W. Va., writes: "PERUNA sells well here and gives good satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your PERUNA sells well and gives good satisfaction. I consider it a splendid medicine."

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Is a dangerous as well as distressing complaint. If neglected, it tends, by impairing nutrition, and depressing the tone of the system, to prepare the way for Rapid Decline.

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PHYSICIANS AND DRUGGISTS RECOMMEND IT.

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—THE BEST TONIC.

Quickly and completely Cures Dyspepsia in all its forms, Heartburn, Belching, Tasting the Food, &c. It enriches and purifies the blood, stimulates the appetite, and aids the assimilation of food. REV. J. T. ROSSITER, the honored pastor of the First Reformed Church, Baltimore, Md., says: "Having used Brown's Iron Bitters for Dyspepsia and Indigestion, I take great pleasure in recommending it highly. Also consider it a splendid tonic and invigorator, and very strengthening."

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An eight page paper, printed on a steam power press on the Assembly grounds at Chautauqua, every morning during the meeting in August; 19 numbers in the volume, containing stenographic reports of more than 70 lectures on science, philosophy, religion and practical questions, besides reports of lectures meetings, debates and classroom drills. An invaluable collection.

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Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 03 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Ferge	7 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 50 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 knt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 25 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 p m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	8 05 p m	5 35 p m

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Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Padnosh	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 30 a m	.....
" Louisville	7 00 p m	9 35 a m

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Or, H. D. ELLIS, Ticket Agent.
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General News Items.

The town of Sweden, Me., has neither a doctor nor a lawyer.

Mr. Phineas Allen, an octogenarian and the oldest teacher in Massachusetts, is dead.

Abram Hanson, talented for statue work in clay, is a Leavenworth, Kansas, colored youth.

Gov. St. John has a boom in Illinois. He spoke recently at a dozen towns and had an ovation at each.

The Des Moines African Methodist Episcopal has had two pastors to die in the pulpit, the last being Rev. W. J. Hahn.

London produces 50,000 tons of soot per annum, which is worth $200,000, and is used for a fertilizer at a rate of 10 cwt. per acre.

Governor Pattison has vetoed a Congressional and Legislative apportionment bill, and good many Republicans think it a wise veto.

Mr. Isaac J. Young, a stalwart Republican, one of the "306" has been reappointed collector in the Raleigh District, N. C.

Prof. J. W. E. Bowen was the first elected speaker from his class by a unanimous vote of the faculty of Boston University for the last commencement, Boston School of Theology.

China, which, only six years since had but six miles of telegraph lines, has now completed a system by which Canton, the capital of Southern China, is brought into direct communication with the metropolis of the North.

The *Christian Advocate* informs us that over 50,000 children turned out in the Western District of Brooklyn, alone, on the occasion their annual Sunday-school reunion.

The American Colonization Society has sent 21,458 to Liberia since the war, of whom 5,752 were recaptured Africans, and 3738 the past year. Applications for transportation were never more numerous than now, says the *African Repository*.

The discovery of large beds of nitrate of soda in South America is making itself felt in the greater cheapness of this manure, which may now be purchased at 4 to 9 cents per pound, according to purity. At this rate it will pay to use in special crops when forced growth is desired.

The farmers of Rock county, Wis., will receive over 1,000,000 for their tobacco crop, which had the largest acreage of any county in the State. The crop of 1884 in that county amounted to within $181,000 of the total value of the wheat, oats and barley raised in the county. It is estimated that 60,000 cases will be packed this season.

Captain Winship, Providence Police, suffered five years from kidney disease, was cured by Hunt's [Kidney and Liver] Remedy.

Mr. E. M. Collett in the *Lever* of June 3d, shows that the Negroes of North Carolina did not defeat Prohibition in that State because there are 126,857 white and only 61,592 colored voters there, and the latter could not overcome the former unless they consented and aided them. "The tendency is more and more to prohibition among the Negroes.

Do You Mean Business?

Well, if you have strength to push your business, it is well. But many a man's business has broken down because the man was broken down, and had no push in him. If you want to make a success, build up your system, by the use of Brown's Iron Bitters. Mr. W. M. Winfree, of Petersburg, Va., says: "There is no medicine equal to Brown's Iron Bitters for general debility." It cures dyspepsia, enriches the blood and strengthens the muscles.

Publishing's Agents.

In order to facilitate the transaction of business with our customers we have arranged with Edward Alden & Bro., Fifth and Vine streets, Cincinnati, O., and 140 Nassau street, New York, making them our Special Publisher's Agents, and giving them charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them. tf

Letters From the Laity.

G W. Shelby writes from Fortson, La.: "After spending 7 years in the grand old Methodist Episcopal Church, and using every means that I could to bring our race to the light of knowledge, and not only that, but to see them take some steps toward leaning to our great Redeemer. I became interested in the matter, and after making up my mind, and saying that I would, after leaving Marshall College, try and see if there is not something that I can do for Christ, while I have so many grand young gentlemen and ladies before me to instruct each day. I began every morning with prayer, and by the help of the Lord I can say that we have six of our dear little boys and girls converted to Christ, and we are moving right along. We ask the prayers of the faithful in our behalf, and that we may convert some more of our boys and girls and be able to lead them to Christ, and we solicit the prayers of conference in our behalf.,'

Sister Laura A. Hamilton writes from Hearne Texas: "I like the paper very much; the more I read it the more I like it; I think the paper is improving so much. When I take up the paper and read of different parts of the world, how the people are progressing both spiritually and temporally, it makes my heart rejoice. We are not having very much success at present, but I hope we will soon. We have had so much false doctrine preached here at Hearne, and are yet having that doctrine preached, until it is hard to get the sinners to believe in Christ's word. The fault is in those preachers who have been here and who are still here, because they have not given them the right instruction, because the sinners do not want to come to Christ with their eyes open, they want to come with their eyes closed, and to dream of their conversion, and not to believe in Christ's word. I would to God that all such preachers would move out of the way. Pray for our success this year. This is my first letter to a paper."

Brother Daniel Landry of Mnsson writes: "We were glad to receive our new pastor; he was not a stranger to me, and both white, and black were glad to see him. We are glad the conference sent us, Rev. C. A. Taylor, and we pledge ourselves to use every means in our power to make him, and his family happy. When he came here his text was one that will long be remembered: ("Think not that I come to destroy the law, nor the prophet. I am not come to destroy, but to fulfill.") We are trying to build a church at Mnsson. The way looked dark until we met our beloved presiding elder; Brother Stephen Priestly, but since he has been with us, we can almost say that victory is on our side. He has brought peace out of confusion and light out of darkness; so we hope to be able to start our new church about the first of April.

Sister P. E. Brown writes from Fairfield, Texas: "Our work at Fairfield, which is yet growing slowly on account of sickness among the teachers and the removal of one of our head teachers, Miss Corene Mellvene of Houston, she has moved back to her old former home. The Sunday-school has missed her, the church has missed her, and also the teachers. She is a great Sunday-school helper. Our presiding elder, Rev. G. W. Smith was with us last Sunday, he preached a stirring sermon which will not be forgotten soon, he is beloved by all. Sister Jones our former superintendent's wife is very sick and has been for several months, she is expected to die every day, pray that she may recover again. Our Sunday-school is on the increase again we hope to have a church sufficient to accommodate our people by the last of this year. We are preparing to observe Children's Day, pray for us that we may get a new church, and our people may become more awakened to a sense of their duty towards the giving of their earthly substance as far as they are able."

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m. 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev. J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 3:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting, 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F Hoyt, M. A., Acting President. 1428 St. Charles Street.

First Street—Rev. ——. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

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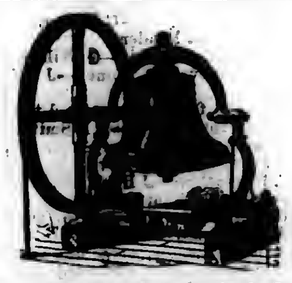
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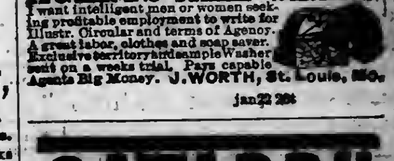
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THIRD QUARTER. STUDIES IN THE KINGS. B. C. 975. Lesson I. July 5. Revolt of the ten tribes, 1 Kings 12, 6-17. Commit to memory verses 6-8.

(Prepared by Rev. E. Lyon, of the Louisiana Conference.)

HOME READINGS.

M.—Revolt of the ten tribes; 1 Kings, 12, 6-7.

Tu.—The revolt predicted; 1 Kings 11, 11-33.

W.—The revolt of Sheba; 2 Samuel 20, 1-13.

Th.—Abner's revolt—2 Samuel 3, 6-21.

F.—An undutiful son; 2 Samuel 15, 7-14.

S.—The only true adviser; Psa. 118, 1-12.

S.—The result of evil doing; Prov. 13, 1-25.

QUESTIONS FOR HOME STUDY.

Q.—When King Solomon died who took his place?

A.—His son Rehoboam.

Q.—As the people were about to crown him what did they ask him to do?

A.—Make their burdens lighter than Solomon had done.

Q.—What would they promise if Rehoboam would do this?

A.—To obey him always.

Q.—What answer did he make?

A.—"Come again in three days and I will answer you."

Q.—What did the old wise men counsel him?

A.—To speak kindly and tell them he would not be hard in his rule.

Q.—What did the young noblemen who had grown up with him counsel him to do?

A.—Tell them you will not do as they ask.

Q.—Which advice did he take?

A.—That of the young princes.

(Repeat the golden text.)

Q.—When the people came again what did he tell them?

A.—"My father made your yoke heavy, but I will add to it."

Q.—What more did he say?

A.—"He beat you with whips, but I will beat you with scorpions."

Q.—This made them so angry what did they answer back?

A.—"We care nothing for you, if you are David's grandson."

Q.—What did ten of the tribes do?

A.—They left the rule and set up a kingdom of their own.

Q.—What was it called?

A.—The Kingdom of the Ten Tribes, or of Israel.

Q.—Who was their king?

A.—Jeroboam.

Q.—Who stayed with Rehoboam?

A.—The kingdom of Judah and a little tribe of Benjamin.

Q.—What name was given to the kingdom of Judah?

A.—THE LITTLE PEOPLE.

Q.—Why is the little kingdom of Judah so favored and so full of joy?

A.—Because God is there. (Repeat the golden text.)

Q.—Where else is God?

A.—Everywhere, but I love to think of him just this once.

Some of the boys and girls may from your slate, high marks in some unlook out. You know who says bad words, girl that says unkind little girl. Look Show some little a "good time"

instead of going to Sunday-school. Look out for them all. They are those who are meant in the Golden text. A companion of such shall be destroyed.

THE LESSON CATECHISM.

1. Whom did Rehoboam succeed as King of Israel?

His father, Solomon.

2. What did the people ask Rehoboam to do?

Make their burdens lighter.

3. What answer did Rehoboam give?

"I will add to your yoke."

4. How did the people receive this answer?

Ten tribes revolted.

5. Whom did the ten tribes afterwards place over them as king?

Jeroboam, the son of Nebat.

Doctrinal Suggestion—God's overruling power.

Marriages.

At the residence of the bride's parents, 201½ Franklin street, New Orleans, La., Mr. Wm. Craig and Miss Lonisa Carter were married, at 7:30 p. m., on Thursday, June 16, 1885; Rev. M. Dale officiating.

Obituary.

Bro. Peter Harden, a member of New Hope Church, died near Clarksville, Texas, March 2, 1885.

Bessie A., infant daughter of C. H. and L. A. Hendricks, aged 1 year, 2 months and 10 days, in Clarksville, Texas, June 4, 1885.

Sister Martha Alfriend, a member of Thompsontown Church, near Clarksville, Texas, April 19, 1885. A husband and two children, with many friends mourn her loss.

Near Springville, Tenn., March 11, 1885, Hurley Greer, infant child of Mr. Cain Greer. Also, near Springville, Tenn., on May 21, 1885, Sister Mary Lee Warren passed from death to her reward, crying "Glory to God at last." Near Mansfield, Tenn., Miss Martha Moody departed this life April 18, 1885. She professed faith in Christ while she was dying. She said glory two or three times, waved her hands and passed away. Near Springville, Tenn., Sister Mary Washum departed this life Feb. 11, 1885, in triumph of faith. She left a husband, mother, sisters and brother to mourn, but their loss is her gain. J. F. R. W. SUMMERHILL.

Sister Hannah Stokes, a member of New Hope Church, near Clarksville, Texas, died April 17, 1885.

Near Springville, Tenn., J. P. W. A. A. Summerhill, son of J. F. R. W. and M. L. C. Summerhill, fell asleep in Christ, May 19, 1885, aged 15 months and 25 days.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17	Fowler
Austin	Denton, Texas	Dec. 10	Foster
Black Hills Miss.	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	——
California	Stockton, Cal.	Sept. 2	Fowler
Central Alabama	Mobile, Ala.	Dec. 10	Mallalieu
Central China mis'n	Kinkiang, China	Oct. 14	——
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill.	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Ohio	Fostoria, O.	Sept 17	Harris
Central Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo, Col.	Aug 20	Andrews
Columbia River	Spokane Falls, W. T.	July 16	Walden
Dakota miss'n	Bleut, Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov. 19	——
Genesee	Lima, N Y	Oct 1	Hurst
Georgia	Milledgeville, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Idaho	Canyon City, Oreg.	July 30	Walden
Illinois	Beardville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Japan	Tokio, Japan	Aug 30	——
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Montana mis'n	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 30	Fowler
New Mexico mis'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Pueblo, New Mex.	Sept 24	Fowler
North China mis'n	Peoting, China	Sept 24	——
North Dakota	Wahpeton, Dak.	Sept 17	Walden
North Nebraska	Fonca, Neb.	Sept 3	Andrews
North Ohio	Berea, Ohio	Sept 3	Merrill
North Pacific	Lebanon, Miss.	Sept 24	Andrews
North Indiana	Valparaiso, Ind.	Sept 2	Foss
North Iowa	Storm Lake, Ia.	Sept 24	Foss
North Swedish	Dayton, Ia.	Sept 3	Bowman
North Wisconsin Swedish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De Awara, Ohio	Sept 24	——
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St. Louis German	St. Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
South Indiana	Brookville, Ind.	Sept 24	Harris
South California	Santa Barbara, Cal	Sept 10	Fowler
South Carolina	San Antonio, Tex.	Nov 19	Foster
Southern Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
Utah mission	Park City, Utah	July 2	Warren
West German	Claytonia, Neb.	Sept 3	Ninde
West Nebraska	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin German	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Programme

Of religious and literary exercises for the district conference of the Waco District, Waco Texas Annual Conference; to be held at Dallas, Sept. 4, 1885:

Opening sermon—Green Bragner.
Missionary sermon—C P Westbrooks.
The life, labor and death of Rev. L Carper—Presiding Elder.
Sacramental sermon—A Jackson.
Relation of the pastor to the Sabbath-school—J A Hall.
How to succeed in revivals—C Young.
Moral obligations—R Reader.
Obligation of family worship—G Wilson.
How to raise benevolent money—J W Robinson.
The proper object of benevolence, and the doctrine of forgiveness—B F Smith.
Duty of stewards—D Humphreys.
Duty of class-leaders—A Taylor.
Duty of local preachers—J Buell.
Family ethics—A Lookhart.
Relation of baptized children to the church—Willis Medlock.

All local elders, deacons, preachers and exhorters will select their own subjects. The pastors will please make out a list of the members of the district conference and bring it to the conference with them. Come one, come all who belong to the district conference, and let us have a grand time. We shall do all we can to make you happy, and you must try to make us happy also.

B. F. SMITH, Sec'y.

Lexington District.

Second Round.

Versailles	July	4-5
New Zion	"	6
Georgetown	"	11-12
Oxford	"	15
Monterey	"	18-19
Winchester	"	22-23
Howard Creek	"	24
North Middletown	"	25 26
Lairs	"	27
Washington	Aug.	1-2
Germantown	"	3-4
Dover	"	5
Tolesbury	"	6
Mt. Carmel	"	7
Flemingsburg	"	8-9
Pleasant	"	10
Corinth	"	24
Carterstown	"	26
Harrisburg	"	28
Asbury Temple	"	29-30
New Providence	Sept.	1-2
Gune Chapel	"	5-6

H. W. WHITE, P. E.

Waco District—West Texas Conference.

Third Round.

Kosse, at Long Branch, by C. Young	July	4-5
Majors, at Rifle Point	"	4-5
Marlin, at Big Creek	"	11-12
Marlin ct, at Carolina	"	18-19
East Waco, at Aquilla	"	20-21
Waco mission, at Mt. Zion	Aug.	1-2
Waco, at St. James	"	1-2
Groesbeck, at Groesbeck	"	8-9
Mexia, at Sandy Creek	"	15-16
Hubbard, at Wesley Chapel, by Robinson	"	15 16
Spring Hill, at West Point	"	22-23
Milford, at Milford	"	29-30
Dallas, at St. Paul	Sept.	6-7
Denison, Pilot Point, by Smith	"	12-13

The brethren will clip this notice and preserve it. Remember the district camp at Dallas, Sept. 4th. The opening sermon will be preached on the 3d. Let us have a grand time. You who have subjects assigned you go to work on them, and remember that abstracts will not go worth a cent. Raise as much of your benevolent money as possible.

W. H. DAVIS, P. E.

Notice.

The Shreveport District Conference will meet in Mansfield, La., on Thursday, August 13, at 9 o'clock a. m. The brethren of the district will take notice and govern themselves accordingly; prepare your essays, make your reports in ample time, and come prepared to have a refreshing time in the name of the Lord. See Dis. page 58, par. 90, as to who are members thereof. All friends are welcomed.

P. LANDRY, P. E.

Louisville District—Lexington Conference.

Second Round.

Lonieville, Lloyd Street	July	4-5
Chaplain	"	4-5
Mt Washington	"	4-5
Anchorage	"	11-12
Jericho	"	11-12
Pewee Valley	"	11-12
Ghent	"	18 19
Wakefield	"	18-19
Lonisville, Jackson Street	"	25-26
Patton Creek	Aug.	1-2
Bedford	"	8-9
Jeffersontown	"	8-9
Lonisville, Coke Chapel	"	16-17
Woodfork	"	15-16
La Grange	"	22-23
Frankfort	"	29-30
New Horn and Lib. Junction	Sept.	5-6
Simpsonville	"	5-6
Shelbyville	"	12 13
Warren	"	12-13
Louisville Mission	"	16-17
Samuel station	"	19-20

W. W. LOCKE, P. E.
1944 Shelby st., Lonisville, Ky.

La Teche District—Louisiana Conference.

Introductory sermon, Aug. 12, at 7:30 p. m.—Wm. Smith.
Missionary sermon, Aug. 13, at 7:30 p. m.—S. E. H. Morant.
Methodism, its doctrines and usages—J F Marshall.
Temperance, how to promote it—R Anderson.
Sunday-school and its officers—M J Dyer
Our work in the South—E Fields.
The benevolent collections and our publishing interests—A E P Albert.
Ministerial qualification and deportment A J Pickett.
Education, character and wealth, stepping stones to power—S E H Morant.
Do benevolent and other societies injure the church?—T Larkins.
How to build churches and promote revivals—A Luster.
Evidences of conversion—H T O Abbott.
Marriage and divorce—C Monroe.
Christian and industrial education—B C Bolden.
Baptism, mode and subjects—P Bibbs.
Church government—J Augustus.
From Egypt to Canaan—A E P Albert.
Ministerial support, a moral obligation.—Wm Smith.
Observance of the Sabbath—G W Williams,
Stewards and their duties—N Randolph.
Why am I a Methodist?—S Green.
Class meetings and qualifications of leaders—E B Richards.
Attendance and deportment at church—Jos Johnson.
Children's Day as it should be—B M Johnson.

Sunday-school, temperance and other anniversaries will be held during the session. Mrs. Barksdale, Mrs. Armstead, Miss Thomas, Mrs. Dr. Albert and other representatives of the Woman's Missionary Society, will address the conference. Revs. S. Duncan, ex-presiding elder, M. C. B. Mason, and E. Lyon, representing the Sunday-school interests; Prof. Hoyt, New Orleans University; Dr. Taylor of the SOUTHWESTERN, and Bishop Mallalieu have been invited to attend. Special rates will be arranged with the railroad.

By the committee.

A. E. P. ALBERT, P. E.

Murfreesboro District—Tennessee Conference.

Fourth Round.

Lebanon station	July 31, Aug.	2
North Lebanon ct	"	1-2
Alexandria	"	8-9
Cana Fork and Carthage	"	15-16
Martin Creek	"	22-23
Liberty	"	29-30
Cooksville	Sept.	5 6
Sparta	"	12-13
McMinnville sta	"	18 20
McMinnville ct	"	19 20
Manchester and Hillsboro	"	23
Tullahoma	"	24
Shelbyville sta	"	26-27
Petersburg	"	29 30
Spencer	Oct.	3-4
Murfreesboro ct	"	6-7
Stone River	"	8-9
Woodbury	"	10-11
Murfreesboro sta	"	15-16

District Conference at Liberty, Tennessee, Aug. 25, 26, 27, 28, 29.

C. H. BULLINGTON, P. E.

Ashville District—Central Alabama Conference.

Third Round.

The District Conference will convene at Oxford, Alabama, July 23 at 9 a. m., in the M. E. Church, and every member of the district conference is expected to be at that place on the 23d when the roll is called, and with reports.

Birmingham	June	27 28
Enon	July	4-5
Bunns Springs	"	11-12
Holston Chapel	"	11-12
Oxford	"	25-26
Collinsville	Aug.	1-2
Ashville	"	1-2
Gadsden	"	8-9
Howells Cross Roads	"	15-16
Centre	"	15-16
Wedowee	"	22-23
Ellesville	"	29 30
Talladega	Sept.	5-6

O. NELSON, P. E.

Indiana District—Lexington Conference.

Second Round.

Simpson Chapel	July	4-5
Jeffersonville, Ind	Aug.	2-3
Watson, Ind	"	1-2
New Albany, Ind	"	4
Corydon, Ind	"	5
Cannelton, Ind	"	8-9
Rockport, Ind	"	10-11
Newburg, Ind	"	15-16
Evansville, Ind	"	17-18
Carmi, Ills	"	19-20
Grayville, Ill	"	21
Princeton, Ind	"	22-23
District Conference at Terre Hante	"	24-27
Lawrenceville, Ill	"	29-30
Pinkstaff, Ill	"	31
Greeneastle, Ind	Sept.	5-9
New Castle, Ind	"	12-15
Libar circuit	"	16-18
Rushville, Ind	"	19-20
Shelbyville, Ind	"	26-27
Cleves, Ohio	Oct.	3-4
Connersville, Ind	"	10-11
Madisonville, Ind	"	17-18

The following is the programme for the District Conference, to be held at Terre Hante, Ind., August 24 to 27, 1885, commencing at 3 o'clock p. m.:

Rev. S. S. Stone will preach the opening sermon.

Subjects for discussion—

What is the duty of the pastor to the Sunday-school?—Revs. M. S. Johnson and J. T. Leggett.

What are the best methods to raise the benevolent money? Rev. C. T. Jones.

What constitutes pastoral success? Revs. McCoomer and C. H. Taylor.

What other qualifications does an educated minister need to make him successful in his work?—Rev. G. Zigler.

What is sanctification, how and when may we become it?—Revs. T. M. Tomkins and F. Hinton.

What are the things that the colored people need to make them a great people? Revs. A. A. Price and T. M. Steward.

What is the outlook for the Indiana District of the Lexington Conference of the M. E. Church?—Chas. P. Jones, P. E.

Notice.

To the pastors and Sunday-school superintendents of the Marshall District, Texas Conference—A Sunday-school Convention will be held in Paris, Texas, August 12-13, 1885. The convention will take cognizance of all the work of the district west of Texarkana. The following is the programme:

The opening subject, by Presiding Elder H. Webb, on music, and to hold a model school each day.

R. H. Harbert—How to get the old people to attend Sunday-school.

Taylor Moore—Duty of Sunday-school superintendents.

J. B. McCulloch—The benefit of the *Good Tidings*.

P. Douglass—The best method to improve the Sunday-schools.

V. M. Cole—How to conduct Sunday-schools.

John Jackson—What relation is the Sunday-school to the church?

W. S. Bagby—The duty of a pastor to the Sunday-school.

All pastors and Sunday-school superintendents west of Texarkana are expected at Paris on August 11, 1885.

Committee on Programme: J. B. McCulloch, P. Douglass and John Jackson.

Sunday-school Institute.

To the pastors, local preachers and Sunday-school superintendents of the Louisville District, Lexington Conference—You are hereby notified that the first session of the District Sunday-school Institute will meet in Jackson Street M. E. Church, Louisville, Ky., July 24th, and Short Line Park July 25th. Representatives of the Sunday-school Union will be entitled to be present. The persons named above, with delegates elected by the Sunday-schools, will compose the Institute. Brethren, be present, all who are elected delegates. A programme will be issued by July 5.

J. ALLEN ROSS,
S. G. TURNER,
J. L. PERRIN,
Committee.

Programme

Of the Murfreesboro District Conference, to be held at Liberty, Tennessee, Aug. 26 1885:

Faith in the Holy Trinity—Rev. T. Woods.
The Lord's Supper—Rev John B. Massey.
The mode of Baptism—Rev. H. W. Simmons.
The resurrection—Rev. B. James.
The immediate state of the dead—W. C. Miller.
Predestination—Rev. C. L. Seward.
Justification by faith—J. A. C. Ward.
Prayer—Rev. John Kencer.
Regeneration—Rev. Wesley Lilliard.
Fall from grace—Felix Yeargan.
Filial Apostacy—Rev. S. Knight.
What relation have baptized children to the church?—Rev. P. R Woodson.
Public Worship—Rev. O. Green.
What relation is the Sunday-school to the church?—Rev. B. F. Whitley.
The best manner in making pastoral visits—Rev. B Anderson.
The origin of the Methodist Episcopal Church—G. W. House.
Repentance—Felix Allen.
The witness of the spirit—A. Martin.
The presiding elder, C H. Bullington, is to give account of one hundred years of Methodism.

C. L. SEWARD,
H. W. SIMMONS,
P. R. WOODSON,
Committee.

Notice.

The Okolona District Conference, Mississippi Annual Conference Methodist Episcopal Church, will convene July 30 and 31, and August 1 2, at Crawford, Miss., at 10:30 a. m. We hope to see a full attendance there. Brethren, please come with your reports showing that you have done something for all of the general benevolences of the church. We hope that special attention has been or will be given to the collection for Rust University. If you have not done anything, go to work now, it is not too late yet; yet all are interested.

D. A. WILLIAMS, P. E.

Programme: Of the Woman's Home Mission Society, D. W. Calvert and C. W. Walton. All must be present.

J. W. PARKS,
B. H. S. FERGUSON,
L. F. WHITE.

PROGRAMME

July 30—Sermon, at 10:30 a. m., by Rev T. L. Ingram, of Honston; alternate, Rev. J. B. Blewett, of Caledouia; after which the business of the session will be taken up as per Discipline; the afternoon for committees in each of the four conrses of studies, and such other business as may be committed to them. At 8 p. m. the M. E. Church South and work among both races, by L. F. White and T. W. Davis, and others.

July 30: Best method for raising benevolent collections—R Sneil and J. W. Davis Church Extension—I. L. Pratt and Wm. Gatewood.

The M. E. Church as a temperance society—M. Adams, Jas. Trice and B. J. Griffic.

The Freedmen's Aid and Rust University—Presiding Elder G. Brooks and J. W. Parks.

Saturday night at 4 p. m: Sabbath-school literature—J. J. Harris and G. F. Murry.

Class meeting—Geo. Dobson and G. Carr.

Duty of local preachers—L. J. Terrill and S. Gipson.

Missionary Society and its work—B. H. S. Ferguson, W. S. Gillespie, P. Jamison.

Organization and management of Sabbath-schools—J. J. Freeman and John Everett.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE,
June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8½; Middling 9 15 16; Good Middling, 10 3-16; Middling fair, 11 7-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5¾; White clarified, 5¾@5¾; Common 4¼@4¼;

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½;

CHEESE, ℔ lb—Western factory —@8;

CORN MEAL, ℔ bbl.—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c.;

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kront, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6¾; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1,50@$2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

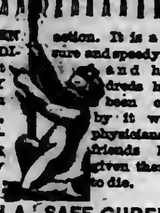
Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

Postmaster-General Vilas has requested the resignation of J. L. Mead, recently appointmented Postmaster at Hazlehurst, Copiah County, Miss. Since his appointment the Department has learned that just after the November elections in 1883, and subsequently to the killing of Matthews, a republican Postmaster, by a man named Wheeler, on the election day, Meade presided over a meeting which was held in Hazlehurst, at which the persons participating took sides, by resolution, with Wheeler.—*Nation*.

Books and Current Literature.

The Alumni Magazine of Philadelphia, Pa., grows steadily in excellence, catholicity of tone, and we trust also in the extent of its circulation. It stands for the Negro, pleads his cause, tells his story, makes way for him to state his own case, and reveal the depths of his culture, together with the height of his literary finish. The May number is the 5th, and best of the five. It contains articles by Rev. J. C. Price, Mrs. Robert Purvis, Rev. Alexander Crummell, Mrs. Burlinger and Rev. W. F. Brooks. Dr. Mossell and his associates are about a good work. We like it because so far it has kept clear of the rock upon which most colored newspapers or other publishing enterprises have failed. What is the use of sarcastic personalities instead of argument? It seems to apprehend the rule, that when a paincple is demolished the man who was supported by will need no knocking down. $1. per year, postpaid or 30 cents single numbers. It comes quarterly and always filled with that which is needed and useful.

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

Why, oh ye valiant for the Lord of Hosts,
Ye who have vanquished thousands in the fight,
Why cast away your armor, quit your posts,
And basely from exulting foes take flight?
A thousand times ye chased the son of night—
Their castles stormed, and raised your banner high
Above the ramparts; where its folds of light
Sent streaming corruscations o'er the sky
That kindled hope on earth, and thrilled all heaven with joy.

Zion's Herald gives no uncertain sound, it is a most excellent Christian family guide.

Your Sermon Sketches have done me a great deal of good. The SOUTHWESTERN is just the paper for our people.—Rev. J. G. Jones, Aberdeen station.

Times are slowly brightening, and business prospects are better than for a good while. But still there is a call for the utmost economy and frugality that possibly may consist with honesty.

The Cicada tredecim is thirteen not the seventeen-year old locust. It is this species which will appear this year in Southern Illinois, Kansas, Missouri, Georgia, Louisiana, Tennessee and Mississippi.

Mr. Morgan Ashford, a veteran of the late war, who carries the stubb of a missing leg and a vivid recollection of the storming of Petersburg; was the first man in Flemingsburg to take the SOUTHWESTERN. He is a batchelor and soon to be a benedict.

A novel mode of aging whiskey and other liquors is to place a Maxim or Edison light inside of the barrel. Exposure of the liquid to the electric light for a hundred hours, it is said changes the flavor and converts a new liquor into one that resembles a ten-year brand.

Mrs. Delila Parker, of Flemingsburg, Ky., says she feels able to compete with Mrs. Baum, white, either in the culinary or any of the domestic arts. We are bound to say that Sister Parker has us in an equipoise of doubt with strong tendencies favorable to her claims, we shall have to sample a little further.

Rev. J. H. Hargrave, late of Ohio now of Kentucky, says he was greatly opposed to coming into Kentucky before he came, but likes it now. In fact, he says, these Southern people aint half as bad as he was told they were. He is satisfied and perfectly willing to remain. The hospitality of the people has not been overrated. That is true.

For the Southwestern.

Subject—Mode of Divine Revelation.

REV. G. W. THOMAS.

Mode—Manner of existing, or being, method, form, fashion, custom, way, as the mode of speaking by inspiration.

When we say that the Scriptures are a divine authority our meaning is that they are an inspired revelation from God to man. It has been shown that the sacred writers were men of the utmost integrity and entitled to the most implicit confidence of mankind; but since it is possible that honest men may be mistaken, therefore if we had nothing more to urge in behalf of these writers than the excellence of their character, their writings would only be of human authority; something more was therefore required than a pious life, and a mind purified from prejudice and passion, to qualify than for being teachers of the will of God, namely, divine revelation or inspiration; this may be defined to be that extraordinary influence of the spirit upon the human mind by which men are qualified to communicate to others religious knowledge without error or mistake.

1. Inspiration is possible.—The Father of the spirit may act upon the mind of his creatures, and this action may be extended to any degree which the purposes of God may require; he may superintend those who write so as to prevent the possibility of error in their writings, which is the lowest degree of inspiration. He may enlarge their understanding, and elevate their conceptions beyond the measure of ordinary men, this is the second degree; or he may suggest to them the thoughts which they should express, and the very words which they shall employ, so as to make them merely vehicles of conveying his word to others This is the highest degree of inspiration, and no sound theist (a believer in God) will deny that all these degrees are possible.

2. It is reasonable that the sentiments and doctrines developed in the holy Scriptures should be suggested to the mind of the writers by the Supreme Being himself, for they are every way worthy of his character and promotive of the highest interests of man. And the more important the communication is, the more it is calculated to relieve men from error, to stimulate them to holiness; the more reasonable it is to expect that God would make the communication free from every admixture of error.

3. Inspiration is necessary; this is evidenced from the subjects which the Scriptures unfolds:

1. Some past facts are recorded in the Bible which could not possibly have been known if God had not revealed them in a spiritual way.

1. How could Moses, for instance, have given a correct history of the creation of the world, and of the antideluvian times if he had not been divinely inspired?

2. The authoritive language of the Scripture, too, if we admit the veracity of the writers, argues the necessity of inspiration. They propose things, not as matters for consideration, but for adoption; they do not grant us the alternative of receiving or rejecting their instincts; they do not present to us their own thoughts, but preface their communications by "Thus saith the Lord," and on this ground demand our assent.

4. The mode of divine revelation has always been ascribed to the sacred penmen, both by the Jewish and Christian church. By the Jews the law of Moses was accounted the law of God himself, and their other canonical books were held in like veneration. Accordingly Josephus tells us that they were accustomed from their infancy to call these Scriptures the doctrines of God, and that they were ready at any time to lay down their life in vindication of them. The early Christians entertained the same respect for the writings of Moses and the prophets that the Jews did, but they received also by universal consent the Scriptures of the New Testament as being composed of the direction and inspiration of the Holy Spirit, they regarded therefore the Jewish and the Christian Scriptures as oracles to decide all differences in matters of religion, and every sentence in them was looked upon as a divine axiom (self evident) from which there was no appeal. The opinions of the church in the first centuries respecting the mode of inspiration of the sacred writers is plainly set forth in the testimony of the Christian fathers. Clemens, Bishop of Rome, a cotemporary with the Apostles tells us that the Apostles preached the Gospel, being filled with the Holy Ghost; that the scriptures are the true words of the Spirit; and that Paul wrote to the Corinthians true things by the aid of the spirit. Justin Martyr says that the Gospels were written by men full of the Holy Ghost.

2 The sacred writers themselves claimed to be divinely inspired; this is true with regard to the writers of the Old Testament scriptures; the Jewish law giver often reminded those who he addressed of the divine authority of his communications by the well known declaration, "The Lord spake unto Moses;" and the language of David is, "the spirit of the Lord spake by me, and his words was in my tongue;" thus two of the Jewish prophets delivered their predictions, not only in the name of Jehovah, but also as being received directly from Him. Isaiah introduces many of his prophetic messages by the declaration, "thus saith the Lord;" and Jeremiah, and Ezekiel and other prophets ascertaining "the Lord said unto me," or the words of the Lord came unto me, etc. But the plenary (full or complete) inspiration of the Old Testament scriptures is most distinctly asserted by Christ and his Apostles; they recognizing the whole Jewish canon in their threefold divisions of the law, the prophets and the psalms. It is upon the evidence of these scriptures that our Lord proves Himself to be the Messiah, and to them he constantly appeals, both in proving his own doctrines and in refuting the errors of the Jews; but, further, what Moses wrote in the Pentetench is expressly declared by Christ to have been spoken by God himself: "Have ye not read that was spoken unto you, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob." What David wrote in the Psalms is declared by St. Peter to have been spoken by the Holy Ghost; this scriptures must needs have been fulfilled, which the Holy Ghost by the mouth of David spake concerning Judas, Acts 10, 16. St. Paul also bears the most sure testimony to the inspiration of the Jewish prophets. Well spake Isaiah the prophet unto our fathers; but again enlarging the terms which he employs to their utmost latitude; but undoubtedly having a special deference to the Jewish canon, he declares all scriptures are given by inspiration of God. Thus we see that the writers of the New Testament scriptures bear witness to the inspiration of those of the Old, but they claimed the same kind of inspiration for themselves; the proof of this is seen in the general tone of confidence and authority with which they delivered their discourses. To feel the force of this argument we must take a view of the Apostles, first in themselves, and then in their changed condition when the gift of the Spirit had qualified them for the duties of their offices. Behold these weak and discouraged and timid fisher men of Gallilee, who had fled at the apprehension of their Master, and had with difficulty been persuaded of his resurrection; the day of Pentecost arrives and they are all together in one place waiting for the promised comforts; the house is shaken when they are assembled, and the Divine Spirit descends and rests upon each one of them under the external appearance of eleven tongues like as of fire; they are suddenly endowed with new and surprising powers, assume new characters, and speak with new tongues; unlearned, as they were, and discouraged and cowardly as they had proves themselves to be, they now discourse with the greatest readiness and propriety, and with a boldness which nothing could daunt, in every tongue and dialect of the assembled crowds; new courage, new discernment, skill in argument and fortitude in bearing testimony to the truth, appear in all their discourses; with great powers gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all; Acts 4 33. 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In what sense and to what extent were they supernaturally assisted in writing the Holy Scriptures? This question has given rise to a diversity of opinions; some have had the boldness to deny inspiration altogether, while others have circumscribed it within a very narrow limit. "I think," says Dr. Priestley, "that the Scriptures were written without any particular inspiration by men who, according to the best of their knowledge, and who from their circumstances could not be mistaken with respect to the greater facts of which they were proper witnesses. He assumes, however, that they were liable, like other men, to adopt a hasty and ill-grounded opinion concerning things which did not fall within the compass of their own knowledge. But it is a sufficient refutation of this theory that it directly contradicts what the sacred writers declare of themselves, and is an impeachment of their veracity. Some who advocate the doctrine of divine inspiration limit it to the prophetical parts of the Scriptures, while others extend it to the doctrinal parts also, but not to the historical. There are many who maintain that the inspiration of the sacred writers was only occasionally; that they were not always under that immediate and plenary influence of the Holy spirit which renders their writings the unerring words of God; and that consequently, as they were sometimes left to themselves, they then thought and reasoned like ordinary men. According to this notion, an intermixture of human infirmity and errors by no means was excluded from the sacred Scriptures. But if it is once granted that they are in the least degree alloyed with error, an opening is made for every imaginable corruption. And to admit that the sacred writers were only occasionally inspired would involve us in the greatest perplexity; because, not knowing when they were or were not inspired, we could not determine what parts of their writings should be regarded as the unerring word of God. The true doctrine of plenary inspiration may be drawn from the special promises which our Lord made to his Apostles respecting the gift of the Holy Spirit "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again, "when he, the Spirit of Truth, is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and he will show you things to come." If we examine these promises we can hardly fail to see that they must have related to those supernatural endowments which was necessary to render the Apostles infallible teachers of the doctrines of Christianity. The Holy Ghost is here promised, not as the spirit of miracles, but as a spirit of truth; an expression which, if taken in connection with other terms of the passages, manifestly includes an unerring direction in the communication of religious instruction. The Spirit was also promised to abide with them forever; and this promise secured to them his constant operation without chance or intermission, whenever and wherever they were engaged in the execution of their office. Again, the Holy Ghost is called another comforter, from which phraseology the Apostles must have drawn the conclusion that He would fully supply the place of their Master's personal presence; and the distinct promise assures them that the Comforter would teach them all things, bring all things to their remembrance, guide them into all truth, and show them things to come. They could not, from the most obvious meaning of these declarations, expect anything less than the constant help of the Holy Spirit to secure them from all error in communication of religious instruction. But we have a more particular account of the nature and extent of that supernatural influence which these promises imply in the language of our Savior on another occasion: "When they bring you into the synagogues and unto magistrates and powers take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say; Luke 120, 11 12. To this is added by Matthew: "For it is not ye that speak, but the spirit of your Father which speaketh in you." Such, then, is the nature of the mode of divine revelation. It is the spirit of God speaking as in man, and teaching them what to say, and how to say it. But if the Apostles were thus divinely assisted in defending themselves before their persecutors, we surely have a right to conclude that they were at least equally assisted in composing their sacred Books as these were to be the rule of faith and practice to the church in all succeeding ages.

Lexington, Ky.

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The society was greatly assisted in the musical department by Mr. and Mrs. Baker, from the same place, all of whom are earnest and intelligent workers, and recent accessions to our church.

On this occasion the pastor occupied a seat in the audience with the "little folks," and the occasion's wife occupied the stand and tried to interest and stimulate her sister workers with an appropriate address, which we will publish in due time.—ED.

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Editorial Notes.

Why, oh ye valiant for the Lord of Hosts,
Ye who have vanquished thousands in the fight,
Why cast away your armor, quit your posts,
And basely from exulting foes take flight?
A thousand times ye chased the son of night—
Their castles stormed, and raised your banner high
Above the ramparts; where its folds of light
Sent streaming corruscations o'er the sky
That kindled hope on earth, and thrilled all heaven with joy.

Zion's Herald gives no nucertain sound, it is a most excellent Christian family guide.

Your Sermon Sketches have done me a great deal of good. The SOUTHWESTERN is just the paper for our people.—Rev. J. G. Jones, Aberdeen station.

Times are slowly brightening, and business prospects are better than for a good while. But still there is a call for the utmost economy and frugality that possibly may consist with honesty.

The Cicada tredecim is thirteen not the seventeen year old locust. It is this species which will appear this year in Southern Illinois, Kansas, Missouri, Georgia, Louisiana, Tennessee and Mississippi.

Mr. Morgan Ashford, a veteran of the late war, who carries the stubb of a missing leg and a vivid recollection of the storming of Petersburg, was the first man in Flemingsburg to take the SOUTHWESTERN. He is a batchelor and soon to be a benedict.

A novel mode of aging whiskey and other liquors is to place a Maxim or Edison light inside of the barrel. Exposure of the liquid to the electric light for a hundred hours, it is said changes the flavor and converts a new liquor into one that resembles a ten-year brand.

Mrs. Delila Parker, of Flemingsburg, Ky., says she feels able to compete with Mrs. Baum, white, either in the culinary or any of the domestic arts. We are bound to say that Sister Parker has us in an equipoise of doubt with strong tendencies favorable to her claims, we shall have to sample a little further.

Rev. J. H. Hargrave, late of Ohio now of Kentucky, says he was greatly opposed to coming into Kentucky before he came, but likes it now. In fact, he says, these Southern people aint half as bad as he was told they were. He is satisfied and perfectly willing to remain. The hospitality of the people has not been overrated. That is true.

For the Southwestern.

Subject—Mode of Divine Revelation.

REV. G. W. THOMAS.

Mode—Manner of existing, or being, method, form, fashion, custom, way, as the mode of speaking by inspiration.

When we say that the Scriptures are a divine authority our meaning is that they are an inspired revelation from God to man. It has been shown that the sacred writers were men of the utmost integrity and entitled to the most implicit confidence of mankind; but since it is possible that honest men may be mistaken, therefore if we had nothing more to urge in behalf of these writers than the excellence of their character, their writings would only be of human authority; something more was therefore required than a pious life, and a mind purified from prejudice and passion, to qualify them for being teachers of the will of God, namely, divine revelation or inspiration; this may be defined to be that extraordinary influence of the spirit upon the human mind by which men are qualified to communicate to others religious knowledge without error or mistake.

1. Inspiration is possible.—The Father of the spirit may act upon the mind of his creatures, and this action may be extended to any degree which the purposes of God may require; he may superintend those who write so as to prevent the possibility of error in their writings, which is the lowest degree of inspiration. He may enlarge their understanding, and elevate their conceptions beyond the measure of ordinary men, this is the second degree; or he may suggest to them the thoughts which they should express, and the very words which they shall employ, so as to make them merely vehicles of conveying his word to others This is the highest degree of inspiration, and no sound theist (a believer in God) will deny that all these degrees are possible.

2. It is reasonable that the sentiments and doctrines developed in the holy Scriptures should be suggested to the mind of the writers by the Supreme Being himself, for they are every way worthy of his character and promotive of the highest interests of man. And the more important the communication is, the more it is calculated to relieve men from error, to stimulate them to holiness; the more reasonable it is to expect that God would make the communication free from every admixture of error.

3. Inspiration is necessary; this is evidenced from the subjects which the Scriptures unfolds:

1. Some past facts are recorded in the Bible which could not possibly have been known if God had not revealed them in a spiritual way.

1. How could Moses, for instance, have given a correct history of the creation of the world, and of the antideluvian times if he had not been divinely inspired?

2. The authoritive language of the Scripture, too, if we admit the veracity of the writers, argues the necessity of inspiration. They propose things, not as matters for consideration, but for adoption; they do not grant us the alternative of receiving or rejecting their instincts; they do not present to us their own thoughts, but preface their communications by "Thus saith the Lord," and on this ground demand our assent.

4. The mode of divine revelation has always been ascribed to the sacred penmen, both by the Jewish and Christian church. By the Jews the law of Moses was accounted the law of God himself, and their other canonical books were held in like veneration. Accordingly Josephus tells us that they were accustomed from their infancy to call these Scriptures the doctrines of God, and that they were ready at any time to lay down their life in vindication of them. The early Christians entertained the same respect for the writings of Moses and the prophets that the Jews did, but they received also by universal consent the Scriptures of the New Testament as being composed of the direction and inspiration of the Holy Spirit, they regarded therefore the Jewish and the Christian Scriptures as oracles to decide all differences in matters of religion, and every sentence in them was looked upon as a divine axiom (self evident) from which there was no appeal. The opinions of the church in the first centuries respecting the mode of inspiration of the sacred writers is plainly set forth in the testimony of the Christian fathers. Clemens, Bishop of Rome, a cotemporary with the Apostles tells us that the Apostles preached the Gospel, being filled with the Holy Ghost; that the scriptures are the true words of the Spirit; and that Paul wrote to the Corinthians true things by the aid of the spirit. Justin Martyr says that the Gospels were written by men full of the Holy Ghost.

2 The sacred writers themselves claimed to be divinely inspired; this is true with regard to the writers of the Old Testament scriptures; the Jewish law giver often reminded those who he addressed of the divine authority of his communications by the well known declaration, "The Lord spake unto Moses;" and the language of David is, "the spirit of the Lord spake by me, and his words was in my tongue;" thus two of the Jewish prophets delivered their predictions, not only in the name of Jehovah, but also as being received directly from Him. Isaiah introduces many of his prophetic messages by the declaration, "thus saith the Lord;" and Jeremiah, and Ezekiel and other prophets ascertaining "the Lord said unto me," or the words of the Lord came unto me, etc. But the plenary (full or complete) inspiration of the Old Testament scriptures is most distinctly asserted by Christ and his Apostles; they recognizing the whole Jewish canon in their threefold divisions of the law, the prophets and the psalms. It is upon the evidence of these scriptures that our Lord proves Himself to be the Messiah, and to them he constantly appeals, both in proving his own doctrines and in refuting the errors of the Jews; but, further, what Moses wrote in the Pentateuch is expressly declared by Christ to have been spoken by God himself: "Have ye not read that was spoken unto you, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob." 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From the Districts.

Rev. A. E P. Albert, presiding elder of the LaTeche district, writes that he has been fattening on an abundance of hard work. He reports a general stagnation in money matters, the low price of sugar and the short cotton crop of last year having nearly prostrated every interest on his district. He rejoices, however, in the fact that revivals are now in progress in nearly every charge; churches and Sunday-schools all show signs of a general awakening, and the prospects for the benevolences for the ensuing conference year are most flattering. At Glencoe fifty-six or more have been converted; at Jeanerette thirty were at the anxious seat; at New Iberia nearly every unconverted attendant of the church has been affected; at Opelousas the church is alive as it has not been before in five years, mourners crowding the altar every night; at Washington an occasional convert appears at nearly every service; at Booneville, several have been converted, and the anxious seat is crowded every night; at Cheneyville several have been converted, and some twenty-five or thirty are anxiously exclaiming, "O that I knew where I might find Him." At Alexandria about a dozen have been converted, and many more are seeking Christ. At Pineville our church is now a greater power for good than ever, the altar being crowded with penitent souls nightly. Thus the good work goes on over the whole district. He hopes to build from five to seven churches on Church Extension plan No 1 on his district this year; at least he has splendid prospects for so doing.

Shreveport District—Louisiana Conference.

REV. PIERRE LANDRY, P. E.

Dear Dr. Taylor.—Attended by the blessings of God in more ways than one, learning the ways and by ways of this great territorial as well as ecclesiastical district, I am impelled, by the uniform courtesy and great kindness of the people, ours and all others with whom I am brought in contact, to publicly express my gratitude. I appreciate the more, because deep in their hearts I find my successor, the Rev. S. Duncan, the gifted preacher and pastor of Union Chapel in your city; no one knows him but to revere, and still I am assured by the outlook that in their affection there remaineth a place for me, and that without prejudice to the just claims of Bro Duncan. Why should it be otherwise? I here submit for your inspection the form of a letter which has been sent to each preacher on this district, with accompanying ticket. The plan meets the approval of each pastor, and by it we hope to raise every dollar of assessment against the district.

Goliad—San Antonio District.

G. W. RICHARDSON, P. E.

There are two items that I could not report in my last letter that the people on my district will be glad to know. The first is, we are taking 175 copies of the SOUTHWESTERN on this district; that is one copy for every ten members in full connection. If all the colored membership in the Methodist Episcopal Church would do as well as that your circulation would be 20,000. Bro. Townsend, of Halletts ville, has the largest list of subscribers in proportion to his membership. The second item is, we have had 150 conversions in the last 90 days. The revival season has fairly opened, and in some places it has opened with great power. Bro. Wm. Reed, of Seguin, has had the greatest success up to this date. Two weeks ago he reported 47 conversions. These figures encourage us to hope and pray for a full round thousand recruits this year.

Murfreesboro District.

BULLINGTON, P. E.

[illegible] three, push things [illegible] your benevolent [illegible] quarters mission-ary on the district is $300. We must raise all; Let every one do his part now. Brethren, go right to work at once. Our Church Extension is $70; Freedmen's Aid, $150; Bishop, $40. We must bring these up and something on all the collections. Brethren, our district conference will begin August 25th and close on the 28th. Be ready, and come one and all.

Ashville District—Central Alabama Conference.

REV. O. NELSON, P. E.

This district is now in good standing. The following work will show for itself. In 1884 over 300 souls were converted and joined the M. E. Church, and are still holding on to God. The benevolent money is no longer behind, but is in front, and by the help of God we intend to do our part. We intend for our work to prove what we are doing. When I first come to this district there was only one good house, and that was not finished by a good deal, and now there are eight very good churches, but this of course, leaves us some in debt, which is a little embarrassing. Nevertheless we are pressing on toward the mark, and we feel to-day, as one of old, it is good to be here. We have been requested to raise $48 this year for missions alone, which is $15 more than any other district in the conference. We are willing to do what we can in regard to raising the money. Brethren of the Ashville district, each of you must be prepared to make a healthy report at the district conference, on the above matters, which will convene at Oxford, Alabama, in July, 1885; further notice will be given soon, be ready and come with your benevolent money in order that it may be sent on to the Society. I would like to say something in regard to my preachers not writing more than they do; not because they haven't anything to say, but they do not make good use of their pen; however they are doing the best they can for Christ and his church.

Letters from the Pastors.

Rev. L. J. Terrell writes from New Albany, Miss.: "We are doing very well; we are in better circumstances to do the work of our Master than ever before. I came down from this conference, and after hearing Bishop Mallalieu's counsel to the ministers I took fresh courage to open my mouth, and I can not go back. Methodism does not teach that perfection implies infallibility in judgment or life, but love of God with all the heart."

Rev. R. Williams, of Bonlddy, Heston county, Texas, writes: "The people in this county are having a hard time; many seem to want the paper, but can not get the money; they tell me they will be able to pay in the fall, but I am in a new work and among strange people. As the times open up I think I will be able to get a number of them to subscribe. We held our second quarterly conference May 23d; Rev. S. Allen presided. The meeting passed off nicely, with one convert. The elder administered the Lord's supper to 66 persons."

Rev. A. Swift, of Bagerton, Tenn., writes: "I entered on my circuit right after conference, with a zeal for Christ and his work. I found the people in a good condition; they are poor but are doing the best they can. I made a trip to Lexington, and preached in the court-house. We have two Sunday-schools on this work and need books.

Rev. A. Burdett, of Capleville, Tenn., writes: "My second quarterly meeting was held by Elder Jesse P. Price, at St. John M. E. Church; all of the members were present, and we were glad to see the elder. The elder preached on Sunday, and we had a very pleasant time; he remained with us three days and told us of all the claims of the conference. He found me at Bro. Vaiks; we stayed with Bro. Johnson, and visited Mr. Rivers, the school teacher; the elder speaks very highly of the school. We are in need of a new church here. On Tuesday Bro. Johnson sent us to town in a hack, and we called on Bro. C. Fields at Centenary. I preached for him at night, and we had a good time. We went to Roger's Chapel next night, and the elder preached us a splendid sermon. We are in need of a church here. Bro. J. W. Moore left things all right, and was much loved by the people. The SOUTHWESTERN was spoken of by the elder. We paid the elder $10 and the pastor $19 30. I have been sick the whole time I have been here, and thought I would die, but am better now.

Rev. W. W. Heston writes from Troy, Ohio: "Richard's M. E. Church is fast returning to her first love; the Sunday-school is in a prosperous condition, average attendance 33. Since conference one has joined the church. Rev. J. Courtney was with us on the 29th, the first quarterly conference, and we had a good time. On the 19th 41 of the most superb young people of Troy, with Mrs. F. P. Sewell as their leader, called at the parsonage leaving 45 pounds of provisons and some cash. The pastor is happy and so is his wife."

Rev. Robt. Parmer writes from Paris, Tenn: "The church at this place is doing well; we commenced a protracted meeting in the church in this city on April 26th and closed on May 8th; we had Rev. J. L. Massey with us, from Mason, who preached for us five nights, and the people all wish for his return soon. In this meeting we had 14 conversions, added to the church 12, one preacher from the A. M. E. Church, Bro. John Hudgerson, who has been in this country many years, and who is worth about $2,000. We have at this place some good people. The old people will at last come to the front. They have given many names to our church here, some call us the "blue wing church," but, thank God, we are gaining ground. In all the hard times we have had, and all the dark clouds that have stood between us and our God, we have to some extent seen the bright side."

Rev. W. L. Taylor writes from Purdy circuit; "Rev. Jesse P Price, presiding elder, strikes the key note, not only in the pulpit where he speaks on the psychology of man but also when he lectures on the centennial, Freedmen's Aid Society, and other subjects. He was in our midst on the 28th and 29th of March, and was gladly received by all; and when he left we felt as though we had been bereaved of our best friend. We had a joyful time while at Purdy. In the evening, on returning from church, he was surrounded by little children, who say they love Elder Price and are going to heaven with him. I was appointed here by Elder Price on January 14, 1885; I found a kind, generous people; we went to work and are coming to the front this year. I preached last Monday night at Purdy; by request the text was, "We are embassadors for Christ, as though God did beseech you by us we pray you in Christ's stead, be ye reconciled to God." While preaching God blessed us with the conversion of the worst man in town, and he was added to the church. We are having a good time, and praying that God will give us Jesse Price four years longer as a presiding elder."

Rev. J. L. Perrin writes from Lloyd Street Church, Louisville, Ky.: "From the 4th of March to the 31st we have enjoyed the pleasure of our second revival held during this conference year. We have good meetings and experience the outpouring of the Spirit of the Lord Jesus upon his people. We are glad to say that 16 were happily converted to God; some who were called church-haters and who only came to see what was going on, during this meeting were converted by the spirit and came forward for prayer, and in a few days they would come rejoicing. The meeting continued four weeks and resulted in 24 additions, making a total of 78 additions during our conference year. Our Sunday-school is still increasing. We are greatly encouraged and can happily sing 'Praise God from whom all blessings flow.' I have preached 290 sermons and made several Sunday school addresses; held four or five quarterly meetings, also several addresses on temperance. We have had several converts on this line. We feel that the Lord has blessed and crowned all of our labors with success. Dear Dr. Taylor, we are glad to say that your good paper is welcomely received every week in our home. We will help to increase the number of subscribers. God bless you and family."

Mack Henson, of San Antonio, writes: "I am thankful that on June 28th we collected by subscription $185 40, notwithstanding the hard times. Whenever the people have a mind to work they let the times take care of themselves, and they do their duty, hence the results. Dr. A. J. Kynett will get his six months interest on $800 borrowed money, and we will pay $150 on our new parsonage, and square up some mission debts."

J. T. Gibbons, Lone Oak, Texas, writes: "Please correct a few words in my letter of April 14. I was married in the year 1875, March 25, instead of 1872, and Elder Gates was presiding elder while I was pastor at Giddings."

Rev. J. W. Jackson writes from Carlisle, Ark.: "I have just closed a protracted effort of one week's duration. The Lord has wonderfully visited us with the outpouring of the Holy Ghost. We were blessed with three conversions, all from our Sunday-school—Little Hattie Horn, Miss Maggie Bohannan and Master W. A. Logan. The conversion of Willie Logan caused his father, who is an old sinner, to seek the Lord Jesus Christ. Mr. Logan is still a deep penitent. Accessions to the church three, as follows: Rev. Jonas Simpson, a local elder of the African Methodis Episcopal Church; Sister Ellen Simpson, wife of Bro. Simpson, and Sister Fanny Logan, all of the same denomination; probationers, two. This is the first time in the history of the church at McCreanors that they experienced a revival of religion at this season of the year. I was compelled to close on account of the people being farmers and they are very busy preparing for planting their crops. Rev. W. T. Adams, of the Baptist denomination, did valiant work. God has wonderfully revived His work here, and the old 'Mother Church' is taking the lead and is highly respected and revered by other denominations. I closed the meeting with seven sin-sick souls waiting to be made whole, and a true sign of their deep repentance was that they attended our prayer-meetings and class-meetings. Glory! glory! our God reigneth. Pray for us dear brother. Will do something for the noble SOUTHWESTERN shortly. My district steward, Bro. George Berry, is working hard to build up the Methodist Episcopal Church here both spiritually and financially."

Rev. J. W. Hilton writes from Franklin: "We have a lovely time in our church. I have just closed my protracted meeting with the result of 35 additions to the church and 27 converts. We are now improving the parsonage to a considerable extent—added two rooms and papered the two old ones; have white-washed and painted our church on the inside, and we are moving on grandly.

Rev. Bedford Carr, of Sunset Home, writes: "We have a fine Sunday school, numbering 37 scholars. Mr. Martin Hurd, and Elias Tomass, are the superintendents. Rev. Bedford Carr, preached a fine sermon to a large congregation, a short time ago, taking his text from 16 and 15 verses of St. Mark. And at night the Rev. Thomas Carter addressed them, from the 9th chapter, and the 11th verse of the Acts. The sermon was closed by the Rev. B. Carr, and everything past off beautifully. We are moving along; and would be doing better, if we could get some books, and tracts, and Sunday school papers.

Rev. A. Lockhart, writes from Milford and Chambers Creek: "This work has two regular appointments with (38) full members. Only two of them own home yards. The writer has obtained the help of God to add another worker. Three appointments on this work and now looking for the fourth. At the same time we remember our Lord saying, "He that is careful in little, will also be careful in much." Elder Davis held our first quarterly conference March the 14-15 the conference opens at 3 o'clock p. m. Nearly all of the brethren on time, the report of the pastor showed both the church and the Sabbath-school some addition had been made. Leaders and stewards meeting being observed. Prayer meeting and class meeting began to revive, old fashion Methodism is not dead here. The committee on benevolence report some money on hand. The trustees reports $4 for building purposes. Thus the rain hastens us to our homes. Sunday at 3 o'clock Elder Davis preached a heart stirring sermon. The Lord's supper was administered of which 25 communed, paid the elder $6 50. At night the elder preached a soul reviving sermon. He also gave a lecture. Monday night will not be forgotten, the elder has the prayers of the church."

Rev. A. N. Jackson, of Gadsden Alabama, writes: "The night of May 15 closed a two week's service of meetings in our church here. The interest manifested and influence gained by the church, is said to be unprecedented. Thirteen were happily converted and twenty-five united with the church, some of whom are from the Baptist and Colored Methodist Episcopal Churches in good standing. We had the most valuable assistance of Rev. S. B. Henderson a former co-laborer of mine in the African Methodist Episcopal Church in this State, his preaching was powerful and it is said by many more powerful than any they ever heard in this town. He has joined us and will be employed till conference by my Presiding Elder, Bro. Nelson. The 9th and 10th greatly added to the strength of our meeting, it being the time of our second quarter. Our polished, indefatigable and Christian presiding elder, Osborne Nelson, arrived on the 7th, and pitched right into the battle where he remained day and night till he took his departure the 13th. The quarterly conference was a most pleasant occasion; the presiding elder is always most careful to look after every department of church work. He forcibly speaks of the duties of the pastor and other officers of the church and urges the discharge of them. He unflinchingly sticks to the law of the church, yet, his manner of procedure convinces all that it is in love and accordingly brings all to love him. When he was appointed to this district a year ago it stood No. 4 (of the 4 districts) and now it stands No. 1. During his stay here we effected, through his aid and influence, the organization of a Preacher's Union to meet on Tuesday of each week. The writer was elected president, and Rev. D. R. T. Gully, pastor Baptist church, secretary. Quarterly collection was $22 and by request of presiding elder, the brethren promised to collect all benevolant money this quarter possible."

Rev. E. Jefferson, writes from Hempstead, Texas: "Dear Editor please allow me a space in your columns to report the trouble of the farmers in this county. The following acres have been under water above the railroad bridge. Mr. R. C. Ralston, 300 acres; G. W. Fuller, 200 acres; C. Faulkner, 500 acres; Qualls, 150 acres; and Hadrin, 500 acres. Below the bridge Mr. R. R. McDade, 200 acres; Jones Crook, 300 acres; Peeble's farm, 300 acres; this takes the farms from Rock Island to the mouth of Clear Creek. Dear sir, among these farms lives a great number of our members and these are all their crops, and property has been all mortgaged. Our people are very poor and they can scarcely live on account of these troubles and this is the third crop they have planted this year, so you see the trouble of raising means, and our prospects are very dull for the present, and it seems that there has been a cloud of darkness upon this place ever since this May was a year ago; and brethren pray that God may remove the cloud and smile upon this people again."

Rev. E. Jefferson, writes from Hempstead, Texas: "Our Quarterly conference was held April 4 5 and we had a grand and glorious time, our Presiding Elder, W. B. Pillam was with us and held his quarterly conference, and preached a wonderful sermon at 3 o'clock p. m. He is much beloved by his people here and it is believed that he is the right man and in the right place in the church, and owing to a storm on that day he could not preach but one sermon. And the collection was taken, amounting to $8.20."

Rev. G. W. Rives, of Stark, Miss., writes: "Our first quarterly conference was held by our Presiding Elder, May 5th, 1885. This is a nice circuit, and we have been able to report promptly up to this time. We have paid the pastor $4.50, and the presiding elder $300.85. We have bought books, and the Sunday-school is in good condition. I will be able soon, to send some money to the Sunday-school Union and Tract Society. At Spring Hill, many Baptist are helping our Sunday-school work along. We ask your prayers, that me may gain this field."

Rev. M. M. Muldrew, writes from Wellborn, Texas: "On my arrival here I found but seven members, and it seemed that they had almost denied faith and gone after the world again, but by the power of God I was able to call and they answered, and are moving on again toward Heaven. I started a protracted meeting and was successful in getting fifteen probations and glad to say we are being able to hold our quarterly on the 20th and 21st; the first ever held on this work as there never was a quarter held on this work. The appearance of our presiding elder helps our people very much.

Rev. P. H. Hill writes from Lexington, Miss.: "My Second Quarterly Conference is over. Rev. Dr. Revels was with us, and was abundant in efficient labors, working in the Sunday School at 8 a. m.; love feast at p a. m., and preaching at 11 a. m. His sermons are commented upon as being very able. Rev. R. C. Brown has united with us from the Baptist Church. All reports were presented, showing prosperity. Paid pastor $21, total raised $73; for improvements paid $24 during the quarter. On deposit for church building $20; paid P. E. $10.70. Taken into full connection 32 members, from 60 two years ago our membership has increased to 223 at present."

Rev. J. C. Burton writes from Weir Station, French Camp Circuit: "Our first quarterly conference was held March 28th and 29th. Rev. H. R. Revels, D. D., our beloved presiding elder was on hand; the weather being very cool and rainy, there were not many out at 11 o'clock Saturday to hear the Doctor preach. At 3 o'clock in the afternoon the P. E. was in the chair to hold the quarter, everything passed off pleasantly. The reports of local-preachers, exhorters and class leaders were very good; the Doctor gave us a beautiful address on duties of church to their pastor, convincing us that if we would be more liberal and give only one-tenth of our substance to the cause of Christ and be more faithful to our pastor, the doctor

said that God would abundantly bless us beyond any reasonable doubt in our crops. Our people never has heard such words fall from any man. The Doctor preached two able sermons, one on Sabbath which seems to frighten the people very much, as they never have heard a colored Doctor of Divinity preach. The Elder administered the sacrament to 50, the collection for him was very small, only $4 80; promise pastor $225; promise the elder $30; bishop $1 50, for Rust University and all other benevolent purposes, $12 50.

No Mystery About It.

There are no mysteries or secrets about the compounding of Brown's Iron Bitters. The preparation of iron is the only one that can be taken without injuring the teeth or stomach. It gives vigor to the feeble, life to the debilitated, and health to the dyspeptic. You need not fear to give it to the most delicate child. Mrs Emma Williams, of Starkweather, Miss., says, "It relieved my daughter of dyspepsia, and myself of general debility."

Letters From the Laity.

Mr. J. R. Rayford writes from Montgomery county, Texas: "My people are going down all the time, I can hear of my color improving in every State but Texas. I am hurt, our girls and boys don't know anything but corn and cotton field, and but a very few of them use proper language, they use this language, "dist, dat, de uder," and for music they don't know what it is. Lord send the happy day when my people will build up themselves from that down cast State, must I grieve on about them or let them go, my heart is full now. Will you send us some good music teachers out here and other teachers, we have work for them. I hope that our preachers will preach this from their pulpits, tell them to preach it, I love my people to my heart, we were slaves once and we are slaves yet, the white people are improving all the time; I hope you will help me talk through your paper to them. Send your girls and boys to some school so we may have bright girls and boys. Our people are sinking all the time, they know but one thing and that is talking about some one, tell them to stop it. We do not want to go to China or Africa to find the heathens, come to Texas and you will find them. There is one thing among them all; filthy talk and whisky drinking, and slang talking and card playing their children are naked one half the time. I have been teaching school in the county of Montgomery for them, but I am afraid that I can't learn them fast enough, they are smart enough, but they don't try to build themselves up. I am a Methodist. Every hair all over the ground I stand on is Methodist, when I look up I believe I see Methodist Heaven.

Mr. M. B. Hubbard writes from Bastrop, La.: "Education is being diffused in most parts of North Louisiana, though we are somewhat crowded owing to the want of teaching force. The few educators engaged are doing all they possibly can. We have associated ourselves together, and now we have the educational banner uplifted, crying to Hamlo sons and daughters to follow. Our white friends seem to be interested in the education of the colored race, without a word of flattery, no better man than J. S Keller, Esq., who is now superintendent, could have been found. He is quite a friend to educators but abhors humbugs. Give this place proper workers and a few more years, and then education will arrive at its zenith."

H. C. Kellum, of Hamilton's Chapel, Texarkana, Ark., writes: "Rev. G. W. Norris preached to a crowded house here on the second Sunday in March. The people seem well pleased with him. Our church at this place has not had the advantages that churches in other places have, but we are not discouraged; we look forward to the time when these dark hours shall fade, and we will come in to rank with other nations. We are but just born here in this dark corner, but our whole heart and mind is turned to the subject of education. I hail the day when this race will no longer be pointed at with the finger of scorn, but will stand on an equal footing with all nations. Our Sunday-school numbers 45, and we hope to continue to increase our number as long as there is a child to be found who does not attend some school."

Rev. G. R. Smith, who calls himself a preacher and steward, at Alleyton, writes from that place and says: "We are still working for the Master. Rev. E. Cogswell, our preacher at this point, has a grand protracted meeting going on; and we are now on the fifth week, and we have had grand success. Elder Gates visited our meeting and preached several instructive sermons which proved beneficial to seeking mourners. Rev, W. H. Mosby, of Lagrange circuit, is with us at present. Our meeting is now coming to a close with fifteen happily converted, and ten have joined our church. We expect to receive 13 or 14 more. It seems that this has been a time of harvest. The Lord has visited Alleyton in our meeting; He has seen fit to convert the worst men in our town, whose business heretofore has been to lead in Sabbath breaking and persecuting the church, gambling, etc. Our loving pastor is working, watching and praying, with the aid of his stewards, class leaders and sisters, and with God in the front, he is going to enlarge the membership of Haven's Chapel, which is the name of Alleyton Church."

Mr. John Mayo, district steward, writes from Union Grove circuit: "Rev. T. W. Davis, our beloved pastor, arrived Feb. 2d, and made his tour on the work; he was heartily received, and all are well satisfied with their new pastor. I am happy to say that the word is alive and is trying with all her might to scale the mountains of obscurity and impediments to make her home upon the table-land of paradise; though the devil, with his satanic influence is trying with profound battlements to inculcate her with scoleration; but from present appearance, to take it as a whole, our work is on the progress. Our first quarterly conference came off April 1-2. Our beloved elder, D. A Williams, was with us, and we had a glorious quarter; the brethren were on time. The elder preached an able sermon at 7 p. m. to nearly 500 people, and administered the sacrament to 86. The Lord was with us. Pray, brethren, that this may be a year of jubilee."

Mr. D. R. Briggs writes from Flatwoods, Tenn.: "Our pastor, Bro. D. Collier, is beloved by us all. He is doing a good work. Our Sunday school is just starting out with fair prospects of success. The church here is on improving ground. We are none too good, but we are trying to be better. The visit to us of Elder J. B. Bradford (in place of our elder, J. P. Price) on the 14th and 15th of March, was a great success, doing us good." Our brother, James Price, a teacher in our Sunday school is doing much good. Our assistant superintendent, Bro. Amos Chappel, is also useful; also Bro. Atkins Chappel. Among the useful workers we must also name Sisters Joan Price and Parlee Chappel, also Bro. Anthony Whitaker. We wish and pray for the success of you and your excellent paper. May God spare you long to bless us."

For the SOUTHWESTERN

The Aged and Infirm Freedmen.

REV. A. E. P. ALBERT.

This class represents one of the most needy, most deserving of active sympathy, and yet the most sadly neglected of the whole Negro race in the country. Northern money has flowed, as freely as the blood they spilled for the union of freedom, from Sumpter to Appomattox; to educate and Christianize, to elevate and prepare for future usefulness the young people of that race. All the religious denominations of the North are more or less engaged in this grand and good work. The South, gradually, overcoming "the bitterness engendered by the war," her poverty, and her settled theories and policies of *ante bellum* days relative to the Negro, is now spending thousands of dollars annually, and contributing some of her best men and women to the same noble work, including such men as Drs. Callaway, Haygood and others, and even Mrs. Jefferson Davis, we are told is now engaged in teaching a colored Sunday school in Mississippi; but what has been or is being done for the aged and infirm Freedmen? those whose whole muscular manhood was spent in the prison house of bondage? After having exhausted all the strength of their manhood in slavery, this worthy but unfortunate class of people, by the fiat of freedom, were rendered homeless—left with only the earth, on the public highway for a pillow, and the sky for a covering—and like worn out horses, in the barren, stormy winter of life, were cast out to graze upon the commons of an uncharitable world. What, we ask, has been or is being done for them by the people of this country, North or South? Twenty-two years of *post bellum* history answers nothing! We have no word of disparagement against the men and means employed in reclaiming the wicked and fallen; in advocating and training the young for all the future; nor against the efforts being put forth to thereby solve the Negro problem; rather we would encourage and urge a continuance and a vigorous multiplication of such means and efforts, but we would be false to every prompting of human sympathy, were we to fail to raise our voice and pen to protest, that the aged and infirm Freedmen should not thus be forgotten and neglected. A nobler and worthier class never appealed to public charity. Some of them were servants of our most gallant Southern chivalry. Many of the women of this class were the nurses and foster mothers of some of the best Southern blood. Shall these people, so faithful in every duty, so peaceable and loyal throughout the war, guarding the safety and providing for the comfort of the families of their masters, absent in the war, be now left to dole out a miserable existence in begging their bread from door to door? This ought not so to be. The South, especially, owes a substantial debt to this unfortunate class. The charities of the North, so freely and copiously poured out for the young of the Negro race, should no longer overlook this sad neglect. The *Atlanta Constitution*, not long since advocated the adoption of some plan to reach and relieve them. And these lines are written after extensive consultation with a number of Southern men, ex-slave holders, who would be in full sympathy with any sound movement for the establishment and maintenance of comfortable homes for aged and infirm colored persons. The National government has its homes for its disabled sailors and soldiers; the benevolences of the South have provided asylums for the crippled and suffering victims of the "Lost Cause;" the various Protestant denominations, the Roman Catholic, the Jews and other religious bodies all maintain homes for their aged and infirm; but the aged and infirm freedmen, our legacy of sufferers, the National victims from the prison house of bondage remain uncared for, and unprovided. Philadelphia, through the munificent liberality of the Quaker, or Friend, Smith and his wife, and William Still, and other philantropists, has established a substantial and comfortable home, where aged and infirm colored persons, of that region of country, can spend their declining years in peace and comfort. The institution is now liberally endowed, is controlled by a non-sectarian Board of Managers, composed of white and colored; and is commanding the success which it so richly deserves. Such a home; thus managed and controlled should be built and supported in every Southern State. The South, especially the former master class, the philantropists of the nation, of whatever race, both North or South, should take hold of this matter jointly, at once, and thereby condone in part, at least, for the almost unpardonable negligence of these remaining relics of slave life lingering amongst us. We suggest meetings for consultation on the part of such as may feel interested in such a movement. Who will be the first to contribute his money, and his help to such a worthy cause?

[This article is on a subject to which we have frequently called attention through the SOUTHWESTERN, and otherwise shows that we have touched the thoughtful mind, and we hope it will now find many supporters. Messrs. Rev. M. Dale and others of New Orleans have already taken very positive and tangible steps looking in this direction, and would be glad no doubt to confer with every lover of the aged and infirm with reference to it. Here is a wide field for honest philanthropy to enter and become conspicuous for good and enduring as well as endearing work.—EDITOR.]

The M. E. Church.

That Mighty Name.

William Reynolds, of Peoria, Ill., the earnest and successful Sunday school worker, tells the following story, which he heard from the lips of the missionary himself:

The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest-looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was very hazardous to venture among them because of their murderous propensities. He was stirred with earnest desires to break unto them the bread of life. He went to his lodging place, fell on his knees, and pleaded for divine direction. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow missionaries farewell, they said, "We shall never see you again. It is madness for you to go" But he said, "I must preach Jesus to them."

For two days he traveled without scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and pray,

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

"Let every kindred, every tribe,
On this terrestial ball,
To him all majesty ascribe,
And crown him Lord of all.

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterward invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health and return to this country, they followed him for thirty miles. "Oh, missionary," they said, "come back to us again!" There are tribes beyond that never heard the Gospel. He could not resist their entreaties. After visiting America, he went back again to continue his labor till he sank into the grave among them. Who would face such dangers but a soldier of the cross? Missionaries are often the bravest men on earth. Such invincible courage, blended with the love of Jesus, will yet conquer the world.—*Manual for April.*

Dr Pierce's "Favorite Prescription" is a most powerful restorative tonic, and combines the most valuable nervine properties; especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.
History of the U. S.—Ridpath $3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net 60
Catechism of the Methodist Episcopal Church. (No. 3) Net 5
History of Methodism.—Stevens. (Abridged edition.) 3 00
Discipline of the Methodist Episcopal Church. Edition of 1884 .....
Compendium of Methodism.—Porter 1 50

To be read:
Wesley's Sermons. (Vol. 1) sett 5 00

Books of reference:
Whitney's Hand-book of Bible Geography 2 25
Freeman's Hand-book of Bible Manners and Customs 2 25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman 4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett 7 50
Plain Account of christian Perfection.—Wesley 30
Ancient History.—Thalheimer. Net 1 60
Rhetoric.—Hill, Net 1 00
Written Sermons.

To be read:
Wesley's Sermons (Vol II.) .....
Christian Purity—Foster 1 50
Introduction to the Gospel Records—Nast 1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris 3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid 3 00

SECOND YEAR.

To be studied:
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman 4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope 1 75
Mediæval and Modern History.—Thalheimer. 1 60
Lessons in Logic.—Sevens. Net 40
To be read:
Checks to Antinomianism—Fletcher 5 00
History of Methodism. (Abridged). Stevens 3 00
Defense of our Fathers—Emory 85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid 3 00

THIRD YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII —Harman 4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III 7 50
Atonement in christ.—Miley 1 25
History of the Church.—Blackburn 2 50
Intellectual Science.—Porter 3 00
Homilectics.—Kidder 1 50
Written Sermon .....
To be read:
Theological Encyclopedia and Methodology.—Crooks and Hurst 3 50
Lectures on Preaching.—Simpson 1 25

FOURTH YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman 4 00
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 8, 1885.

On ar abont September 1st the SOUTHWESTERN will begin a new and very useful feature in religious journalism. Our friends would do well to hold their old and increase their lists, as we contemplate a genuine, pleasing and useful surprise for them, entirely unprecedented in the make up of any of our papers.

MARSHALL W. TAYLOR.

Revs. J. H. Stanly, W. H. Evans, Geo. A. Sissle, W. H. Thomas, Abram Southgate, N. L. Carr, D. W. Hoston, M. McCoomer, W. H. Vaughn, M. Walton, N. H. Tolbert, A. Steen, and J. W. Russell of Indiana and Kentucky have our thanks for a large list of new subscribers.

Dr. Marshall had a remarkable revival in Atlanta, we presume free to all, and as Mr. Moody is coming, perhaps the colored people had better hurry up and get converted before he comes. Rev. Sam Jones in Nashville, and Harrison in Louisville.

"His work's reviving all around,
And many have Messiah founnd.
That's the news, that's the news."

"Dr. Taylor—The SOUTHWESTERN comes to the seminary and we are much interested in it. We read it regularly and carefully and are so much attached to it as to attempt to send it a short article. So please do us the favor to publish it as early as possible."—T. A. Fortson.

[Yes, we have reached the conclusion long ago, that the true men of our church have but one way of thinking on this subject. Of this class we regard the writer above as a specimen.—EDITOR.]

They Mean to Raise the $1,000,000 for Mission.

Columbus, Miss., June 4, 1885—Mr. Editor: All of the pastors of the Okolona District, Mississippi Annual Conference, are in perfect sympathy with the plan to raise one million dollars for missions. You may safely look for the District to do our best to advance the cause. We are with the Church heart and soul. Fraternally,

D. A. WILLIAMS, P. E.

Dr. Hartzell, of the Freedmen's Aid Society, addressed the Cleveland Ministers' Meeting on last Monday morning, and was heartily thanked for the statements brought in the meeting. The Saboath preceding he spoke at Geneva Church, H. Webb, pastor, and made a profound impression of the importance of our work among the Freedmen. At the close of the address the regular collection was taken; the people overdoing all former subscriptions by contributing over $900 to the cause this year.—*Pittsburgh Advocate.*

Why do not our pastors in the large churches inform the traveling public where they are, and as to the order of their services? Send us your card, such as you find all the pastors of our churches in New Orleans have done to their great profit. Look in the "Directory" and make card of that length; send it to us and we will print it one year for $3, but we must have the money cash with the card, or it will not be printed. Who are the enterprising pastors that will first be heard from? This offer is made to all who take the paper.

A Pleasant Incident.

When Mr. D. S. Monroe went to [illegible] he had in his care a gift to the native church in Luckwow, the collection of which has been cordially acknowledged. For some time the communion service in the native church has been necessarily used in order to send the [illegible] vessels to the Hindu congregation for their use. While there, Dr. Reed purchased a handsome communion service for the native brethren and at the last meeting of their [illegible] it was found that that one presented by them had

Ye Cannot Serve Two Masters.

We learn from the *American Baptist* of June 26, and from other sources, that Rev. Geo. A. Sissle of St. Pauls Methodist Episcopal Church, Paris, Ky.; the Rev. Geo. W. Hatton originally of the African, later of the Methodist Episcopal, for awhile an Independent, then again of the Methodist Episcopal, and at present of the African Methodist Episcopal Church; the Rev. S. P. Young of the Missionary Baptist church, and the Rev. C. H. Collins "M. D." originally of the Colored Methodist Episcopal Church in America, formerly stationed at Augusta, Georgia and at Israel church Washington, D. C., but at present of the African Methodist Episcopal Church in Cynthiana, Ky., have become associated in the publication of a paper at Paris, Ky., which is to be called the "*Gold Eagle*" It will be they say "a non sectarian independent political newspaper." Some of the gentlemen connected with the enterprise it will be seen have had considerable experience, and may bring thereby an increased measure of success to the flight of this "*Eagle.*" We trust that it may prove to be not a bird of passage merely but a sojourner with us. We do seriously regret the loss of Bro. Sissle to the pastoral work of St. Paul's church which we presume he will now resign. Since the editorial work of a "Non sectarian political paper" will probably prove to be to him an incongruous task taken in connection with the Methodist Episcopal pastorate. At least that the two callings cannot cohere and thrive in one and the same agent is the history of previous experiments of that character in the Methodist Episcopal ministry. Our great churches like St. Pauls ought to pay their preachers a comfortable salary so as to get the use of them. There is always danger of an association of itinerant ministers formed for a purpose like the above going to pieces at any time. And any failure to meet liabilities must and in the past have injured churches whose pastors were concerned. Knowing that Bro. Sissle knows this, we have without further information reached the conclusion that he means to resign. For we do not believe he would at present willingly imperil any interest of his charge or of our church.

Why They Succeed.

"Harrison reached his zenith two or three years ago. He is just as efficient as ever, but his eccentricities do not elicit as wide comment nor create as much local sensation as formerly. But Jones is fresh and new. His words and ways are the topic of conversation wherever he works"—*Michigan Christian Advocate.*

We take the above sentences from an article especially intended to explain the works of Rev. Sam'l Jones in Nashville. It is not our belief that it is the eccentricities of evangelists that secures them, either attention or success. We believe that it is their fervent faith in success on the one only line upon which they work and the conditions by which they are surrounded which secures for their meetings the success that attends them. What are the conditions which are peculiar to especially favor the work of Evangelists?

1st. As a general thing there is several congregations united under their leadership.

2d. Several pastors usually agree and others incidentally become connected with this work, all directed by one mind with one purpose.

3 The Evangelist being free from all pastoral responsibilities is consequently free from all sorts of local questions, which otherwise embarrass and hinder as they do the pastors.

4. Pastors who effect the coming and help of Evangelists usually make their pulpit and pastoral work point that way some time before hand. Hence the Evangelist in most cases launches his boat on a tide which was already rising.

Remove these four conditions peculiar and favorable to the work of Evangelists. And our opinion is that they will succeed no better than the average pastor does, and be all the worse for their eccentricities. Even their fervent faith, if without these other conditions through which it could operate. The pastors are probably as fervent and faithful as the Evangelist, but they are rarely attended by the other conditions. Should they be, and they should then the like results as in Jones and Harrisons cases should follow.

The Woods are Full of Them.

The Courier-Journal commends the "*Freeman*" Mr. Fortune's paper, for giving utterance to the thought that it is not only inconsistent for colored any more than white Republicans to seek appointments at the hands of Democrats. So far we agree and so said before any other colored editor that we know of had so much as conceded the election of Mr. Cleveland, unless Mr. Fortune has done so before us. But the *Journal* further says: "If Mr. Cleveland should make few appointments of colored men to office, it will be because there are few colored Democrats." Hold on there, Mr. Watterson, we want to put a bug in your ear. There are a great many colored Democrats in the South, the Democratic press of the country, especially of the South, being judge. We have seen Republican majorities which reached up into the thousands melt away like ice-cream and strawberries in the mouth of an overworked editor, in several Mississippi, Louisiana and South Carolina Districts. The explanation uniformly given for this wiping out of Republican majorities has been that the Negroes had gone over to the Democracy. Now, these Negroes must still be there, for if not their votes would have carried, had they been cast and counted, several Southern States for Mr. Blaine. Now they are Democrats, their votes were counted for Mr. Cleveland, at least against Mr. Blaine. Now give them the "*usufruct.*"

Not This Man But Barrabas.

The Boston authorities whose province it seems to be to regulate street preaching have refused to permit it. At the same time Buffalo Bill and his Wild West are permitted to turn the Boston Sabbath into a day of sport and money grabbing. We had reason to expect better things of Boston. The Rev. William F. Davis, lately interdicted from preaching has sung and read the Bible upon the Common against which he says there is no law. The authorities claim that no permits were granted because none was requested and that $800 damages has been done the Common by these meetings. Or which is the same thing that Common is damaged more by religion than by other sorts of gatherings upon it. This theory will not be accepted with any great degree of expedition or unanimity by Christian people. It looks like the old plan of wicked men banding themselves together to do evil, and to set at nought the counsels of the Almighty. But He that sitteth in the Heavens shall laugh at them, and the Lord shall have them in derision.

Books From Our Own Book Concern.

Delivered From Far, Or Hopes realized in Dakota, by Ralph Roberts, New York: Philips & Hunt; Cincinnati Cranston & Stowe; 12 mo., cloth and gold gilt, 20 chapters in 421 pages. Price $1.50. This is just the thing for boys who have an in sight to our American ways of doing things in the far west. It is a pleasing story, always holding the reader close to practical Christianity and gives gratitude for the aid of early guardianship. Just when needed help is found, and so it will ever be. There are many Graces and Mrs. Nobles in our world; so, too, there are many Mr. Bigmans. This tale illustrates our lightning and steam way of doing things and what comes of it. It shows that land hunting is not so good as Christ hunting; and skillfully shows how our free and easy politics may not always be the high road to safety.

Personal.

—Thomas McBeth's catalogue of plants will attract the attention of all gardeners.

—Sister Mary Jane Carmichael has presented our church at Quitman, Miss., with a fine pulpit Bible. Next.

—Miss Barnes and Prof. Newson, of Central Tennessee College, spent a few days in New Orleans, visiting the Exposition.

—Dr. T. A. Walker, delivered the annual address at Leland. He graduated in medicine from Meharry Methodist Episcopal College class of '85.

—Among the deaths of the past week are J. S. Rivers, the stationer; and Wm. Hartwell, of Hartwell & Chambers.

—Prof. J. C. Hazeley has our thanks for a copy of the *Methodist Herald* and *West African Educational Times*, published at Freetown, Sierra Leone.

—Thanks to Rev. S. G. Griffin and family for polite invitation to abide with them in Baltimore. We shall do so before the summer is ended, we hope.

—Miss Lizzie Payne has just closed her school of five months, near her home in Jackson, Tenn., she sung quite acceptably at the closing of Lane Institute.

—There are various rumors as to whether Gen. Butler is or is not to write a book, but at any rate he is to appear in literature in the July *Harper's* upon a subject on which he is authority, that of yachting.

—Mr. A. G. Brown, in *Richmond Christian Advocate*, objects to the use of classic Greek in the discussion of Baptism. The classic Greeks knowing nothing of the rite, or the Christian signification of the word.

—Mrs. Elizabeth Tracy, wife of T. G. Tracy, Esq., died a few days ago. She was a most excellent lady, and well known to pastors and members of Ames M. E. Church. She had suffered from ill health for years before her death. Our sympathy is extended to Mr. Tracy.

—Rev. J. L. Pratt with the aid of this editor expects to dedicate a new church in August in Starkville, Miss. That charge has recently been blessed with a revival which resulted in 50 conversions in three weeks, three of which were on the night it closed.

—The minister, Rev. A. Southgate, and members of our church at Elemingsburg, Ky., presented Rev. H. W. White, their presiding elder, a splendid family Bible, which was handed to him in the District Conference after a pleasant address by this editor.

—Someone gives the prescription of a remedy that effectually cured the celebrated Vine Hall, who was at one time a notorious drunkard, "Water, one pint; sulphate of iron, five grains; spirits of turpentine, one drachm. Take a wineglassful at each dose, as often as the liquor craving comes on."

—Rev. C. Young of Marlin circuit, Texas, has as we are just informed, lately lost his wife. She was a lady of excellence, well fitted to her high station, that of counsellor and helpmeet for a minister of the Lord Jesus. Bro. Young has the heartfelt sympathy of all his brethren.

—Rev. S. G. Griffin, wife and children, are well and pleasantly located in their new charge at Baltimore. It is an old and well known church with a thousand members. Able to do anything it wishes to, the pastor is able to lead it into the grandest lines of work. Listen for news from Asbury. 190 additions since March 10th.

—"*Oeles*" or Rev. Chas. L. Smith, of the Pittsburg Advocate, writes a charming letter as well as makes a good editor. His seat is setling firmly under him for years in the future. Among the friends who will remember with love as they become more and more acquainted with the scope and breadth of his manliness are the Negroes.

—Andre J. Dumont, of mixed parentage, and long noted in connection with Louisiana politics, committed suicide by inserting a revolver in the mouth and firing upward. Business and other troubles caused the act of self destruction. He was a Lieutenant in the French army during the ill starred reign of Maximilian, later engaged in business, but afterward returned to Algiers, suburb of New Orleans and the place of his nativity. On the police force, a recorder, State assessor, State Senator and Naval Officer he served with distinction. He was president of the Republican State Executive Committee from 1876 to the day of his death, and the ablest colored man in State politics. He lost recently near $6.000 by fire, was removed from office by the President, made a trip to Central America, but failed to find a business opening, and he frequently told his friends he would destroy himself.

—The Rev. M J. Cramer, D. D., United States Minister at Berne, Switzerland, has just been called to the Chair of Systematic Theology in Boston University. Dr. Cramer, like Dr. Philip Schaff of New York, illustrated the advantage of a German parentage and an American education in combination. He is as familiar with the German language and literature as with the English, and is hardly less so with the French, Italian and Danish. In Hebrew, Greek and Latin he is also thoroughly grounded. He is a graduate of the Ohio Wesleyan University, and was for several years a student in the University of Leipsic. His English and German contributions to the periodical press relate to almost every department of theology, philosophy, literature and art. If collected they would fill several large volumes. At the beginning of the civil war he left the pastoral work to become chaplain of the regiment in which his brother, who afterwards fell in the taking of Vicksburg, had enlisted. After the war, owing to impaired health, he accepted proffered positions in the consular and diplomatic service of the country, but without renouncing his devotions to professional studies. The past four years, under the appointment of President Garfield, he has served as United States Minister to Switzerland. The four years previous, under the commission of President Hayes, he had the honor of filling the same office at the Court of Denmark. His wife, a sister of Gen. Grant, is said to be a most accomplished lady, every way worthy of her distinguished husband. As the same University which now calls into her service the returning representative of the nation has just had one of her regular lecturers selected and sent to England as minister at the Court of St. James, the somewhat singular transposition or interchange is a happy illustration of the serene superiority of the republic of letters to all the revolutions of the political world.

Church Polity.

"It is to be considered a mark of good administrative ability and aptness to teach and elevate the people, (colored especially,) for a presiding elder to refuse to call the district stewards to meet and discharge their duties, and simply request the steward at each charge to agree with the presiding elder as to what his salary shall be?"

SUBSCRIBER.

Answer—You do not in this case ask us for law but only our opinion. Such we give you. It is our opinion that should any presiding elder do as you say, he would thereby prove himself disqualified for the high performance of the important duties assigned him at a vital point. Further such action if taken by any steward would go to show that such steward lacked one of the most important qualities for his office, that of "knowing the Methodist Discipline." Were our pastor under such circumstances we should esteem it our duty to ask the Quarterly conference to take cognizance of such deficiency in any steward. The apportionment of presiding elder's salary must be made to each charge by all the stewards. The presiding elder must call, meet with and advise them when doing this. It becomes also the duty of a pastor to use his best influence to secure a liberal estimate and prompt payment of it. It does not enter into the question of likes or dislikes. After a presiding elder is once appointed he is a fixture until the appointing power changes him or the law limit does it. The peace and prosperity of the churches on his district therefore demand that he receive every possible courtesy and assistance from his brethren, provided nothing in his life and habits is known to be immoral or vicious.

Schools and Colleges.

Record of the Alumni of the Meharry Medical Department at Nashville, Tenn.

CLASS OF 1877.

Dr. J. M. Jamison, our first graduate, practiced several years in Nashville, Tenn., and then removed to Topeka, Kansas, where he now resides. We hear that he is prospering, and has a good practice, a considerable amount of which is among the white people of that city.

CLASS OF 1878.

Dr. Lorenzo Dow Key has practiced medicine at Mason, Tenn., most of the time since his graduation. He remained at his post when others fled from the yellow fever when it visited Memphis and Western Tenn., in 1879. He is married and has one child.

Dr. John C. Halfacre, has been one of our most successful practitioners. He lives at Columbia, Tenn., where he owns a nice home, and has by his upright and manly conduct secured the respect and esteem of all classes.

Dr. J. S. Bass, during the prevalence of the yellow fever at Chattanooga, Tenn., in 1879, volunteered to go to that plague smitten city, and assist in taking care of those who were suffering with that dreaded disease. He was remarkably successful in his treatment, and remained faithful to his self imposed duty, until the fever abated, and on his return to his home at Murfreesboro, he was tendered a public reception by the white citizens of that place. He has a wife and child and owns a good home.

CLASS OF 1879.

Rev. J, P. Andrews, M. D., is a local preacher of the M. E. Church, and was lay delegate to the last General Conference. He is practicing at Chattanooga, and has a wife and child.

Dr. G. M. Anderson has been practicing medicine in Arkansas; is now located at Memphis, Tenn. We hear that he is doin well.

Dr. Joseph H. Ballard had an extensive practice for some years at Jeffersonville, Ind. He now has charge of a postal car running from Indianapolis, Ind., to Columbus, Ohio. He expects to resume the practice of medicine next Spring, either in Indiana or Kansas.

Rev. W. H. T. Jones, M. D., is pastor of a Baptist Church in St. Louis, Mo., and has also a large and lucrative practice.

Dr. J. F. McKinley, after his graduation here attended the Medical Department of Michigan University; and was afterward Demonstrator of Anatomy and Prof. of Physiology in his Alma Mater. He is now one of the prominent physicians of Austin, Texas.

Dr. H. T. Noel is our present Demonstrator of Anatomy and resides in this city. We think but few if any of our graduates have met with better success, or have a larger professional income. He has a wife and one child, and is highly respected.

Dr. B. E. Scruggs resides at Huntsville, Ala., where he first commenced practicing. He went before the Board of Public Exami-

ners, and after a long and severe examination he was granted a license, while the same Board refused to grant a license to a graduate of a celebrated white Medical College, who failed in his examination.

Dr. Jas. E. White has been teaching and practicing in West Tennessee.

CLASS OF 1880.

Br. Wm. B. Denny is a local preacher in the M. E. Church, and in addition to his professional duties has charge of a circuit. He resides in Nashville, and has a wife and one child.

Dr. Wm. A. Hadley has taught school and practiced medicine in the vicinity of Nashville. For six years he was a magistrate of the 13th District of Davidson county. He is now Supreme Master of the Independent Order of Immaculates. and editor and manager of the "*Immaculate Banner:*"

Dr. E. B. Ramsey, since his gradnation, has practiced in Kansas, Georgia and Texas. He is now located in Houston, Texas, and is succeeding finely.

Rev. C. S. Smith, M. D., is Sunday School Secetary of the A. M. E. Church, and is one of the leading preachers and writers in that Church. He resides in Peoria, Illinois.

Dr. J. H. Wilkins has a flourishing practice at Galveston, Texas, he has a wife and three fine boys.

After graduating, Dr. G. W. McKinney went to Kansas, where he taught school and practiced medine. He afterward returned to Tennessee, joined the A. M. E Conference, and was stationed at McMinnville; after remaining there for the time appointed, he moved to Chattanooga and practiced medicine in that city. He died at his mother's home in Mississippi, July 23rd, 1884.

Dr. H. A. Napier both before and after his graduation, was teaching in one of the public schools in St. Louis, Mo., and also practiced medicine in that city. In 1882 he was appointed principal of the Colored public school in East Nashville. In February, 1883, he was thrown from his buggy and received such serious injuries that he died in a few days. He was a rising man of more than ordinary ability, and one of the best anatomists that has ever attended our school.

Dr. John B. McClellan has been teaching school, and practicing medicine at Murfresboro, Tenn.

CLASS OF 1881.

Dr. Q. B. Neal is successfully following his chosen profession, and is surely and steadily gaining a reputation as a good physician in Austin, Texas, where he has been nearly ever since he gradnated.

Dr. Thomas L. Upshaw practiced and taught school in Arkansas, and then went to Washington, D. C, and graduated in the Medical Deparsment of Howard University, in 1883. He is now clerk in the Pension office at Washington.

Dr. James H. Patton died at his brother's house at Nolensville, Tenn., a few weeks after gradnating. His consistent Christian life, and faithfulness as a student will long be remembered by his teachers and associates. His influence for good lives after him.

CLASS OF 1882.

Dr. James E. Asbury, commenced practicing medicine at Atlanta, Ga., immediately after gradnating; is still there, and is being quite successful.

Dr. W. H. Ballard, is riding over the hills and through the valleys of White Co., Tenn,, with his saddle bags; and has been teaching the "young ideas how to shoot." He is a faithful worker in the Temperance and Sunday-school cause.

Dr. A. G. Banks, is teaching and practicing in Louisiana. We hear that he is doing good work.

Dr. J. J. Durham. A. B., is State Missionary for the Baptist Church in South Carolina. He is regarded as one of the rising young men in his denomination.

Dr. W. J. Gunn, has been favored with universal success in his practice at Tallahassee, Fla. He is respected by both the colored and white people of the city in which he resides.

Dr. R. T. Boyd, since gradnation has taught school and practiced medicine in turn. He is Prof. of Physiology in this College. For several months past he has been traveling and lecturing in Arkansas and Texas, in the interest of his Alma Mater. The public speaks highly of his addresses, and we expect that many young men will, through his effort, be attracted to our school.

Dr. Charles H. Phillips, A. M., is Principal of Lane Institute, located at Jackson, Tenn., and under the care of the Colored Methodist Episcopal Church of America.

Dr. John C. Walker, is practicing at Memphis, Tenn.

CLASS OF 1883.

Dr. Lee Roy Fern has been teaching school and practicing medicine near Huntsville, Alabama.

Dr. Z. W. McMorris, is residing at his old home in North Carolina, and is well patronized by the people there, who no doubt have recognized his worth.

Dr. I. E. Mullon, A. B,. has been teaching and practicing at Summit, Mississippi. If his life is spared he will make his mark in his profetsion.

Dr. R. F. Robey has been attending the lectures and enjoying the clinical advantages of the College of Physicians and Surgeons at Chicago, Illinois, and intends gradnating the present session. We expect to hear of his brilliant success in the Lone Star State where he thinks of locating.

Rev. C. K. Wright, resides at Savannah, Ga., and is faithfully doing what we all ought to do, "preaching and practicing."

CLASS OF 1884.

Drs. Middleton and Townsend, who entered upon the practice of medicine as partners, write us from Oakland, Texas: "We are doing nicely, having a practice which, in Summer especially, monopolizes all our time." The last named gentleman thinks of soon having a better half with whom to consult when cases become critical.

Dr. Vaudavell has hung out his shingle at Waco, Texas, informing the people that Meharry has endowed him with sufficient skill to treat their diseases, and from what we hear, they are trnstiug him not in vain.

Dr. Burchett is proving himself equal to the emergencies of his profession in his practice in Memphis, Tenn. We apprehend no failure so long as he abides by the teachings of his Alma Mater.

Dr. Starnes of Victoria, Texas, writes: "I have nothing of which to complain save my constant going." Never murmur, Doctor, as long as you are physically able to go.

Drs. Pratt and Thompson, we learn, have chosen for their field of labor a section of the rural districts of southwestern Ga. They write us from Perry to the effect that their practice is exceptionally good. They particularly allude to the professional deference shown them by their brothers of a brighter hue. We are not surprise at that, for the "mind is the measnre of man."

Dr. B. F. Reed went to New Albany, immediately after graduation to teach school and practice. He was there only a few weeks, when he was taken sick, and after a short illness, died April 13, 1884. He left many friends to mourn his sudden death.

CLASS OF 1885.

Dr. S. W. Anderson, is located at Nashville, where he is getting a liberal practice. He will take a post course in his Alma Mater.

Dr. John B. Banks, has located at Summit, Mississippi. He is enjoying an increasing practice.

Dr. Henry I. Berry, has charge of the Christian Church in Memphis, Tenn. He reports that his practice is growing.

Dr. Sterling P. Brown, is located in New Orleans, La.

Dr. George A. Henderson, is teaching and practicing at Nashville, Tenn.

Dr. Amos S. Jerry, has located at his home in Lake City, Fla.

Dr. Henry M. Sempkins, has hung ont his shingle at Macon, Ga.

Dr. Thaddeus A. Walker, is at his home in New Orleans, La.

The Public Schools of Jackson, La.

WILLIAM DAVIS.

The Public Schools closed here May 12. They had an exhibition at night. The children did well. Mrs Prior, Principal, and Mrs. White Assistant teacher, deserve much credit for the progress the children have made during the term of four months. Mr. Narsworthy the President of the School Board has been taking great interest in trying to keep the scholars in a first class condition.

A fine programme with tickets and compliments of Straight University lies before us. Their Annual Exhibition and concert was given May 28th, at Central church. The kind invitation to partcipate had not then reached us. But we are pleased to learn that as usual their entertainment was of a high order of excellence entirely satisfactory, well attended and successful. It could not be otherwise with so earnest and devoted a director as we judge President Hitchcock to be.

The Lepers of India.

Rev. C. W. DeSouza, of the South India conference, and stationed at at Roorki, has sent to Dr. Reid a photograph of a company of lepers. These unfortunate outcasts of society, excluded from parents and kindred and forbidden to ask alms within the precincts of the populous city of Roorki, are congregated in a collection of mud huts built by themselves in a distant suburb, and are dependent solely upon those who may seek them out in their wretched exile. Many of them are absolutely helpless, all are incurably stricken with the fell disease, while some are literally dissolving away in a living death. The Missionary Society of the Methodist Church in Roorki ministers relief to this wretched company both temporally and spiritually, and it is most cheering to notice the eagerness with which these ministrations are received. Mr. DeSouza says, "If we had more means we could do both more efficiently, and we entreat help on behalf of this most promising mission from all who compassionate the wretched and needy." Any one who has seen these outcasts as they beg by the roadside in India will not question the statement that no more horrible sight greets the eye in that land. This photograph presents only too perfectly the sadly disfigured faces and wasted forms of these victims of disease. A new realization of the sinfulness of sin comes to the mind of one who for the first time sees the effect of this disease, so like in its action upon the body to the corrosion of sin in the soul. Since 1851 an asylum for lepers has been under the care of the London mission in Almora, Kumaon. For some reason, in this hill province the number of lepers seems proportionably greater than on the plains, probably owing to the fact that these people are less cleanly than those of the plains. In a recent report it was stated that this asylum furnishes accommodations for 120 lepers. For many years religious services have been regularly conducted, and upwards of 180 of the inmates have received baptism. The asylum is supported from the proceeds of a small endowment largely supplemented by benevolent contributions. The only relief to the sombre picture presented to a visitor to this place is the fact, so evident, that the poor creatures inside of its walls are as comfortable as they can be made, while those without know nothing of the cleansing of either body or soul.

It is better to make a high profession with a fixed aim to *live up to it*, than to make a low profession with a perfect willingness to *live down to it.*

Books and Current Literature

Few things are more fascinating in their way, than a study of the subterranean history of man, whether in caves or in mounds, whether it be to corroborate written history or to take testimony that ante-dates all writing. President Bartlett, of Dartmouth, contributes an interesting article on this topic to the July number of the *North American Review.* From the men of unknown ages and their works underground, to men grappling with the latest questions of our own day and discussing the parceling out of the earth's surface, is a long step; but in the same number of the *Review* appears a conversation between David Dudley Field and Henry George, on land and taxation. Another urgent question, which may soon make a very serious issue, the extradition of dynamite criminals, is debated by President Angell, of Michigan University, George Ticknor Curtis, and Justice T. M. Cooley. Dorman B. Eaton, chief the civil service commission, gives his views of the results of that reform. William Clarke, shows the futile character of any scheme for British imperial federation, and Thomas W. Knox gives a brief but interesting sketch of the progress of European influence in Asia. The other articles are one by Rev. Dr. C. H. Parkhurst on the decline of Christianity. These, with the batch of free-hand comments, make up a number of unusual interest. If the allotted age of man were sufficient for a magazine, we might have to part here with an old friend; for the *Review* has just completed its seventieth year. But outwardly it renews its youth with a new cover, and inwardly it seems more vigorous than ever.

The March number of *The Pulpit of To Day*, although somewhat late in appearing, is fully equal in excellence to its predecessors. The leading sermons are by Dr. Parker, Archibald G. Brown, Henry Ward Beecher, and the author of "The Recreation of a Country Parson." Arthur Mursell has a lecture on "The Children," which is characteristically a fine piece of wood painting. Sermonic outlines are by Drs. Gervase Smith, Llandels, Maclaren Stalker, and Mark Guy Pearse. The Prayer Meeting Talk is by Wm. F. Faber. To ministers, $1.00 a year. Single number, 15 cts. A. E. Rose, Westfield. N. Y.

In the frontispiece of the July *Wide Awake*, "The Wonder Story," George Foster Barnes gives the children one of his most charming drawings. On the opposite page John Boyle O'Reilly, the editor of the *Pilot*, contributes a worth-while poem, "A Builder's Lesson," with a dainty illustration by Hassam. A long and exciting boy's story follows, "Marcus Aurelius." by Octave Thanet, with some especially good pictures by Hassam. Another story of heroic action, is from Mrs. Jessie Benton Fremont, an incident of her own childhood, and entitled "The Big English Bull" A Southern writer contributes a short story for the little ones, called "Perita Jane." The "papers" of the numbers are highly interestng. *Wide Awake* is $3 00 a year. D. Lothrop & Co.' Publishers, Boston.

Cleveland and His Cabinet, is a handsome picture, suitable for framing. It is clear and bold; those who ought to know say it is true to life. It certainly is a fine piece of workmanship.

Concerning Printed Poison, by Josiah W. Leeds. Philadelphia, 528 Walnut street. Published for the author, 1885. Square 16mo., pp. 42. Price (mailed), 8 cents.

Under the new arrangement whereby *The Century* is issued in this country on the first of the month and copyrighted here, copyright protection is also secured in Great Britain by issue there a day or two in advance,—a great advantage to contributors, since their articles are now protected in both countries. Arrangements are now in progress whereby *St. Nicholas* will also be issued in London in advance of its publication here, so as to secure English copyright protection.

Specimen copies of a semi-monthly called the "Library of the Fathers of the Church," contains the confession of St. Augustine, revised from a former translation by Rev. E. B. Rusey, D. D., is an interesting pamphlet.

St. Nicolas for the current month has it full measure of fun and frolic for the boys and girls.

Mr. Henry Gannett in "The June Popular Science Monthly" meets what he understands to be the arguments of Messrs. Gilliam and Tourge by an argument against the alleged more rapid increase of blacks than whites in the South. He thinks that it was the losses of the whites by the war which made it appear the increase of negroes was more rapid, these losses, he says, are being rapidly repaired, and that the real question now becomes how to preserve the negro race, rather than how to prevent its increase.

Negro Education.—Its helps and its hindrances. By Prof. W. H. Crogman, U. D. of Clark University. Great interest is felt in both the speaker and the subject; therefore we bespeak for this little 12 page pamplet a large audience.

In the Southwest.

Rev. Edward Wills, founder and pastor of the University street Baptist church, St. Louis, Mo., writes: "I strongly recommend Parker's Tonic to my brother ministers and others. Two bottles completely relieve me in the case of a badly disordered liver, and general debility. It is splendid for nervous prostration.

The General Assembly of the Southern Presbyterian Church met at Houston, Texas, May 21. Their work among the Negro has not been as extensive heretofore as we hope it is to be hereafter.

[From the "*Christian Intelligencer*," N.Y.]

Pure air in dwellings, and especially in sleeping rooms, is at all times essential to health, but especially in seasons of epidemics. Darby's Prophylactic Fluid is an article which we can with confidence recommend. It is not a patent medicine, but a combination of Chlorine (oxunized) and the Permanganic Acid. Prof. Darby, who has a high reputation both as an author and a man of science, affirms that it is the most powerful disinfectant as well as deodorizer known. Every family should at once procure a bottle of it and use it as a safeguard against all infectious diseases.

Mr. Moody has associated with him in his evangelistic labors Mr. D. B. Towner, late chorister of Union Chapel, Covington, Ky. The engagement is for five years.

We call attention to the advertisement in another column of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 17.

The *Southern Christian Advocate*, thinks it probable that instead of John Smith and wife the new style is apt to be Mrs. Smith, and John.



To keep the doors open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin; remove tan, freckles sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Beautifiers, and Cuticura Resolvent, the new Blood Purifier, cure every form of Skin and Blood Diseases from Pimples to Scrofula. Sold everywhere. Price. Cuticura, 50c.; Soap, 25.; Resolvent $1 00. Potter Drug and Chemical Co., Boston.

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LIVING TESTIMONY.

Blacksmith.

Having had occasion to use a remedy for kidney troubles I purchased a bottle of HUNT'S [Kidney and Liver] REMEDY, and it completely cured me—have no indigestion, and am hearty and healthy for one of my years (65)."—S. F. Woodbury, Blacksmith, Manchester, N. H.

"Small beginnings lead to large endings."
Carpenter.

"I was troubled with a weakness of the Kidneys I had to pass my water as many as fifteen times during the night. After having used the second bottle of HUNT'S [Kidney and Liver] REMEDY I found that all my trouble was gone." Joseph O. Miller, Carpenter, Xenia, Ohio.

"Be a friend to yourself, and others will."
Fireman.

"I have been a severe sufferer with a weakness of the kidneys, and I took a severe cold while on duty with the fire department. I had terrible pains in my back, and my water troubled me. HUNT'S [Kidney and Liver] REMEDY completely cured me."—H. A. Glass, Columbus, Ohio.

A Sailor

Captain John Kimball, Sailor, New London, Conn., writes:—"I was taken with severe pains in the small of my back in the region of the kidneys. I had the best medical attendance without experiencing any relief. I bought and used a bottle of HUNT'S [Kidney and Liver] REMEDY. Four bottles entirely cured me."

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I give God the gory 'tis our Zion's
brightest morn!
hath wrought our wonders in
the century that's gone;
greater things we look for in the
hundred years to come;
Our Church is marching on!

CHORUS:

Glory, glory, hallelujah! Glory, glory,
hallelujah!
Glory, glory, hallelujah! Our Church is
marching on.

Children's Day, our Sunday-schools
from hills and valleys pour,
songs and prayers gen'rous gifts, our
Father to adore;
mighty host,—a million and nine hun-
dred thousand more,—
The young are marching on!

Chorus—Glory, etc. The young are
marching on!

his help against the mighty let us
loyally advance!
foes shall melt before him in his
terrible swift glance;
will keep what he hath conquered
with a sleepless vigilance;
Our cause is marching on!

Chorus—Glory, etc. Our cause is
marching on!

Christ and education we would high
our banners raise,
speed that promised era, when the
world our King obeys;
earth's dark habitations are with
knowledge all ablaze!
The truth is marching on!

Glory, etc. The truth is marching on!

Domestic Hygiene.

Health Extracts From the Journals.

GEO. L. CURTISS, M. D.

Heredity of Cancer.—The British Medical Journal of recent date gives the following history of heredity. A man aged 57, consulted a doctor, suffering from cancer of the stomach. The hard nodules were readily felt on examination of the abdomen. His mother died of cancer of the stomach; his only sister died of cancer, though he did not know of what part; two uncles died of cancer in the stomach.

The people must be educated to a higher standard of sanitary reform. A better knowledge of hygiene must penetrate their minds. The heads of families must know the deleterious effects of bad air, bad water, bad food, bad medicines, the evils of bad habits, the importance of moderation in all things; they must be taught principles involving ventilation, sewerage, drainage, pollution and many others."—Monitor.]

What should be done with insane criminals? This is the question of the moment. Many, who have been guilty of outrageous crimes, have been cleared on the plea of insanity. While an insane man is not morally responsible for his acts, it is right that he should be restrained from liberty to become a terror to society, and probably repeat his crime. It is undoubtedly true that some persons are periodically insane, the attacks not always of equal intensity. Under such periodical attacks a crime is committed. Medical experts testify to his insanity. Shall he be set at liberty? Common sense says no, but practice says "yes." The New Orleans Courier of Medicine says: "Notwithstanding the fact that the obligation of the prevention of crime is one of the highest duties of society and of others from the commission of crime than the reformation of the convict, society is in need of protection from those who commit homicide or other crimes under the influence of insane impulses as well as those committing the crimes when not insane. If a criminal found insane should be sent to an insane prison for a time corresponding to the term which conviction of the crime would have sent him to the penitentiary."

The use of fictitious insanity to deceive medical experts and juries, because large fees are always given to the experts when the man charged with crime is adjudged upon the plea of insanity, is responsible for the opinion that insanity is to be feigned by any criminal who would

have been confined, if he had made no plea of mental disease, and had been found guilty; and as much longer as skilled and properly appointed alienists shall deem necessary."

Hygiene in Relation to the Private Family.—An article in the Sanitary Monitor on this subject says: "Law regulates our being, presides at our birth, developes our bodies, carries them out to maturity and decline. These processes are as natural as the heaving bodies in their appointed courses and would move with the same uniformity did no perturbating agents come in conflict with them. It is a fact, however, that such agents do exist, and that their existence is as yet unavoidable. It is a further fact that we are responsible for them to a larger extent than we are willing to admit. Many are chargeable to ignorance and reckelessness. It is ignorance that makes the child regardless of the path; that makes him fall into the ditch; that makes him reckless of wet feet and wet clothes while sitting in the school room. It is criminal indifference on the part of the instructor not to give his attention to these early lessons—lessons generally impressed on the child by sad experience."

"Many grown persons are not much in advance of children. Can it be supposed that any young lady would lace herself into the shape of a wasp—a deformity rather than a mark of beauty—did she appreciate the absolute necessity to health of an untrammelled heart, an uncompressed liver, and the free and unbiassed expansion of the lungs? Is is not at the bidding of an iguorant vanity that she defies the weather in short sleeves, low neck dress and slipper shoes? I have illustrations of this sort in my own personal experience and observation, resulting in rheumatism, bronchitis, pneumonia, consumption and death.

"Health in the home is health everywhere."

Office Pain.—"Neuralgia has been termed very properly the prayer of the nerve for nutriment. The pain of gout may be termed the groan of an over-burdened lion. Alcoholism, dyspepsia, gout, as well as Bright's disease, are the logical sequences of either our habits or those of our ancestors, and may therefore be classed as preventable and subject to the laws of sanitary reform; but reform within our own doors, at our own tables and sideboards."

A New Way to Pay Old Debts.

Shakespeare tells how this can be accomplished in one of his immortal plays; but the debts to nature must be paid on demand unless days of grace be obtained through the use of Dr. Pierce's "Golden Medical Discovery." It is not a "one-all" but invaluable for sore throat, bronchitis, asthma, catarrh, consumption, and all diseases of the pulmonary and other organs, scrofula or "bad blood." Scrofulous ulcers, swellings and tumors are cured by its wonderful alterative action. By druggists.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my father. He went to Memphis in 1862; the last time I heard from him he was in Louisiana. I was quite a boy when he left. Mrs. Eva Malone told me she saw him in Louisiana in January 1870; he sent sister a ring by Mrs. Malone. I hoped he would have written to me before now. His wife is named Patsy; he had three sons and a daughter. I would be glad to find him. Address any information to Moses Weatherly, Holly Spring, Marshall county, Miss. We used to go by the name of Sneeds, but changed our name to Weatherly.

I wish to find my people. Anna Roberts is my mother; father was named Harry Warf; grandfather, Ned Warf; brother, James Robert. Address Harriet Atkison, Newcastle, Henry county, Indiana. I lived in Clinton, North Carolina.

I have seven brothers and one sister. I left them in Granville county, North Carolina in 1839. We all belonged to a lawyer named Abraham Venable. Mother was named Pinkey and father Joshua. My brothers were Monroe, Addison, William, Dock, Alexander and David Russell, and sister was named Julia Smiley; she was named after a northern school teacher. I married Agnes Channellton, at Mr. K. D. Channellton's, in 1837. Our first child was named Pinkey. Then we moved from Randolph to Cheatham co., North Carolina. Our young mistress married Jackson Gilmore ond carried us there. My sons are named William Monroe, Razamus Ogiby and Alvis Cross. We were then sold to a speculator. My wife and I left our children in Moore county, North Carolina, and went back to Randolph county in 1844, and lived with a man named Billy Lamfens. There was born of us sons named Josiah Greenberry and Dockery Clark; one daughter named Julia Ann Phancillar; another son, named Postilla, who died. We were sold again to a speculator by the name of Spruce McCurry, in Lexington, Davidson county, North Carolina. When the old white people died the estate divided and Greenbury, my son, fell to Mr. Aroy Lawfens, who sold him to Mr. Jerry Addison, a speculator, a partner of McCurry; there was partner with McCurry and Addison, named Add March; these men carried off my son Greenbury and sold him in Memphis, Tenn. The last I heard of him he was in the army and was discharged. My name was Alfred Venable when I lived in Granville county, North Carolina. I now go by the name Alfred Yancey. Pastors will please read this to their congregations. Address Alfred Yancy, Yazoo City, Miss., or Rev. C. L. Crump, Benton, Miss.

MS. EDITOR—In your issue of June 18, 1885, you made an error in your notice of inquiry for the whereabouts of Dr. Kelly, who carried my wife's son Willie Davidson with him. You print Dr. Kelly's name as Dr. Riley, please correct the statement so that perhaps we can hear from the boy and much oblige a constant and close reader.

T. C. MORGAN.

West Point, Miss.

Angusta Nation who resides in Industry, Texas, desires to hear of her children. Her master was James Henry Nation, her children were Henry and Caroline Nation, born in Gonzales, Mississippi. Any information may be addressed to Rev. H. C. Hotmann, pastor Third German Methodist Episcopal Church, 673 North Rampart street, New Orleans.

Nervousness.

The moment there is danger of impairment of the mind from excessive nervous exhaustion, or where there exists forebodings of evil, a desire for solitude, shunning and avoiding company, vertigo and nervous debility, or when insanity has already taken place, PERUNA and MANALIN should be implicitly relied on. But it is never well to wait so long before treatment is commenced. The early symptoms are loss of strength, softness of the muscles, dim or weak sight, peculiar expression of the face and eyes, coated tongue, with impaired digestion; or in others, certain powers only are lost while they are otherwise enjoying comparatively good health. In all these PERUNA and MANALIN should at once be taken.

Mrs. S. Smith, Hillsville, Lawrence County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been a great sufferer for ten years. It seemed as though every organ in my body was diseased at one time or another. I had about given up all hopes, when I commenced taking PERUNA and MANALIN. I immediately began to improve, the soreness and pain disappeared, strength gradually returned, and now I am as well as ever in my life, and I owe it all to your PERUNA and MANALIN. I recommended it to my friends and it gives better satisfaction than any other medicine I ever heard of."

Miss Maria Roderick, Warren, Ohio, writes: "It is with pleasure and many thanks that I write to you to tell you of the great benefit I have derived from the use of the PERUNA. I have used several bottles of your PERUNA, and can safely say it has done me a great deal of good. I have improved ever since I commenced its use."

Mr. T. J. Webber, Plymouth, O., writes: "I am selling your PERUNA, and having a good trade on it. It gives excellent satisfaction."

Mr. Thomas Acton, Brooklyn Village, Cleveland, Ohio, says: "I received a severe wound in my foot by tramping on a spike. It inflamed and was painful and swollen. I had every reason to fear lockjaw. Your simple suggestions as to local application and the taking of your PERUNA and MANALIN were followed to the letter, and, thanks to you, my foot is entirely well, and I am happy."

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An eight page paper, printed on a steam power press on the Assembly grounds at Chautauqua, every morning during the meeting of 1885; 19 numbers in the volume, containing stenographic reports of more than 70 lectures on science, philosophy, religion and practical questions heald as reports of lectures meetings, debates and classroom drills. An invaluable collection.

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Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
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Due Ashland	10 19 a m	7 02 a m
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General News Item

San Francisco has one saloon to every eleven voters.

"Thou shalt not drink wine or any thing that may intoxicate."—*Buddhist Commandment.*

Gov. Colquitt, of Georgia, says the South will be prohibiton by the next presidental election.

California.—The constitutional amendment was defeated in the senate, 9 to 22.

The Chicago & Northwestern rail way requires total abstinence on the part of employes.

Minnesota.—A high license bill fixing the fee at $500 passed the House 390 to 54, bnt was defeated in the Senate.

Thereare 10,000 teetotalers in the railway service of Great Britain and 12,000 among the sailors in the naval service.

Vermont.—A local-option law, designed to take the place of the present prohibitory law, was defeated in the House by a vote of 123 to 73.

At a recent children's meeting in Maine ex Gov. Parham asked: "How many children have ever seen a drunken man!" and not a hand was lifted,

There are four grog-shops to every church in America, and six bartenders to every minister," and yet some folks think the support of the gospel an awful drain upon the people.

Missouri—The House voted 63 in favor of constitutional amendament, 58 against—72 being necessary for its passage. The scientific educational bill passed both houses.

The *Country Gentlemen* notes the fact that "an industry which has steadily gained ground for some years is that of making unfermented wine."

"This is no party; no sectarian question, and I am convinced that there is no cause more likely to elevate the people in every respect, whether as regards moarls or religion.

Baltimore has a new institution in the shape of a big van, loaded with hot coffee, which is driven about the streets for the accommodation of laborers. A cup of the beverage is sold for three cents.

Lieut. Greely says of his nineteen men who perished in the recent terrible journey to find the North Pole, all but one were smokers, and that one was the last one to die. The seven survivors were non smoking men

A German physician defines the main difference between the effects of whiskey and beer to be: whiskey 'Visky makes yon kill somebody else; mit beer yon only kill yonr self.'

Nevada.—An "anti-treat" law was passed making it unlawful to "treat or entertain gratuitously any other person," with a penalty of from $4 to 20, or imprisonment of from two to ten days, at the discretion of the court. A scientific temperance bill passed the Legislature.

A novel mode of aging whiskey and other liqnors is to place a Maxim or Edison light inside of the barrel. Exposure of the liqnid to the electric light for a hundred hours, it is said, changes the flavor and converts a new liqnor into one that resembles a ten year old brand.

It is announced from Washington that the prohibition of foreign ships from cholera infected ports is to be continued. Nothing has been done about prohibiting intoxicating liqnors from foreign ports.—*Nation Temp. Advocate.*

Arkansas.—A bill was introdnced to repeal the three-mile law, bnt met with no favor from the Legislatnre. Under the present law a vote is taken on the question of "for" or against license once in two years. By this vote six counties at the last election, and a number of town and other counties, excluded the sale of liquor. The total vote [illegible] stood 32,597 for license [illegible] against.

Massachusetts—A bill was passed requiring all places where liqnor is sold to close by eleven o'clock at night, instead off twelve as heretofore; also prohibiting the sale on election-days from six a. m, to six p. m. A metropolitan police bill and one for scientific instruction are pending, with strong probabilities of passage.

Maine—Very stringent amendments have been made in the prohibitory law. The fine for obtaining orders for liquor from town to town or carrying for sale has been increased from $100 to $500. Other fines have been largely increased Intoxicated persons shall be fined and imprisoned from ten to ninety days. Clerks of courts must advertise within thirty days what disposition has been made of liqnor cases. A scientific temperance educational bill was also adopted.

Wisconsin.—The Legislature passed a high license bill providing a minimum fee of $200 and a maximum of $500 in cities and villages of over 500 inhabitants, and from $100 to $400 under 500, the price of license to be decided upon by popular vote. A temperance education bill was also adopted forbidding the selling of liqnors to drunkards, if notified by wife, friend, or snperintendent of the poor, under a penalty of $50 or thirty days imprisonment.

Cholera does not seize its victims by hazard. It has been ascertained that of every one hundred who die of this disease ninety were in the habit of drinking alcoholics. Had I the power, I would placard every spirit shop in town: "Cholera sold here."—*Mrs. Hargraves, M.D., Phila.*

Wilson, the inventor of the sewing machine known as the "Wheeler and Wilson," having long been a common drunkard, wandering about in rough garments, dilapidated shoes, and a slouched hat, his gray hair straggling beneath it, has been put in the insane asylnm, a hopeless wreck. It takes more manhood to bear prosperity than to earn it or invert the means of it.

Kansas.—The House passed a stringent amendment to the prohibitory law, 81 to 34, and the senate 30 to 7, It fines prosecuting attorneys $500 if they fail to prosecnte violators of the law, and is expected to greatly aid in the execution of the law. The scientific temperance law passed both branches of the Legislatiure. A proposition to resnbmit the constitutional amendment was voted down by a vote of 71 to 33. A law was also adopted prohibiting the sale or giving away of tobacco in any form to persons under sixteen years of age. A bill changing the name ff "St. John" County was defeated.

The 71st annnal meeting of the Baptist Missionary Union was held Monday June 1st at Saratoga. The report shows that eight missionaries have received appointment, s twenty three have sailed for the fields of their labor, and eight have died during the year. The treasnrer received $395,699 from the appropriation, and the expenditures were $446,315, leaving a deficit of $50,615. The donation from churches increased $11,500 over those of the preceding year. The legacies were $30,000 less and the appropriation was $60,000 more.—*Witness.*

Oregon.—The Legislatnre did everything the temperance people asked. The measnres passed are: 1. An amendment to the constitution of the State, to be snbmitted to the people, prohibiting the importantion, mannfacture or sale of intoxicating liqnors. 2. A local-option law with stringent provisions, giving each precinct in the State the right to prohibit the sale of liquors in its own bonnds, and fixing the license fee at $300; 3. A law making the study of the physiological effects of alcohol and tobacco a part of the course of common school instruction. The constitutional amendment passed by a vote of 30 to 19 in the House and 18 to 8 in the Senate.

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M. E. Church Directory.

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FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in street; Rev J. J. Kienle pastor Preaching at 10.30 a m, and Sunda.-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. E. C. Barrow, Pastor.

UNION CHAPEL M E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m 7½ p. m. Sunday school at 1o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marens Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:0 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET. Carrollton, corner of Plum street Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7 Preaching Thursday evening.

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MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m Sunday-school at 9 45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet Johnson and Prieur streets, Rev. W.P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

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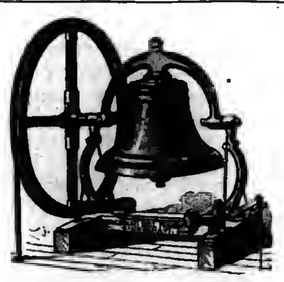
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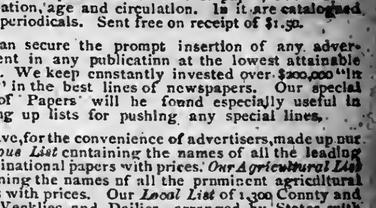
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Sunday-School and Children.

THIRD QUARTER. STUDIES IN THE KINGS B. C. 970. Lesson 11. July 12. Idolatry Established. 1 Kings 12, 25-32 Commit to memory verses 28-31.

(Prepared by Rev E. Lyon, pastor of Sixth Street M. E. Church.)

HOME READINGS.

M—Idolatry established; 1 Kings 12, 25-33.

Tu—A change of kings; 1 Kings, 13, 18 24.

W—The place of God's service; Deut. 5, 1 10.

Th—Idolatry forbidden; Deut, 12, 1-14.

F—The golden calf worshipped; Exod. 32, 1 10.

S—The feast instituted—Lev. 23, 33 34.

S—Punishment of sin; 1 Kings 13, 1-10.

QUESTIONS FOR HOME STUDY.

Where did King Jeroboam make his home?

In Shechem.

How did he strengthen his king dom?

He built walled cities and forts

Where had the children of Israel worshipped?

In the temple of Jerusalem.

Did Jeroboam want them to go [illegible]?

No, he was afraid they would [illegible] toward Rehoboam, and, per[illegible] kill him.

After thinking it over and talking with his wise men what did he do?

He made two golden idols in the form of calves.

What did he say to the people?

"Behold the Gods that brought you up out of Egypt."

What did he make them think?

That it would be too much trouble for them to go to Jerusalem?

Where did he set up the idols for those who lived toward the North?

At Dan.

Where for those who lived South?

At Bethel on the road to Jerusalem?

What did he do for these idols?

Built temples and made priests.

Did he follow God's commands in appointing the priests?

No; he took them from any tribe just as it happened.

Were they good men?

They were very low and wicked.

When the people began to worship the idols what commandment did they break? (Repeat the Golden Rule.)

When did God send to teach them the right way?

The prophets, but they would not hear them.

WORDS FOR LITTLE PEOPLE.

"The Golden text don't mean me [illegible] week, I know, for there are no [illegible] near us." Are you sure, dear [illegible] people? Let us see. Anything [illegible] dear we love God [illegible] God, and anything [illegible] is an idol. Do [illegible] love their own [illegible] much that they do [illegible] things to please self, [illegible] to love God best? Do [illegible] think more of their pretty [illegible] than they do of Jesus? Do [illegible] care so much for play [illegible] do not want God's day to [illegible] do you see now that self, [illegible] play might draw you [illegible] God, and become an [illegible]

we love them better than God. Read 1 John 5, 21. Watch and give Jesus your whole heart.

THE LESSON CATECHISM.

(For the entire school). 1. What did Jereboam fear should the people go up to sacrifice at Jerusalem?

That they would return to Rehoboam.

2. What did Jeroboam do to prevent their doing this?

Made two calves of gold for worship.

3. When he had done this what did he say to the people?

Behold thy Gods, O Israel.

4. Where did he set these golden calves?

One in Bethel and one in Dan.

5. What did the people do?

They worshipped them.

Doctrinal Suggestion—The one true God.

Ready For School.

Little Mary lived with her grandmother in a country village. She helped her about the house in the early mornings, and was as busy as a bee. But she did not neglect her lessons for that. No, all were learned, for grandmother was very particular that Mary should be always quite ready for school.

"Is your face clean and your hair neatly brushed?" She often asked. "And have you learned your lessons perfectly?"

"Yes, grandmother. I know all quite well."

"And are you happy? One should always start out to school or to work quite happy. One can do as much again if one is happy."

Mary smiled; she thought it was a strange question. How could it effect the lessons whether she was happy or not? But grandmother was right, and she looked earnestly into Mary's face saying, "There is only One who can make you happy. Give your heart to Him, keep near to Him, and He will give you true joy."—*Our Darling.*

Report from Secretary of the Sunday-school.

Numbers of scholars now on roll, 100; number of officers and teachers, 16. The expenses of the school this year have amounted to $11.65. Dear sir, we are looking forward for the Children's Day and the money that is raised for the Educational Fund will be sent to its department. Our Sunday-school is flourishing, that we have a large number of books in the library, with this our school is doing fair.

E. J. JEFFERSON, Secy.

Hampstead, Texas, June 11, 1885.

You sigh now because you did not begin a Christian life when you were young. In eternity you may sigh because you did not begin at all. Begin now. Wait not another day. The gate of opportunity stands open for you yet.

Loved by Ladies.

Ladies love delicate and delicious perfume. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not a dye, cleanly and economical.

Marriages.

At the residence of Mrs. Agnes Ramsey, in New Orleans, La., June 25, 1885, Mr. Lafayette R. Gray to Miss Mamie A. Burrell, Rev. H. C. Armston officiating.

Mr. George Pollard and Miss Lizzie Coombs were married, in the Presbyterian Church in Sparta, Tenn., June 11, 1885, by Rev. S. Knight. Miss Lizzie is a member of our church and one of our Sunday-school teachers.

Obituary.

Rev. James Patterson died April 19, 1885, in Shreveport, La. He was ready and willing to go, and had me to sing and pray with him. He joined St. James Church on the 18th and died on the 19th. The funeral services were conducted by the following brethren: Rev. P. Tandy, Rev. A. Spears, Rev. S. Davey, Rev. P. Hall, and Rev. S. Armstead. The church was crowded with the friends of the deceased.

T. G. MONTGOMERY.

Nancy, wife of Rev. W. H Crawford, pastor of the M. E. Church, died at her residence in Van Buren, Ark., May 23 1885, aged 45 years. The fuoeral services took place on Snuday, May 24th, and were conducted by Rev. A. J Phillips, pastor of the Fayetteville charge, assisted by Rev. F. Wallace, pastor of Alma charge. The church was crowded, and [illegible] could not get into the house. Elder Phillips preached an able sermon from the 14th chapter and 14th verse of Job. Sister Crawford died in the glorious triumph of faith, after an illness of one week. She was of high Christian integrity, serving God in adversity as well as in prosperity; and her character was above suspicion. She served the M. E. Church in this State for several years, having gone side by side with Bro. Crawford in the work of the Master. A few minutes before she died, after telling all to meet her in heaven, she said, "Now, papa, let me hear you pray one more time with the children before I go;" she then fell sweetly asleep. She leaves Brother Crawford and six children to mourn her loss. Bro. Crawford has lost a devoted wife, the children a kind mother, and the church a faithful worker in Sister Crawford.

S. MARRS.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17.	Fowler
Austin	Denton, Texas	Dec 10.	Foster
Black Hills Mis.	Rapid City, Dak.	Aug. 20.	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1.	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1.	——
California	Stockton, Cal.	Sept. 3.	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kinkiang, China.	Oct. 14	——
C'l German	Columbus, Ohio.	Sept 10.	Harris
C'l Illinois	Fairbory, Ill.	Sept 24.	Warren
C'l New York	Syracuse, N. Y.	Oct 8.	Merrill
C'l Ohio	Fostoria, O.	Sept 17.	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3.	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spoka'e Falls W. T.	July 16.	Wa'den
Dakota miss'n	Blunt Dak.	Oct 8.	Foss
Des Moines	Des Moines, Ia.	Sept 17.	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17.	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10.	Merrill
Foochow	Foochow, China.	Nov 19.	——
Genesee	Lima N Y.	Oct 1.	Hurst
Georgia	Elijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15.	Horst
Idaho	Canyon City Ore'g.	July 30	Walden
Illinois	Rushville, Ill.	Sept 17.	Ninde
Indiana	Spencer, Ind.	Aug 27.	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10.	Ninde
Japan	Tokio, Japan.	Aug 20.	——
Kentucky	Covington, Ky.	Oct 1.	Harris
Michigan	Grand Rapids, Mich.	Sept 17.	Warren
Minnesota	Rochester, Minn.	Oct 1.	Andrews
Montana miss'n	Dillon, Montana.	July 1.	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 20.	Fowler
N Mexico mis'n	Santa Fe, N. Mex.	Oct 1.	Fowler
" Spanish	Peralta New Mex.	Sept 24.	Fowler
N China mis'n	Peking, China.	Sept 24.	——
N. Dakota	Wahpeton, Dak.	Sept 17.	Walden
N. Nebraska	Ponca, Neb.	Sept 3.	Andrews
N Ohio	Berea Ohio.	Sept 3.	Merrill
N w German	LeSeur, Minn.	Sept 24	Andrews
N w Indiana	Valparaiso, Ind.	Sept 3.	Foss
N w Iowa	Storm Lake, Ia.	Sept 24.	Foss
N w Swedish	Dayton, Ia.	Sept 3.	Bowman
Norw'n Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De aware, Ohio.	Sept 24.	Foster
Oregon	Roseburg, Oreg.	Aug 27.	Waldeo
Pittsburgh	Allegheny City, Pa.	Sept 17.	Merrill
Puget Sound	Tacoma, W. T.	Aug 13.	Walden
Rock River	Elgin, Ill.	Oct 8.	Fowler
St Lous Germ.	St Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24.	Harris
S. California	Santa Barbara, Cal	Sept 10.	Fowler
S. German	San Antonio, Tex.	Nov 19.	Foster
S. Illinois	Edwardsville, Ill.	Sept 24.	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26.	Foster
Upper Iowa	Toledo, Ia.	Oct 1.	Warren
Utah mission	Park City, Utah.	July 2.	Warren
West German	Claytonia, Neb.	Sept 3.	Ninde
W Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 3.	Foster
West Virginia	Charleston, W. Va.	Sept 24.	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wiscon-in	Waukesha, Wis.	Oct 1.	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Lexington Conference.

Brethren who owe on their subscription for our conference minutes will please remit without delay, by post-office order, to my address, and oblige,

HENRY W. TATE, Sec'y.

South Center street, Springfield, O.

Central Alabama Conference.

Marion District Conference will commence July 23d, at 8 a. m., in Tuscaloosa. Brethren will please try to be prepared to present every interest of the church. Local preachers will be prepared for examination on the course of study so that their license can be renewed. District stewards will please meet me promptly. On the second day the opening sermon will be preached, on the night of the 23d, by N. H. Speight. The quarterly meeting conference will be in connection with the district conference. Our church at Tuscaloosa is greatly in debt, and we hope to be able to raise at least $100 while there to help our friends and members there. We cordially invite the editor of the SOUTHWESTERN to be with us during the session, as I believe his presence would be of much interest both to his paper and our cause here in Alabama.

E. B. McCAULY, P. E.

Shreveport District—Louisiana Conference.

The following is the programme for the Shreveport District Conference, which will convene at Mansfield, La., August 13, 1885.

Introductory sermon—C D Shallowhorne.
Written sermon—J H Pierre.
Written sermon—A Talford.
Written sermon—H Richardson.
Written sermon—A McGlokline.
Temperance reform—P B McDonald.
The need of an educated ministry—H J Wright.
Christian purity—Samuel Davage.
Is there a God?—S S Wright.
Duties of Stewards—A Venable.
Doctrine of the M. E. Church—H Johnson.
Qualification of Sunday-school teachers—D Shirley.
Witness of the Holy Spirit—S R Hason.
Work for young converts—C Crockett.
A financial plan for stewards—F Harvey.
Way a million for missions—V Chapman.
Duties of preachers to the SOUTHWESTERN ADVOCATE—A Helton.
Is conscience a sufficient guide to salvation?—J Sparks.
The Word of God—W R Butler.
Preachers conduct—A Spears.
The Church Extension Society—T G Montgomery.
Methodism in North Louisiana—Jno Fopp.
Local preachers and exhorters will select their own subjects.
Committee on Programme: V. Chapman, C. B McDonald and H J. Wright.

Programme.

The following is the programme for the Louisville District Sunday-school Institute to assemble in Jackson Street M. E. Church, Louisville, Ky., July 24, 1885:

Call to order, by Rev. J L Perrin, pastor of Lloyd Street M E Church. Singing. Prayer by Rev. A McDade, pastor of Coke Chapel. Singing. Election of temporary President and Secretary. Appointment of committees. Enrollment of members. Permanent organization to consist of a president, three vice-presidents, recording and corresponding secretaries, and executive committee of three. Recess. Reassembling. Opening. Singing. Election of permanent officers. Singing. Address of welcome, by Rev. W L Muir, pastor of Jack-on Street Church. Response in behalf of Institute, by Rev. W. W. Locke, presiding elder. Singing.

SUBJECTS AND SPEAKERS.

What is the object and design of Sunday-school—Rev S S G Turner, Lagrange, Ky.

The Relation of the Sundny-school to the church—Mrs Sarah Clark, Shelbyville, Ky.

Methodist Sunday schools for Methodists—Rev Marshall W. Taylor, D D, editor of the SOUTHWESTERN.

The duty of superintendent and teacher to the Sunday-school—P A Fisher, Lagrange, Ky.

The duty of parents to their children—Rev. W S Rolling, Jericho, Ky.

How shall we reach the non-church going masses, and secure the attendance of themselves and their children in our Sunday-schools—Rev W H Bloomer, Warsaw, Ky.

What is the best method of governing our Sunday-schools?—Mrs. Emma Alexander, Louisville, Ky.

Is it advisable for M. E. Sunday-schools to use other than their own literature?—Rev. C T Lewis, Louisville, Ky.

What is the best method of interesting children in the exercises of the Sunday school?—Mrs. N H Talbert, Pewee Valley, Ky.

What shall we do to interest the old people in our Sunday-school?—Miss Sallie Parker, Pewee Valley, Ky.

In what way, if in any, does the black board exercises interest and increase the success of our Sunday-school work.—Miss Ida Wilson, Indianapolis, Ind.

Could the kindergarten plan be successfully used in infant Sunday-school classes—Miss Levina Sanders, Cincinnati, Ohio.

What are the required qualifications of the teachers in our Sunday-school—Miss Nellie Ross, Louisville, Ky.

Is it possible to attain the highest success in the Sunday school work without instrumental music—Miss Hettie Taylor, Cincinnati, Ohio.

What is the duty of our Sunday-school Board—Miss Fredonie Moton, Louisville, Ky.

Does a teacher in the day-school who fails to attend any Sunday-school perform his whole public duty—Miss Amelia Taylor, Cincinnati, Ohio.

The pastor's relation and duty to the Sunday school—Rev. J. W. Russell, of Anchorage, Ky.

Do Methodist children observe the fourth Commandment—J V McMicken, Taylorsville, Ky.

The following named have been invited to be present and address the Institute: Bishop Thomas Bowman, Bishop J M. Walden, Dr. J. H. Vincent, Dr. H B Ridgaway, Dr. C H Payne, Dr. Alexander Martin, Dr. J H Bayless, Dr. J M Buckley, Dr. A B Leonard, Dr. R S Rust, Dr. Earl Crauston, Dr. Geo Curtis, Hon. Amos Shinkle and Hon. W C D Panw.

Committee: Rev. J A Ross, chairman; Rev. J L Perrin, secretary; Rev. S S G Turner, Rev. Paris Fisher, Rev. Marshall W. Taylor, D D.

Programme

Of religious and literary exercises for the district conference of the Waco District, Waco Texas Annual Conference; to be held at Dallas, Sept. 4, 1885:

Opening sermon—Green Bragner.
Missionary sermon—C P Wealbrooke.
The life, labor and death of Rev. L Carper—Presiding Elder.
Sacramental sermon—A Jackson.
Relation of the pastor to the Sabbath-school—J A Hall.
How to succeed in revivals—C Young.
Moral obligations—R Reader.
Obligation of family worship—G Wilson.
How to raise benevolent money—J W Robinson.
The proper object of benevolence and the doctrine of forgiveness—B F Smith.
Duty of stewards—D Humphreys.
Duty of class-leaders—A Taylor.
Duty of local preachers—J Buell.
Family ethics—A Lockhart.
Relation of baptized children to the church—Willis Mellock.

All local elders, deacons, preachers and exhorters will select their own subjects. The pastors will please make out a list of the members of the district conference and bring it to the conference with them. Come one, come all who belong to the district conference and let us have a grand time. We shall do all we can to make you happy, and you must try to make us happy also.

B. F. SMITH, Sec'y.

Lexington District.

Second Round.

Versailles	July	4- 5
New Zion	"	6
Georgetown	"	11-12
Oxford	"	15
Monterey	"	18 19
Winchester	"	22-23
Howard Creek	"	24
North Middletown	"	25 26
Lairs	"	27
Washington	Aug.	1- 2
Germantown	"	3- 4
Dover	"	5
Tolesbury	"	6
Mt. Carmel	"	7
Flemingsburg	"	8- 9
Pleasant	"	10
Corinth	"	24
Carterstown	"	26
Harrisburg	"	28
Asbury Temple	"	29-30
New Providence	Sept.	1- 2
Guns Chapel	"	5- 6

H. W. WHITE, P. E.

Louisville District—Lexington Conference.

Second Round.

Louisville, Lloyd Street	July	4- 5
Chaplain	"	4 5
Mt Washington	"	4- 5
Anchorage	"	11 12
Jericho	"	11-12
Pewee Valley	"	11-12
Ghent	"	18 19
Wesleyd	"	18-19
Louisville, Jackson Street	"	25-26
Patton Creek	Aug.	1- 2
Bedford	"	8- 9
Jeffersontown	"	8- 9
Louisville, Coke Chapel	"	16 17
Woodford	"	15-16
La Grange	"	22 23
Frankfort	"	29 30
New Horn and Lib. Junction	Sept.	5- 6
Simpsonville	"	5- 6
Shelbyville	"	12 13
Warren	"	12 13
Louisville Mission	"	16 17
Samuel station	"	19 20

W. W. LOCKE, P. E.

1944 Shelby st., Louisville, Ky.

Waco District—West Texas Conference.

Third Round.

Kerrs, at Long Branch, by C. Young	July	4- 5
Mejors, at Rifle Point	"	4- 5
Marlin, at Big Creek	"	11-12
Marlin ot, at Carolina	"	18-19
East Waco, at Aquilla	"	26-27
Waco mission, at Mt. Zion	Aug.	1- 2
Waco, at St. James	"	1 2
Groesbeck, at Groesbeck	"	8 9
Mexia, at Sandy Creek	"	15-16
Hubbard, at Wesley Chapel, by Robinson	"	15 16
Spring Hill, at West Point	"	22-23
Milford, at Milford	"	29 30
Dallas, at St. Paul	Sept.	6- 7
Denison, Pilot Point, by Smith	"	12-13

The brethren will clip this notice and preserve it. Remember the district camp at Dallas, Sept. 4th. The opening sermon will be preached on the 31. Let us have a grand time. You who have subjects assigned you go to work on them, and remember that abstracts will not go worth a cent. Raise as much of your benevolent money as possible.

W. H. DAVIS, P. E.

Notice.

The Shreveport District Conference will meet in Mansfield, La., on Thursday, August 13, at 9 o'clock a. m. The brethren of the district will take notice and govern themselves accordingly; prepare your essays, make your reports in ample time, and come prepared to have a refreshing time in the name of the Lord. See Dis. page 58, par. 90, as to who are members thereof. All friends are welcomed.

P. LANDRY, P. E.

La Teche District—Louisiana Conference.

Introductory sermon, Aug. 12, at 7:30 p. m.—Wm. Smith.
Missionary sermon, Aug. 13, at 7:30 p. m.—S. E. H. Morant.
Methodism, its doctrines and usages—J F Marshall.
Temperance, how to promote it—R Anderson.
Sunday-school and its officers—M J Dyer.
Our work in the South—E Fields.
The benevolent collections and our publishing interests—A E P Albert.
Ministerial qualification and department—A J Pickett.
Education, character and wealth stepping stones to power—S E H Morant.
Do benevolent and other societies injure the church?—P Larkins.
How to build churches and promote revivals—A Lester.
Evidences of conversion—H T O Abbott.
Marriage and divorce—C Monroe.
Christian and industrial education—B Borden.
Baptism, mode and subjects—P Bibbs.
Church government—J Augustus.
From Egypt to Canaan—A E P Albert.
Ministerial support, a moral obligation.—Wm Smith.
Observance of the Sabbath—G W Williams.
Stewards and their duties—N Randolph.
Why am I a Methodist?—S Green.
Class meetings and qualifications of leaders—E B Richards.
Attendance and deportment at church—Jos Johnson.
Children's Day as it should be—B M Johnson.

Sunday-school, temperance and other anniversaries will be held during the session. Mrs. Barksdale, Mrs Armstead Miss Thomas, Mrs. Dr Albert and other representatives of the Woman's Missionary Society, will address the conference. Revs. S. Duncan, ex-presiding elder, M. C B Mason, and E. Lyon, represenating the Sunday-school interests; Prof. Hoyt, New Orleans University; Dr. Taylor of the SOUTHWESTERN, and Bishop Mullalieu have been invited to attend. Special rates will be arranged with the railroad.

By the committee.

A. E. P. ALBERT, P. E.

Murfreesboro District—Tennessee Conference.

Fourth Round.

Lebanon station	July 31,	Aug. 2
North Lebanon ct	"	1- 2
Alexandria	"	8- 9
Cane Fork and Carthage	"	15 16
Martin Creek	"	22 23
Liberty	"	29 30
Cookville	Sept.	5 6
Sparta	"	12 13
McMinnville st	"	18 20
McMinnville ct	"	19 20
Manchester and Hillsboro	"	23
Tullahoma	"	24
Shelbyville st	"	26 27
Shelbyville ct	"	29 30
Petersburg	"	
Spencer	Oct.	3- 4
Murfreesboro ct	"	6- 7
Stone River	"	8 9
Woodbury	"	10-11
Murfreesboro st	"	15-16

District Conference at Liberty, Tennessee, Aug 25, 26, 27, 28, 29

C. H. BULLINGTON, P. E.

Ashville District—Central Alabama Conference.

Third Round.

The District Conference will convene at Oxford, Alabama, July 23 at 9 a. m., in the M. E Church, and every member of the district conference is expected to be at that place on the 23d when the roll is called, and with reports.

Birmingham	June	27 28
Enon	July	4 5
Blunts Springs	"	11-12
Holston Chapel	"	11-12
Oxford	"	25 26
Collinsville	Aug.	1- 2
Ashville	"	1- 2
Galleon	"	8- 9
Howell's Cross Roads	"	15-16
Centre	"	15-16
Wedowee	"	22-23
Linesville	"	29 30
Talladega	Sept	5 6

O. NELSON, P. E.

Hunt's Remedy cures speedily bilious headache, costiveness, dyspepsia, strengthens the stomach, and purifies the blood.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

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June 27, 1885.

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Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

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SUGAR, ℔ lb—Yellow clarified, 5½@5¾; White clarified, 5¾@5¾; Common 4½@4¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾; fair, 5@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½;

CHEESE, ℔ lb—Western factory —@8;

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4 37½; Choice 5.15; Family, $5@—.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c.;

ESCULENTS—Irish potatoes, ℔ bbl, $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl. $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour kront, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3 7@3 9.

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Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

The Masonic Grand Lodge of Ohio has adopted a resolution declaring it to be the opinion of the body that the selling of intoxicating drinks should disqualify any one from initiation into or affiliation with any Masonic lodge.

The Colored Congregationalists have a new church in Dallas, Texas.

IF YOU HAVE HEALTH THE LIVER MUST BE IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

The veil through which they dimly saw below,
And, seeing dimly, oft mistook the road,
Is gone; and in the clearer light they know
That such the path of Providence pursued;
Their separation, overruled for good,
Has scattered far and wide the Gospel seed—
On soils distant, diverse, profusely strew'd
And partly fields of various name and creed
Have shared the shower of grace, as greatly they had need.

"Strike, but hide the hand;" is only the motto of a coward.

Rev. Sam Jones declines a home tendered him by admirers in Nashville. 'Tis well.

The *American Missionary* contains much matter of interest to Southern readers.

The will of the late Miss Jane Holmes, of Pittsburgh, gives over $700,000 in charity.

Sit down with an offender and tell of his faults. This is only possible where a hero is, and Christ with him.

African ants, roaches, grasshoppers, crayfish, and green frogs are all said to be good to eat, but some very sensitive people dislike them.

England had better turn her guns on Liberia, that seems to be nearer to her present capacity and there is a small tract of good land to acquire by it.

We sometimes forget to credit a sentence taken from an exchange. But we never take as an editorial an article a column long without credit as some folks do.

Rev. Elias Cottrell, of C. M. E. Church, formerly of the Theological Department, is the pastor of a large church in Jackson, Tenn. He is making a successful preacher and pastor.—*Ex.*

Speaking of Emancipation Hon. Frederick Douglass says "If it brought freedom to us, it brought peace and safety to the whites, and hence they may well enough unite in this and similar celebrations, and extend the day as theirs as well as ours."

The Mahdi government feels grateful to England for the offer, but feels obliged but didn't want [illegible] with the Mahdi in [illegible]. Where and when did [illegible] gain [illegible] title to the Soudan? How did [illegible] gain [illegible]. The fate of battles [illegible]. Perhaps it [illegible] of brave Gen-

For the SOUTHWESTERN

Should the Word "Negro" be Applied to the Colored People in this Country, or Any Other.

PROF. T. B. SNOWDEN.

We answer "no!" and in accordance with our answer we shall proceed to argue the question. A great deal has been said and written on this question pro and con, but still there is room, especially for logical argument. No day is so bright that its brightness may not be excelled by some other day. Arguments are seldom so logical that the logic can not be improved. The strongest men often have weaker points than ordinary men. Alexander the Great was truly great, and yet, in controlling his passions he was the weakest of the weak. Pops hath summed up his career and character in one line:

The youth who all things but himself subdued.

It seems to me that some of our strongest men are the weakest on the Negro question. They continually and persistently claim to be what they are not, "Negroes." I heard a half white Bishop say two years ago, "I am proud that I am a Negro. There are a lot of fellows going round who are ashamed to own that they are Negroes, but they are of no account." The word Negro means black, and how a man can be half white and yet black at the same time is past all understanding. The deepest scientific knowledge and the profoundest philosophic thought can never solve the problem. But let us turn to the question under consideration.

1. We will look at it from a linguistic point of view: The word Negro is a Spanish or Italian word, and we do not speak Spanish or Italian, but English. Any race that has words in its own vernacular, adequate to express its ideas need not coin words nor borrow them from another language. Words borrowed from another language should always be translated if translatable. The translation of the word "Negro" is "black." But after we translated the word we cannot apply it to the colored people of this country because many of them are nearer white than black. We are not Africans, either, as some claim, but Americans, as much so as any other element in our body politic, and need not continually be telling people that we are black or any other color. Those who have eyes can see for themselves what my complexion is, and need not be told, and a blind man need not care. When we need to use a word to distinguish us from other citizens, "colored" is the correct word. Webster's definition of color is "any hue or tint as distinguished from white." There is not another word in the English language or any other language that so completely meets all the demands of our varied complexions, and any one who can not be distinguished from white does not belong to the colored race, even if his white father or brother does call him with us, and his colored brother does claim him. Facts are facts, and are stubborn things.

2. Let us argue the question from an analogical and historical point of view. The Spaniards, who established the African slave trade as a regular business, called their captives "Negroes," because they were black. But because the Spaniards called their human prey Negroes is no reason at all why we should call ourselves Negroes. Where is the record of an analogous case? History fails to give it, unless the name was given by some other nation, and not by the nation itself. Any people who settle a country have the right to name that country what they please, and it naturally follows that their name is derived from the name they give their country, and all others who become citizens of that country have the same rights and titles with the settlers and their descendants; and no outside or inside party has any right to alter or amend the natural order of things; and he who does it is an intruder, and should be dealt with accordingly. The white race is called "Caucasian," not because it is white, but because its original abode was near Mount Caucasus. The Mongolians derived their name from the country in which they lived, Mongolia. The Malay is so called because he is a native of Malay or Malacca. The Africans are so called because they live in Africa. A Gaul was an inhabitant of Gaul. The country that was called Gaul is now called France, because a Germen tribe from Francouia, in the 5th century, overrun and conquored Gaul, and established the kingdom of France. The word German is of Celtic origin, and means neighbor, that is, living next to the Gauls. A tribe of Germans settled the "Angle land," and called it England, hence its inhabitants are called English. The aborigines of America were called Indians, from the fact that Columbus and the early navigators conceived the idea that America and India were identical. Thus we might go through the whole catalogue of the nations of the earth, and we would not find one which has taken its name from its color. Men have received names because of certain traits in their character, and their descendants have taken the parents name, but the color was not thought of in those cases. Adam means "red," but his descendants were not called Adams or red men.

3. The capital N point of view:

Some persons, white and colored, say. "If you spell the word 'negro' with a big N, the word is all right, and can be properly applied to the race." How in the world can a big N change the meaning of the word? If you spell devil with a big D, will that change his character? A capitalized devil is just as bad as a small d devil.

When we speak of the white race we do not spell the word "white" with a big W. Then why spell negro with a capital N?

4. Let us consider the oft repeated statement, "I am glad or proud that I am a negro." We believe that the boasted declaration is false in ninty-nine cases out of every hundred, and shall give reasons for the belief that is in us. Talk is cheap, but deeds speak for themselves. We have learned that the meaning of the word "negro" is black.

But many of those "I am proud that I am a negro" boasters, are half white, and not a few of them are so near white, that a stranger would never suspect that they had colored blood in their veins. Is it possible, then, for any one to be proud of what does not exist, and for what he does not wish to exist? It is no sin to be black—but in this country, where so much prejudice exists, even among people of color, it is very inconvenient and annoying to be black—if you will be a man. And as it is totally contrary to human nature to delight in inconveniences and annoyances, we cannot be proud of a condition that brings these things upon us. As we all love to be placed under the the most favorable circumstances, and, other things being equal, a white man is so placed, I believe that if it were possible for every colored man in America to be white before night, there would not be one left to tell the tale on the morrow. But the homes of those "negro" boasters are the strongest proof against their insincerity. On entering their homes, after having listened to their speeches, you would feel sure of finding black wives and children. But alas! you are greeted. either by white wives, or by those as near white as could be had—and other things are not always equal. A man who loves black so well, that he declares that he is black when he is not, ought surely to have married a black woman when one could have been obtained easily. O, ye false boasters! Thy deeds are swift winged witnesses against you—and by your deeds you stand condemned. "But wilt thou know, O vain man, that faith without works is dead!" "Show me thy faith without thy works, and I will show thee my faith by my works." When you meet one of those "negro" sticklers—just say to him, "Why, you are *black*, with crisped hair, flat nose, high cheek bones, and thick, protruding lips;" (Webster's definition of negro) and if you are not knocked down, I think you can attribute the cause of it, more to the lack of ability or for fear of being disgraced, than to a want of feelings in the accosted friend to do so.

If you should happen to agree to the above definition, and are a single man, and do not wish to be sat upon, you had better not seek the hand and heart of a daughter of one of those *fair*, and yet *would be* black men.

We hate to be called "negro" just as much as we do to be called "nigger;" for the latter is simply a degradation of the former. The black races in Africa do not call themselves "negroes," and no one else has any right to give them the name—that the mean slave-hunting Spaniards applied to their human booty.

Let us stop trying to be either white or black, for many of us are neither, but let us be men, good, wise and true men—and let the color take care of itself.

But some will say, "If we lay down the color question we will lose our race pride and identity." There is no danger of the black man losing his, and as for us half white ones, we have no race to be proud of; and no man can deliver us.

The giants among us may be as tall as the sons of Anak, and may use the sling as skillfully as David, the sword as wieldy as Gideon, rhetoric as beautiful and as dazzling as Wendell Phillips, logic as clear cut and colossal as Lord Bacon and Daniel Webster, delivered with brilliant and matchless orarory, and yet they will fail to lift us out of the slough and make us a distinct race. The task is more than Herculean, and we might as well acknowledge it.

My great-grandfather was an Englishman; my grandfather was a Frenchman, and my grandmother was an African; but what am I? The problem is too complex for solution. I am colored it is true, but I cannot lay claim to any distinct race or nationality, and no man with white blood in him can and be honest, and "honesty is the best policy." You might as well call black white and white black, as to call that which is between the two, either, or to try to make a mixed people a distinct race. All such arguments pervert the truth, dethrone the reason and are void of common sense and illogical.

We believe that our editors, writers and speakers will do great service to the colored people in this country if they will now, henceforth and forever drop the word Negro, and use the word colored much less; and may God help them to do it, is our prayer.

Centenary Biblical Institute.

Ohio Politics.

SPRINGFIELD, O., July 2—The Prohibitionists nominated the following State ticket.

Governor—Rev. A. B. Leonard, of Clark County.

Lieutenant Governor—Prof. Wm. Goodell Frost, of Oberlin University, Lorain County.

Supreme Court Judge—Gideon T. Stewart, of Huron County.

State Treasurer—John Danner, of Stark County.

Attorney General—A. E. Cleveng,r of Clinton County.

Member of the Board of Public Works—John S. Neville, of Hardin County.

So far as known, the first four are ex-Republicans, and the two latter are ex-Democrats.

They stand upon the following platform.

"1. We demand an amendment to the constitution of our State forever prohibiting the manufacture and sale of intoxicating liquors as a beverage.

"We are unalterably opposed to the enactment of laws that propose by license, tax or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of all good citizens towards this traffic is one of uncompromising hostility, and that the friends of prohibiton should not suffer themselves to be controlled by either of the old parties, because these parties have shown themselves subservient to the interests of the liquor traffic.

"2. The men who grow rich from all this misery have paralyzed the arm of government. They can be put down only by a movement which controls the legislature and all executive offices. The rum power, like the slave power, must be vanquished by a new party devoted to that express purpose.

"3 The position of the two wings of the great liquor party, the one advocating license declared by the constitution to be illegal, and the other unalterably committed to the principles of taxation and regulation as formulated in the 'Scott law.' declared by our Supreme Court to be unconstitutional, leaves no loyal citizen any alternative but to cast his lot with the party of Prohibition. A temperance man nominated as a republican or democrat will feel in honor bound to defend his party platform, and not to push temperance in a way which might hurt his party by driving off liquor votes. We therefore, urge the friends of humanity to support the candidates of the prohibition party, and to form no alliances with the old parties.

3. Moral efforts for reclaiming the drunkard and extending the pledge of total abstinence must never be relaxed. We heartily congratulate the National Temperance Society and the noble Union of Christian women upon their heroic labors, and bid all workers for temperance, by whatever methods, God speed.

"5. In all offices whose functions are not political—post-offices and many others—men should be appointed, retained and promoted for proved faithfulness and capacity, without regard to party. The corrupting spoils element must be removed from political contests. We demand full protection of the franchise, which is the basis of our civil liberties; and favor the disfranchisement of those who tamper with votes or voters, and the most perfect system of registration.

"We favor a uniform law for the regulation of marriage and divorce in all the States, founded upon the Divine law.

"The Negro race has our hearty sympathy in its efforts to overcome the disadvantages arising from centuries of oppression, and in asserting their civil rights.

"6. We oppose violent changes in the tariff, and such as are made should not be made in the interest of any particular classes, but with a fair and impartial consideration of both labor and capital, producers and consumers.

"7 We heartily endorse the principles embraced in the memorial of the Voters' Union, presented to the several political parties of the State, and we cordially invite the Second Amendment voters to support us in the great conflict between the home and the saloon.

"8. God requires and men needs a Sabbath both for rest and worship, and we view with alarm the encroachments upon and the threatened destruction of the Christian and civil Sabbath through the saloon traffic.

"9. We recognize civil government for man as ordained by his Creator, to whose laws human enactments should conform as an indispensable condition of peace, prosperity and happiness.

Both the ticket and the platform were agreed to with great enthusiasm.

To the Members of the Tennessee Conference.

The centennial collections will be reported at our next conference. What have you done? If you have taken the collection, perhaps you may increase it before conference. The Freedman's department of this centennial collection should meet with a very hearty response. The society is greatly in debt, and needs additional funds to pay teachers, to build new houses, and to aid students in attending school. This centennial collection is a special fund for educational purposes. The Tennessee conference should raise from the churches at least two thousand dollars. The Lexington conference has set about doing this by resolving to raise four scholarships for $500 each, for the Central Tennessee College. The Tennessee conference should not fail to do as well. Will the preachers present this matter to the people. Give a chance to those who have more means and can do so, to subscribe larger amounts than they can pay at once. Some perhaps will agree to pay five, ten, or more dollars a year, for five years, towards the college endowment funds. There are many of the friends of education who can do this and if presented to them will gladly do that much towards establishing this school on a firmer basis. The preachers may pay their subscriptions to the college by their collections. Shall we have a report from every preacher of special collection on account of the Freedmen and Central Tennessee College? The centennial collection for Freedmen is to be devoted to special purposes, and by the action of the conference it may be devoted to the aid of the college within our bounds. Very few of us will take the next centennial collection. Let us leave an example of earnest asking, and liberal giving that shall be worthy of imitation, a hundred years hence. J. BRADEN, Chm'n.

Tenn. Conf. Centenial Com.

Nashville, Tenn., July 1st 1885.

From the Districts,

Gulf District—Mississippi Conference.

REV. W. McDONALD.

Moss Point, Miss., April 22, 1885, the members of this district conference arrived at Moss Point. Rev. O. Gillespie, pastor, was waiting and well prepared to entertain the district conference, and the good people of Moss Point opened their doors and freely received the brethren of the conference, and the conference was never better cared for on the Gulf District. On the 23d the first session of the district conference convened, at 8 a. m., Rev. W. McDonald in the chair. Devotional exercises were conducted by Rev. W. McDonald, presiding elder. On motion N. Cannon was elected Secretary, and the roll being called the following traveling preachers answered to their names: N Cannon, H Mays, G W Smith, O Gillespie, C H Brown, S H Nevils, J H Cook, D F Dudley, E Harris; eight local preachers answered to the roll and two Sunday-school superintendents, one class leader and one district steward. On motion the following committees were appointed by the presiding elder: Committee on the Appointment of the Local preachers and Preachers in Charge of Circuits. Committee on Benevolent Causes, N Cannon, O Gillespie, J H Cook. Committee on Church Extension: G W Smith, S H Nevils, J H Cook, J L Carter, A Johnson. Committee on Temperance: N Cannon, G W Smith, H Mays. Committee on Sunday-schools and Freedmen's Aid Society.

The following are the amounts of apportionments to each charge: Bay St. Louis, $30; Brookhaven, $30; China Grove, $10; Columbia, $15; Crystal Springs, $35; Fayette, $20; Fayette circuit, $3; Georgetown, $5; Hamburg, $10; Handsboro, $40; Hattesburg, $15; Liberty, $15; New Hope, $40; Pascagonla, $40; Pass Christian, $25; Purvis, $5; Summit and Magnolia, $20; Spring Chapel, $5; Union Church, $30; Vernal, $16; total $376.

Programme of religions and literary exercises for the next meeting: How to hold official meeting—J K Comfort. What is religion?—O Gillespie. Why is the Lord's Supper and Baptism called sacrament?—J Ford. Can a person fall from grace?—J H Cook. Self education—W McDonald. External evidence—H L Kennedy. Internal evidence, N Cannon. Church extension—C P Head. Class meeting—J Drayden. The attributes of God—H Mays. Ministerial support—G W Smith. The fall of man—R Roundtree. Christian perfection—S H Nevils. Biblical theology—D F Dudley. Evangelical repentance—W H McCarty. Stewards duties—W H Mimms. The duties of a Methodist preacher—E Harris. Power of prayer—P E Bardwell. Local preachers, exhorters, district stewards, Sunday-school superintendents and class-leaders are expected to select their own subjects. All the preachers will please save this notice for the next district conference."

Louisville District—Lexington Conference.

REV. W. W. LOCKE, P. E.

The greater number of the members were present at the roll call. The sacrament of the Lord's supper was administered to about 80 persons at the opening of conference. The elder then made some brief remarks on the work of the conference already begun. The elder made a brief report, showing the wonderful progress of his work. The reports of the pastors were read and their work was reported in a prosperous condition. The reports of all the local preachers were also heard and show that their work has been at heart. The reports of the exhorters show their faithfulness to the duty assigned them. The district stewards in their reports show that the work [illegible] present is in good condition [illegible]. The Sunday-schools [illegible] engaged in growing condition, and the pastors generally [illegible] for the up-building of their schools. The class-leaders in in their reports show that the classes of the several charges are in good condition also. The conference was well attended and was highly appreciated by those who attended. Rev. W. W. Locke is a man of special note and ability. He is very plain and frank, and is just the man we have been looking for, and we are glad the Lord so directed Dr. Taylor's mind when he was wondering within his mind, with the Rev. J. Courtney hunting over the many names, that he at last found the name of Willis Worthy Locke, who, when he received the message to come down to us, was taken very ill. But the Bishop, when he asked to be excused from the district, said to him, "What is written is written." But he is well now; the plaster was put where the pain was, and it cured every pain and all the disease, and the man is well and alive. We feel that all the pastors are so filled with courage that they will bring in their sheaves rejoicing at the next annual conference. Though the work is great and heavy we intend to pull through every storm and meet our many warm-hearted brethren at Bowling Green. It seems that every place is supplied with the right man. We ask the sympathy of all who desire to see us go on that we may prosper. Rev. S. G. Turner, with his good people, kindly received and cared for us while we were in their midst. Rev. Turner has become well satisfied, and is doing wonderful work at Lagrange. It is said that he has the best trained Sabbath-school on the district. He has a number of good workers, with Bro. S. A. Fisher and others, who are striving to build up the work in general. A resolution, by Rev. J. A. Ross, was offered and adopted to hold a Sunday-school convention on the 22d of July, and on the 25th a Sunday school union picnic, at the Short Line Park, situated on the L N & C. R. R., near Lagrange.

Bro. Albert informs us that Revivals are in progress in nearly every charge on the LaTeche district, Lonisiana conference since the Annual conference to June 8. There has been 309 conversions, besides a number of backsliders who have returned to their first love. The conversions are distributed as follows: St. Martinsvills, 2; Booneville, 7; Alexandria, 9; Waxia, 10; Cheneyville, 17; Jeannerette, 20; Pineville, 27; Hubertville, 28; Washington, 34; Opelonsas, 35; New Iberia, 50; Glencoe, 70. Total 309. He also says that crop prospects are most excellent.

Letters from the Pastors.

Rev. L. Felder writes from Bryan, Texas: "The presiding elder held my second quarterly conference April 25 26. He preached from the 8th chapter of the Acts, 8th verse; the topic of his text was joy. He administered the Lord's supper to 25, some of whom were Baptists. Our collection was $2.95 for elder, and for pastor, up to date, $14. The reports of the pastor, local preacher superintendent and class leaders were favorable.

Rev. T. P. Philips writes from Ashland, Ala.: "Our second quarterly meeting was held at Ashland, May 23-24. Rev. O. Nelson, presiding elder was present with us and preached two able sermons for us at 11 and 3 p. m., to a large congregation at the court-house; about 200 whites were present, among them lawyers and doctors. We had a large number of converrions. At 9 a. m. Elder Nelson addressed the Sabbath-school; his lecture will long be remembered here by both whites and colored. We have raised for the presiding elder $10.50; for pastor $22.85, this quarter; our district is now in its brightest days, and going on to perfection. We feel that Ashville district, a few years hence will be the light of the Central Alabama Conference, for it stands at the head at the present time."

Rev. M. C. Cavenas writes from Weimar: "We came to the work the second Sunday in December, and met a very good people. We have three preaching places on the work, of which Weimar is the first. At this place we found 10 members, now we have 16. This is the only place on the work that gives me any trouble. Here I have one class-leader and two local preachers who think I am too young; the leader is a steward and trustee, and this man said to a Sister, "keep count of every meal the preacher eats and charge him 25 cents a meal." He told the people that they had no right to give the preacher anything, and all that they had to give bring it to him and he would charge it. One of the local preachers, being a trustee, he said if things did not go to suit him he would lock up the church and put the key in his pocket. They said a great many other things that I shall not write now; but you, who have to do with such men know how it is. I am trying to do good here. From here I go to Dry Branch, one of my preaching places. Here I find a good people; they think a great deal of their pastor, and will do all they can for him. From here I go to Smith Point, where I meet a great many and a very good people. They have not got much money but they give me something to eat. One dear brother here said that before his preacher should suffer he would suffer himself. God bless such men. The work is growing. I found 38 members, now we have 52; 15 conversions, 2 Sunday-schools, 150 people. The Sunday-schools are not as good as they ought to be, but they are growing. We have 16 subscribers for the SOUTHWESTERN.

Rev. S. H. Nevils writes from Hazlehurst, Miss: "We had a grand time in our quarterly conference business. Sunday morning Elder McDonald preached an interesting sermon. At 3 p. m. Rev. Chas. B. Galloway, D.D., editor of the New Orleans *Christian Advocate*, preached a most powerful and soul stirring sermon, and it seemed that everybody witnessed the presence of the Holy Ghost. The elder and Dr. Galloway administered the Lord's supper to about 48 persons. The elder preached us another soul-reviving sermon at night. We paid the elder $10.35."

Letters From the Laity.

The following is the substance of a pleasant letter from Bro. Charles Murray a thinking local preacher of Morgan City, La: "I am alive and hope to live for ever. I am a young watchman on the walls of the Methodist Episcopal Church. From what I can learn most of our people are members of the Methodist and Baptist churches. There are a good many revivals and baptizings among us, but when they are over we soon forget them, and things get on pretty much as before. If every preacher would teach night school for five nights in the week I think the effect would be beneficial. My subscription is nearly out but don't stop the paper, I must not be without it. I have plenty more to say but will stop at present."

Mr. D. C. Lacy, writes from Groesbnck, Texas: "Rev. J. Buel is our pastor and he is doing a grand work in way of up building. He is loved by all the members of his church here. Up to the present time he has had twelve conversions, ten of whom have already joined our church. Our church is progressing spiritually and the Sabbath-school has about one hundred and thirty scholars in it. We lack some few of our periodicals that are needed in a first class Sabbath- school. Our Presiding Elder, W. H. Davis, was with us on the 23rd and 24th ult. attending the business of the second quarterly conference and we had a grand time on Sunday. His text at 11 o'clock was "Thou art weighed in the balance and art found wanting." At 3 o'clock, "The wages of sin is death but the gift of God, is eternal life." At night, "I will arise and go to my father." One hundred partook of the sacrament of the Lord's supper. seven adults were baptized and five infants also were brought forth for baptism. The collection $13.

Rev. D. J. Price writes from Allen, La.: "Our presiding elder was with us pursuant to appointment, and was gladly received by all. Bro. P. Landry was on time, accompanied by H J. Wright, of Natchitoches. Bro. Wright is an active worker and a quick thinker. Come again Bro. Wright. Bro. P. Landry is just what the SOUTHWESTERN says he is—a thorough man for business, and full of work and logic. Old and young, colored and white are satisfied with Bro. Landry's control of affairs. He is a lover of children, takes care of his young men and cares for his old men. He seems to love his business and works for the welfare of the community. He reminds me of the character of our dear Savior, the phrase of Scripture that says not even a sparrow falls to the earth without God's notice. Bro. Landry is somewhat the same; he notices the very least member of the church, he controls all his affairs without pets or partiality. Our first quarterly conference was held March 26. Bro. H. C. Watson, who was taken from the A. M. E. Church, offered prayer at the opening, after which, on motion of J. H. Pierre, D. J. Price was elected secretary and H. J. Wright assistant. Then Bro. Landry made some remarks, every word was put in its place, and aroused the conference one and all with unanimous amens. We love him, we delight in his counsel and regulations. Then business; when he said that this circuit must try and raise $42 this year. On Thursday night Bro. Wright and the elder preached the Gospel to a crowded house, after which a large number communed. Friday morning away he went on the railroad. God bless him; for him our prayers ascend. At Marthaville we are now building a new church 25x35; we have the lumber, blocks, etc, on the ground. March 29th we had a union meeting, at Marthaville and commenced service at 10 a. m. The following preachers collections: Revs. D Lewis, $1.10; W. R. Butler, $4 40; J. P. Calvin, $1 30; J. M. Carter, $4 25; D. J. Price, $1.15; H. Brown, $1 25; Chas. Mack, $1.25; Jack Abbott, $1 50; J. H. Pierre, $3 50; total, $20. We lack about $40 more to complete our church, which we want to complete by the third Sunday in May, and preach the 11 o'clock sermon in it that day. Pray for us at Marthaville. The people are willing and thrifty; they will go forward; the whites are helping us here. At Allen we are hard at work. We have organived a Woman's Home Missionary Society. The following are the officers: Sisters Hannah Carr, President; Laura J. Price, Vice-President; Mary H. Pierre, Secretary; Francis Mack, treasurer; Marceline Colton, Kneely Summage, Kneely Smyth and Tamar Brown; March 28, 1885. We have also organized a Preacher's meeting at Allen with J. H. Pierre, President, and D. J. Price, Secretary; March 14, 1885. Also a Look-up Legion Society among Sunday-school children was organized with Mary Mobley, President; Lonisa Wiltz, Vice President; V. P. Sallie Secretary; Fanny Bonds, Assistant Secretary; Mary Davis, Treasurer, for the girls; total membership, 30; March 29, 1885. On Easter Sunday, text Matt. 28, 6: "He has risen as he said," at Hason, by J. H. Pierre; at Mt. Moriah, by D. J. Price; at Union, by J. Abbott; at St. Paul, by Chas. Mack. On Thursday night last our love feast meeting at 7 p. m., and we had a good time."

Mr. H. Woodard writes from Springfield, Tennnessee: "Our memorial service of Bishop Wiley, held by the Sunday-school, was a time here that will not soon be forgotten among this people. Collections as follows by name; they say that no preacher would ever report their names to let other people know that they can work and do work for the M. E. Church: Rev. E. Wimley, of the Baptist Church, 10c; Jack Nenols 25c, Millie Green 5c, Mrs. July Brad 50c, J W Lucas 5c, F Green 10c, Miss C Mahoney, 25c, Eddie Wells 5c, Callie Lucas 5c, Richard Adams 5c, Watson Thomas 5c, Samantha Watson 5c, Linie Thomas 5c, Willie Childress 15c, Miss Sarah Morgan 50c, Mrs Maranda Redman 50c, G Swiney 5c, Miss Lee Green 6c, Mary Bradford 5c, Jhannete Edwards 5c, Bettie Williams 5c, Victory Bradford 5c, Rev. W J Young, A. M, E. Church, 25c, Rev. B W Dunlap, Baptist Church, 25c, H Woodard 10c, Miss Mary Green 10c, Henry Bradford 10c, T W Johnson 20c, Chartie Cass 40c, Lue Darton 5c, Laura Lucas 5c, Noavil Hutson 10c, Fannie Borden 5c, Emily McMurry 5c, Lucy Relepaste 15c, Laura Murphy 15c, Willis Hutson 5c, A P Blakemore 50c, Rev. A Harten, Baptist Church, 25c. Also report of the entertainment given by the Sunday-school Saturday night, $7 35; total amount raised $13.15, all for work on the preacher's house. There are some names not mentioned. We are working for Christ's kingdom. Our pastor is one of the working preachers of the M. E. Church of the Nashville district, Tennessee Conference. We had 21 converts and 14 additions; paid the pastor $55; elder $9.05; dismissed 2. We are moving on to the right. We solicit the prayers of all that our pastor in his last year with us may not be forgotten; we would that he were with us longer. There has been more work done since he has been here than any one else has ever accomplished, He is a man of God, it seems his whole heart is in the work."

Addie M. Loudon writes from Quittman, Miss.; Rev. L. J. S. Bell, of Qutman, Miss., attended his regular appointment at Mt. Olive, southeast of Quitman, on the 18th of April, at 11 o'clock a. m., Mr. L. J. S. Bell preached a very able sermon from the text, "The Lord has risen indeed. He brought in so many figures of explanation to prove to the congregation that they have a risen Saviour to day. A deep religious feeling was impressed on the congregation, and shedding of tears. This was an excellent sermon. At 3 o'clock p. m., Parson L. J. S. Bell organized the Sabbath school in the Missionary Society.

At 3 p. m, after singing a glorious hymn, he preached a very interesting sermon from the text, "O Taste and See that the Lord is Good." After he had given the attendance a short sermon many of the Christians came before the altar, bearing witness with the text: "I know I tasted of the Lord Sunday evening." Parson Bell became very happy and a great many more. I thank God for sending us a preacher that can preach the gospel.

Mr. George P. Patrick writes from Galveston: 'I am pleased to offer to you for publication in your valuable columns a most interesting sermon delivered by Prof. Fortson' most ably and forcibly propounded to a large audience at St. Pauls M. E. Church on Sunday, April 26, at 8 p. m. The text selected for the occasion was from the 12th chapter of 2nd Corinthians and 9th verse; My grace is sufficient. I am proud to say, though not a member of the church, but a well wisher and always appreciate a good sermon. Our church has for sometime been quite cold, but the able speaker above named aroused her to a sense of her duty, and watered her plants with a shower of nourishing waters, and she is at present, springing as a cherished flower from a rich bed. We have an intelligent congregation who are always proud to meet, receive and welcome such brethren as we believe Prof. Fortson to be. He has promised to remain in our midst until the 29th. During his short stay much is anticipated in our revival now going on. We would be pleased to have him to remain longer. We regret his departing from us and his stay so short. Our Sabbath school is in a thriving condition, with an average attendance of about 100 scholars.

Bro. J. B. Ledbetter writes from Exprairie circuit: Our first quarterly conference was held April 25, 1785, on Exprairie circuit, and Elder Rev. J. Campbell was present and Rev. W. Jones, pastor. He was met by all of the officers, and the reports were all good. Local preachers, stewards and class leaders were all prepared to meet. The quarter or circuit is in a growing condition; Sabbath schools are in a prosperous condition; number of Sunday Schools, 6; number of scholars, 354; pastor's salary for this year is $500 and paid $47.60, and for benevolences we have adopted $50, for missions $80, for bishops $30; for conference claimants $10, and presiding elder $65. On Sunday the elder preached to a large congregation, he preached from the 19th chapter of Luke, 5th verse; it will be long remembered by us, and administered the Lord's Supper to 107. A collection $20 was taken up for the elder on the 26th. We want to do more for the Lord this year; more for the paper this conference year than we have in the past. Pray for us, Bro. W. Jones is the right man in the right place; he is loved by all.

A Word Against Alcohol in Favor of the People.

REV. W. E. R. DUNCAN.

According to the best report of the statisticians, alcohol cost the people of the United States $1,000,000,000. It costs 90 per cent of all crimes that's committed, nevertheless after it is extensively used according to the source from which it is derived, its total cost is $1,485,000,000. Good men only wish to stop its manufacture as a beverage, and allow enough to remain for medicinal, mechanical and sacramental purposes.

For these purposes we will allow $485,000,000. Then there still remain $1,000,000,000, which is lost and worse than lost every year. But it is said that the whisky sellers pay such large revenue. Suppose that he pays $1 for every gallon he manufactures; when he sells the whisky to the retail dealer does he not add the $1 of revenue? does he not estimate that cost and the additional cost of his license and put it all into the price of the glass which he sells to the consumer? certainly. Then it is the consumer who pays for the revenue and the license and what little whisky he may chance to find in the adulterated whisky he drinks; but who are the consumer? They are found in all the professional pursuits of life. What part does the farmer and mechanic pay of this enormous debt? They nearly pay all of it. How? Does not the merchant and the lawyer and the doctor pay their part? Yes; and they are also beneficial to the country, in fact we could not prosper without the merchant to deliver our goods, and the lawyer to adjust our legal differences and the doctor to heal our desease. These we must and should have. But how can these men live unless they put their whisky bill, whatever it may be upon the price of their goods or their fees, of course a large number of these do not drink; the idea that we wish to convey is that the whisky debt of $1,000,000,000, is finally paid by the farmers and mechanics. It cannot be otherwise, they are the substratum of civil society.

Suppose that this clear loss of $1,000,000,000 was turned into fattening hogs; at $1 per bushel for corn it would fatten 10,000,000 million hogs, weighing 200 pounds each, this would make 20,000,000,000 pounds of meat to supply the United States, or over three hundred thousand pounds for every man, woman and child. In addition to this tremendous cost it causes 90 per cent of all the crimes in our country.

Here is found, also, the greater part of the cost of the criminal prosecutions of our country. It

does more, it entails the most fatal disease upon those who are swept into its most terrible grasp. The deaths are scattered all over our country; but when they are gathered up the number of deaths which occur every year cause the most raging epidemic to fall before it. There are in this country 600,000 drunkards who are marching with the greatest rapidity to this horrible death at the rate of 60,000 per year. Here is 60,000 widows and 250,000 children. They are grief stricken and poverty staring them in the face, and they are depending upon the cold charities of the world, and no one coming to their help or to release them. What must this nation do! Only one answer to this question. "Trust in God and do the right." To our people and for our people.

Van Buren, June 13, 1885.

For the SOUTHWESTERN.

The Duty of Christian Women.

BY MRS. E. A LANKFORD.

Every woman should be an active worker in the home missionary field. The report of the corresponding secretary of the M. E. Church held in St. Paul Church, Cincinnati, Ohio, April 24th, show the receipts for the quarter to be as follows:

Total receipts.....$12,569 92
Expenditures..... 10,331 07

Leaving a balance in the treasury to date of $2,238 85. Now this is the work of a single quarter. Christian women of Little Rock shall we not do all in our power to press this glorious work onward?

There are in New Orleans seven schools under the supervision of the Woman's Home Missionary Society, with 530 pupils and an encouraging work is going on in Utah—21 Mormons converted largely through the influence of this society.

A beautiful home, costing $2000, is to be erected at Orangeburg, South Carolina, in honor of Bishop Simpson.

The Woman's Home Missionary Society is a society for women to help women. There is first the American women who can help others, and the American women who need help, and the duty which demands that the help be given. All cannot enter the active field as workers, but all can give their mites to advance the work. Woman can attend to her household duties better if trained to thoroughness by Euclid and Virgil. It is she who can help her neighbor and work after God's manner. The amount of work done by Christian women of this country is not known. During the great crusade, about 10 years ago on bended knees, she prayed for her country's good, and the greatest moneyed monopoly—the liquor traffic—received a deadly blow, and I believe we will yet sound its funeral. Think of the thousands who need her help. The most inspiring and attractive field which invites our efforts is the home. First in importance, and first in number, are the homes of the uninformed, destitute and unfortunate of our race, of our own kith and kin. Thousands of our young men and women are denied even the privilege of common schools. To these we must add the women of far away Alaska, the 130,000 Indian women, bending under burdens. The Chinese of our Western coast, who are slaves sold to the most horrid life; and the women of Spanish America. Some of us think we have enough to do to care for our own benighted [illegible] but does not our blessed Master say, "Bear ye one another's burden?" Does he not forbid selfishness? Has he not said, "Vengeance is mine," and are we not all without regard to rate, color or condition of servitude, sisters and brothers in Christ. We must give all these our help, because it is the [illegible] investment we can [illegible] drink, because [illegible] gives to every [illegible] whether he [illegible] them.

ing it necessary in self defence to keep our homes intact, because we have the opportunity and knowledge, with no new language to learn or perils incident to changes of climate, and lastly and highest of all because it is God's command. We believe that the character of a people depends mainly on its home. Our special aim, therefore, is to improve home enviroments, home education, home industries and home influences. We would cherish no unfriendly feeling of rivalry toward any other organization of our church, or of any other christian church. We wish to strive for the attainment of these worthy ends by means upon which we can, with an assured hope, conscientiously invoke the Divine blessing. With intemperance at home, with ignorance and degradation in our South, with heathenism among our Indians, with polygony and disloyalty among the Mormons, shall we not humble ourselves before God, and cry mightily unto Him for a baptism of power, that every woman going home from this meeting may carry back with her a great awakening light of her individual duty to do all in her power to aid in this grand and glorious work! And now, looking into your earnest faces, I read again our object and united aims to build up within our inner lives and the lives of all about us, characters so pure and good that we may all be prepared for that land, where no pain nor sorrow come, where tears are unknown, and when, in the celestial mansion, with our own precious loved ones, we shall be forever more at home. To this glorious end let us consecrate our time, talents and gifts; and with the blessing of God, enter the field with renewed vigor and hope, working and praying: "Thy kingdom come."

A New Method of Historical Study.

BY WILBUR P. THIRKIELD.

I have found out a new way of studying history. This method puts aside the old, large cumbrous volume, with dates and figures and figments and gratultous moralizings of the historian. It is a sort of living over the great events of history; a seeing of the chief actors in the drama of our national life; the hearing of them in their own words, and feeling the power and pathos of their living speech. It is history given in the living, breathing words of contemporary leaders, rather than in the cold and formal paragraphs of the writer who sits in his study, and gets his scenes and views from books and pamphlets which are, at best, but shadowy reflections of the events and scenes they chronicle.

If history be what the great Spanish writer has called it, "the mother of truth and the depository or great actions," then this new method of historical study should have its place side by side with the old custom of the schools.

The plan of study to which I refer is to take the representative orations that the successive periods in our national history have called forth; by some manual of dates, keep the thread of history and the flow of events; and, through the readings of these orations, get a living view of our national life.

In casting about for some collection of orations to suit my purpose I have lighted upon the series of "Representative American Orations," edited by Prof. Alexander Johnson and published G. P. Putnam's Sons, New York. "British Orations" are issued by them also in the same style. Moore's "American Eloquence" might have been made to serve, but these volumes fit in and fill out our plan of study to perfection. No more beautiful specimens of the book-maker's art ever fell from the Knickerbocker Press, that is famed for its luxurious editions of Irving's writings. In size and type and general dress, they are all that could be desired. The author, well fitted for his task, has edited these orations with great care. The plan of arrangement is admirable. The orations are placed in historical groups, and from colonial times to the days of Civil War and Reconstruction, no important event in our national history is omitted. Every great crisis has its spokesman; each period finds its orator and incarnates itself in his living words, as if God has fitted the man for the hour and the hour for the man.

We see in these volumes the place that oratory has held in our national growth. Our early struggles and later crises were specially adapted to call forth heated debates and furnished a field for the display of the power of eloquence in changing or moulding the course of history. By such study we also learn the spirit and motives of the leaders in our eventful career, and the comments of the editor give us a thread that binds the whole in one continuous history.

To illustrate my idea of the helpfulness of such a method of study, we, for example, catch the spirit of our colonial history in the fiery speeches of Patrick Henry, and the calmer words of Alexander Hamilton and the broad and thoughtful inaugural of George Washington, show us how the young nation was guided through those stormy times. We have also a view of the formation of the constitutional government, and the rise of Democracy in the orations of Fisher Ames, Jefferson, John Randolph, Quincy and Henry Clay.

In the debates of Calhoun, Hayne and Daniel Webster on the Senate floor, we see through what a fire and what a heat our nationality was shaped and our Union was formed. We behold the scene now, as the great orator, with massive brow and flashing eye, in that triumph of American oratory, closes his reply to Hayne with the words: "Dear to every American heart; Liberty and Union, now and for ever, one and inseparable."

It takes an entire volume of orations to give us a view of the anti slavery struggle. This period of our history properly opens with the great speech of Wendell Phillips in Faneuil Hall, on the murder of Lovejoy in 1837. We need no words of the historian to bring the whole scene before us. The speech itself does this. We see the surging, anxious crowd. We hear applauded that sentiment of the officer high in State, condemning to silence the voices of the slave's few defenders, when the spare form and classic face of Phillips are seen struggling to a position on the platform. At last the slave has found a living voice which Garrison's types could not supply. How those words of Phillips, so brave and strong, ring out even to day: "Sirs, when I heard the gentlemen lay down principles which place the murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those pictured lips [pointing to their portraits in the hall] would have broken into voice to rebuke the recreant American, the slanderers of the dead."

Here we have the moving pictures of history in the speeches of Calhoun on the slavery question; Webster in his infamous compromise speech; Chase and Sumner and Douglas on the Kansas Nebraska struggle. Then follow orations which give us a clear view of secession in the hot debates of the Senate by such men as Crittenden, Robert Toombs, Thaddeus Stevens and "Sunset" Cox.

The stirring history of the period of Civil War and Reconstruction stands forth in the inaugural addresses of Abraham Lincoln and Jefferson Davis; in the speeches of Alexander Stephens, Douglass and Vallandingham; in the ever-to-be-remembered words of Lincoln at Gettysburg in the heat of the conflict, together with his second inaugural address. Garfield on the "Reaction Against Reconstruction; and Atticus G. Haygood's "Thanksgiving Sermon" give a fitting close to this national history, so full of calm and struggle, of the arts of peace and the clash of war. The strange and startling contrasts of the speeches and orations as they stand side by side in these volumes give us a clearer view of the contrasts and crises of our national life than any formal history could portray.

The other day the train bore me along swiftly through the heart of South Carolina, as I sat reading Sumner's scathing reply to the senator from that State, which incited Brooks (of South Carolina) to his dastardly assault upon the Massachusetts Senator. Then I read his mean defense for that cowardly and brutal assault, delivered before the House. I laid aside my book. In imagination, I witnessed that scene on the edge of the "irrepressible conflict" into which the nation was drifting. As I rode by the battle fields once red with the carnage of fraternal blood, I lived over that awful history of Secession and Civil War and cruel, bloody reconstruction era. Then I thought, here am I in the midst of this Southern State, to give a commencement address before the sons of the slaves whom this conflict and blood, in the providence of God, liberated, and in an institution partly supported by this same State of South Carolina. As I rolled along in the cars, I took up another volume and as I read the Thanksgiving Sermon of Dr. Haygood, who turns from the highest honors of the church, to give his powers to the task of negro education, I joined in his paean of praise to God who had saved our nation and freed the slave, and whose hand was guiding us gradually into the green pastures of prosperity, and by the still waters of peace.

There Shall be no Alps.

When Napoleon talked of invading Italy one of his officers said: "But, sire, remember the Alps." To an ordinary man these would have seemed simply insurmountable, but Napoleon responded eagerly: "There shall be no Alps." So the famous Simplon pass was made. Disease, like a mountain, stands in the way of fame, fortune and honor to many who by Dr. Pierce's "Golden Medical Discovery" might be healed and so the mountains would disappear. It is a specific for all blood, chronic lung and liver diseases, such as consumption (which is scrofula of the lungs), pimples, blotches, eruptions, tumors, swellings, fever-sores and kindred complaints.

The annual increase of adult converts to the four Free Church mission in Livingstonia, Africa, is 400 or more than the average congregation in this country.

The clergy of Florida in the past 10 years have increased from 17 to 40, and the list of communicants from less than 700 to 1,994 There have been erected in the same period 42 churches and chapels.

A Lady's Opinion.

Mrs. Geo. Gilbert, Bryan, Ohio, writes: "DR. S. B. HARTMAN & Co., Columbus, Ohio: I commenced on the fifth bottle of your PERUNA this morning, and should just as soon think of doing without my meals as without my medicine. I have been doctoring for about four years, and kept getting worse all the time and was just giving up in despair when I got one of your books, "The Ills of Life." I was in bed at the time. I read and re-read your book and felt like trying your medicine. My folks thought there was no use in trying anything more, I was too far gone, and might as well make up my mind to die. I told them PERUNA was the medicine I needed, and I intended to try a bottle. It proved a success in breaking the chills, and if it had not done one thing more, I would have been satisfied. But it has done more, and I feel like another person. Everybody that sees me is surprised to see me looking so well, as they all thought I was dying with consumption, and now my own folks have as much to say for the PERUNA as I. I recommend it to everybody I see. There were two of our neighbors in yesterday inquiring about the PERUNA. I gave the one my book to read; told her to bring it back, as I prized it very highly. The other got the name of the PERUNA to send to his son in Chicago. He is a telegraph operator. My disease is something similar to Mrs. Milo Ingram's, though nothing compared to being so bad. There was a lump raised on my collar bone, and it was a long time before it looked like opening. The doctor said he would have to lance it in a few days, but I thought I would attend to that myself, so I put a little fly blister on it and it opened; then I put a poultice on and then salve, and kept the salve on all the time. It got so bad and spread upon my left shoulder, and one place under my left breast. Then there were two places on my head, one near the temple and one back of my ear that was just dreadful. No tongue can tell what I suffered. My head felt so strange sometimes, I thought I was going crazy. Since I have used the PERUNA (I don't use the salve any more) my sores healed up right away. And oh, what a relief it is to get around without chilling and having to suffer with my sores. I feel like letting everybody know all about it."

John Ferguson, Gallitzin, Pa., writes: "Your PERUNA is a good medicine, and we sell lots of it. Will you please send us some more 'Ills of Life,' with a few German."

Despise Not the Day of Small Things.

Little things may help a man to rise—a bent pin in an easy chair for instance, D. Pierce's "Pleasant Purgative Pillets" are small things, pleasant to take, and they cure sick-headaches, relieve torpid livers and do wonders. Being purely vegetable they cannot harm any one. All druggists.

Valuable information for every one who plants a single seed such as could not be obtained from any twenty agricultural text books is to be found free in D. M. Ferry & Co's Seed Annual for 1885, which is mailed to any one sending his name and address to D. M. Ferry & Co, Detroit, Mich.

Hunter's remedy purifies the blood by assisting the kidneys to carry off all impurities

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of ethodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope,) Vol I) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnotion to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introdnotion to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introdnction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

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Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seehohn	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. hooks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
Protestant Foreign Missions.—hristlieb	1 00

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The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

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The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones.

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25 Cents a Year.

The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

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Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delay in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 15, 1885.

Special to Agents.

Forward at once to this office all you have collected, or that you can collect within a short time after reading this. If you can do no better send one subscription, the cash with the name. "A word to the wise is sufficient."

The Savannah Echo, belongs to the never surrendere. It has the consistency and high sense of integrity to maintain its strong Republican affinity in a time of Republican defeat, which is right.

The one crop business is what does the impoverishing work for Louisiana laborers. We must have a diversified crop regime if we would prosper. No money until the sugar or cotton is made will never do for poor people. And it is by no means best for rich ones.

The quarterly conference of Asbury, Methodist Episcopal Church, Rev. H. J. wright pastor, have set in motion such action as they deem needful for a more influential expression of temperance sentiment in that community, in co operation with their white temperance fellow citizens there.

Give God the Glory.

Mr. Wm. H. Doyle, late superintendent of mills in Tokio, Japan, and Shanghai, China, has a theory that the supposed enchanted waters alleged to have been discovered in Lourdes by Bernadette, a French girl, has magically saved him from physical and financial ruin. Mr. Doyle may have been a physical and financial bankrupt, and he may be restored from both, but it is, if so, through the help of God, medicine and economic industry. Give God the glory.

A Completed Christian Character.

Faith in God the Father, Son and Spirit.

Virtue in private and public life

Knowledge in things scriptural and spiritual.

Temperance in all things, especially eating, drinking and sexual.

Patience in affliction, enduring the cross and despising the shame.

Goodness in walk and conversation, bridling the tongue and curbing the passions.

Kindness in dealings, especially in our business and domestic concerns.

Love in reference to God and man.

If these things be in us and abound, are plentiful and copious and flourishing, they will make us that we shall neither be barren nor unfruitful as exemplars and teachers.

Ought We to be Called Negroes?

Prof. T. P. Snowden, of Centenary Biblical Institute, thinks that neither the colored people of the United States or any other country should be called Negroes. His main arguments are that the word Negro means a black and that the people in Africa or of African descent are not uniformly black. If they were he holds that a race should not be designated by its color. We have never been overanxious about the word Negro. We found it here when we came; we have inquired into it enough to know that it means black; that when applied to a people it always means a black, or the descendant of a black or very dark person. It [illegible] reminds us of degradation, because we do not anmit that to be [illegible] or skin to the blacks is any sign of degradation. The word is pretty well planted; indeed, so well [illegible] settled upon the race as a [illegible] it would be far less difficult to get the word from any distance may have been attended [illegible] it will be to receive [illegible] an article [illegible] reflections of our

The St. Louis Conference.

The following appointments among the colored members of the Methodist Episcopal Church in Missouri at the last session of the St. Louis Conference, held in Lebanon, Mo., March 26-30, Bishop Charles H. Fowler, presiding:

COLORED APPOINTMENTS.

Rolla District, R H Smith, presiding elder, Sedalia, Mo.
California, Wm. Wheeler.
Clinton and Calhoun, S L Evans.
DeSoto, Edward Anthony.
Farmington and Fredericktown, J W Payne.
Ironton and Potosi, A Abanatha.
Lebanon and Marshfield, R Crosby.
Oceola and Stockton, supplied by Eli Bly.
Rolla and St James, Rich'd Rush.
Sedalia, W R Lawton.
Smithton, Pilot's Grove and Bowman's Church, supplied by Wm. Dives.
Springfield, J W Hill.
Springfield circuit, M Reed.
St. Louis—Elliott Avenue, supplied by J W Hughes.
" Baden and Lowell, supplied by W Campbell.
" Bridgeton & Rock Sp'gs,
" H H McAllister.
" Wesley Chapel, F H Small.
Tipton, Versailles and Otterville, J S Burton.
Lexington District—W H H Brown, presiding elder, Marshall, Mo.
Arrow Rock, Patrick Atkinson.
Brownsville, C M Keeton.
Butler and Harrisonville, J W Brown.
Carthage and Joplin, A Ramsey
Dresden and Lamonthe, supplied by T Dixon.
Georgetown and Mt. Zion, supplied by A Smith.
Greenfield and Mt. Vernon, A Colgan.
Higginsville and Odessa, H Baker.
Holden and Centreview, supplied by B P Toley.
Kansas City, J W Jackson.
Lexington, J W Summers.
Marshall, J D Evans.
Marshall circuit, R Smith.
Neosho and Newtonia, T Williams,
Slater and Gilham, supplied by H Irwin.
Salt Pond and Malta Bend, Benj. Steele.
Warrensburg and Knobnoster, C Tays,
Waverly, W McCutchen.
Wellington, supplied by Dennis Peyton.

By the following it will be seen that the St. Louis Conference is a mixed body. It has seven districts, five of which are composed of white and two of colored members. The appointments above are of the colored districts. What is now the Lexington was previously kown as the Missouri District. There are 149 appointments in the conference of which 36 are colored, or a little less than one-fourth of the whole number. It contains 2,380 probationers of whom 594 or a little less than one-fourth are colored. There are 16,881 members, of whom 2,975 are colored or about one-eighth. The total number of colored members and probationers is 3,565. There are 55 local preachers of col[illegible] 58 deaths of colored members last year; there were 448 baptisms, of which 175 were infants and 273 adults. They have 44 churches valued at $71,675 in a total church property of $560,300 belonging to the conference. There are 21 parsonages valued at $6,945 in a total parsonage property of $60,555. These members paid last year for building and improving churches and parsonages $3,167, and on old indebtedness $3,138, or a total of $6,305, and they owe at present a debt of $9,878. Their current expenses were $250.77, and they supported besides this 53 Sunday-schools containing 330 officers and teachers and 2,532 pupils. From the foregoing figures it appears that these members, including the local preachers, paid nearly $2 per head for church property, besides benevolence and ministerial support. They gave for missions $39.50; Church Extension, $26.03; Sunday-school Union, $11.75; for Tracts, $5.49; for Freedmen's Aid, $25.61; for education, $31.60, for American Bible Society, $5.09; for Woman's Foreign Mission Society, $7.26; for Woman's Home Mission Society, $3.21, or a total of $155.42 for benevolence, or a little over 24 cents each. For ministerial support they paid $16,410.26, and for conference claimants $15.50; for other purposes $1.60, which is for all purposes a grand total of $25,887.10, from which, deducting missionary, Church Extension, and all other grants there will remain about $7.50 per head contributed by the colored members of the St Louis Conference. This though small as compared to the aggregate given in that conference serves well to show that the colored are doing nobly their part with their white brethren, even when the vast disproportion between the wealth of the two classes of members is considered. There is a number of schools under the patronage of the conference, the benefit of which we presume is open equally to the white as the colored members. The Rev. B. W. Timothy, a gilt-edged diamond-backed gentleman from the East, passed through this conference one year ago on his way to the Protestant Episcopal Church, where, after being stationed awhile at Wesley, our best charge in St. Louis, he made his way on to the Church of his present affiliation. It is not likely that any colored conference with one-fourth white members will fail to select one of them for General Conference Delegate. We believe as yet no colored delegate has gone from the St. Louis Conference. A colored reserve delegate was elected in 1884, and was at Philadelphia.

There are some advantages from this admixture, but if in a colored Conference these brethren would undonbtedly become much more rapidly acquainted with all forms of conference business by doing it.

The Lexington Conference at one time sustained a similar resolution to the Kentucky Conference. Its growth and influence is the outgrowth of its altered relations to that body. There is a field white to the harvest in Kansas and Missouri, the gathering of which the Lord has laid upon these brethren.

These are the "Big Dogs."

The tone in which some of our brethren, less fortunate in the matter of book learning and attendance at school than others, write to us and leave the impression upon our mind that they think we appreciate them or their efforts the less for that. Any such impression on their minds would be a cruel error. We regard all men for their worth of character. That a man is white or black or neither is not his fault. It is God's fault or no fault. That a man is poor or rich, small or large, whole or maimed, learned or unlearned in letters, is an accident. We do not measure our esteem for men by the accidents which happen to them. A white man may turn black and a black one white;—some have done so—but we like them nevertheless for that. A sound man to-day may be crippled to-morrow. The scholar may become a lunatic; the rich man may become bankrupt; the giant may be reduced to the stature of a lilliputian; what is the difference? The character is still there. Where the character is there is the man, and none of these accidents touch the character. Character is either good or bad. So God measures it. We love those of good character, and no others. With us the good character makes the "Big Dogs," "the high tone," and all else distinguishable in man or woman.

The Revival Over, then What?

The revival spirit swept the churches in the Southwest this spring. From all points we have been busy heralding the news of sinners saved by grace through faith alone. The ministers have been a living flame, and the churches a seething boiling cauldron to unbelievers. Christians climbed to Pisgah's heights and viewed—

> The land of pure delight
> Where saints immortal reign.

But the revival is closed. Summer, with its sunshine, making life indoors a burden, has come. With it has come also the shows, circuses, picnics, excursions and many other devices of Satan to beguile young converts. Pastors and experienced members of the church must hold a tight rein upon their own actions, so that by needless self-indulgence they may not betray the confidence of and lead these lambs from the fold to the barren fields of temporary pleasure. Sow now that you may gather the fruit of your toil into barns later. Look well to the prayer class and preaching services. Organize these young converts into mission and other bands. They can help you save others and to raise our missionary million besides. "To your tents, oh, Israel!"

Louisiana Politics.

When doctors disagree patients have a chance to heal. General J. Floyd King and Hon. James D. Houston, both prominent Louisiana politicians, are just now reported to be in a rather unfriendly attitude toward each other. So far Mr. Houston has pressed the fighting with a good degree of vigor, at least so states "F. D. M." a special reporter in the Cincinnati *Commercial Gazette* of May 15th; "there are some important disclosures in the nature of political history which go a long ways toward a confirmation of charges made in the past by Republicans and denied with great energy by Democratic politicians. It was in Tensas parish that the first exodus to Kansas took place. Three hundred Negroes, going under the leadership of Rev. Alfred Fairfax. The excerpt we give below furnishes a key to this hegira of Negroes upon testimony that is very creditable, we suppose. It is true that the Negroes have suffered themselves to be disfranchised in localities where they greatly outnumbered the whites, and where in addition to the Negroes white Republicans were as numerous as were the Democrats. The Negroes did submit to outrage and wrong, but the secret of this passive submission of the Negroes to wholesale disfranchisement will be found to consist in the fact that their white allies were generally passive in the face of the same forms of intimidation. Then, too, it must be admitted that the masses of the Nekroes were prematurely endowed with the right of suffrage. It should have come to them gradually with some sort of qualification. But the Government wanted to show an unparalleled degree of magnaminity to those who had been lately in arms against it. This it could not do for its defeated foes and do less for its wards and allies. The Negroes had fought for the Union, and when those who fought against it received its clemency in the form of pardon and suffrage it was regarded as simple justice as well as political wisdom to balance and off-set it by enfranchising the Negroes. What Mr. Houston is reported to have stated is undoubtedly true so far as it relates to the reversion of political majorities in the heavy Negro districts of the South. But when the case is taken to the court of equity and human justice its reflex action will tend to weaken on a far wider scale than it was ever intended to encompass political strength. A people who learn to set aside and thus become familiar with the suppression of the legally expressed popular will in a limited sphere on a small scale and against a proscribed class of people, will ultimately extend the sphere, widen the scales and practice this political unfairness and injustice against any and every class of people. Thus will they render the idea of free government ridiculous, and the thought of majority rule absurd Then will follow scenes such as those enacted in 1876, and dreaded in each successive quadrennial national election in the United States. The slavery of the laborers incidentally alluded to will be remedied rapidly. Causes which need not be printed in a newspaper are at work and will increase in the energy of their action in the direction of the elevation of all classes of human laborers. If capitalists anywhere presume to arrogate to themselves the right to enslave and thereby render odious and create an aversion to honest toil. they will be speedily taught that labor is united the world over, the color of the laborer to the contrary notwithstanding. If, as stated in this report, the owners of these large plantations dare not grapple with that salient, malignant, deadly foe which, residing in all this swamp country, spreads burning death in the track of his victorious march, but must needs find retreat in the more congenial highlands of Mississippi or farther North while thousands of Negroes willing to labor extract from this malarious valley sachrine or fleecy wealth for them and their children, it would be to the interest of these pensioners on Negro *brawn* and industry to see to it that their laborers have a place in the common estimate; better than that of slaves. They have no substitute for Negro labor in these swamps, and none will be needed if only this service can be performed by these people mutually to their own and the advantage of their employers. It is useless to deny it, the loss of this labor to the planters would bankrupt them. At last the field for Negro labor becomes more varied, and his competency to cultivate it in all of its increasing variety greatly increases the chances of loss in this direction if the planter does not increase the inducements for his help to remain on the plantation by just and generous treatment. The thing to do now is to do right touching both the matter of politics and labor in the South, and in every other section of the country. Here is the reported statement of Mr. Houston:

"King's district is the Fifth, covering the northeastern territory of Louisiana. It is composed of about ten parishes, and among them are six of the heaviest Negro districts in the State. The parishes of Carroll, Madison, Tensas and Concordia are espaecially strong in Negro population. They are known as swamp parishes, covered with large plantations working whole regiments of hands, and are extremely fertile. The laborers have been in the past, and to a degree still are, the money-making slaves of people who really live in Natchez, or elsewhere in the Mississippi hills. King himself has always been regarded as a citizen of Mississippi until he got his nomination for a Louisiana district. In Tensas parish there are 310 white voters and 3,800 colored, and it is arranged for this parish to give 3,500 Democratic majority. Madison gives 3,100 Democratic majority, and it has 243 white voters and 3,100 colored voters.

In Carroll and Concordia the proportions are about the same. It is such things as these that make the Southern Democrats laugh at the idea of Negro suffrage. Other parishes in King's District, Franklin, Ouachita, Richland, Catahoula and Morehouse, are all overwhelmingly Negro in population. This is the district which King has represented for three or four terms, and which he calmly declares is Democratic. Speaking from that eminence, he declares against ward politicians and ballot box stuffers, and on this issue Houston assails him.

General King now has the floor, or it least he is expected to take the floor. It is said he highly estimates his reputation as a gentleman of honor. He has a good chance to vindicate it. Mr. Houston is waiting for him.

Something New and Proper.

Our brethren out in Victoria, Texas, struck virgin soil when they concluded to hold a "ministerial institute," that is, a meeting for Methodist preachers to talk over Methodist concerns in a free and untrammeled way. This is becoming more and more the rule among our preachers. And where there is most free gentlemanly and loyal investigation into our system there is most useful and influential Methodists. "The pulpit, its work, and how to do it," "is the Methodist Episcopal the Church for the people, and why?" were among the important questions presented and discussed by the meeting in question. Surely a body of Methodist ministers outside of the pulpit, or making pastoral calls, could not be more profitably employed than when trying to find a sound answer for these two most important questions. We wish they might be fully discussed in every preachers' meeting, conference and institute throughout the length and breadth of our land.

The Moon's Atmosphere.

With reference to the solar eclipse of March 16th, Mr. McNeil is quoted in the *Siderial Messenger* as saying, that the result of his observation though somewhat unsatisfactory, because of the cloudiness of the day, did not corroborate at all those reported by some of the French observers in 1872. "I could not find the slightest trace of any lunar atmosphere." But Prof. Haynes, of Hillsdale College, having a good view in a cloudless sky, confirms this idea as the result of his observation. To settle the astronomical question of atmosphere or no atmosphere of the moon will be to settle not a few important dependent questions.

Ohio Politics.

Rev. Dr. A. B. Leonard, pastor of Central Methodist Episcopal Church Springfield, has been nominated by the Prohibitionists for governor of Ohio, upon a ringing platform, and he has accepted the nomination. In a speech of acceptance he is reported to have said that he "would not abate one jot or tittle of his pastoral duties while attending to those of his candidacy." We know that he does not intend to do so, but it will be difficult to avoid doing it at least mentally. The cause is good, the man is better, but we sincerely wish he was not the candidate and a pastor, since he is both we sincerely hope and pray that he may be elected, and shall do all in our power to aid him. We believe it to be our duty and that of every temperance man to at least shake hands on such occasions as the present campaign in Ohio furnishes. It is not worth while for us to outline what some party should have done in order to secure our support. No party will care a snap for the Prohbition party gives evidence of both purpose and ability to name the successful candidate in the other parties if it cannot make sure the election of its own. As for the matter of intimidation in the South that is a thing we have been hearing of for a good many years just berore election times. But the intimidation still remains. We think there should have been an end of political intimidation in the South before now. True it is better late than never but we are losing faith in the reversion of this miserable business by political organizations. We believe it could have been abated long ago if the dominant party had been both conrageons and willing enough to set vigorously about it. Prohibition is the direct ronte to the abatement of almost every crime political and social. Not one of the thonsands of political murders which have been reported in the South was committed without the aid of *liquor*. The poor Negro planter could pay all the high prices of heartless plantation store keepers and make money if it was not for *liquor*. We mean to strike at it now. And when we have another chance we will strike again.

Personal.

—Bro. Fairfax of Gretna, is looking around for a building site.

—Bishop Walden has started upon an Episcopal tour in the west to be gone three months.

—Gov. Colquitt, of Georgia, says the South will be prohibition by the next presidential election.

—It is better to preach the pure Gospel to ten, than to preach self and worldly science to ten thousand.

—Rev. R. C. Barrows, of Algiers, La., is in the midst of an earnest effort for a new church and there is a promise of success.

—Mr. John W. Sou of Dr. Krehbiel assistant editor of the of the *Christian Apologist*, died at the Love Land camp grounds on the 24th of June.

—Rev. Stephen Coleman, of Waelder and Peach Creek circuit,

is a preacher and not a layman as we had it. He has a good progressive Sunday-school.

—Sister Elizabeth Wheaton, prison missionary, is busily at work in Nashville, and we commend her as a meek but worthy and faithful follower of our common Lord to all our friends there.

—Mr. J. H. Pankey, late of Shaw now West University is teaching a 9 months school at New port, Ark. Mr. S. H. Lee, of Fisk University is with him and the school is the product of their united efforts.

—Bro. Cannon, at Moss Point, please the brethren by the generous reception he and his people extended the recent session of the Gulf District Conference which was held there. They tendered him a vote of thanks.

—Rev. Earnest Lyon, was the bearer of Christian sympathy from the New Orleans Preacher's meeting to this editor. Revs. M. Dale and wife, and J. W. Hudson are those who have given Mrs. Taylor their personal presence.

—After a rather severe and protracted illness, we are greatly pleased to hear that Rev. W. H. Ongley of Lonisville, a stannch and valued friend of the SOUTHWESTERN has been restored to firm health again.

—As an evidence of the newly awakened enterprise of the Parisian newspapers it is noted by a correspondent of the New York *Sun* that on the afternoon of Victor Hugo's death no less than thirty-two reporters surrounded the house eager for news, while at the time of Gambetta's death not a single reporter was present. The change has been wrought by English and American competition.

—Those who are concerned and frequently inquire of our office for Mr B. P. Toley, will please take notice that this gentleman has entered the ministry of the Methodist Episcopal Church, and been appointed as supply on Holden and Centerview Mission by Rev. W. H. H. Brown, presiding elder of the Lexington district, St. Louis conference. The presiding elder's address is Marshall, Missouri, and he would probably convey any matter designed for Mr. Toley.

—The brethren of the Mississippi Conference and the many friends of the Rev. Ira B. Griffin, pastor of the Methodist Episcopal Church, Vicksburg, will rejoice to learn that he has recovered from his late attack of illness, and is at his post of duty again. This cheerful news was followed by news of his death.

—The painful intelligence of the death of Mr. James H. Pankey. He died February 28th, 1885. He leaves a beloved wife to whom he had been married 14 months. He was once a student in Rust University under its old name. He was a brother of Mr. S. H. Pankey, a true Christian and much respected. Dr. Rust, who was a true friend to him, will be pained to hear of his death. His life gave great promise of usefulness.

The Rev. G. H. McGraw, to whom leave of absence was granten at the North India conference in January, has been so occupied up to this time in Cawnpore, that he has just now taken passage for home, expecting to start from Calcutta on the 19th of April. Dr. and Mrs. Humphrey and Mr. Hoskins have already arrived in this country. Mr. McGraw has lingered, having assumed the care of building the new home for the ladies of the Woman's Foreign Mission Society in Cawapore.

—The members and friends of Asbury Methodist Episcopal Church, Natchitoches, La., gave a pound party on Tuesday, May 26th and carried to their pastor Rev. H. J. Wright, the following list of articles; 17 pounds of sugar, 50 pounds flour, 10 pounds lard, 10 pounds meal, 5 pounds peanut butter, 10 pounds coffee, 3 pounds rice, 3 pounds soap, 1 broiled chicken, 1 jar pickles, 2 dozen eggs, 1 bottle of coal oil, 3 tin cups, lot of vegetables, plums, and 35 cents in cash. Amounted to about $10 in all, which was certainly a treat to the parson, and especially at this time of the year; and the elder will be here Saturday.

—The Rev. H. H. McAllister, of the Little Rock conference, at its last meeting session was reported absent in Indiana attending school, and he was therefore continued in the studies in the second years' class of deacons and left without an appointment. He has since been appointed by Rev. R. H. Smith, presiding elder of the Polla district, St. Louis conference to supply Bridgeton, and Rock Springs Methodist Episcopal Mission, St. Louis, Missouri, and hence is not now atending school.

—Mrs. E. G. Davis, of Cincinnati, and Mrs. Thompson of Delaware, Ohio, both representing the Woman's Home Missionary Society, lately went to Utah in its interest.

—The students of Houston Seminary, appointed a committee to draft a set of resolutions in their high appreciation of Bishop Mallalieu, and Doctor Gillett, who recently visited the school. The committee met and drafted the following resolutions. signed Rev. W. H. Logan and others.

Resolved, 1. That we the students of Houston Seminary tender our thanks to Bishop Mallalieu and Doctor Gillett, for their much needed and highly appreciated visit and assure them that they will be welcomed any time they may visit us in the future. Resolved, 2 That we ponder in our hearts and keep ever before us the Bishop's timely advice, how to get on in life. Resolved, 3. That we thank Doctor Gillett for his instructions concerning the things most needed to fit us for the work of teaching in both Sunday and Secular schools. Resolved, 4. That we request them to make known to philanthropists and friends to education, North and South the pressing demand for a new building. as the one now used is too small to accommadate the students now in attendance. Resolved, 5. That we assure these distinguished visitors that their presence was no less appreciated than was that of the venerable Doctor Rust, and the sainted Bishop Wiley in 1883. Though Bishop Wiley cannot come to us any more, but we can go to him. Resolved, 6. That a copy of these Resolutions be sent to Bishop Mallalieu and Doctor Gillett, and one to the SOUTHWESTERN CHRISTIAN ADVOCATE for publication.

If new buildings are really needed the beloved people of Houston having considerable wealth among them, ought to begin the work. The time for self-support in the South has fully come. (ED.)

"What Shall We Do with Our Daughters!"

This question is asked by a well-known lady lecturer. Well, we can do a great many things with them; one thing, we must take good care of their health, and not let them run down and become enfeebled. For the feminine ailments, which may be summed up in one word—debility, we have a sovereign remedy in Brown's Iron Bitters, which has done much good. Miss Mary Greenfield, of Galatia, Ill., writes, "Brown's Iron Bitters cured me of nervous, indigestion and general poor health." Let the other young ladies take the hint.

Sermon Sketches.

Theme—The Fullness of God.

Text—Eph. 3, 19: "That ye might be filled with all the fulness of God."

Introduction—The most remarkable prayer on record, except the prayers of Jesus, begins with verse 14th of this chapter, and ends with the words of the text. It embodies a complete summary of the philosophy of the divine life in man.

Here is: 1. "The inner man," the weak, fallen, sin-diseased soul, but "justified." 2. This weakness "strengthened with might by his spirit." There is no other source of spiritual strength to us. Cf. Rom. 8, 3 4. The indwelling of Christ. The strengthing of the Spirit might prove to be only transient and therefore not saving, if Christ should not come to abide. Cf. John 14: 20 23. As we first received Christ through our faith, so now we can have his abiding only through faith. 4 Love is the element wherein Christ dwells. "God is love," 1 John 4, 8. Christ also is love If he dwell in us then doth love dwell in us. We shall be planted in it, grow in it, and be ourselves transmitted into it. 5. The result is, we are filled with God—glory to Him forever.

This "fullness of God" is "better felt than told," but some prominent facts may be noticed.

I. We are taught of God; John 14, 21-24; 26, 15 26; 16 13; 2 Cor. 3, 18 (a) This does not mean revelation, but illumination of revelations already given. Compare the cited passages. (b) Doubtless every Christian hath this illumination, but it is full-orbed day only to him who is "filled."

II. We are without sin. We have "cleansed ourselves from all filthiness of flesh and spirit;" 2 Cor. 7, 1. We are "cleansed from all unrighteousness," 1 John 1, 7 9. (a) The justified Christian doth not "commit sin;" 1 John 3, 9. That is he doth not habitually and intentionally transgress the law. He may be overcome by sudden temptation and fall into sin, but he must return again in the way he first came to Christ, or he has ceased to be a Christian. (b) Tho man who is "filled with God" lives habitually without sin ontward or inward. Ruffled feelings, disordered nerves, fluctuations of emotion, these are all but ripples on the surface, produced by outward winds. The tide of the soul sets forever toward God. (c) If by sore temptation the holy soul should fall into sin he must return as he first came or he ceases to be not only sanctified but even justified.

III. We are filled with love. God is our Father. All men are our brothers. There is no essential evil. There is no need; no sorrow, for love fills all and conquers all.

Schools and Colleges.

In the first quarter of the current year the accession to our church membership has been 40,000, Presbyterian, 25,000

Bishop Taylor reports the need of $3,000 for repairs and re-opening of Mourovia college.

The Little Rock University now owns the fine residence of ex-Governor Clayton.

The Faculty of Harvard College has decided to make admission examinations in Greek optional with students. This is considered a great victory for the anti classicists. Science, however, must be studied as a substitute.

Mr. Eugene Kelly, a New York banker, adds $50,000 to Miss Caldwell's $300,000 gift for a Catholic university in Maryland.

The citizens of Washington, Ark., have subscribed $4,000 toward building a school-house for Negroes there.

The Faculty of Lafayette College are beginning legal proceedings against local liquor dealers.

Through the Marquand bequest the divinity school of Yale College secures a fund of about $470,000.

The lower house of the New Jersey legislature has adopted a bill requiring the teaching of physiology and hygiene in the public schools and instruction as to the effects of alcohol on the human system.

In the town of Bellaire, Ohio, the school children were the other day requested to bring each one or more potatoes for the benefit of the poor people of the place. At night the potatoes from all the schools were collected and they made 138 bushels.

Edward C. Bruce, reviewing the New Orleans Exposition in *Lippincott's* for March, says the free schools of the Southern States speak more in statistics than in more concrete forms of display, and the figures are highly satisfactory. School-buildings, year by year, are steadily increasing in number, and graded and normal schools are multiplying rapidly. The colored schools are supplying themselves with colored teachers, which, Mr. Bruce thinks, speaks better for the progress of the race than any other discoverable sign

Trip to Gallatin.

J. BRADEN.

We roll out out of Nashville over the Cumberland river, bridged as it is with an iron truss bridge. gas and electric light brightening as the darkness comes on, daylight lingering, these long June days into the hours of night. The Lonisville Nashville and Great Southern Railway has a magnificent road, well appointed cars, gentlemanly conductors, and perhaps a no more pleasant trip can be taken by rail, than over this road. There are some drawbacks on this road to colored people. A suit has been entered in the courts at Gallatin against the road, by a colored lady of Bowling Green, Ky., who had been roughly handled by a conductor and brakeman, and pushed off the car, and injured by the rough treatment there received. The lady was guilty of no other offence than quietly taking a seat as a passenger, in the car set apart more especially for her sex. But there she was guilty of wearing the dress her heavenly Father gave her, which was a shade darker than some of His other children had received, and of which, she had as much reason to be proud as any of the Father's other children of the covering which He had given them. I understand that the order has been issued on this road that ladies may ride in the car set apart for them, whether white or black. This conductor, actuated by his own prejudices, and backed by a depraved, wicked prejudice of many whites in this section, forgot that he ought to be a gentleman, and acctually laid violent hands on a cultured lady, whose home in Bowling Green, is perhaps equal, if not superior to his own and who is as dear to her husband as this conductor's wife is to him. The road will run on, and others will suffer similar outrages because of their dark skins, but the time is not far in the future when passengers who have paid their fare, will be regarded as passengers, and be treated by conductors and brakemen as passengers regardless of color. It is just as sensible to station a man at the car door, and require all who do not wear black broad cloth suits, plug hats, silk dresses, and diamond pins to enter a car with poorer accommodations as to send those who happen to have any visible mixture of African blood, into a car reeking with tobacco, and often vocal with obscenity and blasphemy. As long as railroads sell the same tickets for the same prices, to white and colored, common justice demands that they should have equal accommodations. Till this is guaranteed the courts of the land should be called upon to redress these outrages. Gallatin is a town of about three thousand inhabitants, the capital of Sumner county. It has some evidence of thrift, rather less of sleepiness, characteristic of so many Southern towns, than usual. It's schools are not well managed; For some reason there has been no public schools for the colored people for nearly two years. Our church building is old and not in very good condition, so the brethren have a new church projected; the foundation is nearly finished. The building is to be of brick and according to plan No. 5 of the Church Extension plans. Rev. M. Williams the pastor, one of the students of the Central Tennessee College, is doing his work well. He has gained the confidence of the church and community. It was Children's Day, the pastor conducted the service prepared by Rev. Dr. Kidder, for this day. The exercises were gone through, according to this programme, after which the writer addressed the Sunday-school, and a collection of about $4.50 was taken, against $2 last year. The writer also preached in the afternoon and at night. The brethren wish to have the new church ready for the meeting of conference in October next. It is to be hoped their expectations may be realized. Wages are low here. Farm hands I heard, are working for twelve dollars a month, and board themselves. Women are working in house work for three and four dollars per month doing the entire work of a family. Yet they manage to live, and at the collections Sunday raised thirteen dollars. Do better who can.

Nashville, Tenn., June 15th, 1885.

Loved by Ladies.

Ladies love delicate and delicious perfume. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not a dye, cleanly and economical.

The Kenmore University High School.

Near Amherst, C. H. Va., opens its 14th session September 10, 1885. The high grade of scholarship and unusual advantages represented by this school, has gained for it the large patronage it has enjoyed for many years.

Notice.

To the members of the New Orleans Preacher's Meeting:

Notice is hereby given that there will be no more meetings of that body until the first Monday in September. By order of the President.

A. J. FORD, Secretary.

Summer Excursions.

To get the most pleasure, to recuperate or to store up knowledge are questions at this time engrossing the attention of people who wish to make each season yield them something in the way of health, pleasure or knowledge or all of these combined. The C. I. St. L. & C. Ry. (Kankakee Line) which is also known as the "Big Four," has placed on sale Summer Excursion tickets to Denver, Pueblo, and Colorado Springs in Colorado, Milwaukee, Madison, St. Paul, Minneapolis, Yellow Stone Park and the many other popular resorts in Wisconsin, Iowa, Minnesota, Dakota and Wyoming Territory. Call on or address the nearest Ticket or Passenger Agent, C. I. St L. & Ry for rates, routes, time-folders, illustrated guide books, eec.

W. H. PAGE, Trav. Passr. Agent, N. W. cor Fourth and Vine sts., Cincinnati, O.
GRANT K. LOWRY, Trav. Pass. Agent, Wilmore, Ky.
JOHN EGAN, Genl. Pass. and Ticket Agent, Cincinnati, O. taug20

Gulf District—Mississippi Conference.

W. MCDONALD, P. E.

Brethren of the above named district, the apportionment to each charge has been published in the SOUTHWESTERN. I hope that each pastor has gone to work to raise his amounts, and if not, begin at once. I do not want the Gulf District to fall behind, and I know it will not if each pastor and officer will do his duty. Brethren, excuses will not do for this apportionment, nothing will do but the money. I pray God's blessings upon each pastor and his work that success may be had.

Brookhaven, Miss., July 7, 1885.



To keep the doors open, the oil glands and tubes active, and thus furnish an outlet for impurities in the perspiration and blood which cause humiliating blotches, blackheads, and minor skin blemishes; to cleanse, whiten, and beautify the skin; remove tan, freckles sunburn, and oily matter; to keep the hands soft, white, and free from chaps and roughness, prevent contagious skin and scalp diseases, and provide an exquisite skin beautifier and toilet, bath, and nursery sanative, redolent with delicious flower odors and Cuticura healing balsams, is the special duty of the Cuticura Soap. Cuticura and Cuticura Soap, the great Skin Cures and Beautifiers, and Cuticura Resolvent, the new Blood Purifier, cure every form of Skin and Blood Diseases' from Pimples to Scrofula. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, $1 00. Potter Drug and Chemical Co., Boston.



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PRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.

I. P. PRINK, 232 Pearl St., N. Y.

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A WEALTHY FARMER'S Reliable Testimony.

Take special note of the following history of a very interesting case.

Near the thriving village of Dundee, a few miles west of that quaint old town on the lakes of central New York, Seneca, lives Mr. Daniel Supplee, a substantial man of about 70 years. Mr. Supplee owns a large, and highly cultivated farm, which has for many years had the enviable reputation of being the best farm in all that section. Every crop he plants seems to thrive, and his advice is much sought by younger and less experienced farmers. "About two years ago," Mr. Supplee writes, "I suffered from a very severe attack of Disease. It reduced me in flesh so that I was only skin and bone, my skin was shrivelled and wrinkled badly, my Urine contained such a large percentage of sugar that when it was spilled the sugar would crystalize so as to make a coating plainly visible to the naked eye. My life was despaired of by my family and physicians. Commenced using HUNT'S [Kidney and Liver] REMEDY at this stage of my sickness. I improved steadily and was cured, and am now able to attend personally superintend the management of my extensive farming operations. HUNT'S [Kidney and Liver] REMEDY is a grand medicine for Diabetes and all Kidney Troubles."

A gentleman hearing of these facts and wishing to know further of the matter for himself, wrote to Mr. O. P. McLean, a large Dry Goods Merchant and Grocer of Dundee, and a man of great integrity and worth, asking for information in the matter. He received the following reply.

DUNDEE, N. Y., Jan. 3d, 1885.

DEAR SIR—Yours of 2nd. inst. at hand this morning. I would say that I think the use of HUNT'S [Kidney and Liver] REMEDY in Mr. Daniel Supplee's case certainly saved his life. He was going down very fast previous to its use and began to show an improvement soon after he began to take the Remedy. Mr. W. B. Wheeler, wholesale Grocer, Providence, R. I. is also knowing to all the facts in Mr. Supplee's case.

Yours truly O. P. MCLEAN
WEST SHORE R. R., CONDUCTOR
NEW YORK, Jan 23, 1885.

HUNT'S REMEDY CO:

Gentlemen—Having been afflicted with a severe attack of Kidney trouble, which disabled me from my business, I was persuaded by a friend on the train to use HUNT'S [Kidney and Liver] REMEDY, and be recommended it in the highest possible terms as a sure cure for Kidney Diseases and all troubles of the Urinary Organs. I began to improve rapidly after I commenced taking the Remedy, and it has cured me, besides saving me from a long sickness. I have frequently recommended HUNT'S [Kidney and Liver] REMEDY to my afflicted friends and its use has always resulted in restoring them rapidly to health. I deem it a duty as well as a privilege to recommend so good and reliable a medicine as I have proved HUNT'S [Kidney and Liver] REMEDY to be. Yours,

W. W. C. MEREDITH, Conductor,
N. Y. W. S. R. R.

LACTART
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ENDORSED BY THE HIGHEST MEDICAL AUTHORITY.

Healthful and Delicious Beverage and Tonic for Family Use.

Superior to Lime Juice or Lemons.

A Remedy for Dyspepsia and Ills arising from a Disordered Stomach.

Specially recommended as a preventative and relief for Cholera, Sunstroke, Fevers, and valuable in Urinary difficulties.

A Specific for Sea-sickness.

Sold by Druggists.

Avery Lactate Co.,
BOSTON, MASS.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, in order to raise funds for its completion have prepared a minature Statue *six inches in height*—the statue bronzed; pedestal nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar** each.

This attractive souvenir and Mantel Desk ornament is a perfect fac simile of the model furnished by the artist.

The statuette in same metal, *nine inches high*, at **Five Dollars** each, delivered.

The designs of Statue and Pedestal are protected by U. S. Patents, and the models can *only* be furnished by *this* Committee. Address, with remittance,

RICHARD BUTLER, Sec'y
American Committee of the Statue of Liberty.
33 Mercer street, New York.

JEWETT'S



REFRIGERATORS

Old Testament.

The world was made by God's creative hand.

Monday the Hebrews marched to gain the Promised Land.

Tuesday contains the Law, holy and just and good.

Wednesday records the tribes enrolled—all sons of Abraham's blood.

Deuteronomy, in, records God's mighty deeds.

Here *Joshua* into Canaan's land the host of Israel leads.

Judges their rebellion oft provokes the Lord to smite.

Ruth records the faith of one pleasing in his sight.

First and Second *Samuel* of Jesse's sons we read.

Ten tribes in First and Second *Kings* revolted from his seed.

First and Second Chronicles see Judah captive made;

Ezra leads a remnant back by princely Cyrus' aid.

Holy walls of Zion *Nehemiah* builds again:

Next *Esther* saves her people from the plots of wicked men

Job we read how faith will live beneath affliction's rod:

David's *Psalms* are precious songs to every child of God.

Proverbs, like a goodly string of choicest pearls appear:

Ecclesiastes teaches man how vain are all things here.

The *Song of Solomon* exalts sweet Sharon's Rose;

Whilst Christ the Savior and the King the "rapt *Isaiah*" shows.

Weeping *Jeremiah* apostate Israel scorns;

While plaintive *Lamentations* their awful downfall mourns.

Ezekiel tells in wondrous words of dazzling mysteries;

Whilst kings and empires yet to come, *Daniel* in vision sees.

Of judgment and of mercy *Hosea* loves to tell.

Joel describes the blessed days when God with men shall dwell.

Among Tekoa's herdsmen *Amos* received his call;

While *Obadiah* prophesies of Edom's final fall.

Jonah shrines a wondrous type of Christ our risen Lord.

Nineveh's consuming Judah lost—lost, but Nineveh restored.

Micah and *Nahum* see Nineveh just judgment's rod,

Hear from God's throne coming doom and visions give;

Habakkuk to the Jews to turn, Paradise and live.

Zephaniah wrote to those who saw the Temple built again.

Haggai prophesied of Christ's triumphant reign.

Zechariah was the last who touched the high prophetic chord;

Whose notes sublimely show the coming of the Lord.

Domestic Hygiene.

Disinfection of the Sick Room

GEO. L. CURTISS, M. D.

In a report of a committee on disinfectants to the American Public Health Association, I selected the following [illegible] thought on disinfection of the sick room.

"In the sick room no disinfectant can take the place of free ventilation and cleanliness. It is an axiom in sanitary science that it is impracticable to disinfect an occupied apartment, for the reason that [illegible] are not destroyed by the presence in the atmosphere of a disinfectant in respirable quantity. Bad odors may be [illegible], but this does not constitute disinfection in the sense in which the term is used."

"When an apartment which has been occupied by a person sick with infectious disease is vacated it is to be disinfected," and not used again until thoroughly disinfected. It is not the atmosphere that is to be disinfected [illegible] materials. This can be done to the outer world by burning, when it is successfully accomplished by dilution with air. The object of disinfection in the sick room is, mainly, the destruction of infectious material deposited on [illegible] has been ventilated [illegible] the sick [illegible] it was [illegible] this attempt [illegible] infection [illegible] thor- [illegible] The walls and ceiling, if plastered, should be brushed over with this solution, after which they should be whitewashed with a lime wash. Especial care me taken to wash away all dust from window ledges and other places where it may have settled, and to thoroughly cleanse crevices and out-of-the way places. After this application of the disinfecting solution, and an interval of twenty four hours or longer for free ventilation, the floors and wood work should be all scrubbed with soap and hot water, and this should be followed by a second mon-prolonged exposnre to fresh air, admitted through open doors and windows."

Fumigation with sulphurons acid gas is recommended as an additional precaution, "especially for rooms which have been occupied by patients with small pox, scarlet fever, diptheria, typhus fever and yellow fever. It should precede the washing of surfaces and free ventilation." This mode of disinfection cannot be relied upon for the reason it has but little real penetrating power. If the gas could be united with moisture it would penetrate deeper, and consequently accomplish no good. It may be stated as a law, "that the germs to be destroyed shall be very freely exposed to the disinfecting agent," or where disinfection does not occur.

To fumigate successfully, all apertures of the apartment must be stopped to prevent all escape of gas and "not less than three pounds of sulphur for each thousand cubic feet of pure air space in the room," must be burnt. Place the sulphur in a powder in "a shallow iron pan, which shall be set upon a couple of bricks in a tub partly filled with water, to guard against fire. The sulphur should be thoroughly moistened with alcohol before igniting it.

Cess Pools and Privy Vaults Disinfected.—These in times of epidemic become sources of disease. When the excreta of colored or typhoid fever, undisinfected has been thrown into a privy vault there is necessity for speedily disinfecting the whole mass of matter. It will soon breed additional cases unless it is done. "Use one pound of corrosive sublimate for every five hundred pounds, estimated, of fecal matter contained in the vault or one pound of chloride of lime to every thirty pounds. These disinfectants may be made in solution, and thrown on the mass to percolate through it.

"All exposed portions of the vault, and the wood work about it, should be thoroughly washed down with the disinfecting solution." After thorough disinfection, it is necessary to keep vaults disinfected, especially during an epidemic. This can be easily accomplished by "sprinkling chloride of lime freely over the surface of its contents daily." Should the odor of chlorine be objectionable, a solution of corrosive sublimate and permanganate of potash is good to use as a disinfectant.

It is a difficult matter to make those unacquainted with sanitation and the absolute need for careful attention to these things, see the utility in disinfecting the sick rooms and vaults. But those who have given long attention to the matter know very well that safety lies alone in strict attention to these things. Let the reader believe and act in the lines suggested and he is safe.

Hunt's remedy is not a new compound it has been before the public thirty years.

Bishop Merrill is preparing a book on Methodist law, intended to be a help to pastors and others in the administration of the discipline of the Methodist Episcopal church. It will be in two parts, making a volume of nearly 300 pages.

In the Southwest.

Rev. Edward Wills, founder and pastor of the University street Baptist church, St. Louis, Mo., writes: "I strongly recommend Parker's Tonic to [illegible] other ministers and others [illegible] completely relieves me in the [illegible] badly disordered liver, and [illegible] debility. It is splendid for nervous prostration.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I desire to inquire for my relatives. My mother was named Hannah Hellard; my father was John Hellard; my sisters are as follows: Jencey, Flora and Lucy; brothers are John, Benjamin and Miles Calvern; my mother had twins, but I do not remember their names. I was sold to a man named Bill Haden, and brought to Alabama, from there to Texas. I left my parents in North Carolina; and the last time I heard from them they were in that State. My name was Dianna Hellard; my name is now Diauna Johnson. Any information concerning them will be very thankfully received. Address Dianna Johnson, Goliad, Goliad county, Texas.

MR EDITOR—I wish to inquire for my father, Phil Marshall. The last account I had of him he belonged to Dr. Kinsey, who lived in Palestine, but left and went West, out about San Antonio. The oldest boy was named Jake, belonging to F. Hasel. There were five children of us. The oldest girl was named Sukey, belonging to Harriet McKenzie, and the other two girls, Nancy and Angeline, belonged to Daniel Hasll, and brother Mathew belonged to J. Hasil. Address Amy Sparks, Armour, Limestone county, Texas.

I detire to inquire through your valuable paper for my father. I left him in Marion, Perry county, Alabama, in 1869. I have not heard from him since. His name was Jim Wair, and mother's Anakia Wair. She died the second year after we came out here. Sister Celia is with me. There are only two girls of us, and we want to find our father if he is alive. Our pastors in Alabama will please read this notice from their pulpits, and help us find him. Address Anna Wair, care Rev. J. M. Nevils, Hernando, Miss.

MR. EDITOR—I wish to inquire through your valuable paper for my mother's daughter, who was sold from her when seven years old. She was sold from her and carried away, riding behind a Negro trader. She belonged, as my mother did, to John Green, but he becoming broke sold her and all the children and her husband to different parties. Since that time she has nor heard directly from her. Her name was Martha Norman, though perhaps might be called Martha Green. Father was named Granville Norman, mother Dollie Norman. Address Mrs. T. H. Taylor, Columbus, Texas.

The second visit of Mr. Douglass and wife to Mr. Saunderland's church, Washington, found his seat a little further behind Mr. President, and two ladies discontinued their presence at the service.—*Pacific Christian Advocate.*

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Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
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Due Washington	0 50 p m	
Arrive New York	6 30 a m	

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Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 47 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
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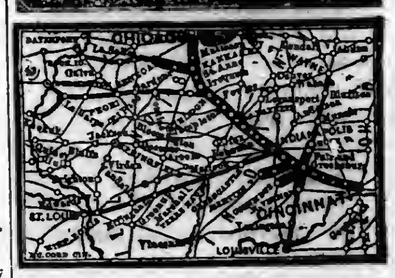
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General News Item

Another revolution seems to be sprouting in Cuba.

Irish potatoes sell for $2 a bushel in portions of Florida.

Ex Secretary Frelinghuysen went into public life at 53 and died at 77.

The Grant mansion in Philadelphia, being sold at auction brought $22,000.

The proportion of male to female teachers in fourteen representative cities is one to ten.

There is as much money as ever but it is locked up in the vaults. Hence the hard times.

1884 tax returns from Negroes in Georgia, equal 8,021,525, which is $1,431,649 above 1883.

The Riel and Ponndmaker so called rebellion in the Northwest is over. Power has prevailed, whether right or wrong.

The *Cimeter*, a temperance paper full of news and very useful, always is making a worthy contest and deserves a cordial support.

Disturbances caused by wall paper poisoning take the form of bilious fever, hay fever, or in the most severe types, of nervous prostration.

As an example to the colored boys of this community, we mention the fact that Strick Gray, who died here recently, aged 19 years, left a home to his mother worth $500.—*Marietta, (Ga.) Journal.*

The *Alumni Magazine* informs us that Lincoln University has received $10.000 from the estate of the late Hon. W. E. Dodge, the interest of which is to be used for the support of colored students.

Out of $27,000, raised by the United States soldiers and sailors for the Lincoln mausoleum at Springfield, Illinois, $8,000 nearly one third in proportion to numbers not to say wealth, this is a great deal larger share than contributed by the others.

A meeting in London, England, Resolved, that the war in the Soudan was an outrage on the liberty of the Soudanese Africans and like all past European, Indian, and African wars undertaken in the interest of Jewish and other bondholders.

The *Georgia Baptist*, of Augusta, Ga., says: "The only hope for the colored man in this State and country is a union on some question which will give the moral support of the better classes of all the people." Temperance is that question.

A chalky substance that is very excellent for polishing has been found on a plantation in Wilkes county, Ga. Although a large quantity of it exists there, just what it is is unknown. A specimen has been sent to the State chemist to be analyzed. It is thought to be very valuable.

C. H. Spurgeon says: "The doctrine of endless punishment appals us; we need to be appalled. It makes the spirit sink; the spirit ought to sink before the tremendous evil which comes of sin. If we are lethargic, even under such incentives, what should we be if they were removed?

The yearly consumption of beer in Munich is 470 quarts to each man, woman and child, or about three pints a day for each person. What is actually drunk by the men is, on an average, from two and a half to three quarts per day. There is a brewery for every thousand inhabitants in Bavaria.

The eighty-first annual meeting of the British and Foreign Bible Society was held May 6th, in Exeter Hall, Lord Shaftsbury presiding. The total income for the past year was £253,766; the expenditure for the year amounting to £281,005. The issues for the year [illegible] been 4,161,032 of Bibles, Testaments and portions, bringing the total issues from the commencement of the society to 104,196,865. In nine months 355,000 copies of the Penny Testament were disposed of.

There are 25,000,000 of moderate [illegible] drinkers and [illegible] in the United States, [illegible] may be classed as follows: [illegible] moderate drinkers, 7,000,000 [illegible] drinkers, and [illegible] drunkards. More than [illegible] of the moderate drinkers (be it said to their shame), belong to the professed Church of Christ. Stop all moderate drinking and in five years, there will be no drunkards, and the 250,000 liquor saloons in the United States will be closed. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards.—*Christian at Work.*

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by all druggists.

The General Conference of 1888.

The Commission of General Conference Entertainment, met in New York city, July 2, for the purpose of fixing the seat of the next General Conference, and transacting certain other business in the interest of that body. Boston and New York each having invited the General Conference, the commissioners after carefully considering the matter, decided in favor of New York. The General Conference of 1888 will, therefore, be held in the city of New York.

A Million for Missions.

More responses from the presiding elders to the appeal for a united effort to raise a million dollars for missions:

F. W. Susportas, Port Royal District, South Carolina Conference: "We will, with God's help, try to reach your estimate. I have no fears that my district will be up in the first ranks this year, as we, are advancing all along the lines."

E. W. S. Peck, Baltimore District, Washington Conference: "I have carefully considered your wise proposition to raise one million dollars. I believe it can be done if all concerned will act according to the plan you suggest. It meets my hearty approval. I shall try and and do my duty in carrying it out on my district."

Daniel Collins, Wytheville District, Washington Conference: "your circular and letter have been read with great care. I heartily indorse it all. Four of the sixteen counties over which I travel are crying daily 'Send us the Gospel, I can only say to them, 'Stand still and I will hear what the Lord will command concerning you.' I believe now is the time for us to raise the one million for missions, that the dark places at home and abroad may be lighted up by the bright light of the Gospel. By the help of God I will try to raise the apportionment allotted me."

We earnestly request a response from every presiding elder in the Denomination. We invite suggestions from all. We desire to find out what is necessary to insure complete success in our effort to raise one million dollars for missions.

JOHN M. REID.
C. O. McCABE.

Many a victim to Bright's Disease has been restored to sound health by Hunt's Remedy.

Bishop Foster is wanted to dedicate a new church in Texas, at Luling next fall or winter.

We call attention to the advertisement in another column of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 17.

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LABARPE STREET CHURCH—Rev Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner S. Andrew and Prank lo streets; Rev J. J. Klenle pastor Preaching at 0 30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E CHURCH—Eighth street; Rev Charles Shuler pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7.30 at night. Prayer meeting 6 30 in the morning. Class meeting Wednesday. 7:30 p m Sunday-school at 1:30. a. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 0 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pinn street Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., acting President 1428 St Charles Street.

First Street—Rev. J. G. Montgomery, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hood, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday even at 7 p m. Tuesday night class meeting. Preaching Wednesday even at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Wednesday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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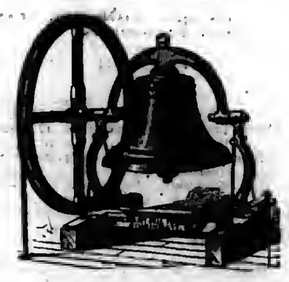
"It ought to be read by every colored man in America."—Journal, Indianapolis.

"He has accomplished a noble service for his race."—Zion's Herald, Boston.

☞ This book can be ordered through the office of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

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44 "	1040 lbs	1400 lbs	180 00
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Lucien Delery,	Charles Newman,	N D. Wallace,	Sigmund Katz,	M G[illegible]
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jan22 26t

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oct2 1yr



It is THE GREAT SOUTHERN REMEDY for bowels. It is one of the most pleasant and [illegible] remedies for all summer complaints. At a moment's notice violent attacks of the bowels are so frequently fatal, a speedy relief should be at hand. The mother need not be kept losing sleep in nursing the little one teething, if she will use this medicine. 50 cts. a bottle. Send for circular. Walter A. Taylor, Atlanta, Ga., for Biddle [illegible]

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Colds and Consumption. Price, 25c. and $1 a bottle.

OPIUM and WHISKY Habits [illegible] Home without pain. [illegible]
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...QUARTER. STUDIES IN THE KINGS. ...Lesson III. July 19. Omri ...1 Kings 16, 23-34. Com... memory verses 30-33.

...by Rev. E. Lyon, pastor of Sixth Street M. E. Church.)

HOME READINGS.

...Omri and Ahab, 1 Kings 16, ...34.

...bijam's wicked reign; 1 Kings ...8.

...revolution of Asa; 1 Kings ...24.

...The Acts of Nadab; 1 Kings ...34.

...evil of Omri and Ahab re... ...; Micah 6, 1-16.

...worshipped; Judges 2, 1-13. ...'s displeasure with the ...; Prov. 15, 1-9.

...QUESTIONS FOR HOME STUDY.

...the kings of Judah good ...men.

...was it with the kings of ...?

...was more wicked than any ...that been before him?

...city was founded while he ...?

...was most wicked of all the ...Israel?

...did he marry and let rule ...?

...did she drive the people to ...?

...did she build a temple to ...?

...did she do with God's ...?

...course did God say should ...on the man who rebuilt the ...Jericho?

...book was it before any ...do it?

...Who was king who re...

...curse fall upon him?

WITH LITTLE PEOPLE.

...you abominate a thing you ...you may keep away from it; you ...have opportunity at all to do ...That is just the way God ...ard sin. Repeat the golden

---

...Mallalieu and Others at New Iberia, La.

...to say that the Bishop and ...agent Gillet, E. Lons, ...and M. C. B. Ma... Carrollton; William Smith, ...and the presiding elder ...district. The Sunday ...tion convened at 4 ...the Bishop in the chair. ...beautifully decor... ...and flowers; ...over the pulpit was ...Bishop Mallalieu." A ...by E. Lyon, and ...First lecture ...day-school agent, fol... ...P. Albert and ...Bishop's lecture was ...such as never ...as ...T ...w... ...h. ...t ...of six ...soon in ...Our people never ...they were to see ...to hear his instruc... ...was decided ...the date and ap... ...in ...ence of ...

St. James are ready to do anything for the cause of Christ. We are doing all we can for Christ and his kingdom. The people of New Iberia nearly all have little farms of their own and are doing their own work. I think that in a few years this church will be the leading church on the district, because our people are in their own homes and are likely to remain here. If this letter is too long boil it down, as Bro. Cushman used to say to the boys. God bless the Bishop wherever he is.

A. J. PICKETT.

New Iberia, La.

Marriages.

At the residence of the bride, near Rio, Miss,, Feb. 12, 1885, Mr. George Ford and Miss Lucy Jane Cole; Rev. A. Butler officiating.

At the residence ot the bride, in Franklin, Tenn., May 28, 1885, by Rev. A. N. C. Williams, Mr. Henry Eason and Mrs. E. B. Porter. The bride is a member of Wiley Chapel M. E. Church, and Mr. Eason is a member of the Christian Church.

H. PRIMM.

At Palestine, Texas, July 1, 1885, Rev. Robert Williams to Mrs. Millian Gibbs; Rev. Aaron Taylor officiating.

Obituary.

Sister Mary Stafford died May 16, 1884, of consumption, aged 30 years. She was a faithful member of the Church for 13 years, and died in the triumph of faith. She left one child and many friends to mourn her loss. C. W.

Bro. W. Johnson Howe was a member of Mt. Zion Chapel for 16 years, also a trustee, and always true to his trust. He died June 6 very suddenly leaving four sons and many friends to mourn his loss.

A. W. WRIGHT.

Crawford, Miss.

Sister Rosa Murry died April 8, 1885, aged 70 years. She was a faithful member of the M. E Church for 30 years, and died in the faith.

S. KNIGHT.

Sparta, Tenn.

Sister Eliza Russell, for 16 years a member of Pleasant Grove Church, Brenham circuit, departed this life May 17, 1885, in full triumph of faith, aged 74 years. She leaves a daughter and a host of friends to mourn her loss, but their loss is her eternal gain. Rest thou blessed saint until we come.

W. H. JACKSON.

Sister Matilda Ray a member of the M. E. Church, died June 19, 1885. She died in Christ. Sister Cherry Lowry died May 23, 1885. Sister Farril Cockrell died Feb. 22, 1885. These sisters were good members of Clark Chapel, but they have left the church here and gone to the Church above where parting is no more.

A. PHILLIPS.

Nashville, Tenn.

Rev. Joseph Patterson died April 19, 1885, in Shreveport, La. He was ready and willing to go, and had me to sing and pray with him. He joined St. James Church on the 18th and died on the 19th. The funeral services were conducted by the following brethren: Rev. P. Landry, Rev. A. Spears, Rev. S. Davage, Rev. P. Hall and Rev. S. Armstead. The church was crowded with the friends of the deceased.

T. G. MONTGOMERY.

Rev. L. Carper, one of the oldest members and foremost ministers of West Texas Conference, located at last session of our conference on account of ill health, passed to his eternal rest Sunday morning, a few minutes after 10 o'clock, in the 66th year of his life on earth. He had preached 50 years; was ordained deacon by Bishop Burns, in Missouri in 1845, held his relation to to the church, was ordained elder by Bishop Matthew Simpson in 1865 or 1866, at the first conference, held at Austin, Texas. Bro. Carper had lingered along ever since Conference, never at any time confined to his bed more than a day; was treated occasionally by Dr. G. J. Starnes. This Sabbath morning, April 26, after helping Sister Eliza Carper cook breakfast, etc., wash the dishes, placed them away nicely, and while she and the children got ready for Sunday-school, said, "tell Bro. Mack I will not be able to preach for him to day," sat down in a chair, from which he fell over on his face and expired in less than 20 minutes without a struggle.

MACK HENSON.

Of 142 boarders at Augusta Female Seminary all but forty-six are professing Christians.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec. 10	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	
California	Stockton, Cal.	Sept. 3	Fowler
Central Alabama	Mobile, Ala.	Dec. 10	Mallalieu
Central China mis'n	Kinkiang, China	Oct. 14	
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill.	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Ohio	Fostoria, O.	Sept 17	Harris
Central Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German	Maeltowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Columbia River	Spoka'e Falls W. T.	July 16	Walden
Dakota miss'n	Blunt, Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima, N Y.	Oct 1	Horst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Idaho	Canyon City Oreg.	July 30	Walden
Illinois	Rushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Japan	Tokio, Japan	Aug 20	
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	G'nd Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Montana miss'n	Dillon, Montana	July 1	Walden
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ck, Nev.	Aug 20	Fowler
N Mexico miss'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	
N. Dakota	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Ponca, Neb.	Sept 3	Andrews
N. Ohio	Berea Ohio	Sept 3	Merrill
N w German	Lesaur, Minn.	Sept 24	Andrews
N w Indiana	Valparaiso, Ind.	Sept 3	Foss
N w Iowa	Storm Lake, Ia.	Sept 24	Foss
N w Swedish	Dayton, Ia	Sept 3	Bowman
Norw'n Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De aware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St Lous German	St Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24	Harris
S. California	Santa Barbara, Cal	Sept 10	Fowler
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 20	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
Utah mission	Park City, Utah	July 2	Warren
West German	Olaytonia, Neb.	Sept 3	Ninde
W. Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Chattanooga District—East Tennessee Conference.

Fourth Round.

Soddy	July	18-19
Big Spring	"	25-26
Ebenezer	Aug.	1- 2
Sweetwater	"	8- 9
Washington	"	15-16
Kingston	"	22 23
Robertsville	"	29-30
Chattanooga station	Sept.	5- 6
Jasper	"	12 13
Riceville	"	19 20
Cleveland	"	26 27
Chattanooga ot	Oct.	3 4
Gogorgetown	"	10 11

The district conference will convene in Roane co., Tenn., Aug. 20, at 9 a. m., a full attendance is desired. The pastors will please notify the local preachers and exhorters, superintendents of Sunday-schools and class-leaders from each charge to represent the Sunday-school work and class meetings. All members of the district conference should come with written reports.

E. PROVINE, P. E.

Programme

Of the Sunday-school convention to be held at Clark's Chapel, August 15, 1885. Come one, come all. A grand procession will march from the church to the grove. Service will be opened at 8 o'clock a. m., by Rev. C. H. Bullington, Address of welcome by G. G. Gordon.

Rev. B F Whitley—Needs of the Sunday-school

Dr. W H Ballard—Punctuality.

R T Gordon—The need of education.

J R Reasonover—Duty of the teacher.

A F Whitley—Progress of Negroes.

Rev. O Green—Duty of parents.

G L Oakley—Duty of the secretary.

G S Manier—How to conduct a Sunday-school.

R W Baird—Best method of teaching.

J C McKinley—Education.

C B Whitley—Temperance.

B J Anderson—Foundation of Sunday-school.

B E James—Benefit of Sunday-school.

Rev C H Bullington—Character of young men and ladies.

A C Allen—Should parents attend Sunday-school.

M Allen—Why young men and ladies do not attend Sunday school.

There will be a grand barbecue.

R. A. DOWELL, Supt.

G. G. GORDON, Sec'y.

Programme.

The following is the programme of religious and literary exercises of the Navasota District of the Texas Conference:

Opening sermon by Rev. J L Smith, assisted by F D Bookman.

To preach the missionary sermon—J K Loggins, assisted by L Felder.

On baptism and its nature—J E Shackleford.

On what is meant by "one Lord, one faith one baptism—B M Taylor.

Which came first faith or repentance?—W Hamilton.

What are the Gates of Heaven—W H Jackson.

What are the Gates of Hell?—A Thomas.

What is the best method of reviving a Sunday-school—M Reddick.

Ought traveling preachers suffer during their ministerial work, and if so why ought they?—Thomas Cole and J S Whitaker.

What do the committee on missions of the annual conference mean when they apportion so much money to each district, and what becomes of said money?—F Gilmore and J H Holland.

Why are you a Methodist—W W Brown.

What is the highest office in the ministry according to scripture, and why is it?—R J Campbell and M Muldrew.

Is it right to preach funeral sermons when the person has been dead several years, and if so, why is it—L H Horn and Silas Bolden.

Other members of the conference can choose their own subjects from the programme.

JOHN A. TILLORY,
A. ALEXANDER,
E. JEFFERSON.

Programme.

The following is the programme of the Sunday-school Convention to be held at Jefferson, Texas, Marshall District, July 17-18 1885:

Model Sunday-school—Rev. R H Harbert.

How to organize a Sunday-school—W Wesley.

The Superintendent—Freeman Parker.

The model teacher—Scott Couley.

How shall we secure the attendance of the young people on our Sunday school—Henry B Pemberton.

What and how shall we teach the young people—J R Price.

How can we get our parents to attend and love our Sunday-school—R Beaver

What relation does the Church sustain to the Sunday-school—A W Parker.

Reasons for studying and teaching the catechism in our Sunday-school—S S Reid.

The benefits of the black-board—Susie Nash

How long should a Sunday-school session be held—DeWitt Frierson.

How to interest the infant class—Marina Roberts.

The importance of music—R H Harbert.

What Sunday school helps should we use—Rev. W Ripsion

Teachers meeting—W M Jackson.

How to improve our Sunday-school—W Wesley B S.

Bad habits of Sunday-school officers and teachers—H Webb.

A model Sunday-school will be held each day before the exercises, conducted by Rev. R. H. Harbert. All the pastors, superintendents and teachers on the part of the district are expected to attend.

This convention is to enliven and improve all our Sunday-schools. Those whose names are on for exercises are expected to make thorough preparation and write.

H. WEBB,
R. H. HARBERT,
FREEMAN PARKER,
H. B. PEMBERTON.
Committee.

Shreveport District Conference.

The following prominent ministers and brethren have been invited and are expected to be present, at least some if not all, viz:

Bishop W F Mallalieu, D D, Presiding Bishop; Rev Dr. J C Harrizell, Assistant Secretary of the Freedmen's Aid Society; Rev. Dr. Marshall W Taylor, editor of the SOUTHWESTERN; Rev. Dr A. E. P. Albert, presiding elder of LaTeche District; Rev L P Cushman, presiding elder of New Orleans District; Rev. Emperor Williams, presiding elder of Lafourche District, Rev. S Priestley, presiding elder of Baton Rouge district; Rev. T Stalker, pastor of Amer M. E Church; Rev J W Hudson, pastor of Mount Zion; Rev. John Quarles, pastor First Street M. E. Church; Rev. A F Hoyt, President of New Orleans University; Rev. Reese Thompson pastor at Baton Rouge; Rev. W P Forrest, pastor of Pleasant Plains; Rev. Marcus Dale, pastor of Wesley Chapel, New Orleans; Rev. J F Marshall, pastor at Alexandria, and others.

P. LANDRY.

Natchitoches, La., July 8, 1885.

Lexington Conference.

Brethren who owe on their subscription for our conference minutes will please remit without delay, by post-office order, to my address, and oblige,

HENRY W. TATE, Sec'y.

South Center street, Springfield, O.

Central Alabama Conference.

Marion District Conference will commence July 23d, at 8 a. m., in Tuscaloosa. Brethren will please try to be prepared to present every interest of the church. Local preachers will be prepared for examination on the course of study so that their license can be renewed. District stewards will please meet me promptly. On the second day the opening sermon will be preached, on the night of the 23d, by N. H. Speight. The quarterly meeting conference will be in connection with the district conference. Our church at Tuscaloosa is greatly in debt, and we hope to be able to raise at least $100 while there to help our friends and members there. We cordially invite the editor of the SOUTHWESTERN to be with us during the session, as I believe his presence would be of much interest both to his paper and our cause here in Alabama.

E. B. McCAULY, P. E.

Shreveport District—Louisiana Conference.

The following is the programme for the Shreveport District Conference, which will convene at Mansfield, La., August 13, 1885.

Introductory sermon—C D Shallowhorne.

Written sermon—J H Pierre.

Written sermon—A Talford.

Written sermon—H Richardson.

Written sermon—A McGlokins.

Temperance reform—P B McDonald.

The need of an educated ministry—H J Wright.

Christian purity—Samuel Davage.

Is there a God?—S S Wright.

Duties of Stewards—A Venable.

Doctrine of the M. E. Church—H Johnson.

Qualification of Sunday-school teachers—D Shirley.

Witness of the Holy Spirit—S R Hason.

Work for young converts—C Crockett.

A financial plan for stewards—F Harvey.

Why a million for missions—V Chapman.

Duties of preachers to the SOUTHWESTERN ADVOCATE—A Hilton.

Is conscience a sufficient guide to salvation?—J Sparks.

The Word of God—W R Butler.

Preachers conduct—A Spears.

The Church Extension Society—T G Montgomery.

Methodism in North Louisiana—Jno Fopp.

Local preachers and exhorters will select their own subjects.

Committee on Programme: V. Chapman, P. B McDonald and H. J. Wright.

Programme.

The following is the programme for the Louisville District Sunday-school Institute to assemble in Jackson Street M. E. Church, Louisville, Ky., July 24, 1885:

Call to order, by Rev. J L Perrin, pastor of Lloyd Street M E Church. Singing. Prayer by Rev. A McDade, pastor of Coke Chapel. Singing. Election of temporary President and Secretary. Appointment of committees. Enrollment of members. Permanent organization to consist of a president, three vice-presidents, recording and corresponding secretaries, and executive committee of three. Recess. Reassembling. Opening. Singing. Election of permanent officers. Singing. Address of welcome, by Rev. W L Muir, pastor of Jackson Street Church. Response in behalf of Institute, by Rev. W. W. Locke, presiding elder. Singing.

SUBJECTS AND SPEAKERS

What is the object and design of Sunday-school—Rev S S G Turner, Lagrange, Ky.

The Relation of the Sunday-school to the church—Mrs Sarah Clark, Shelbyville, Ky.

Methodist Sunday-schools for Methodists—Rev. Marshall W. Taylor, D D, editor of the SOUTHWESTERN.

The duty of superintendent and teacher to the Sunday-school—P A Fisher, La grange, Ky.

The duty of parents to their children—Rev. W S Rollins, Jericho, Ky.

How shall we reach the non church going masses, and secure the attendance of themselves and their children in our Sunday-schools—Rev W H Bloomer, Wingaw, Ky.

What is the best method of governing our Sunday-schools?—Mrs. Emma Alexander, Louisville, Ky.

Is it advisable for M. E. Sunday-schools to use other than their own literature?—Rev. C T Lewis, Louisville, Ky.

What is the best method of interesting children in the exercises of the Sunday school?—Mrs. N H Talbert, Powee Valley, Ky.

What shall we do to interest the old people in our Sunday-school?—Miss Sallie Parker, Powee Valley, Ky.

In what way, if in any, does the black board exercises interest and increase the success of our Sunday-school work.—Miss Ida Wilson, Indianapolis, Ind.

Could the kindergartou plan be successfully used in infant Sunday-school classes.—Miss Lovina Sanders, Cincinnati, Ohio.

What are the required qualifications of the teachers in our Sunday-schools—Miss Nellie Ross, Louisville, Ky.

Is it possible to attain the highest success in the Sunday school work without instrumental music—Miss Hettie Taylor, Cincinnati, Ohio.

What is the duty of our Sunday-school Board—Miss Fredonie Morton, Louisville, Ky.

Does a teacher in the day-school who fails to attend any Sunday-school perform his whole public duty—Miss Amelia Taylor, Cincinnati, Ohio

The pastor's relation and duty to the Sunday school—Rev. J. W. Russell, of Anchorage, Ky.

Do Methodist children observe the fourth Commandment—J V McMicken, Taylorsville, Ky.

The following named have been invited to be present and address the Institute: Bishop Thomas Bowman, Bishop J M. Walden, Dr. J. H. Vincent, Dr. H B Ridgaway, Dr. C H Payne, Dr. Alexander Martin, Dr. J H Bayless, Dr. J M Bockley, Dr. A B Leonard, Dr. R S Rust, Dr. Earl Crausson, Dr. Geo Curtis, Hon. Amos Shinkle and Hon W C D Pauw.

Committee: Rev J A Ross, chairman; Rev. J L Perrin, secretary; Rev. S S G Turner, Rev. Paris Fisher, Rev. Marshall W. Taylor, D D.

Programme

Of religious and literary exercises for the district conference of the Waco District, Waco Texas Annual Conference; to be held at Dallas, Sept. 4, 1885:

Opening sermon—Green Bragner.

Missionary sermon—C P Westbrooks.

The life, labor and death of Rev. L Carper—Presiding Elder

Sacramental sermon—A Jackson

Report on the pastor to the Sabbath-school—J A Hall.

How to succeed in revivals—C Young.

Moral obligations—R Reader.

Obligation of family worship—G Wilson.

How to raise benevolent money—J W Robinson.

The proper object of benevolence and the doctrine of forgiveness—B F Smith.

Duty of stewards—D Humphreys.

Duty of class-leaders—A Taylor.

Duty of local preachers—J Buell.

Family ethics—A Lockhart.

Relation of baptized children to the church—Willis Medlock.

All local elders, deacons, preachers and exhorters will select their own subjects. The pastors will please make out a list of the members of the district conference and bring it to the conference with them. Come one, come all who belong to the district conference and let us have a grand time. We shall do all we can to make you happy, and you must try to make us happy also.

B. F. SMITH, Sec'y.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
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NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

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Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

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SUGAR, ℔ lb—Yellow clarified, 5¼@5⅝; White clarified, 5⅝@5¾; Common 4¼@4½;

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5@5⅜; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½;

CHEESE, ℔ lb—Western factory —@8;

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4 37½; Choice 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c.

ESCULENTS—Irish potatoes, ℔ bbl. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour krout, $4.50@7 50 per barrel

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MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6¼; hams, sugar-cured, 9@9½.

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

The power of godliness—the vital power—
Was thine, oh, Methodism! to propagate,
To call from heaven the fertilizing shower
The earth in holiness to new create;
Thine was the calling, holy, high and great
To spread the quickening, sanctifying zeal
Throughout the scattered Church's wide estate;
That like the leaven hidden in the meal,
It might through all the lump its working life reveal.

The Morning Star wants reform in the municipal administration or no change.

The Western Book Concern shows its prosperity by calling in outstanding bonds.

The unterrified solicitor is abroad looking for subscribers to the next New Orleans Exposition.

No sewers and improperly constructed vaults in Plymouth, Pa., explain the fearful ravages of low fever there.

A German physician defines the main difference between the effects of whisky and beer to be: "Visky makes you kill somebody else; mit beer you only kill yourself."

The Voice says: Altogether too many Negroes are admitted to the *bar* in the South. It is because they get in there at the front door. Open other front doors and *you will mollify* intemperance.

Eight thousand iron workers will probably go on a strike in the Mahoning, to come back again when their money is spent, and the spree is over, at about the same wages from which they struck.

Prof. Bingham, of North Carolina, and Hon. Carl Schnrz, have written upon the Southern problem. But the comment of the *Independent* is to the intent that they have not quite settled it. Meantime the Negro goes steadily onward manifestly working out his destiny by the laws of God.

The Hebrew Standard says the Toronto Masons have expelled one of the craft for agnosticism. This is a denial of the knowledge of the existence of God. So that Free Masons, judging from this case, must at least admit and believe that the knowledge of the existence of the Deity is attainable.

The Ohio Falls Express joins in the call for chaste newspapers for the family, and better observance of the Christian Sabbath by the [illegible] of Sunday excursions. The colored clergy of Louisville [illegible] in the movement. [illegible] will not our New Orleans [illegible] help along the [illegible] tone?

For the SOUTHWESTERN

Memorial of Rev. Ira B. Griffin, of the Methodist Conference.

J. M. SHUMPERT.

Rev. Ira Butler Griffin is dead, and it has filled my heart with sorrow. I can scarce give expression to the thoughts that arise as to the feelings of my heart. For several years we have been intimate friends. We attended Rust University together, and were pastors with our circuits and stations adjacent for several years; and our close intercourse was maintained up to the time of his death. I was enabled to form a just estimate of those qualities of head and heart which he exemplified. I knew his heart as he knew mine. His energy of character and indomitable perseverance, the traits that command success, were "known and read by all men" who came within the circle of his acquaintance. Often have we taken counsel together, and the thought of seeing him no more in this world is sad to me. Christianity does not repress weeping or crush back tears, but, thanks be to God, Christian grief finds vent heavenward in cheerful submission to the Divine will, and in sweet union with the great Divine sympathizer, who knows what it is to weep over the grave of friends, and who hath ever "borne our griefs and carried our sorrow."

But what a sense of loss we feel. What a vacancy in the Mississippi Conference. On the morning of the 7th instant one of her most promising young men went out. A short but busy and eventful life was closed, a warm heart ceased to beat, and a weary, overtaxed brain ceased to throb.

Bro. Ira B. Griffin was admitted on trial in the Mississippi Conference, held at Grenada, January, 1876, and was assigned to Elijah Chapel by Bishop Gilbert Haven, and in 1877 was reassigned by Bishop Wiley. This being his first charge, he was very acceptable to the people, and did a grand work. Admitted into full connection, ordained deacon at Oxford, at the annual conference held January, 1878, and was assigned to Holly Springs Circuit by Bishop Harris; in 1879 was reassigned by Bishop Andrews from the Conference held at Yazoo City. Bro. Griffin was ordained an elder by Bishop Harris, at Macon, January, 1880, and was appointed to Holly Grove and Wesley Chapel, and in 1881 Bishop Foss appointed him to Greenwood. Again, in 1882, Bishop Peck appointed him to the Holly Springs Circuit. Bishop Hurst in 1883 reappointed him to the Holly Springs Circuit. During these years, while upon the Holly Springs Circuit, he attended school at Rust University, was a faithful student, and made many friends among both students and teachers, who speak of him in the highest terms. Bishop Wiley appointed him to Starkville from the conference held at Jackson for the conference year of 1884. At this place he did a grand work, greatly endeared himself to the people, and built a fine new church that will be a beautiful monument to his memory for many years to come.

For the sake of building a new church at Vicksburg, and not without due consideration and consultation with him, and he having expressed a willingness to go and build it, Bishop Mallalieu at our last annual conference, held at Aberdeen, appointed him to Vicksburg. But, alas! his excessive labors were telling on a constitution already enfeebled with disease, that he had been fighting for several years, and when he reached Vicksburg his health was greatly impaired. The illness which had followed him for some time was developing alarming symptoms, though neither his friends nor himself expected so sudden a termination. After arriving at Vicksburg and commencing his work he was not there but a few weeks before he was prostrated with a severe hemorrhage. Boarding at Mr. Thomas Miller's he received every attention that human hands could bestow. From this attack he somewhat recovered, but very soon relapsed again. Then I went with him to Cooper's Wells, near Raymond, Miss., but having very poor accommodations there, he only stayed a few days, and then went to Starkville and stopped with Mr. Morris' family, when they did all they could for their former patron that they all loved so much. But he slowly declined till, on the morning of July 7, at 10 o'clock, the weary wheels of life stood still. A little while before he died he said to Bro. I. L. Pratt: "If any one ask you how I died, tell them I am ready, willing and waiting to go; I am like everybody else, I want to live as long as I can." Mrs. E. S. Spriggs assisted Mr. Morris' family in waiting upon Bro. Griffin through his illness and rendered valuable service.

Another able minister of the Mississippi Conference has fallen True to his God, true to his Church and true to his people. He has left us but still is not wholly gone. His example still calls his people upward to a higher life. The young herald of the Gospel, and a noble Christian minister rests from his labors.

Many hours we've spent together,
In the happy days gone by;
But you've gone before us, Ira,
To your home beyond the skies,
Yes, dear Bro. Griffin, you have left us,
On this earth we'll meet no more,
But there is one comfort left us,
You're not dead but gone before.
Ira B. we'll sadly miss you,
In the church and conference, too,
But we know you're waiting for us
In your happy home above.

Columbus, Miss., July 15, 1885.

For the SOUTHWESTERN.

The Pharisees—Their Organization and Faith.

REV. DANIEL JONES.

The subject given to me to present in this paper to this district conference is one that is far reaching, and will necessarily require careful research, from the fact that the various sects of Jews were numerous at the time we must begin to search for the organization of the Pharisees. They were a very large and influential sect among the Jews, and in their origin were, no doubt, a pure and holy people; the probability is they obtained their name *Pharisees*, meaning Separatists from the Greek word *Paiash*, to separate. One of the most prominent motives we find that prompted them to effect a separate organization distinct from all other Jews was that they claimed the Jewish national worship had become polluted, corrupt, licentious in the highest degree, and that they as a sect must of necessity separate themselves from the great body of the Jews from the national worship of that race, and become a body of individuals collectively. Organized in the interests of pure morals and a higher, purer, loftier standard of Jewish worship, they declared it to be be their purpose to merge out into a clearer atmosphere of a well regulated and holy religious life. Their object was to organize themselves into a distinctive sect for the purpose of forming a nucleus around which might rally all the disaffected ones of the entire Jewish race. While this tribe or sect sought to aggrandize itself and form an organization which should be *par excellence* the type of all that was lofty and pure in morals, culture and religion. As we examine the ground work of their faith we find it was not in the Supreme Author of the universe, and all that is good in the universe, but their faith was purely in themselves and their superior knowledge, arrogating to themselves a lofty superiority in the arts, sciences and literary embellishments that raise mankind to its highest intellectual eminence, and give solidity and strength to the noblest attributes of his nature.

They were remarkable for their rigid way of living. They kept up their fasts regularly every second and fifth day of each week, and besides submitted themselves to austerities. They were close students of the law, and great sticklers for its strict observance. They pretended to more holiness than others, adding other and voluntary sacrifices to those that were already commanded. Doing, therefore, at that period what we now denominate in our articles of religion works of superogation or voluntary works over and above God's commandments, and cannot be taught, we are admonished without arrogancy and impiety.

The Pharisees were noted for their desire for outward show and hypocritical pretences of sanctimoniously performing their vows to such a degree that the Great Teacher himself, the Searcher of all hearts, the despised Nazarene, positively rebukes them in the plain and positive language found in Matt., 23, 23 28: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear right, even unto men, but within are ye full of hypocrisy and iniquity."

This is a part of the terrible arraignment that Jesus subjects them to after looking deep into their hearts. He discovers that the faith of the Pharisees is not in himself or God's word, but in themselves. By their outward forms and show they succeeded in gaining the good opinions of the people, and were by most of the populace esteemed to be persons of the greatest learning and sanctity, but they steadily corrupted the word of God by their selfish expositions and commentaries. In their egotism they steadily and most persistently substituted human tradition in the place of Divine truth. Many of them were wicked, violent men. Nevertheless there were exceptions, and others, we are convinced, actually did live what they professed.

This peculiar Jewish sect of Pharisees first began to make its appearance as a distinct sect of religious worshippers in the time of Antiochus Epiphanes, about 160 or 170 years before Christ. They laid great stress upon the traditions of their fathers, and loved them with supreme devotion. In fact, to such a degree did they reverence the traditions of their ancestors that they made them co-ordinate with the Scriptures. As a sect they were highly ritualistic and bigoted in the extreme. The rule and measure of their lives was to exalt themselves and make their sect the type and pattern of all that was excellent and pious in the entire hierarchy of the Jews. One writer who is eminent in the Scriptures, Dr. Adam Clark, says that the Pharisees neither begun nor ended their works in God. In fact they had no respect for his name in the performance of any of their works in the time of Christ. What they accomplished was simply to be seen of men, and they received their reward, which was simply human applause. On scrutinizing the organization, as well as the faith of the Pharisees, a careful study of their rites, ceremonies, and professedly religious acts, brings the conviction that they had really no religion. In fact, were total strangers to its soothing, sacred influences, and knew nothing of its nature. The faith they claimed to have availed them nothing, simply because it was a faith in human objects and human forms. Their purifications and washings were those prescribed by the law. They had no living, vitalizing faith such as would cause them to observe that inward purity which was typified by that which was without. Pharisees and all others may appear to be clean without, and yet be full of uncleanness within, but in the sight of God outward purity will avail nothing; it must be the washing of regeneration, and the renewing of the Holy Ghost. Not the Pharisaical faith that makes clean the outside of the cup and platter, but the application by a pure and genuine faith of the blood of Jesus Christ to our hearts, and the hearts of all sinners, causing them to exclaim, I know that I have passed from death unto life because I love the brethren.

Winchester, Ky.

For the SOUTHWESTERN.

The Reason for Night.

A SERMON BY REV. E. HENDERSON.

Text: Col., ch. 1, v. 12. The darkness of paganism, separated between this world and that which is future, it changed the character of the earth, by making it the only hope and home of man, and thus left him no care beyond that of multiplying his present enjoyments. What paganism did by its darkness God will also do by His Holy Spirit, breaking the darkness from our hearts, and let His light shine in our souls. What external Christianity effects in doctrine, inward and vital Christianity effects in the habit and tendencies of the mind. It connects time with eternity, and the earth with heaven. Gladly does every true Christian confess himself to be a stranger and pilgrim upon the earth, and they that say such things, observes the Apostle, say them in truth, and really feel, as well as profess, that they are strangers and pilgrims on the earth. Night and sleep are related to each other. The reason of night, my friends, is the frailty of man needing repose; but when it is said no night is in heaven, that very expression indicates an activity which never wearies. My friends the saints in heaven are in light as it respects purity, and darkness is an emblem of sin, light of holiness. There is in this an effecting truth to nature. Evil begets darkness. Our blessings have their dawn, their noon, and their setting. Our affections deepen from the dusk of evening to the gloom of midnight, and then the morning breaks with some new comfort. Such are the alternations of the present state, and there is not an earthly blessing which is not fading away like the light of day. But there the saints of God are in eternal light. No sickness blasts, no death devours, no families are broken up, no Rachel weeps for her children, no father exclaims, "O, Absalom, my son, my son," no temptation throws a dark cloud before the sun of heavenly manifestation; no fears that I shall one day fall by the hand of my enemies. So, my dear friends, you see that God will forever take care of his people. We come, it is true, out of darkness into light.

Dear brethren, how many texts are obscure; nay, is there one the clearness of which we see the full length and breadth, and depth and hight. Before I see God in heaven he must manifest himself to me here. I must be a man sanctified, hallowed to God, before I can ever approach that holy place; and, my dear brethren and sisters, make it your business to go on unto perfection, and to be filled with all the fullness of God. We are not yet in the greater light. The illuminated circle about us is surrounded with haze; the prominent parts of things, like the tops of hills, catch the beam of day which is breaking from eternity, while the valley and the distance lie hid in the shade. I will close by repeating the last words of Dr. Eddy, sing and pray till eternity dawns. So let us pray and fight on through. We may fall on the battlefield. Our flags will be seen above the smoke of the battle. Amen.

LaGrange, Texas.

The Montana Advocate says: That De Pauw University, Indiana, is taking on proportions of which the church is not conscious. Already six special educational buildings are ready for use, and the entire outfit in part of structures is ten. Within a year $80,300 have been outlaid for new buildings, $41,000 for more grounds, $16,000 for salaries, And nearly 10,000 for other expenes. An observatory is being equipped by Mr. R. M. Kimm, of Madison, Ind. The grounds include 150 acres. Prof. Gobin sends us a point of news which makes us glad that education is not all in a Methodist university. He says an interesting revival is in progress in the university. There are daily, a noon prayer meeting in the college department, a similar meeting in the preparatory school, and all meet for a congregational service at night About twenty have been converted, and many lukewarm Christians have been revived.

From the Districts,

The Woman's Home Missionary Society in Waco, Texas.

C. P. WESTBROOKS.

Mrs. L. A. Westbrooks, president of the Woman's Home Missionary Society at Goliad, Texas, moved to Waco where she saw [illegible] felt that something must be done for our girls. She organized [illegible] Waco, April 20, 1885. The night that she organized the presiding elder, W. H. Davis, was with us. Society has met once since. [illegible] enrollment of 118 members. The people of Waco take hold just as you make it plain. The ladies desires her presence in every [illegible] in the Waco district. The [illegible] expresses in the strongest [illegible] that they desire to accomplish [illegible] in the near future [illegible] had so filled with the [illegible] work of [illegible]

G. JONES, P. E.

[illegible] District Lexington Circuit [illegible] round is made as elder. We began [illegible] Indianapolis Ind., [illegible] pretty good meeting, but [illegible] we thought [illegible] There was some [illegible] of the pastors [illegible] Bro. McConnell will [illegible] on to Jeffersonville [illegible]

REV. S. T. JONES, pastor. [illegible] time, and Revs. Muir [illegible], with a goodly number [illegible] came over and helped [illegible] T. M. Tompkins gave us a [illegible] the morning with a good [illegible] Well, he is a good team [illegible] to Watteon Ind., Rev. T. [illegible], pastor. This is a [illegible] country charge, we had a [illegible] meeting here and had the [illegible] of receiving into our [illegible] good brother which the [illegible] not baptised that same [illegible] and we closed the meet[illegible] big shout in the camp [illegible] to Rexport, and Cannel[illegible] Rev. M. S. Johnson, pas[illegible] we found things in [illegible] the fourth person we [illegible] the wife of the ex pastor, [illegible] over the grave of a dear [illegible] begging for a change to be [illegible] a good many of the [illegible] friends asking for a [illegible] we tried to comfort all [illegible] could. So we had a [illegible], the pastor left [illegible] Monday morning to see his [illegible] We had love feast on [illegible] night without the bread [illegible], no one prepared it. [illegible] good deal of the milk of [illegible] kindness. I think the pas[illegible] succeed. We went to [illegible] and did the best we [illegible] without a pastor. On we go [illegible], Ind., Rev. F. Hinton [illegible]. We know no place where [illegible] to have a good church [illegible] in Evansville, but sad to [illegible] have none; our work is in [illegible] hope, we shall have to at once [illegible] some other preacher to this [illegible] or we shall loose what little [illegible] have here. Newburg is a little [illegible] better, but just how Bro. Hinton [illegible] seven in family is to get along [illegible] cannot see. He is a good [illegible] that no pastor. On we go [illegible], Ind., Rev. F. White [illegible] we found the people and [illegible] had said happy and full [illegible] and are determined to pay [illegible] debt this year. They can [illegible] boasting than any people [illegible] with. Bro. White is [illegible] good work. Lisle Station, [illegible] work, we preached [illegible] Tuesday night and admin[illegible] Lord's Supper to eight [illegible] to our astonishment [illegible] belong to our church [illegible] other sheepfold [illegible] to Lawrenceville [illegible] some pastor, a good [illegible] but he was some [illegible] rescued. We had a [illegible] in his work and we [illegible] and richer. So on [illegible] our battery next at [illegible], Methodism[illegible]. We have [illegible] over $300 [illegible] members, [illegible] very poor, indeed, [illegible] worth [illegible]

the debt. About two years ago the pastor and the trustees made application to the church extension board for a loan of $400, with the promise of raising, or had $600, and with this $600 would pay all of the indebtedness. The board granted them the loan, and they raised the [illegible] one would get up and explain. Rev. A. A. Price is pastor and he would do well if it was not for this debt. Bloomington is a part of this circuit. We had a good time at this place. The church is in good condition.

Palestine District.

G. W. SMITH, P. E.

Prejudice to say to the many readers and friends of the SOUTHWESTERN that the members of the Palestine District Conference assembled at Palestine July 8, 1885. All the pastors were present. On account of the hard times many of the delegates could not reach the appointed places. From the reports of the pastors the work is growing.

Mr. Editor, in holding all my quarters I have held up the collection for missions, and asked each pastor to report the amount on hand. The result was that ten of them answered, they have paid $[illegible]. This advance necessary to raise $1,000,000 is $91. Thank God we will raise over the assessment. Right here I will say where there is a will there is a way.

Mr. Editor, just as the brethren say, if some of the other districts will agree to do with less of the missionary money, and put it on the Palestine district, it will be a grand field. The other districts can be run with less missionary money. I mean more money to help to open new work. The best towns are lying out. You and all others can see what the Palestine district needs from the amount I have received up to date, outside of the missionary appropriation has been $1 17, and paying $7 house rent. The brethren were well pleased at the camp, and Sunday the brethren were empowered by the Holy Ghost, and on Monday left for their fields of labor.

We ask the prayers of the army of God.

Palestine, Tex., July 14, 1885.

Letters from the Pastors.

Rev. W. Jones writes from Macon, Miss: "Elder Campbell held his quarterly conference on the Exprairie circuit on the April 25 26, the religious services being conducted by the elder; after which, on motion Brother J. H. was elected Secretary. Then the roll was called and a good number of the brethren answered to their names. The call from the reports first from the pastors and then from the local preachers, who gave their reports and the class leaders and Sunday-school superintendent all gave in good reports. The elder preached at 11 o'clock a. m.; the district steward took up a collection of $53.80; the elder administered the sacrament to about 225 members. Number of Sunday-schools, 7; number of scholars, teachers and officers 325. Committee estimated the pastor's salary at $920. Paid on the elder's salary $65; on Bishop $3; on Missions $5, on education, $100! Membership about 500."

Rev. John H. Smith writes from St. Peter's Church, Lake Providence, La: "I entered my work on the 7th of February, 1884, and it was very cold. I met the Sunday-school; 12 scholars being present. I preached at 11 o'clock from Luke 2, 10, "Behold, I bring you good tidings of great joy which shall be to all people." Collection $3.30. Our people are poor but willing, so we are having a good time here. There were snows and cold, and the people had muddy roads, yet we are bound to the front."

Rev. H. W. Simmons writes from Murfreesboro circuit, Tenn.: "Our third quarterly [illegible] at Rover Chapel April 18, 19, presiding Elder Bullington in the chair, it was acknowledged by the brethren as being the best in every respect ever witnessed here. The brethren came out with a working spirit. Nearly all had written reports. On Sunday morning the elder breathed more life into our Sabbath-school by one of his lively addresses. In the afternoon he preached and administered sacrament to 46 communicants. The elder's sermons and lectures will be long remembered by all who heard him. Our people have learned to love him and earnestly invoke the blessings of divine Providence upon him. Collected for the presiding elder $6 25; received this quarter 28 into full connection; probationers 2; received by letter 2; dropped 2. In our week's protracted meeting during the month of March we had 8 conversions. Now, as the weather is fine we hope to do much to the edification of the Redeemer's kingdom."

Rev. A. Thomas writes from Gald[illegible], Texas: "See here, bishop, don't you hear those lambs crying as they mutter in the crying? About the first of September, 1884, we came to this place. We found that Methodist ought to have a church here. Pastors before me saw such a fine chance, but they did not attempt it. Through conversation I found some members here, and felt it my duty to help them. I went to work in a private house with a few members, conversed with my elder and members, and then bought of Mecain & Scott four acres of land at $200 on two years' time, with four payments, which I thought good. Then I bought of Rowe & Jenkins lumber to the amount of $135, which built a house 20 by 30 feet. I have in hand a subscription list to the amount of $60, which I have failed to collect. The A. M. E. Baptist left their church in debt $385. I paid $15.

Rev. Simon Evens writes from Terrebonne: "I arrived on the charge on the 5th of February, and found the people in excellent spirits. They received me kindly, and are doing all they can to make me comfortable and happy. Our financial and spiritual condition is in a good state. Our P. E, Emperor Williams, held his first quarter. Sixty-one partook of the sacrament. The Sunday School is in a prosperous condition. We are pushing the canvass for the SOUTHWESTERN. Send papers for Alfred Bird, Henry Williams and Aaron Robinson.

Rev. E. E. Cooper writes from Oakland and Brown's Chapel: "I have four preaching places, and have held protracted meetings at each place, and the good Lord met us. We had conversions at each place. They were from all ages, from eight to forty years old.

"As this is our third and last year on this work we want it to be the greatest. Up to this date we have had on this work 140 converts, and as many added to the church. This has been accomplished in two years and four months.

Our second quarter was a success. The presiding elder made us glad to be there. We had also W. H. Stevens with us, and he preached a good sermon for us. At the quarter all had written reports, and all was good. The preacher had visited and prayed with forty three families, preached thirty sermons, received into full membership nineteen, on probation twenty-six, subscribers for the Southwestern forty five, Sabbath Schools four, converts in Sunday School Society eighteen; paid preacher this quarter $92, presiding elder $16 40. This is very good for the time of year.

"Our camp meeting will start on the 15th of July. We are looking and praying for a good time. This is a great work for camp meeting. We have some of the very best people in the bounds of the West Texas Conference. Our visiting friends are always well pleased when they come.

"Mrs. C wants to thank the following sisters for aiding us in getting a Singer sewing machine: Emma Harris, S. E. Isaacs, Kate Granger, Tennie Granger, David Cain, R. Walker, Chatty Hamilton, Jen[illegible] Hopkins.

"The ministers of the Waco Sabbath School Temperance Conference do not [illegible] Rev. A. G. Jackson and Ed. Finley each paid 50 cents for the Missionary Society. This is long, but please publish it."

Rev. F. Harvey writes from Mansfield, La: "The Lord has been with us. We had a grand time. The elder has been with and held our first Conference. The sum of $12 was taken up by collection for the elder, and $6 40 for the preacher. D. Mancher joined the church. At night he preached an excellent sermon. We thank the Lord that we are getting along so well. Our school house is in good condition. The times are hard, but we intend to raise every dollar we can this year for the church."

Rev. H. Roundtree writes from Union Church, Jefferson county, Miss.: "Rev. W. A. Dosey, though hindered in the early part of the year by weather, is doing good work here. He was with us at Hickory Block the fourth Saturday and Sunday in April, and Sunday morning at 9 a. m. he catechised the children, and heard verses from the Scripture. We have a fine Sunday School here, and at 11 a. m. the pastor preached to a large congregation from the text: "And he said unto the dresser of the vineyard, so these many years I come seeking fruit and find none." We had an old fashion jubilee this year, which resulted in fifteen additions to the church, three in full. The collections were $11. At 3 p. m. we had a love feast with seventy eight persons present, who told what religion had done for them."

Rev. J. E. Land writes from Memphis, Tenn.: "Centenary Chapel is having a glorious time, such that I have longed to see. Elder J. P. Price was with us on the 23d and and 24th day of April. The elder preached a delightful discourse, and administered the Lord's Supper to eighty five, and labored all that week in the protracted meeting. No elder will be missed more than Rev. J. P. Price. In the three years he has never missed one appointment. Neither will a congregation miss a pastor more than we will Rev. C. L. Field. A week previous to the elder's arrival Rev. C. L. Field entered a battle for the Lord, which resulted in sixteen converts. During our protracted meeting there have been twenty-six accessions to the church. At 11 o'clock last Sunday there were eleven sprinkled at the church, thence to the water where there was a large crowd gathered. When we came up to the bank the crowd seemed to be wild and full of sport, but Rev. C. L. Field has managed himself so as to demand the respect of all who know him. By a few words he quieted them by saying that all who have been properly raised and have respect for Christianity will show it by their actions. The people observed his admonition nicely. There were four immersions.

"Our Sunday School is preparing for Children's Day, and our aim is to raise the largest collection in the State for this purpose, but as it is said, better is the end of a thing than the beginning, and we are working to make this a year of jubilee."

John Qualls, of First Street M. E. Church, New Orleans, writes: "Our church work is still improving, temporally and spiritually. I was appointed here through Bishop Mallalieu for the year 1885; was kindly received, and entered at once on my work, having a protracted meeting. The Lord blessed us with thirty converts—Brothers and sisters joining from other churches with letters, backsliders reclaimed. Sunday School is brightening up. Our superintendent and Brother Gordon Taylor and other young men are rallying the host. The local preachers are taking an active part. Sister Julia Chapman, one of our promising young ladies, with a host of others, are [illegible] as a rock with their pastor in making the Sabbath School what it ought to be. We desire the prayers of all for this young class of working people.

Temporally we are working well; the preacher and trustees seeing we had not seating capacity for the people attending our church we went to work. We have a building committee. The addition will be 25 by —. It is already weather boarded and slate roofed, and the work still goes on. You know a friend in need is a friend indeed. Remember thy Creator in the days of thy youth; help the cause of God and he will help you. Many desire me to write frequently to the paper, but my motto is, "Less talk and more work."

Rev. J. J. Harris writes from Corinth, Miss.: "I reached this desired destination February 14, 1885. After an introduction and general hand shaking we speeded our way to the Sunday School on Sunday morning, and found a few of our little band of workers gathered for the occasion. Allow me to say here that the Sunday School is under the superintendency of Prof. T. F. G. Murray, and is bound to prosper. Two weeks were spent in singing, praying, preaching and visiting. Our first quarterly conference was held April 11 and 12. Owing to a delay of the train Elder D. A. Williams could not hold the quarter until Saturday night, the 11th. However, everything passed off nicely. Sunday morning our much esteemed presiding elder lectured to the Sunday School, which was listened to, and enjoyed by all present. At 3 o'clock p. m. the presiding elder ascended the pulpit, and in thunder tones poured forth the words of God. He held the congregation spell-bound for some time, sending his voice heavenward The sermon was enjoyed by all who heard him. At 7:30 p. m. the presiding elder told us all about reconciliation. He left no stone unturned. Elder Williams is one of those men who never bends the Gospel-bow unless the arrow finds the foe. We paid the presiding elder $15, and the pastor for moving and traveling expenses $18 75; on salary $17 60.

Rev. J. H. Smith writes from St. Peters' Chapel, Lake Providence, La.: "The time of our services is Sunday morning, prayer meeting at 5 a. m.; Sunday School at 9 a. m.; preaching at 11 a. m.; class meeting at 1 p. m., Sunday; preaching at 3 p. m. and 7 p. m.; prayer meeting at 5 p. m. Sunday evening; preaching Wednesday night at 7.30; Friday night prayer meeting at 7:30.

[Price 50 cents. Please remit. All church cards 50 cents—ED.

Rev. H. J. Wright writes from Natchitoches, La.: "Our first quarterly conference convened here on the 22d, at 11 o'clock a. m., Rev. Pierre Landry, presiding elder, in the chair. Brother David R. Mickelberry was elected secretary. The business of the conference was all in order. All reports were written out, and when called were read. The business was dispatched by this method, and intelligently. Perfect harmony prevailed, and all were benefited by attending. Brother Landry is equal to the emergency; a large district and a large man. We are to take a trip twelve miles south of here on the Texas and Pacific Railroad, and the juncture of the Tap road, leading from here to the mail track of the Texas and Pacific Railroad, being previously notified that Mr. James O. Johnson, a large land owner there, who has a fine saw and shingle mill and store at this place, had given to us one acre of fine land, bounded east by Old River, west by the Texas and Pacific Railroad, north by the Tap road. He has built and completely finished a neat church for our use at a small sum. The land he has given us, and he only charges us $150 for the church, seats and pulpit extra. The building is 18 by 24, 12 feet story, and built of cypress lumber, sawed shingles, with two pair of sash on a side. It is right in the town. We accepted of the house. We now want our friends to come to our rescue. He says pay him $50 cash, and he will wait two years for the balance. He wants a church there and a school. We cannot dedicate the church until we make a payment on the place. We were perfectly satisfied with our trip. We reached home in time for a good love feast. The elder enjoyed his trip on the start, and much more on the home stretch. He preached one of his enjoyable sermons on Sunday night to a good house to their delight and satisfaction. Monday night we [illegible] feasted seven miles west at Newton, at one of our churches there. On Tuesday night I accompanied him on his journey a short distance. This was his first trip to Marthaville, and we [illegible] a little [illegible] in [illegible] our home. We enjoyed the hospitality of Brother Jack Abbott, who [illegible] his boys after the elders. He encouraged Brother Landry by saying the next would be Pierre, after him and Rev. J. H. Pierre, his pastor. From here to Allen we enjoyed a good trip. The quarter over the writer did the preaching to a mixed congregation. The elder aided and administered the sacrament. We turned back toward that great civilizer to go further on the iron-horse. Friday night we traveled on the iron horse from Marthaville to Sodus Station or Pleasant Hill. The ride was pleasant, but when we arrived there we met a storm, which we rambled in one mile amidst the pine woods. Brother John Sparks, small in stature but loud in the pulpit, lead the trio, Landry followed, then myself and Brother Johnson with the elder's baggage brought up the rear. It was dark, lightning flashing, the hail came down upon us in copious showers. It was fully as large as a goose egg. We had taken shelter on the way side. Then John lead off. We went duck fashion in a trail at a squirrel's gait. We never looked behind. We found the house. Imagine my trip as the first trial of a presiding elder. I was laboring under difficulties. My experience as a presiding elder is not very commendable. We found the hill all right. We do not wish to comment on the churches we saw. We think they are a disgrace to the Louisiana Conference. Brethren, when you build churches build them like churches, and in a workmanship manner. Here we took a back track, and relinquished our ambition for any further traveling on this line. Taking the Sunday morning train we went to Prudhomme Station or Cypress Postoffice on the Texas and Pacific Railroad. We arrived at 7:30 o'clock a. m., and found a good friend, Stephen Hamilton, to take us in. We preached in the church on the Natchitoches charge work to an appreciative gathering of thirty members, organized a board of stewards, trustees, class leaders, and appointed Brother Stephen Henrieter superintendent of the Sabbath School. He was formerly a Catholic. We gain an entrance in this community. "The leaven shall leaven the whole." We made a good day's work, and left for home at 7:30 p. m. We relinquish all pretense, if any we ever had, as presiding elder. We are home again. Our bed on a bench was hard enough. The different cooks, the different ways, the different water, the excess and the non-affection of many, the different beds, some soft, some hard, some lean, some fat! And oh, my! the different cooks, as the little boy would say. Corn bread rough and corn bread tough. Thank God, we got corn bread enough. Our leader and chief felt aloft to let us go, but we felt like we had gone far enough. We enjoyed his company

admirably, and his lectures and debates at the different points were of great interest to us as a young man. We hated to part with him. Brother Landry is a scholar and a gentleman of business tact and ability of a degree above the average. We only pray that this four years will be as pleasant as those of his predecessor, Rev. Stephen Duncan, who is beloved by everybody. If any man was loved in the Shreveport district Stephen Duncan certainly was. We entertain the highest Christian love for our beloved Christian brother, Rev. Stephen Duncan. He may die, but his name will live in the memory of these people. God bless him and his Christian home.

Letters From the Laity.

Martin Van Buren, of Marthaville, La., writes "that only $3 was raised for the Sunday School Union on that charge, and not $5 as reported by Dr. J. Price. The pastor is sick in bed."

J. E. Foster writes from Columbia charge: "About three weeks ago the Rev. J. K. Comfort and Mr. C. B. Hart, in conjunction with my self, called together the members and friends of Zion Ridge Church, and had a general discussion of matters pertaining to education and the necessities of our children in the future. We formed a society to be known as the Education Society of Zion Ridge. Since that time we have called two meetings, raised $13 60, and ordered a bill of 32,000 feet of lumber, out of which we expect to build a house 40 by 60 feet, and two stories high. The lower story of said house is for our church, and the upper story is for a school house. We are thoroughly convinced that an education is the beginning of wisdom, and that the beginning of wisdom is to fear God, and the end of it is to love him. Consequently we are trying to sanctify our wisdom, and look forward into futurity, and consider what will be the condition of our children; also of our fellow Africo Americans in ages hence, as well as what it is at present."

Prof. B. J. Cooke, of Vaiden, Miss., writes: "The Second Quarterly Conference of the Vaiden Circuit, Greenwood District, was held May 23 and 24, at Good Hope Church. Rev. Dr. H. R Revels, presiding elder, officiated. The Conference convened on the 23d promptly at 5 o'clock p m, all the members present. The Doctor requested a secretary, and the writer was unanimously elected. The Doctor then opened by reading, singing and prayer, after which the roll was responded to by all the members of the last quarter. The work was reported to be in a thriving condition spiritually. On Sunday the Doctor delivered an able and highly appreciated address to the Sunday School, and at 10 o'clock the love feast was well attended. At 11 o'clock the church was filled to its utmost capacity to listen to the eloquent sermon. The Doctor was received by all as a father in Israel. The Lord's supper was then administered to a large number of souls, after which a collection was taken up for the Doctor, which was large, showing the esteem they have for him as a leader of the race. When Rev. A. G. Haygood came here from the Conference he found the work in a sluggish condition, but by the aid of the Lord, and his admirable Christian qualities, he is rapidly improving the work. Brethren pray for us."

Mr. J. W. Davis writes from Athens, Miss. "Rev. D. A. Wilburn, presiding elder, was with us May 30 and 31, and held our Second Quarterly Conference at Quincy Circle, about seven miles north of Athens. The reports showed that the church is in a good condition spiritually, and added to the church [illegible] $74 80; for pastor, $6; for presiding elder, $14 80. The presiding elder preached an excellent sermon from 5th chapter, 19th verse of II Corinthians: God was in Christ, reconciling the world unto himself; he then administered the Lord's supper to sixty-two souls. We are trying to build up the cause of Christ and Methodism.

For the Southwestern.

Methodists of Mississippi.

REV. J. M. SHUMPERT, P. E.

All the Methodists of Mississippi should know the precise facts about the Wesley Chapel Methodist Episcopal Church—in Vicksburg, of which much has been said and but little done.

In 1872 an effort was made to build a brick church 40x70 I think. The corner-stone was laid and the walls were carried to the first story. The payments were not met and work was suspended in consequence. Since then earnest efforts by different ministers and friends have been made to complete the old church, but have met with continued failures. At nearly every annual conference for the past 13 years resolutions and petitions have been considered relative to finishing the church, but the church was so encumbered with old debts that the members were not really responsible for, that nothing could be done. We have a noble band of faithful workers at Vicksburg, and in proportion to their numbers they do more towards supporting the Gospel than any other church in the State. The writer of this article having been appointed to the Jackson district by Bishop Wiley a year ago, and first visiting Vicksburg and carefully examining into the state of affairs there, and seeing the condition of our people, it was soon found out that our people could not support the pastor and build the church themselves; so, through the kindness of our missionary committee, at their annual meeting last November, the last session of our annual conference was enabled to appropriate $200 for the support of the pastor this year, in order that the people could the better go about the work of building the new church.

Rev. Ira B. Griffin, one of our most successful pastors and a young herald who knows not failure as to the conducting of church affairs, was appointed to the charge of our church at Vicksburg by Bishop Mallalieu at the last session of the Mississippi Conference, and although we have the worst looking church in Vicksburg, the most uninviting to people of refined taste in the city, yet Bro. Griffin has succeeded in filling the church to overflowing, and quite a number have united with our church recently. But the present church site is bad, the encumbrances and the circumstances to which we are surrounded makes it necessary to purchase a lot elsewhere, so we have gone to work and have purchased a beautiful lot in a nice part of the city. It is pronounced to be one of the best church lots in the city. We are now preparing to build a church there to be worthy of the cause of Christ and Methodism.

But the people having to pay for a new lot they are not able to complete their church without help.

Dear brethren, the whole Mississippi Conference is interested in the church at Vicksburg. All want the church finished. We all rejoice to know how well our church is organized throughout the State, beginning at Holly Springs, Oxford, Grenada, Yazoo City, Canton, Jackson, Meridian, Macon, Columbus, Aberdeen, Corinth, etc., but when we strike Vicksburg we hang our heads. Brethren, this ought not, and by the grace of God it shall not be so long. The word is Vicksburg must be "captured," and the fort must be held for Christ and the Methodist Episcopal Church. Quite a number of the brethren of the Conference have promised that when we were ready to begin work they would assist us in their neighborhoods or elsewhere, as they could. Let us hear from you, brethren, as to what it is your pleasure to do. Shall we build? Shall we wait? Shall we sell? Shall we [illegible] Let us hear from you soon, brethren, as to what you conceive to be your duty in the premises, and we will be governed accordingly. Yours truly,

I. B. GRIFFIN.

The Freeman.—As its name implies, is a journal of strong religious principles, and is devoted to the welfare of its readers, and to the truth, fearless, and uncompromising in the advocacy of what it conceives to be right.

Kentucky Colored Teachers Association.

The Kentucky Colored Teachers' Association of the State heard Miss Warfield, on "The Manuel Education of Women," and Mrs. L. C. Clarke, of Mount Sterling, on "Woman's Adaptability to Teach."

Their officers were elected as follows: President, W. H. Perry, Louisville; First Vice President, W. H. Mayo, Frankfort.

Other Vice Presidents—First District, H. Shirley; Third District, R. D. Blythe; Fifth District, N. T. Peyton; Seventh District, T. A. Reid; Eighth District, J. S. Hathway; Tenth District, Mrs. L. C. Clarke.

Secretary—Miss Mary E. Britton, Lexington.

Treasurer—H. S. Henderson, Lexington.

The Committee on Resolutions recommended a reading circle, a vocacy of school work in the churches, an arbor day, a column for the colored schools in the Courant, to be conducted by J. M. Maxwell. Indignation was expressed at those railroads which refused first class privileges to members of the association. The acts of the last Legislature, improving the school laws were commended, and a committee recommended to obtain further legislation for the colored schools.

This committee consists of the President and Messrs W. T. Peyton, H. Scroggins, W. J. Simmons, J. S. Hathaway and H. Shirley. Thanks were tendered to all who aided the work of the association, and contributed to the comfort and pleasure of its members while here. The new officers, on taking their seats, made appropriate remarks upon the position and prospects of the association. After short addresses by Jno. V. Hodges, Superintendent of schools here; Prof Bartholomew, of Louisville, and Hon. J. Desha Pickett, State Superintendent, the meeting closed subject to the call of the State Board of Education.

The following is a list of the teachers who were present: Prof W. J. Simmons, Louisville; J. S Hathaway, Mt. Sterling; W. H Perry, Louisville; J. H. Newman Mrs. Belle Jackson, Mrs. E. A Henderson, Miss Lou McMillan, Mrs. E. W. Jackson, Misses Susie M. Klug, Hattie Ross, Ella Ross, E la Taylor, Messrs. J. B. McConnell, C. C. Monroe, H. L. Gowens, Lexington; Mr. Henry Shirley, Glasgow; Mrs. Mary McClure, Mt. Sterling; Miss Hannah Scott, Mt. Gilead; Mrs. S. C. Cluke, Montgomery county; Thos. E. Jones, Rev. Chinn, H. S. Henderson, Lexington; F. P. Adams, Mt. Gilead; W. H. Mayo, Frankfort, S. M Thomas, J. H. Elkins, Keene; Mattie Jackson, Princeton, Ind.

Any physician who has used it will certify to the excellence of Hunt's Remedy. Hunt's Remedy is a standard remedy for dropsy and kidney disease. GILBERT CLARK, M D

With His Hat Full of Money.

A merry frolic was engaged in by several members of the Stock Exchange between 1 and 2 o'clock yesterday afternoon. A bright looking colored boy, known as the "little black piper," was taken in to the board room while business was in progress and induced to play popular tunes on his fife. The lad is but 14 years of age, of small stature, and remarkably black skin. He cut an amusing figure among the brokers, and seemed to enjoy his adventure keenly. He manipulated his shrill instrument with the skill of an old professional, and stirred up the "bulls" and "bears" to a high pitch of enthusiasm. He rattled off a lively Irish jig, which set half a dozen brokers dancing across the floor. Chairman Mitchell rapped loudly with his hammer, and sternly fined such members as he was able to detect participating in the disorder.

The little piper was kept in the board room for about a quarter of an hour, during which time he played almost incessantly. Brokers amused themselves by throwing coins at him and stuffing money in his pockets. He left the exchange with his hat literally full of money. He counted $45 that the brokers had given him.—*N. Y. Times.*

The aching back, the sallow skin, the hollow eye, give way speedily before Hunt's Remedy.

April in History.

April is a great month in history. Among the noted persons who were born in that month are: Henry Clay, Toomas Jefferson, Washington Irving, General Grant, and Madame Destaeh. The list of those who died in April includes Shakespeare, Wordsworth, Franklin, Darwin, Liebig, Handel, De Tocqueville, Buffon, Goldsmith, Prof. S. F. B. Morse, Bishop Heber, President Harrison, and President Lincoln. Among the noted events of the month were: The Edict of Nantes, the close of the Thirteenth war, the battle of Lexington, the inauguration of Washington as the first President, the battle of San Jacinto, the bombardment of Fort Sumpter, the Battle of Shiloh, the surrender of Lee and the assassination of Lincoln.

One would think, from the public attention given to the appointment of the Cook at the White House, that the main question were an Oriental one—whether or not the cook is to poison the President and become Chief Executive himself.—*Current.*

No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntingdon, W. Va., for eight years. He was a sufferer of necrosis—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been doctoring. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., attended me for three years, and a doctor here at Huntingdon worked with me for a long time. None of them did me any good, and they all finally said my case was hopeless. A few months ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limbs."

Mr. Alf. Luck, Wooster, Ohio, writes: "DR. HARTMAN, Columbus, O. I have been a great sufferer from that dreaded disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them."

Mr. Edgar Harte, Smeltzer P. O., Elk county, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same result."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa, writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at the different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

W. W. Russell, druggist, Canonsburg, Pa., writes: I handle your medicine, PERUNA. I have sold immense quantities of it, and consider it a staple article. I have a great many customers who think there is no medicine like it for a tonic or for building up the system. I recommend it as a safe and reliable remedy."

Calista Fishel, Malvern, Ohio, writes: "I take pleasure in recommending the use of PERUNA and MANALIN to any one afflicted with any form of lung or bronchial trouble. I have been for some time troubled with a very severe cough, and have used four bottles of PERUNA entirely cured me.

Medford, Mass., June 20

Avery Lactate Co.—I advise all my dyspeptic patients to use LACTART, (lactic acid) as a beverage in preference to all other drinks.

PEARL MARTIN, M. D.

These scientific and medical testimonies can be multiplied by the hundreds. The best class of physicians are ranging themselves on the side of opposition to the use of alcohol in any form.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures, chapters I XXX—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection	30
Wesley	
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermon.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity.—Foster	1 50
Introduction to the Gospel Records.—Nast	1 75
Ecclesiastical Law and Current Ethics.—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Devens. Net	40
To be read:	
Checks to Antinomianism.—Fletcher	5 00
History of Methodism. (Abridged.—Stevens	3 00
Defense of our Fathers.—Emory	25
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters (XIII.—Harman	4 00
Systematic Theology.—Compendium of Christian Theology.—Pope. Vol. III	7 50
Apologetics Theology.—Miley	2 25
History of the Church.—Blackburn	3 50
Intellectual Science.—Porter	2 00
Homiletics.—Kidder	1 50
Writers' Greek.	
To be read:	
Theological Encyclopedia and Methodology. —Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XLIV-XLIV.—Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	2 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis.	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$1 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church.—(Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism.—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	1 25
Era of the Protestant Revolution.—Seebohm	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Devens. (Old and Primer Edition.)	40
Elements of Intellectual Science.—Porter	2 00
Review of the course of the three preceding years	
To be read:	
Wesley's Sermons. Vol. II. Introduction to Antinomianism.—Fletcher	5 00
History of the Methodist Episcopal Church.—Stevens	3 00
Protestant Foreign Missions.—Christlieb	1 50

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37 Natchez St., New Orleans.

Berean Lesson Helps.

Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-talks, Black-board Outlines, and a "Bureau of Information."

The Senior Leaf.

For Bible Classes and the Adult Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter, than ever before. The words and music of a new Song, and the words without music of the Songs (with notes) in the Senior Leaf.

The Beginner's Leaf.

For the Youngest Scholars.

6 Cents a Year.

The beginners [illegible] nearly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

$4 a Year; $1 a Quarter.

The Leaf Cluster has been [illegible] and made beautiful by a new [illegible] engraving, and is a valuable help in the teaching of the lessons to the little ones.

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Picture Lesson Paper is printed on tinted paper, with beautiful [illegible] pictures, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
37 Natchez St., New Orleans.

Juvenile Periodicals.

We are now prepared to furnish the following Juvenile Periodicals for 1885 at the regular subscription price:

WIDE AWAKE.

The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

BABYLAND.

The Only Magazine in the World Exclusively for Babies.

Only 50 Cents a Year.

It will have its baby music, its baby stories, and its large, beautiful [illegible]

Our Little Men and Women.

For Youngest Readers at Home and at School.

Only $1.00 a Year.

Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely [illegible] stories, or stories based on facts.

THE PANSY.

[illegible] Only 75 Cents a Year.

THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 23, 1885.

The American Baptist.—It is not too late, and only by continuous absence from our office for the last sixty-four days were we prevented from making mention of an important change in this excellent paper. The Louisville *Bulletin* has ceased to exist, being merged into the *Baptist*. The Adams brothers, former proprietors of the *Bulletin*, retire from responsible journalism, and Dr. W. J. Simmons from the chief editorship of the *Baptist*. We shall miss the doctor. He is a gifted and versatile writer. We wish him and the Adams brothers full and continuous success, and the paper, under its new regime, the best.

Amende Honorable.

In our notice about the secretaryship of the Tennessee Conference we erred in stating that Rev. L. H. Hagood was the first colored man elected to that position, and called attention herein. The facts are that Rev. C. W. S. Woods, at the Murfreesboro session of that conference, in 1878, was so elected, and upon his withdrawal from our church we believe Rev. D. W. Kurfees elected to fill the position. Honor to whom honor is due.

Birmingham Again.

Birmingham, Ala. The name is somewhat familiar to most of our readers. Well, our pastor, Rev. S. L. Gandy, of that place, has with his invincible energy and determined officiary and members just completed a fine $3000 church edifice, all but the bell. This he has given up for lost. To get one of our size is to get a good one. This is well known in all these parts. Hence those who want a fine church and a bell to correspond naturally look to Bro. Sanders has been lead to us for it. We always thought that something good would come out of Birmingham, but we know now that something good has gone into it—a fine church with one of our bells is a guarantee.

Destruction of Our Forests.

During the year 1880 145,778,137 cords of wood were used in the United States. It cost $321,962,373. Estimate that this will nearly double the annual consumption of wood for fuel alone, it is not hard to see that except the best forest laws are enacted and enforced we shall soon be either compelled to find a substitute for lumber or import it. The effects of the extensive cutting of the forests is apparent in irregular seasons, and dangerous inundations, which have become frequent in recent years. The climate is decidedly changed in a measure by these causes by preserving the forest. It is now a patriotic duty for every man who can to plant a tree annually, and nurse it into life and growth.

Let Us Hear from Some More Like Them.

Sisters Eleanora Moore, Agnes Caldwell and others of Shiloh Church, near M. Smith is the stand head. The new church was finished, and before the day of dedication these noble women had thoroughly cleaned it up, planted trees in the yard, and brightened things up in all directions. We have a good many points, and a good many others. At all events, effort to improve, enlarge, rebuild, or in some way add something to enhance the beauty and value of the churches, SOUTHWESTERN has been receiving compliments for its helpful influence and people on the parsonages.

"Who Art Thou That Judgest Another Mans' Servant."

We say it deliberately, there is not a more unchristian and unmanly habit common among Methodist preachers than the habit of making unkind, often untruthful criticisms of the work a preceding pastor has been able to do. It is done by new presiding elders sometimes also.

Before a man can sit in honest judgment upon the actions of a brother man, it is needful that he should know every element that enters into the case. If he is unable to obtain such information he is incompetent to decide the case on its merits, and where it is possible to avoid it he should therefore not attempt any decision.

What is really very poor work might, if all the circumstances were known, prove to be the best of work. The presiding elders and Bishop ordinarily are enough to sit in judgment upon the effectiveness of ministers.

When there is a fault in the conduct of a predecessor, which must be looked into, it is the duty of those who are acquainted with it, to certify the case up to the presiding elder in a bill of charges or complaints.

Where there is too much cowardliness to do this, there is very little of that essence of man and womanhood upon which true gentlemanship, not to mention Christianity, is built.

The People's Church, Boston.

The Rev. John W. Hamilton, than whom few more gifted minister occupy any pulpit of this period, after a continuous missionary pastorate, under which the success of the enterprise was assured, has been removed from the Methodist Episcopal People's Church, of Boston, to Somerville, Mass.

It seems on first thought that some such flexible polity as would especially foster the growth of great Metropolitan enterprises should be formulated. But when we come to think more deeply, it will be seen that we are now in possession of such flexibility of system as will allow evangelistic efforts everywhere. Our losses, if there be such in local concerns, are more than overbalanced by our adaptibility to meet the greatest demands of the ever-widening widest sphere. We have most, but we cannot have all of the advantages, both of a congregational and a connectional polity. Certainly denominations feel proud of such churches as Plymouth, Talmage's Tabernacle, and the People's Church; but if their growth and best development depends on exoterio conditions we cannot afford them. We must itinerate, and in this way equalize burdens and bounties as well as distribute gifts and graces.

Call Them Negroes!

We are not inclined to follow Prof. Snowden through his entire argument on this question. The most of it could be admitted without touching the real question at issue at all. "Should the word Negro be applied to the colored people of this country or any other?",

This is the form of the question as our learned and philological critic has been pleased to state it.

But we think himself would admit that, his is not the most definite form in which to put it. Suppose we put it in this way:

"Should the descendants of black Africans in this country or any other be called Negroes?"

Then the answer must be yes, and for two reasons:

1. Because the condition of a child is commonly allowed to follow that of the mother.

So nearly all the amalgamation between the white and black races has been through black women, that the exceptions only proves the rule.

[illegible] the Negro race in [illegible] descriptive [illegible] follow the condition of its mother, or root race, which, in this case, is black color with certain well defined physiological development.

Admitting that the Negro means black and when spelled with a capital letter and one g nothing more. The question then to be considered is not whether it come to a certain people by their consent and seeking. But, whether having come to them, it is not just as proper to be retained as a race name as any other word would be. And in view of the fact that a given race had been so described for a long time, whether it would not be more so.

Even if the history of analogous cases should not be agreeable to it. Though mere statement of such disagreement is insufficient proof at this point.

The first man ever on this earth was called by a name descriptive of color, and the aboriginal Americans were called red men. They can be called neither—Americans nor Indians—without great confusion. Red men describes them exactly. Because there is no other such men on earth.

2. Words change their meaning by continuous employment different from that first intended. Talent used to mean—metal used for money. It now means intellect. It is thought that baptize used to mean only immersion, it now means effusion as well. Eternity used to mean the life time of the oldest hills, but it now means the age of God. So, too, Negro used to mean the black, whereas by use it is made, in our time and country, to mean any descendent of the black race of men.

The true signification of the word Negro to-day is a black or the descendant of a black African.

With this meaning, to get which we strain none, but simply follow the well established philological law, that words continuously used, in a certain way ultimately change their meaning. It more fittingly applies to the descendants of the black African than any other known word can. Because this signification, with few exceptions, is understood and accepted by the entire human family.

The word Methodist was never formally accepted by the followers of Mr. Wesley, and was originally applied to them as a term of derision. It followed them, however, and now no other term would as fully meet their case. It once meant a blind fanatic, it now means a Christian in earnest. So we find that whether considered from an ethnological or philological stand-point, this word fits the descendants of the black African quite well.

But what about the term colored men and colored people. Well, this term had its first application to the Negro down among the Spaniards also. It was used to distinguish their slave children from their slave chattels. France in Haiti took it up, and the blacks and mulatoes of the Negro republic finally fell into the use of it themselves. So we have "Free Blacks and colored men" often appearing in the historic State papers of Tonisaint, Desalines and others there. Besides its enphoniousness it is a constant reminder of the shame and disgrace which has been heaped upon us by a one sided illegal amalgamation, inspired and carried on by force, treachery, lust and lechery. The term colored men is so descriptive of the cruel wrong and outrage for hundreds of years practiced upon our helpless mothers that we should never hear it without both shame and indignation. Give us any other name. The degradation put upon the word Negro was the outgrowth of avarice, that of which the word colored is a perpetual symbol was of hell-born lust. Call us any thing, every thing but that.

The learned professor spends much time discussing the practices of men and in denying their claims to race pride, etc. Our readers know too well to expect us to make any reply to him there. We are dealing with sentiments in the abstract not with men and their sentiments in the concrete. Suffice it to say that we believe in and shall use the word Negro as the name of the black African race and their descendants. For the reasons hastily given above, the word colored is no less offensive than the word Negro taken on the professor's own grounds. Because it, too, is descriptive of complexion, and he holds that a race should not be so described. It is as descriptive but far less definite than Negro. I can easily mean Mexican, Indian, Japanese, Arab, Mestizo, Chine, or Mullato, when I say Colored. But the law of applied limitation compels me to mean "one of the black African race or its descendants', when I say Negro.

In Such a Case Count on Us.

"Jeffersonville, Ind., May 27, 1885.—Rev. Dr. Taylor—Dear Sir: I earnestly request you to attend our district conference, which shall convene at Eddyville, Ky., July 31, 1885. I assure you one hundred subscribers for your paper if you will put in your appearance and remain with us over Sunday. Please answer at once, and address me at Hardinsburg, Ky. Respectfully yours in Christ,

"A. B. BOOKER."

[We always attend meetings with such assurances. Bros. Booker and White, of Lexington, always make and keep such promises.—ED.

Personal.

—Mrs. Bryant, of Macon, Ga., sister to Mrs. J. H. Taylor, of Louisville, is dead.

—S. E. Cowan's correspondents will address him at Macon, Miss., until October.

—Dr. Henry Bascom Ridgaway has been elected president of the Garrett-Biblical Institute.

—The Rev. W. H. Goler, of Salisbury, N. C., delivered the address to the graduating class of Bennett Seminary, June 11.

—Dr. T. B. Caldwell publishes a paper called the *Messenger* at Nashville. He is an honored minister in the African Methodist Episcopal Church.

—Bishop T. U. Dudley is receiving numerous compliments from the colored peoples' papers. We have known him personally, and have liked him from the start. We like him better now, though.

—We hear that Hon. G. W. Williams is busy with his last volume of the History of Reconstruction. The *Gate City Press* says that he received no salary from the State Department.

—Bishop Foss, being introduced, was given a seat upon the platform of the Presbyterian General Assembly. In doing so he said, "I am very glad to find myself among so many bishops this morning."

—From Iberville South, July 11; We are in receipt of a communication from Mr. E. N. Harrington, of Rosedale, giving a detailed account of the picnic which was given by the school children to Rev. George W. Wells, their teacher. He closed his school (public) on the 29th of May, with an enrollment of 123 scholars. This voluntary tribute of the children to their esteemed teacher was well deserved, for we know that he has devoted himself faithfully to his labors. The scholars deserving special mention were: Eugenia A. Bolden, Annie Brooks, Ella Cutts, Leona Clarke and George Dorsey. The attendance of parents and friends was large, and all were highly pleased with the progress their children had made under the direction of Rev. Geo. W. Wells.

Church Polity.

MR. EDITOR—Can two Sunday-school Superintendents, both belonging to the same charge and school, be abproved in the Methodist Episcopal Church?—SUBSCRIBER.

Answer—The first Superintendent of each of our Sunday-schools must be approved by the quarterly conference. There may be assistants in each school but they are not subject to quarterly conference action; except the first, who, being a member, shall sit and vote therein. Many schools have two or three superintendents, but the first is the responsible one, and should be a member of our Church. It sometimes happens that a charge has more than one Sunday-school on it; each of these are entitled to at least one superintendent, and each of whom are entitled to a seat in, and must be approved by the quarterly conference of that charge. The first superintendents of all our schools, at least, should be members of the Methodist Episcopal Church.

Baton Rouge Preacher's Meeting.

In accordance with notices received from Presiding Elder S. Priestley, the ministers of the Southern portion of the Baton Rouge District met in Baton Rouge July 14, for the purpose of organizing a Preacher's Meeting. After a statement of the object, and an able address upon the importance of such an organization among the ministers of the district, the following were elected officers:

Reese Thompson, President; C. A. Taylor, Vice-President; Geo. W. Wells, Secretary; Sanders Carroll Assistant Secretary; John P. Franklin, Treasurer. By general consent the presiding elder appointed the two standing committees: Committee on Monthly Programme, Reese Thompson, chairman; Moses P. Franklin, Andrew Branch. Committee on Rules, Geo. W. Wells, Bedford Carr, E. Harrison. The Rev. Reese Thompson, of Wesley Chapel, delivered an excellent address upon the benefits of a preachers' meeting. Geo. W. Wells, "What should be dissussed in a preachers meeting." Jno. P. Franklin, "How to govern a church." Adjourned to meet the first Tuesday after the first Sunday monthly, at 9:30 o'clock a. m.

R. THOMPSON, Pres.
GEO. W. WELLS, Sec'y.

Schools and Colleges.

Freedmen's Schools—A Revival Agency.

S. B. DARNELL, B D.

Our forms of worship are the same wherever that great little volume, the Discipline, is followed. In the various phases of society the methods of conducting revivals, however, are differently applied. Among the people of whom we write strange and sometimes weird scenes occur, but they are none the less genuine as the fruits abundantly demonstrate. The unusual manifestations are very like the triumphs of Methodism fifty years ago. They are clearly traceable to the traditions and conceptions of former times. But, as the majority of the colored people were born since the war began, and another culture has environed them, many look for religion to be obtained by other methods, and to be revealed by other manifestations. There are some leaders of the race inclined to be averse to the Christian faith, because of the different iation and sometimes duplicity practised toward them by the nominal Christian State and the professed Christian Church; yet the fact is still patent the religious bias of the race is very strong in these later born sons of Ham. To whom shall these young men and women look for guides to their inquiring faith? Who shall point out to them the true path of penitence and the royal way that leads to peace with God? A few will take the counsel of their elders in faith; but many want to know the way of the Lord more perfectly, and seek intelligent assistants to shape their future religious career.

There is no agency that is better adapted to or more efficient than the institutions founded and sustained by the various evangelical denominations for the education of the Freedmen. These schools will have the training of the educators of these millions. The thorough conversion of the students at the schools or their culture in the divine life in its higher forms of doctrine and experience, will develop a power for good beyond the finite mind to estimate. The arduous pursuit of knowledge tends to change the fiber of the mind, and in this transition period the whole foundations of life and character are subject to slight and subtle influences. Some strange wanderings from the faith of the fathers show adversely how thorough these changes become. Life takes on new attractions, new aspirations spring up, new resolves are formed, new hopes and purposes fill the mind. When the young man or woman stands on the platform to deliver his own or even another's thoughts to an audience of his peers, and becomes conscious of his ability to hold their attention, excite pleasurable emotions, and instruct them in wise ways, the horizon of his future wideus beyond the visions of his parental home. The maps of his geography stretch out into plains, hills and mountains which he traverses, and the spots loom up into great cities along whose streets he hastens with wondering eyes; likewise the crooked lines he learned were rivers now now form pleasure paths along which he sails, or over whose bosom he sends the merchandise he buys and sells to profit. At the threshold of this new life dawning upon the mind is the opportune moment to transform the desires, passions, all the feelings and purposes. This period is spent in the classic halls of our schools. To no persons will these students look for their pattern in life or counsel for future years as to the teachers and supervisors of these institutions. Shall we be faithful to our trust and serious obligations? We may be all absorbed in the material and cares surrounding us or in the intellectual welfare of those crowding our classes, and they come to shine like stars, but there will be no heat in their light. Polar winter may possess their natures, whereas the fires of the soul if kindled and kept aglow will be a tropical summer and will blaze and burn with a radiance almost divine.

The Northwestern University.

JAMES CLEMENT AMBROSE.

To-day is the end of the twenty-seventh annual commencement week here, and I think that the readers of the SOUTHWESTERN may like briefly to look in upon the university that has just graduated 175 students in general learning and the professions, besides 51 from its academic school. Of the former number 58 are lawyers, 43 doctors, 24 Methodist ministers, 22 batchelors in art and science, 15 musicians, 7 elocutionists and 6 artists. Little more than 30 years ago a few friends of liberal education met in Chicago to pray and plan for a University that should cultivate large scholarship and morality at the West, and somehow find itself the means to do it with. This year's entry in the results is indicated above. For means they prayed, and purchased here a tract of wild and handsome land, paying $25,000, only they had to postpone payment of $24,000. They laid out a village, called it Evanston, sold from time to time halt the lots, kept the others for perpetual lease, gave their personal notes of $8000 for Chicago lots now occupied by the Grand Pacific Hotel and valued at $700,000, and leased at an annual rent of seven and one-half per cent on valuation. These investments and some noble gifts now afford the University an endowment of more than two million dollars; and this village its fathers planted has become the educational suburb of of the Garden City, affording elegant homes to 8,000 people, with forty acres of rare old forest and and campus on the shore of Lake Michigan occupied by University buildings. It is twelve miles from the city, and all University property is free from taxes. All this is a large growth from that meeting of a few men with very little money but they planned for pure morals and Christianity in scholarship, and God smiled on their investments. They secured a charter containing a clause forbidding forever the sale

of liquors within four miles of the [illegible], and this prohibition has [illegible]ly prohibited; we have not had a saloon since the foundation of things. All the colleges of the University, save the medical, are open to ladies, and have been so during fifteen years, with constant public approval of co education. There is, too, quite a sprinkling of colored students. One who first graduated in law finished the two [illegible] in one, and mean while paid his way wholly by his own labor, and stood near the head of his class. The week of commencement exercises has drawn together large audiences, including many strangers, and the public programme has exhibited choice scholarship and oratory. The trustees created a new chair of political economy and history, and elected thereto Dr. Robert Shepard, of Chicago. They appropriated $50,000 for further improvements. Two new buildings for the theological college are ordered, and a hall of science soon will be. A physical laboratory will open in September. Professors number 71 and students nearly 1000.

Evanston, Ill.

Gretna Colored Academy.

MR. EDITOR—The grandest exhibition that has ever been given in Gretna took place last night in the Gretna Colored Academy under the auspices of its most esteemed teacher and principal, Prof. Adams. The scholars, numbering about 100 and being well trained by their celebrated music teacher, Professor A. W. Ross, made a great impression on the audience in their grand opening by singing,

"Whosoever heareth shout, shout the sound."

The girls all being tastefully dressed in white, while the boys were dressed in dark suits. After singing prayer was offered by Rev. M. T. Fairfax; after prayer an address was delivered by Mr. Wm. Van Buskirk, showing the great disadvantages against which the school had to battle in being established, the great necessity of teaching morality in the schools of to-day, and the wonderful advancement being made by the present generation, the eminent men of the colored race holding positions of profit and trust. Then the courageous little Misses charmed the audience with their well prepared speeches. First presented to the audience was Miss Martha Jacobs, a little girl not yet six years of age; and the [illegible] her so loudly and [illegible] that it was very difficult for one to hear the latter part of her speech. Next came Miss Amelie Jeanne, who created quite a sensation by displaying her eloquence on a piece entitled "Remember child, remember." She was applauded with cheers from every lip and in the meantime received boquets from her admirers too large for her delicate hands to carry. In this way over twenty five went through with their speeches. After little ones had gone through with their pieces the higher classes of the academy were called and examined separately in their different branches by a competent examining committee, music being served alternately. To the entire satisfaction of the patrons and the public in general the examination was a perfect success in all the branches. The audience was held spell bound by the wonderful mathematical skill displayed by scholars of eight and ten years of age. Great applause was given to little Misses Nancy Winesbury, daughter of Mr. Ned Winesbury; Henriette E. Brown, daughter of Judge C. F. Brown; Elida Briscoe, daughter of Mr. Sidney Briscoe, and many others of that class for the [illegible] in which they acquitted themselves in the study of English grammar—the parsing of sentences being done with so much ease by them. Next came the members of the Normal Department. Master George Winesbury acquitted himself [illegible] to his instructor; he, [illegible] a declamation—it [illegible] that those [illegible] Then was called Miss Matilda Brisco, who delivered a declamation to the satisfaction and astonishment of the audience, after which she was examined in geography, physiology, morals and manners, U. S. history, English grammar and arithmetic; and after she had gone through with her examination she was pronounced by the best educated ladies and gentlemen present to be the superior of any girl of her age known in the village of Gretna, with no exception whatever. Master George Minor, the superior mathematician among the scholars, was not examined at all, as it was too late to continue the examination after 2 o'clock a. m. The school being so large and the time so short, it was utterly impossible to examine all of the scholars, therefore a few of each class were taken and examined to the satisfaction of all who witnessed the exercises. Among the many visitors were to be seen Mr. N. Chesses and Mr. D. Tervelon, Miss D. Duncan and Miss Pamela Castelanos, and many others of note too numerous to mention. After examining 19 or 20 of the total number of scholars belonging to the academy the closing address was delivered by Judge C. F. Brown. After the exercises were over all hands resorted to the lunch hall, situated in the same yard, to enjoy the refreshments that had been prepared for the occasion. Deputy Sheriff Wilson and police officer Rousselle were present, but so lovely did the people conduct themselves the officers were not disturbed once. At 2:15 a. m. the school closed until Sept. 1, 1885.

C. F. BROWN,
W. L. VAN BUSKIRK
G. W. WILSON,
NELSON H. SELICO.

Marshall, Harrison county, Texas, May 26, 1885—Mr. Editor: I am teaching in the Sunday school and I find it makes me feel more like a Christian than ever, and I read more, and learn something every Sunday, and I have the SOUTHWESTERN to read every day in the week, and I learn something every day I live. E. T. JOHNSON.

[That is right.—ED:

We have lately received applications for diplomas in the Medical Department from Massachusetts and from Manitoba, Canada. We wish to have it distinctly understood that our college is not a "diploma mill", and that the conditions for gradnation are actnal attendance for the required length of time, and an attainment of 75 per cent in a rigid written examination in all the studies in the conrse.—*Meharry Med. Col.*

The Edinburgh University Student's Holiday Mission, a series of evangelistic services held by young men during the spring vacation, is reported as highly successful. Meetings have been held in all parts of Scotland, even as far north as Jno. O'Groat's. Professor Drnmmond, author of "Natural Law in the Spiritual World," has taken a leading in these services.

Miss Emma E. McAdoo and Miss Emma A. Unthank, both of Greensboro, N. C., from the Normal, and Mr. Jordan D. Chavis, of Greensboro, and Mr. John P. Morris, of Ashland, N. C., from the college preparatory department of Bennett Seminary, graduated at the late commencement. Programme received too late to print.

General Church News.

The Two Reforms.

The anti-slavery reform was organized in 1840 and triumphed in the election of Abraham Lincoln in 1860. Below we give the names of the candidates and the number of votes which they polled respectively:

1840	James G Birney.....	7,059
1844	James G Birney.....	62,300
1848	Martin Van Buren.....	291,263
1852	John P. Hale.....	156,149
1856	John C. Fremont.....	1,341,262
1860	Abraham Lincoln.....	1,867,352

The Prohibition movement was organized in 1872. Whether it will triumph in 1888 or 1892 depends [illegible] the fidelity and [illegible] We regard it as morally certain that the final triumph of the movement will not occur later than the latter of the two dates mentioned. Below we give the names of its candidates and the number of votes they polled respectively:

1872	Bisck and Cussell.....	5,608
1876	Smith and Stewatt.....	9,757
1880	Dow and Thompson.....	19 305
1884	St. John and Daniel	155,446

—*Lever.*

The Austin Citizen, secular; *Herald of Truth*, African Methodist Episcopal; *The Colored Methodist*, Colored Methodist Episcopal Church in America, and the *Baptist Preacher*, all Negro journals, all in Texas, we trust all prosperous, and so all happy.

The Independent lets fly at all that stands in the way of right eousness with such energy that we are ever anxious to have it come. It stands at the head of independent journals.

Examination of the public school Eutaw, Alabama, Wednesday and Thursday, July 15th and 16th. Primary Department.—Wednesday, July 15th, 9 a, m., spelling, reading, primary geography, primary arithmetic.

Higher Department.—Thnrsday, July, 16th, 10 a. m., English grammar, arithmetic, geography, history, writing, elocution and hygienical physiology.

An Exhibition py the Primary and higher departments.—Monday and Tuesday nights, July 20th and 21st.

Admittance Fee: Adults, 15 cents, children (under 12 years) 10 cents. Yon are respectfully invited to attend. S. W. Jackson, principal.

LACTART with water and sugar, or soda water, makes a delightfully refreshing and invigorating drink, and is a certain preventive of dyspepsia.

Books and Current Literature

Miss Rose G. Kingsley, a daughter of Charles Kingsley, contributes the article on "George Eliot's County," Warwickshire, to the July *Century*. George Bancroft has written for the same number a brief paper on Henry Clay, with anecdotes of Clay and Calhoun.

Pulpit Treasury, for June has a fine portrait of Rev. J. D. Wither spoon and a sermon by him of the God of Jeshurun.

Celestial Empires. By Rev. E. F. Burr, D. D. published by the American Tract Society 150 Nassau St, New York, price $1.50, This is a 12 mo volume bound in purple gold and cloth containing 18 chapters in 302 pages. Its author the Rev. Enoch Fitch Burr, is a Congregational minister, and the writer of several other very able works. In this case he has undertook to write on a scientific subject without divorcing himself in any wise from faith and love for the scriptures of divine truth. It is an excellent work easily understood, because written in the plain language of the people for whom it is intended. In writing upon astronomical subjects, the author has a mighty field and many gifted pens ahead of him, but there is plenty of room and there ought to be a good demand for a work like this. For our own part we accord it a cheerful welcome to our case. We can remember one of the first gifts from our mother after we had become able to read; it was Burritt's Geography of the Heavens. We kept it a long time, read it a great deal, for useful books were not so plentiful with us, and lost it. This book more than fills the vacum and is therefore donbly welcome to us personally, We hope the writer shall be profited by writing it, as much as we expect to be from closly reading it.

By courtesy of Rev. James M. King D. D, we have a copy of the protest of the Evangical Alliance of the United States against the Senate Bill introduced Jan., 6, by Senators Gibbs and Murphy, entitled an act to secure inmates of institutions for the care of the poor, freedom of worship. They oppose the bill regarding it as an effort to suppress religions freedom; and as an effort to aid Romanism. It should be carefully read.

Pulpit and Easel. By Mary B. Sleight. "We have in hand the manuscript of a new serial story by Miss Mary B. Sleight, the publication of which we shall commence in a few weeks. We confidently expect that it will be greatly enjoyed by our readers; the more so, that our own good opinion of its merits is supplemented by that of so excellent a judge as Edward Eggleston, the well known editor and story writer. Dr. Eggleston has read the story in manuscript, and writes us:—

"I do not know that I have ever read—certainly I have not read of late years—a distinctively religions story that pleased me so much as the one you are about to publish from the pen of Miss Sleight. If I were editing a religious paper, I should count it the greatest good fortune to secure a story so admirable as a work of art, and so excellent in its spirit and teachings." The work is now ready, it fulfils every promise and will no doubt meet an anxious patronage. 12 mo. Cloth. Illustrated. $1.25. T. Y. Crowell & Co., Publishers, 13 Astor Place, New York.

Politeness of Rev. Wilbur F. Steele, we have the minutes of the 17th session of the North Carolina Conference. It is a neat volume of 36 pages, besides extra pages and accompanying documents of importance. Thanks.

The coming of *Babyhood*, just the thing for mothers, for May, is hereby acknowledged.

Outing, the Wheelmans glory, is on hand, and full of sport.

The Southern Journal of Health, devoted to climate, hygiene and Sanitary science, by Horatio P. Gatchell, is a repository of valuable contents.

The New Orleans Journal of Education has been recieved. It contains matter of importance to teachers and all engaged in school work.

"Catechism on Alcohol" in German. The "Catecism on Alcohol," written by Miss Julia Colman, and which has had the remarkable sale of 175,000 copies, has been translated into German, and is now ready for use in that language. It gives the fundamental truths of the temperance reform in clear, plain, concise, and simple language, and every child in the land should have one. Single copies in English or German, only five cents; 60 cents per dozen. Address J. N. Stearns, Publishing Agent, 58 Reade Street, New York.

Lactart in the Harvestfield.

The following from a letter received by the Avery Lactate Company from Hon. J. M. McCullough, Cincinnati, under date June 9, is of interest to farmers. He says: "During my trip I shall spend much of my time on farms throughout the West, and when harvesting begins, as it will next week, I shall have Lactart in use in many harvest fields. I think so highly of it as a drink that, had I the making of the laws governing labor, I would require every employer to provide Lactart as part of the daily drink of his help. This would increase both the physical and mental power of the laborer or employe, and prove a good financial investment for the employer as well." Mr. McCullough's point is that Lactart not only counteracts the enervating effects of the warm and sometimes brackish water which farmers are often compelled to drink in the field, but renders it wholesome and invigorating, sustaining strength and serving as a protection from sunstroke.

The Syrian Protestant College at Beirut is fuller than ever, having now on its roll 182 students. It has eleven American professors and instructors, beside seven native teachers, in different departments.



Joyous Happy

Children are indeed the greatest boon of mankind. The indispensable qualification for this condition is health, and it is the claim of the manufacturers, indorsed by hundreds, that Ridge's Food is the best food for a growing child. The use of Ridge's Food is invaluable as an alternate meal for the child, and the mother can often raise the standard by adopting it as directed. for invalids. In cans—35c. up. WOOLRICH & CO., on label.

ROOSEVELT PORTABLE

Pipe Organ,

We have succeeded after many years of study and experiment in producing a portable GENUINE PIPE ORGAN which fills the place between the best reed organ and the church (pipe) organ.

As the various pipes are secured in their places the instrument requires no setting up, but is at once ready for use when unpacked.

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Such ecstacies in ament and trait divine
Such tenderness and purity Wale were thine;
Time to cross an ocean of distress,
To dwell with Jesus in "the wilderness"
To taste the prophet's wormwood, grief and gall,
To complain with Job and symbolize with Paul
Bliss him to suffer pain, reviling, loss,
Yet glory in the conflict and the cross.
"Fightening without and fears within"
Certain,
Smile at reproach and triumph o'er pain
Pity the victim, see them upward move,
Love all below the sky, heart all love;
Loved such as many a holy martyr crowned
When the flame's fiery anguish wrapped him round;
A thread of duty, diligence and zeal,
Directed thy short life's revolving wheel;
Though brief and sharp thy pilgrimage of pain,
Heaven died, no hour escaped in vain;
Though earthly mortal, was thy moral race
The youth in nature was a sire in grace;
Early victor, death, in manhood's early bloom,
Met ripe for bliss he triumphed o'er the tomb.
Then when the crimes of graceless Heavens read,
And men by priests by sin were led;
Then on a car by flaming cherubs driven,
Conducted the pure, loves spotless soul to Heaven.

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"Alcohol is well known to the physicians of Mobile and New Orleans that the victims of yellow fever are [illegible]."

"Alcohol is a poison forever at [illegible]."—Dr. Thos. Stewart, Washington, D. C.

"Alcohol is a substance capable of entering into the composition of the blood, muscle, liver, or any part which is the seat of the vital principle."—Baron Liebig, Europe.

"Take a look at the whole course of alcohol from the first stage to the last, we can see no good when [illegible] is applied by [illegible] beverage. Every step that seems [illegible] is at best nonsensical; and every step that seems to be [illegible] is hurtful beyond anything I can express in this short work. In short, in whatever way alcohol acts on the body, whether it acts slowly and by successive stages, or rapidly, so as to produce all its evil action in one short charge, it acts as a reducer of the powers of life."—Dr. Richardson, England.

"Spirituous liquors of all kinds [illegible] fevers and [illegible] the diseases [illegible] to be caused by [illegible] are produced by the [illegible] tea, [illegible] wines [illegible]."—Dr. Rush, America.

"Alcohol [illegible] all intents a [illegible] poison, [illegible] the body [illegible] as it can."—Dr. Mark [illegible]

"Alcohol [illegible] subjected to alcohol [illegible], that is small or moderate [illegible] it does not kill. It [illegible] to the action of [illegible] they always be swallowed [illegible] a fatal dose."—Dr. Youn [illegible]

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"Alcohol [illegible] is a poison [illegible] to the [illegible] of all kinds [illegible] fevers and [illegible] the diseases [illegible] to be caused by [illegible] are produced by the [illegible] tea, [illegible] wines [illegible]."—Dr. Rush, America.

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"Alcohol [illegible] subjected to alcohol [illegible], that is small or moderate [illegible] it does not kill. It [illegible] to the action of [illegible] they always be swallowed [illegible] a fatal dose."—Dr. Youn [illegible]

"Alcohol is not shown to [illegible] any food value by any [illegible] experiment."—Dr. [illegible]

International Medical Congress in 1876 at Philadelphia.

"Alcohol is one of the commonest causes of death, ranking next to consumption."—Dr. Drysdale, England.

"Alcohol! that you are a rank poison; quite as much deserving that name as arsenic, hemlock, prussic acid, and strychnine. You have murdered our brothers and sisters; you are a murderer."—Dr. Ridge.

"The diseases of beer-drinkers are always of a dangerous character, and in case of an accident they can never undergo the most trifling operation with the security of the temperate. They almost invariably die under it." Dr. Edwards.

"The history of epidemics proves that pyritic diseases are from eight to twelve times more destructive among dram-drinkers than among the temperate classes; rich or poor, young or old, abstainers are only contaminated by diseases that decimate drunkards. On no other point is the testimony of physicians of all schools, all times and all countries, more consistent and unanimous."—Dr. Felix L. Oswald.

"I never suffer ardent spirits in my house, thinking them evil spirits. If the poor could see the white livers and the shattered, nervous systems which I have seen, as the consequence of drinking, they would be aware that spirits and poison mean the same thing."—Sir Astley Cooper, England.

"It is a mistaken notion that ale, [illegible] communicate strength, and it is disgraceful to see medical men endeavor to propagate the error."—Dr. O'Sullivan.

"Total abstinence from alcohol and all other brain poisons, as articles of diet and refreshment, is an imperative and personal duty."—Dr. McCulloch.

If you experience a bad taste in the mouth, sallowness, yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious," and nothing will arouse your liver to action and strengthen up your system like Dr Pierce's 'Golden Medical Discovery.' By druggists.

The M. E. Church.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, May 7th, 1885, the Hon. E. L. Fancher, L. L. D., Vice-President, in the chair.

Religious services were conducted by Secretary Hunt.

Various communications from foreign countries were presented to the Board, including reports from several of the Society's foreign agents.

Appropriations for the work of translating, printing, and distributing the Scriptures in Persia, China, Russia, India, France, and South America, were made to the amount of $41,703; making the aggregate sum appropriated for the foreign work of the Society for the current year $72,850.

Grants and consignments of books were made for distribution in the United States and in other lands, of the aggregate value of about $12,400.

It was reported that one hundred and [illegible] colporteurs are now engaged in the work of the fourth general supply.

One Bible Society was recognized as auxiliary in Mississippi, and one in Iowa.

The total receipts for April were $28,283 44, and 117,250 volumes were issued from the Bible House during the same time.

The Annual meeting of the Board of managers of the Woman's Home Missionary Society, of the M. E. Church, will be held in Philadelphia, Oct 23, 1885. Delegates and friends of the cause wishing to attend are earnestly requested to send name and residence at once, to Mrs. Wm. Amat, 244 Baymiller [illegible], Cincinnati, chairman of [illegible] committee on transportation, that [illegible] may be [illegible] corresponding [illegible]

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my father; his name is Lewes Emperor Williams; his last owner's name was Wm. Evans; he lived in Goliad at the time he left. His wife is named Eliza Williams and she had three children when he left, step-daughters of his, whose names were Maria Skip, Sarah Skip and Lucy Skip, and an own daughter named Rachel Williams, who he never saw. Pastors will please read this to their congregations. He was a Methodist. Address Rachel Williams, Cuero, DeWitt county, Texas.

MR. EDITOR—I wish to inquire for my wife's people. Her father's name was Cain Russell and mother Phoebe Russell. They belonged to Perry G. Russell, and lived near Mashulaville, Miss. They were living with him when the war closed, and left there with a man by the name of Jason Briant and went to Memphis, Tenn. Their children were Mary, William, Abbie, Selia, Dina, Lawrence, Henry, Elizabeth, Washington, and one named Bella who died. Mary and her husband left there, and said they were going to Ohio. We have never heard from them since they left. We left William and Abbie in Mashulaville. We are living near Wrightsville, Ark. Selia is my wife; she has been married twice. And information will be thankfully received. Address Jas. L. Triplett, Wrightsville, Ark.

JAMES L. TRIPLETT.

In the Southwest.

Rev. Edward Wills, founder and pastor of the Universalty street Baptist church, St. Louis, Mo., writes: "I strongly recommend Parker's Tonic to my brother ministers and others. Two bottles completely relieve me in the case of a badly disordered liver, and general debility. It is splendid for nervous prostration.

Anarchy in Africa.

We learn from African travelers of the existence by custom, in some of the West African states, of a general anarchy and tolerated hostility during the interregnum between the death of a king and the enthronement of his successor. When the King of Ashantee dies, his women destroy his treasures, and general unrestricted license, robbery, and murder prevails in the country, and a similar season of disorder ensues on the death of the chief in Whydah, Benin, and other states. Waitz remarks, in his "Anthropology of Savages," concerning the duration and extent of this license: "Usage has limited the anarchy to a definite and short time, and it is admitted by all that the disorder in no way works a real dissolution of all social bonds, but is only to be regarded as a sudden relaxation of them which, notwithstanding that all sorts of outrage are let loose, is always controlled by custom, and induces no material damage to society." In Ashantee, the season of unrestraint may last for five days; in other states it may continue for a considerably longer time, as in Loango, where it prevails for months. In Dahomey, the death of the king is not made known for eighteen months, while the heir, assisted by the highest officers, reigns in his name during this whole period. The eighteen months seems to mark the time during which a legal anarchy formerly prevailed, though it may now have been done away with.—*Popular Science Monthly.*

Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him for Christ's sake to forgive you what you are and to make you what you ought to be. (John IV, 24.)

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Due Charleston	6 36 a m	10 00 p m
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Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 12 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
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" Elizabethtown	10 10 a m	7 05 p m
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" Litchfield	11 23 a m	.....
" Central City	2 00 p m	.....
" Owensboro	5 05 p m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 47 p m	.....
" Princeton	7 00 p m	.....
" Paducah	8 27 p m	.....
" Mayfield	9 29 p m	.....
" Fulton	10 45 p m	.....
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J. E. LOCKWOOD, General Agent,
81 Madison street, Memphis, Tenn.

General News Items.

It is good to get religious, but it [illegible]

Public Advocate, strictly partisan, bright and learned, generally educated.

The Chicago & Northwestern railway requires total abstinence on the part of employes.

It is said boiled water is best in cholera times, and freedom as to other articles of diet.

It dont pay to have one citizen in the county jail because another citizen sells him liquor.

The Methodist Messenger. A name that comes and brings good cheer from the door's hasta in the pal [illegible] when it comes.

In a Cologne court a person was recently fined $12 for refusing to take the oath, on the plea that he did not believe in God.

Dr. Dodgiass says Gen Grant is improved in his general condition, but suffers very much as the throat disease progresses.

It is a singular fact that nearly all the London newspapers buy their print paper in Germany, and nearly all the Paris newspapers buy their paper in England.

The Michigan Christian Advocate, has lost a bold and bull-ant editor, but it has not lost in the [illegible] consistency, accuracy of its religious views. The new editor understands and does the work perfectly.

The despised milkweed can be used to advantage. Its seed yield a finer oil than linseed, its gum is as good as India rubber, and its fiber resembles Irish poplin when spun.

The Khedive of Egypt has appointed a governor for Dongola in the Soudan, whom he cannot sustain in his government. Hon. Ahmed Suleman is King by force of arms in the Soudan.

Lieut. Greely says that of his nineteen men who perished in the most terrible journey to find the North Pole, all but one were smokers, and that one was the last to die. The seven survivors were non-smoking men.

At other African ports, a ship can take in or unload a cargo every day of the week, but in Liberia [illegible] work on the Sabbath day is forbidden by law. That is the result of Christianity.

[illegible]

[illegible] drink

[illegible] Druggists

[illegible] of ill [illegible] be removed at once [illegible] itself, [illegible] tagious. [illegible] study [illegible] and [illegible] record- [illegible] is that no poultry [illegible] remedies for certain [illegible] describing symptoms, [illegible] committed.

Loved by Ladies.

Dr. Tutt's delicate and delicious perfume is Parker's Hair Balsam they not only [illegible] this taste, but have an artistic [illegible] arrests falling hair, removes [illegible] restores the original color and [illegible] beautiful gloss, softness and [illegible] to all the times, is not a dye, [illegible] and economical.

Mr. W. D. Howells is engaged upon a new serial story for *The* [illegible] *Magazine*, to follow "The Rise of Silas Lapham," which will be finished in the August number. [illegible] of the new story [illegible] possible, during the [illegible] will be completed in [illegible] of the magazine. It [illegible] with the fortunes of [illegible] born in Boston, and with [illegible] of the [illegible] he has tried to help him [illegible] will therefore [illegible] one of the pecu- [illegible] of American life. [illegible] can be fresh, and [illegible] group than [illegible] usually begins upon [illegible] the novel. In the min-

[illegible] "Hunyadi Janos" [illegible] Bitter, [illegible] Sores, Pimples, [illegible] Eruptions, [illegible] long standing. [illegible]

Not Infirmities.

Bishop Foster, with a discerning eye and a fitness of the life and the profession, asks these close, pointed questions of those professing holiness: "Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent; to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence or honor, or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace."

D. M. FERRY & Co., Seedsmen, Detroit, Mich., have sent us a copy of their Seed Annual for 1885. It is more beautiful and valuable than ever. The hints on the formation and management of gardens, as well as the cultural directions it contains have evidently been prepared by careful hands, and cannot fail to be of great service to all who garden, whether for profit or pleasure.

Summer Excursions.

To get the most pleasure, to recuperate or to store up knowledge are questions at this time engrossing the attention of people who wish to make each season yield them something in the way of health, pleasure or knowledge or all of these combined. The C. I. St. L. & C. Ry. (Kankakee Line) which is also known as the "Big Four," has placed on sale Summer Excursion tickets to Denver, Pueblo, and Colorado Springs in Colorado, Milwaukee, Madison, St. Paul, Minneapolis, Yellow Stone Park and the many other popular resorts in Wisconsin, Iowa, Minnesota, Dakota and Wyoming Territory. Call on or address the nearest Ticket or Passenger Agent, C. I. St. L. & C. Ry. for rates, routes, time-tables, illustrated guide books, etc.

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m; 3 p m, and 7 p m. Class meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev J. J. Kiehle pastor. Preaching at 10:30 a m, and Sunday-school at 2 p m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev Charles Schuler, pastor. Services 8 o'clock at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 8; 7:30 pt night. Prayer meeting 6 30 in the morning. Class meeting Wednesday, 7:30 p m. Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sunday, preaching 11 a m., 3 p. m 7 p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 12 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services Sunday 6 a m, prayer meeting, preaching 11 a m; 3 and 7 40 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. F. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class meeting Monday evening. Preaching Wednesday evening. Prayer meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 9 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street. Rev. M. O. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday Sunday-school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m. and communion at 7. Preaching Thursday evening.

New Orleans University A. P. Hoyt, M. A., Acting President 1428 St. Charles Street.

First Street Church—Rev. John Quinn, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting, 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 3 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 pm; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet Johnson and Prieur streets, Rev. W. P. Forest pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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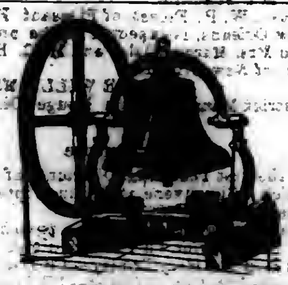
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Sunday-School and Children.

QUARTER. STUDIES IN THE KINGS ... B. C. 940. Lesson IV. July 26 Elijah the Tishbite. 1 Kings 17, 1-16 Committ to memory verses 8-9.

(Prepared by Rev. B. Lyon, pastor of Sixth Street M. E. Church.)

Golden Text—So he went and did according unto the word of the Lord: 1 Kings 17, 5.

QUESTIONS FOR HOME STUDY.

What is the first we know of the prophet Elijah?

What was the message?

Why did God send such a message?

Where did God bid Elijah go as soon as he had spoken?

How did he live there?

Where did God send him after the brook dried up?

At the gate of the city whom did he see?

What did she answer?

What was she going to do?

Then what did the good prophet tell her?

What had the Lord said?

Did that poor woman have faith enough to obey?

What happened to her boy while Elijah lived with her?

What did God give Elijah power to do.

TALKS WITH LITTLE PEOPLE.

Perhaps some boy or girl who is studying this lesson will say, "if God would only tell me what to do as plain as he told Elijah all those things, I would be glad to do it." This letter I am writing to you now is speaking to you, although you cannot see my face or hear my voice, is it not? God as surely speaks to you in the blessed Bible. Everything you ought to do you can find there, and that you may understand it He has given you your parents and teachers to explain it. So, if you really want to obey, you can be as sure what he wants you to do as Elijah was. Will you change John 2, 5, by putting me in place of you, and I will answer the me?

Doctrinal suggestion—God's care over his people.

Rev. J. M. McCullough, after using LACTART for twelve months, writes thus: "If I had the making of the laws governing labor, I would require employers to provide LACTART as a daily drink for their help, thus improving their mental and physical powers. It would prove a financial investment."

Marriages.

At the residence of the bride's father, July 15, 1885, John Townsend and Miss Mehitable Merrick were united in the holy bonds of matrimony, Rev. M. Dale officiating.

Scarlet Fever and Diphtheria, ... prevented by contagion, by the transfer of living matter from a person suffering with the disease. These particles of living matter come from the skin, the membranes ... of the mouth, nose and throat, and from the intestines and urinary ... These infectious germs and ... of disease should be disinfected ... and thoroughly with ... Wood, the great ...

Obituary.

... Brown died June 15, ... of faith. He was a ... and ...

T. G. MONTGOMERY.

... leaving a mother one brother and two sisters to mourn her absence, but their loss is her gain. She had entered her 16th year.

H. ROBINSON.

"Isn't that Mrs. Holmes? I thought the doctors gave her up. She looks well now."

"She is well. After the doctors gave up her case she tried Dr. Pierce's 'Favorite Prescription' and began to get better right away. I heard her say not long ago that she hadn't felt so well in twenty years. She does her own work and says that life seems worth living, at last. 'Why,' says she, 'I feel as if I had been raised from the dead, almost.'" Thus do thousands attest the marvelous efficacy of this God-given remedy for female weakness, prolapsus, ulceration, leucorrhœa, morning sickness, weakness of stomach, tendency to cancerous disease, nervous prostration, general debility and kindred affections.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec. 10	Foster
Black Hills Miss	Rapid City, Dak	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	——
California	Stockton, Cal.	Sept. 3	Fowler
Central Alabama	Mobile, Ala.	Dec. 10	Mallalieu
Central China	Kiukiang, China	Oct. 14	——
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill.	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Ohio	Pomeroy, O.	Sept 17	Harris
Central Tennessee	Shelbyville, Tenn.	Oct 14	Merrill
Chicago German	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo, Col.	Aug 20	Andrews
Columbia River	Spoke'n Falls	W. T. July 16	Walden
Dakota miss'n	Blunt, Dak.	Oct 8	Foss
Des Moines	Des Moines, Io.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	——
Genesee	Lima, N. Y.	Oct 1	Hurst
Georgia	Milledgeville, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn.	Oct 15	Hurst
Illinois	Rushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Japan	Tokio, Japan	Aug 20	——
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada Miss'n	Bishop's Ck.	Nov. Aug 20	Fowler
New Mexico miss'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish Peru	Las Vegas, New Mex.	Sept 24	Fowler
North China miss'n	Peoting, China	Sept 24	——
North Dakota	Wahpeton, Dak.	Sept 17	Walden
North Nebraska	Ponca, Neb.	Sept 3	Andrews
North Ohio	Berea, Ohio	Sept 3	Merrill
North-w German	LeSeur, Minn.	Sept 24	Andrews
North-w Indiana	Valparaiso, Ind.	Sept 3	Foss
North-w Iowa	Storm Lake, Ia.	Sept 24	Foss
North-w Swedish	Dayton, Ia.	Sept 3	Bowman
Norwegian Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St. Louis German	St. Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
South Indiana	Greencastle, Ind.	Sept 24	Harris
South California	Santa Barbara, Cal	Sept 10	Fowler
South German	San Antonio, Tex.	Nov 19	Foster
South Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West German	Olaytonia, Neb.	Sept 3	Ninde
West Nebraska	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
West Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Jackson District—Mississippi Conference.

Third Round.

Vicksburg ct	Aug	6
Vicksburg	"	8-9
Mayersville	"	13
Rolling Fork	"	15-16
Bolton	"	22-23
Edwards	"	29 30
Clinton	Sept.	1
Steen's Creek	"	3
Jackson	"	5-6
Jackson circuit	"	5-6
Canton	"	12 13
Canton circuit	"	12-13
Madison	"	14
Pelahatchie	"	17
Brandon	"	19 20
Trenton	"	22
Lake	"	24
Forrest	"	26 27
Morton, at Silvester	"	29
Hickory	Oct.	3-4
Conunkey	"	3-4

The first district conference for the Jackson district, Mississippi Conference, M. E. Church, will convene in the Methodist Episcopal Church at Bolton, Thursday morning, at 10 o'clock, Aug. 20, 1885. A large attendance is earnestly requested to be present. J. M. SHUMPERT, P. E.

Morristown District—East Tennessee Conference.

Fourth Round.

Knoxville ct	Aug.	1-2
Clinton and Coal Creek ct	"	8-9
Greenville	"	15-16
Arcadia	"	22-23
Johnson City	"	20-30
Morristown sta	Sept.	5-6
Tazewell	"	12-13
Warrensburg	"	19-20
Russellville	"	26 27
Knoxville sta	Oct.	3-4
Newport	"	10-11
Mossy Creek	"	14-15
Dandridge	"	18-19

The district conference will be held at Coal Creek, in Anderson county, Tennessee, commencing on the 5th day of Aug., 1885, and the pastors will please try to bring up all of the assessments for benevolent causes to the district conference.

S. J. HARRIS, P. E.

Baton Rouge District—Home Mission Work.

The annual meeting of the Woman's Home Mission work for the Baton Rouge District, will commence Sept. 24, in Baton Rouge. The President of each auxiliary society is expected to be present with full reports. The following is the programme:

Annual sermon—S Priestley.
Difficulties of the work—Hester Williams
Pastor's relation to the work—R Thompson.
Pastor's influence in Sunday-school—C A Taylor.
[illegible] of the work by each auxiliary President.
Is the mission work [illegible] the children—Mrs. W Wells.
Are our women [illegible] in home mission work?—General discussion.
Does the mission work help the pastor?—M P Franklin.

Rev. W. P. Forest, of Pleasant Plains, New Orleans, is expected to be present, also Mrs. Marcus Dale and M. C. B. Mason, of New Orleans.

HESTER WILLIAMS,
District Manager Baton Rouge District.

Programme

Of the first Tennessee District Conference which will convene at Mason, Tipton co., Tenn., Aug. 25, 1885:

The opening sermon will be preached by W L Taylor, on Tuesday night.
Faith in the Holy Trinity—S B Danley.
The resurrection of Christ—J B Bradford.
Temperance—W L Taylor.
Will the soul be utterly destroyed—A F Line.
Regeneration—H Dunlap.
Purgatory—G G Harden.
Christian men's goods—R Palmer.
Steward's work—D Collier.
The sacrament—A Burdett.
Baptism—J A W Moore.
Methodist Literature—J L Massey.
Membership of the church—E M Mason.
Means of grace, part 1, chaptor 3—J F R Summerhill
The mission of the M E Church—J W Hall.
Church debts and how to contract them—G W Marsh.
Is there a hell?—A Swift.
The attributes of God—C L Fields.
How to conduct revivals—A Porter.

The local preachers and exhorters will choose their own subjects.

Our District Sunday-school Institute will begin on Friday. We hope to have all the charges represented by the superintendents, and statements of how he or she conducts Sunday school. Bring your journals, etc.

M. M MANON, Sec'y.
J. A. W. MOORE,
J. W. HALL
Committee.

Notice.

The Houston District Camp meeting, Texas Conference, to be held at the Asbury-Simpson Camp Ground near Harrisburg, will commence July 16. As all the preachers of the Houston district have had nine months notice it is expected they will be camped on the ground with their congregations the first day. As the ground is convenient for other districts and a part of the West Texas Conference we give all their pastors and congregations a hearty invitation to come and join us.

P. MORGAN,
Sec'y Camp Meeting Association.

Notice.

The Sunday-school convention will convene at Hempstead July 23rd. All the superintendents and pastors on each charge on the Navasota District are expected to attend. W. B. PULLAM, P. E.
Houston, July 2.

Chattanooga District—East Tennessee Conference.

Fourth Round.

Soddy	July	18-19
Big Spring	"	25-26
Ebenezer	Aug.	1 2
Sweetwater	"	8-9
Washington	"	15-16
Kingston	"	22 23
Robertsville	"	29-30
Chattanooga station	Sept.	5-6
Jasper	"	12 13
Riceville	"	19 20
Cleveland	"	26 27
Chattanooga ct	Oct.	3 4
Georgetown	"	10-11

The district conference will convene in Roane co., Tenn., Aug. 20, at 9 a. m., a full attendance is desired. The pastors will please notify the local preachers and exhorters, superintendents of Sunday-schools and class-leaders from each charge to represent the Sunday-school work and class meetings. All members of the district conference should come with written reports. E. PROVINE, P. E.

Programme

Of the Sunday-school convention to be held at Clark's Chapel, August 15, 1885. Come one, come all. A grand procession will march from the church to the grove. Services will be opened at 8 o'clock a. m., by Rev. C. H. Bullington, Address of welcome by G. G. Gordon.

Rev. B F Whitley—Needs of the Sunday-school
Dr. W H B Hard—Punctuality.
R T Gordon—The need of education.
J R Reasonover—Duty of the teacher.
A F Whitley—Progress of Negroes.
Rev. O Green—Duty of parents.
G L Oakley—Duty of the secretary.
G S Manier—How to conduct a Sunday-school.
R W Baird—Best method of teaching.
J C McKinley—Education.
C B Whitley—Temperance.
B J Anderson—Foundation of Sunday-school.
B E James—Benefit of Sunday-school.
Rev C H Bullington—Character of young men and ladies.
A C Allen—Should parents attend Sunday-school.
M Allen—Why young men and ladies do not attend Sunday school.

There will be a grand barbecue.

R. A. DOWELL, Supt.
G. G. GORDON, Sec'y.

Programme.

The following is the programme of religious and literary exercises of the Navasota District of the Texas Conference:

Opening sermon by Rev. J L Smith, assisted by F D Bookman.
To preach the missionary sermon—J K Loggins, assisted by L Felder.
On baptism and its nature—J E Shackleford.
On what is meant by "one Lord, one faith one baptism—B M Taylor.
Which came first faith or repentance?—W Hamilton.
What are the Gates of Heaven—W H Jackson.
What are the Gates of Hell?—A Thomas
What is the best method of reviving a Sunday-school—M Reddick.
Ought traveling preachers suffer during their ministerial work, and if so why ought they?—Thomas Cole and J S Whitaker.
What do the committee on missions of the annual conference mean when they apportion so much money to each district, and what becomes of said money?—F Gilmore and J H Holland.
Why are you a Methodist—W W Brown.
What is the highest office in the ministry according to scripture, and why is it?—R J Campbell and M Muldrew.
Is it right to preach funeral sermons when the person has been dead several years, and if so, why is it?—L H Horn and Silas Bowles.
Other members of the conference can choose their own subjects from the programme.

JOHN A. TILLORY,
A. ALEXANDER,
E. JEFFERSON.

Programme.

The following is the programme of the Sunday-school Convention to be held at Jefferson, Texas, Marshall District, July 17 18, 1885:

Model Sunday-school—Rev. R H Harbert.
How to organize a Sunday-school—W Wesley.
The Superintendent—Freeman Parker.
The model teacher—Scott Conley.
How shall we secure the attendance of the young people on our Sunday-school—Henry B Pemberton.
What and how shall we teach the young people—J R Price.
How can we get our parents to attend and love our Sunday-school—R Beaver
What relation does the Church sustain to the Sunday-school—A W Parker.
Reasons for studying and teaching the catechism in our Sunday-school—S S Reid.
The benefits of the black-board—Susie Nash.
How long should a Sunday-school session be held—DeWitt Frierson.
How to interest the infant class—Marina Roberts.
The importance of music—R H Harbert.
What Sunday-school helps should we use—Rev. W Ripetoe
Teachers meeting—W M Jackson.
How to improve our Sunday-school—W Wesley B S.
Bad habits of Sunday-school officers and teachers—H Webb.

A model Sunday-school will be held each day before the exercises, conducted by Rev. R. H. Harbert. All the pastors, superintendents and teachers on this part of the district are expected to attend.

This convention is to enliven and improve all our Sunday-schools. Those whose names are on for exercises are expected to make thorough preparation and write.

H. WEBB,
R. H. HARBERT,
FREEMAN PARKER,
H. B. PEMBERTON.
Committee.

Shreveport District Conference.

The following prominent ministers and brothers have been invited and are expected to be present, at least some if not all, viz:

Bishop W F Mallalieu, D D, Presiding Bishop; Rev. Dr. J C Hartzell, Assistant Secretary of the Freedmen's Aid Society; Rev. Dr. Marshall W Taylor, editor of the SOUTHWESTERN; Rev. Dr. A. E. P. Albert, presiding elder of LaTeche District; Rev. L P Cushman, presiding elder of New Orleans District; Rev. Emperor Williams, presiding elder of Latourche District, Rev. S Priestley, presiding elder of Baton Rouge district; Rev. T Stalker, pastor of Ames M. E. Church; Rev J W Hudson, pastor of Mount Zion; Rev. John Quarles, pastor First Street M. E. Church; Rev. A F Hoyt, President of New Orleans University; Rev. Reese Thompson, pastor at Baton Rouge; Rev. W P Forrest, pastor of Pleasant Plains; Rev. Marcus Dale, pastor of Wesley Chapel, New Orleans; Rev. J F Marshall, pastor at Alexandria, and others.

P. LANDRY.
Natchitoches, La., July 8, 1885.

Lexington Conference.

Brethren who owe on their subscription for our conference minutes will please remit without delay, by post-office order, to my address, and oblige,

HENRY W. TATE, Sec'y.
South Center street, Springfield, O.

Central Alabama Conference.

Marion District Conference will commence July 23d, at 8 a. m., in Tuscaloosa. Brethren will please try to be prepared to present every interest of the church. Local preachers will be prepared for examination on the course of study so that their license can be renewed. District stewards will please meet me promptly. On the second day the opening sermon will be preached, on the night of the 23d, by N. H. Speight. The quarterly meeting conference will be in connection with the district conference. Our church at Tuscaloosa is greatly in debt, and we hope to be able to raise at least $100 while there to help our friends and members there. We cordially invite the editor of the SOUTHWESTERN to be with us during the session, as I believe his presence would be of much interest both to his paper and our cause here in Alabama.

E B McCAULY, P. E.

For convenience and economy LACTART surpasses all other acid beverages and as a healthful, cooling summer drink it has no superior. All Druggists.

Mrs. A. T. Stewart has by deed conveyed to the corporation of the Cathedral of Incarnation, the Cathedral edifice with the Bishop's house and St. Paul's school at Garden City, Long Island. The property is evalued at $2,000,000, and the gift includes an endowment of $15,000 a year in perpetuity.—*Ex.*

LACTART [lactic acid] is a natural renovator—it exists in the mother's milk and in the gastric juices. It is not only delicious to the taste, but the most healthful of all beverages. Druggists and Grocers.

The Damoclean sword, which has been suspended over the theological faculties of France for some time past, has at last fallen, and has been partial in the selection of its victims. By a vote of 261 to 214 the legislative body has decided to abolish the Catholic faculties entirely, but, "for special political reasons," to continue those of the Protestant Church, depriving them, however, of their stipend.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 16-1y.

Hay-Fever.

The cause of Hay-Fever is obscure, but rationally we may conclude it owes its origin to the heat of the sun, but most likely it is due to the pollen of vegetation. It is a fact that Hay-Fever prevails most frequently when the various grasses are giving off their pollen.

We know that large quantities of pollen float in the air during the summer months, and that the number of cases of Hay-Fever depends on the amount present, which increases in warm damp weather, decreases when it is very dry and hot, and often disappears after heavy rain.

The most obvious course in the treatment of Hay-Fever, but not always the most easy one, is to avoid exposure to pollen. Sufferers from the complaint should avoid hay ricks and much exercise in the country during the hay season, and should remain to a great extent within doors. Where circumstances admit, change to the seaside is highly desirable and generally effects a speedy cure.

One of the most prominent physicians of the South, says: All treatment of Hay Fever heretofore has been found by the profession almost useless in preventing the recurrence of this disease, and I am fully satisfied that all internal treatment fails to control or even modify it. Our only hope to benefit that large class, subjects of Hay-Fever, is by the local application of such remedies as will in some measure control it. Last summer, just around my location, were five or six persons, great sufferers from Hay Fever, who in the height of the attacks were almost instantly relieved by the use of The AIR Medicator and Injector, a simple, inexpensive instrument, (manufactured by the MEDICATED AIR REMEDY Co., 36 Arcade, Cincinnati, O.,) charged with Iodine, Carbonic Acid, Quinine, Tincture Opium, Morphine or other known remedies, by this instrument the air (the natural element for the respiratory tract) is freighted or charged with medicines, and then with sufficient force to penetrate every passage or duct connected with the tract, it is pumped into the parts affected, thus carrying the needed medicines to the seat of the disease.

Without doubt, it is only by bringing into immediate contact with the mucous membranes lining the air passages, remedies that we know will abort the attacks and afford relief to the sufferer, that a cure can be effected. Experience has demonstated that the use of The Air Medicator and Injector laden with the above will abort it, and in no instance has it been found to fail.

A Sensible Style for Dwelling Houses.

A few words as to domestic architecture. Our rural dwellings are, almost universally throughout the country, of wood. In consequence it is difficult to overcome their box like appearance and identify them with the landscape. An average village, unless so embowered as to conceal its construction, looks too much like an accumulation of dry goods crates. The nearest approach to harmonization with nature is generally to be found in old weather beaten farm houses, nestling in their fields among the orchards almost as naturally as the great bowlders in the pastures. A landscape photograph into which the average trim dwelling intrudes is a proof of how trying to natural beauty is the usual abode of man in this country. Well-meaning efforts have been made to remedy this ugliness by the addition of adornment, which, however, being for the most part purposeless, and adding to the cost without any corresponding benefit, only aggravates the evil. The jig sawed work drops away, the gay paint washes off, and a distressing shabbiness ensues. Even when such a house is kept in smart repair, the change of fashion in "architectural millinery" makes it look ridiculous, like a woman with a last year's bonnet. Really good architecture, however, looks as well fifty years hence as it does to day, whatever the prevailing style may be. In building a house, the true way is to make its plan as convenient as possible, and let its exterior conform thereto. Symmetrical lines and good proportions give a house its artistic character, and not its ornamentation. The best houses are those which have little or no ornamentation for ornamentation's sake,—although useful features, like verandas, dormers, and bay windows, may serve the purposes of ornamentation. For a wooden house nothing more substantial, economical, or pleasing to the eye can be devised than one designed in good proportion, without any ornamentation whatever, and entirely covered with shingles, stained, perhaps in two or three tints. The stain, in wearing away will not become shabby, like paint, but the surface will assume weather-beaten grays, soft and harmonious, and slightly varying, according to the original hue. The stain may be renewed when desired, or the natural hues which Nature gives allowed to stay, as they have been imparted by her kindly touch. Then, as vines clamber over the walls, and trees and shrubbery grow up roundabout, from year to year the house will gain character as a home and become dearer to the hearts of the dwellers therein.—*From Outing for June.*

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE,
June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8½; Middling 9 15 16; Good Middling, 10 3-16; Middling, fair, 11 7-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¾@5¾; Common 4¼@4½; MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4½@4¾ fair, 5@5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼; CHEESE, ℔ lb—Western factory.—@9

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@—.

LARD, ℔ lb—Choice, 6¼.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl. $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour kront, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in casks, 18@—; coal, in bbl 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@30.

PROVISIONS

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

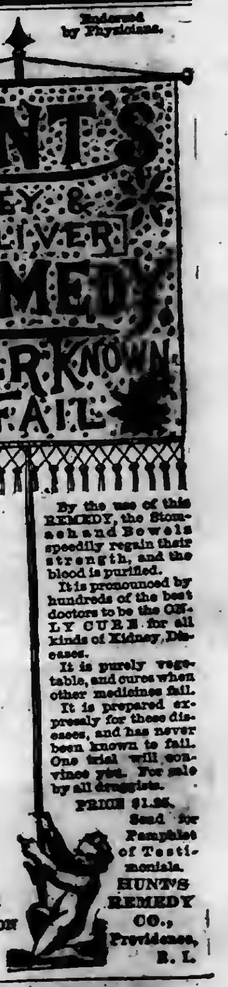
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Louisiana Poultry—Grown chickens 3.00@3.27; young $1.50@$2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.

Western Eggs 11@12c per dozen.

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

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Editorial Notes.

Thus had the old destroyed in his rage,
Bloated with envy thus and filled with wrath,
Entered our peaceful, hopeful heritage,
And scattered coals of hell about his path.
The horrid fires of discord, toll it not in Gath,
In God's own cherished husbandry are rife,
And threaten all our joyous hopes with death.
Up brethren, up, and quench the brand of strife;
Work, struggle, pray for peace and concord as for life.

The Baltimore *Methodist* always carries a heavy stock of good reading.

Agents must not allow people to receive, who do not pay for this paper.

Agents are advised to collect the papers' accounts sharply, and not to create a debt.

The Gazette Times can be classed with the best of the colored weeklies as a society paper.

If you have not paid for your paper this year or last, send the money to this office, or hand to your pastor.

The Virginia Critic sets sail for its second annual voyage of life with good indications of increased usefulness.

The New York *Weekly Herald* always brings a laugh with it. Its illustrations are alternately funny and [illegible], but ever instructive.

The minutes of the Delaware Conference, held in Salisbury, Md., May 28 to June 3, 1885, have been received. E. A. Monroe, secretary, Wilmington, Del.

We wish to keep a record of [illegible] and therefore request all who have [illegible] our friends [illegible] paper to notify us [illegible]

Whig is still [illegible] the Rev. Dr. Tucker [illegible] understands how [illegible] of free advertising.

[illegible] educated and [illegible] Africans [illegible] place.

[illegible] women who [illegible] qualified [illegible] Missionary [illegible] whom [illegible] available, is [illegible]

For the SOUTHWESTERN

The Methodist Men and Women's Mutual Aid and Beneficiary Association.

REV L. N. TAYLOR.

The Methodist Preachers' Mutual Aid and Beneficiary Society of the United States of America, Why was it organized?

All to whom it may concern—If you examine the minutes of our spring and fall conferences you will find that the salary of our ministers South and West do not average $500. That is what is promised; but the actual cash paid is less than $300. Nine-tenths of the present pastors are not receiving sufficient salary to enable them to take care of their loved ones now while they are young and in the vigor of their manhood, much less save up money for old age; therefore we are pressing forward to certain suffering and want if we are spared to reach old age, or if we die in our present condition we will leave our families without a home, and in some cases without the means to give us a decent burial.

You will also find that our superannuated preachers do not receive on an average of $20 a year. You will also find that the widows of our preachers do not receive on an average $12 per year.

This, we think, can be greatly changed, and that the benefits of those who have given all their time and life to our grand Methodism can be greatly increased by such an organization. This is one of the objects of this society.

Second—It was organized for the protection of the homes and families of our laymen, and to encourage them in their efforts to get homes, by organizing them into divisions of 5000 each, with their pastors, for the purpose of raising $800 by the small sum of 40 cents per month, to be paid thirty days after the death of a preacher or layman; said sum to be paid to their family or legatees.

Third—Because there is a popular demand for a society into which our wives, daughters, mothers, sisters and all of the better class of ladies and gentlemen can enter without coming into contact with all sorts of low and vicious persons, as is so often the case in our other societies, or some of them. To say there is no such demand is to say that there is no better class, and that the race has not made any progress in moral elevation in twenty years, which no man, who is acquainted with the facts, and has the interest of truth, and is right at heart, will affirm.

Fourth—Because, though the ministers and members of almost all of our churches are sick and tired of the present class of societies flooding the land, and they recognize them as financial burdens and moral cancers, yet they are in them. The pastor is there in order to check their demoralizing tendencies as much as possible, yet we cannot get our church members out of them until we give them something better. A society they want and will have, and bad men see that, and if we do not give it to the people they will, and that is the way bad men have gotten such a hold on the people. They have partially provided for a felt want.

Fifth—Because we believe that we, as their chosen spiritual teachers, owe it to God, the church, and the people we serve to unite and strike those fetters from them, and provide for them in a way that will save them money and educate them in economy and morality.

Sixth—Because we believe that the church whose ministry leads off in this work is the church which will do more to overcome the great evil, and to whose altars the more intelligent will crowd, and the church which will do the most to help the people to help themselves.

Seventh—Because we believe that if the same amount of energy that is being put forth now by bad men to induce our people to buy ribbon strings, badges, tinsel, swords, painted sticks, red feathers, bunting, banners, and a hundred and one other things, was put forth by good men who love the race and are zealous of its record, several million dollars more would annually find its way into real estate than there is doing so to-day.

The third question, Is this society a necessity? If what is said above is true, and we say it in the face of thousands—yes, more than six millions of people—fearless of contradiction; if what is said in regard to the salary of our preachers, the care of our superannuates and widows, is true, and we say it at the risk of being held accountable at the bar of our conference for truth and veracity, and yet we say it in the face of the records of the conferences, which can be had for $1 50, fearless of contradiction, and not at all uneasy about our ecclesiastical head, then it is necessary for us to do something for our protection against poverty and want when old age forces us to retire from the ministry. If it is true that there is a demand by the better class of our people for relief from other societies yet demanding a society that will give the necessary protection without demoralizing tendencies, and if our society can afford the relief sought, then it is a necessity.

For the SOUTHWESTERN.

What Is Man.

A SERMON TO YOUNG MEN—REV. W. F. FRANKLIN.

Text: Ps., 8, 4. I. What man was. Some have claimed and vigorously advocated that man sprung from the lower species of animals such as the monkey and the ape, and attained his present state of intelligence and civilization through a long process of development. This is not the original man of which the Bible gives account. On the other hand, according to the doctrines of the Holy Writ, man leaped from the plastic hand of God, a full developed creature, with faculties capable of an indefinite degree of expansion. Though here to day and gone to-morrow, man is not the mere work of chance. Oh, the hand that created us is divine, and there is a divinity that shapes our ends, though fallen and degraded now it was not always so. Man was once in his beautiful Eden home, surrounded by everything calculated to enhance his comfort and promote his happiness, but at an unguarded moment the tempter came into the garden and whispered the voice of delusion in man's ears. He harkened to the siren song, and reached forth the hand of disobedience, and plucked the forbidden fruit, and all was lost. Driven out from that once happy home—misery, woe and desolation have marked their footsteps. The man we now see is only a type or shadow of the original man; but thanks be to God, through the precious blood of Jesus, we can eat of the tree of life, and live forever. Though cast away he is not forgotten; though downtrodden he shall be lifted up; though a stranger in a foreign land he shall return and come home to Zion with songs and everlasting joys upon his head. Well might the angels sing glory to God in the highest; on earth peace and good will toward all men.

II. What man is. Though man be fallen he is the crowning piece of mechanism. He is the grandest piece of machinery that walks the earth. In short he is the capstone of nature's great works; he is a giant in intellect; a monarch in reason; an emperor in thought. Look at his majestic form, his flashing eye, and classic brow. Man is a mystery to himself, of all the wonderful phenomena in nature. Man is the unsolved problem. There is an impelling force within him that propels him forward. He knows not what, therefore, the proper study of mankind is man. He can go back to the pyramids of the ancients, and walk down through the lapse of ages to the monuments of the present, and stand erect, and sweep with mental vision across the plains of the unknown future. When history lifted her luminous head and flashed her sparkling eye down the horizon of ages, man was there to carve his name; and so long as the wheels of eternity shall turn man shall act his part. Man is a restless being; his very nature is the law of progression. Like ethereal flames, and the upheaving billows, his aspirations ever ascend upward, but the higher he rises the higher will his horizon be. He can never reach his ideal standard. It is the nature of the immortal spirit to raise that standard higher as he goes from strength upward and onward.

Once more let us notice man. Behold him sailing over the billows of the mighty reef. Look at his steam cars sweeping across the plains and whirling through the tunnels of the mountains. Look at the magnificent temples, monuments of his architectural skill, lifting their domes skywards. Look at him reaching up his proud hand, snatching the lightning from the clouds, making it subservient to his purposes in bearing messages to distant lands. He made his name a tower of strength. Beneath his living voice kings quail and empires reel. He can grasp his pen in hand, and with one masterly stroke make the nations of the earth tremble. But after all what is man; a flower of the morning, a worm of the dust. He must at last stretch upon the death couch, and lift his dying eyes to heaven for aid. Oh! none but Jesus can do helpless sinners good. Then the great object of life should be to so live as we hope to die.

III. What man shall be. While our present man is only a shadow of the original man, he is but a type of the future man. It doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see Him as He is. We shall all be changed in a moment; in the twinkling of an eye shall put off mortal and put on immortality. We shall be disencumbered of [illegible]able, and be transformed after the blessed image of the son of God. With the true Christians this transformation is gradually going on under the sanctifying influence of the Holy Spirit. This world is far from what it is destined to be. Under the gentle influence of Christianity it shall yet bloom and blossom like a primeval Eden. This great change must be wrought by the promulgation of the Word of God, and God has said of his Word that goeth forth out of His mouth it shall not return unto me void. But it shall accomplish that which I please, and shall prosper in the things whereto I sent it. Oh! this Gospel of the son of God is destined to revolutionize the earth, and bring a revolted world back to God. Though man be fettered in the bonds of iniquity and steeped in the galls of bitterness the Gospel shall liberate and purify him; though he be plunged in the sea of despair, and buried in a slough of despond, the Gospel shall pluck him out, lift him up, and devote him to heaven; though man be defiled with sin and polluted with degradation, he shall yet stand out on the high plains of redemption, and be in favor with his God. Washed in the blood of the lamb, he becomes an heir of God and a joint heir with the Lord Jesus Christ. Now, in conclusion, dear hearers, we are hastening on to the judgment; we must soon press the dying pillow, and gasp in the icy arms of death. Then bury my body beneath the clods of the valley, or hide it in the mountain caves, or plunge it beneath the waves of the sea. I shall hear voice of love that quickens from the dead and come forth at the blast of the trumpet. Turfy graves shall burst, tombstones leaping, and dead bodies getting up to meet their God; while the wicked shall cry to the rocks and mountains to fall on us, and hide us from the face of Him that sits upon the throne; and the great day of His wrath. While the righteous shall fly away beyond the wreck of matter and the crush of worlds, and sing farewell to chaos and old night, and rest upon Zion's hill in the sweet fields of Eden, and bathe our souls in the perfect sunlight of our God. And we will praise Him throughout ceaseless ages. Amen!

Latimer Church, Steubenville, O.

For the SOUTHWESTERN.

Lexington Correspondence.

The large circulation of your paper in this section, and the interest manifested in the management by our citizens, prompts me to drop you a line from Old Kentucky.

We have not yet ceased to congratulate ourselves upon the honor paid our city by the presence of the teachers of our common schools during the last week. This marks an important period in the history of the colored people of Kentucky. The ability displayed in the able papers and in the frequent debates during the session, showed wonderful progress made by them; and this is all the more creditable when it is remembered that they have a very weak school system to aid them. A gentleman, whose opinions are worthy of note, and whose known sentiments are not such as to lend a color to the imputation of partiality, remarked that the ability displayed here in the essays and the discussions on points of school law, and the relation of government to people, would have been creditable to any officer of our State government. At the close of the session a grand reception was tendered Rev. W. J. Simmons, assistant commissioner of the New Orleans Exposition and the teachers. The reception was held at the Courthouse. When the guests had all been seated Mr. Z. R. Jackson, who conducted the ceremonies, introduced Mr. Henry Scroggins, proprietor of the "Curd," who, in behalf of the resident teachers and citizens, in his most happy manner welcomed the guests. A response was made by Prof. Simmons, who said he was proud of the part the colored people of Kentucky took in the Exposition, which showed great progress.

Mr. W. H. Perry, principal of one of the schools at Louisville, was then introduced and responded on behalf of the visiting teachers.

Rev. Marshall W. Taylor, D. D., arrived in our city on Saturday, and was the guest of Rev. W. H. Evans. He lectured to the Sabbath School on Sunday morning, and preached morning and evening to large and appreciative audiences.

By invitation he dined at the Gurd House with some friends on Monday. Tuesday he will join his family at Obannon, Ky., and very probably will attend the Grand Lodge of Old Fellows, which will be in session here during the week.

For the Southwestern.

Rev. Ira B. Griffin Dead.

[This sad fact has been already announced in the SOUTHWESTERN. This further action will show the high estimate his brethren put upon Bro. Griffin—ED.]

WHEREAS, A dispatch from Starkeville, Miss, announced the death of our beloved pastor, I. B. Griffin, who left us a few weeks ago for the springs. The sad event occurred on the 7th instant, but was not surprising, as Bro. Griffin had been in failing health for some time; and

Whereas, Bro. Griffin was loved and esteemed by his members for his many Christian attributes of heart and mind, and enjoyed the friendship and respect of a wide circle of acquaintances; therefore be it

Resolved, That we, the members of the M. E. Church Sunday School mourn the loss of our dear pastor and teacher; that we found in him a man of God and a leader of men.

Resolved, That we deplore his death, although we bow in humble submission to the will of God.

Resolved, That we deeply sympathize with his family in their great bereavement.

Resolved, That a copy of these resolutions be sent to the SOUTHWESTERN CHRISTIAN ADVOCATE for publication.

A. CAMPBELL,
MRS. M. M. JOHNSON,
MRS. C. MIDDLETON,
Committee.

Winchester, Clarke county, Ky., has four colored churches, viz: Methodist Episcopal, brick; Colored Methodist Episcopal in America, frame; Missionary Baptist, frame, and Campbellite or Christian, frame. The Colored Methodist has the largest house, and the Methodist Episcopal Church the largest congregation. Both of the Methodist churches own their parsonages, and the two others rent. Rev. J. F. Hammins is the Baptist, Rev. Daniel Jones the Methodist Episcopal, Rev. Dennis Walker the Colored Methodist, and Rev. W. H. Huffman the Christian pastor. The Methodist Episcopal, — members; Colored Methodist Episcopal, 168; Missionary Baptist, 216. The Christian Church is supposed to have about 60 members.

Letters from the Pastors.

Rev. W. H. Jackson, Brenham Circuit, writes: "Elder E. Jefferson, of Hempstead, held our second quarter on the 23d and 24th, at Big Springs. It was a grand session. Part of the members were promptly on hand. Bro. Jefferson dispatches business with haste and satisfaction. While there is little said through the papers about Bro Jefferson he is the Methodist hero, and only expects his praise and reward from his Master in heaven. He is one of the first members in the organization of the Texas Conference. Report from the pastor in charge showed some spiritual work done, but financial work was very dull; with a promising outlook in the future. Bro. Jefferson met the Sunday School on Sunday, and its noble superintendent, G. W. Young, and said many encouraging words to them. In fact he preached as interesting a sermon as I have ever listened to, which I will send you for publication. After the sermon forty-four communed were baptised five infants. There was a collection of $5 10 for the presiding elder. Bro. Jefferson worked a new impression upon the minds of the stewards, etc. The pastor's salary is $300; that of the presiding elder is $50. Rev. J. H. Bailey, of the Missionary Baptist, was received on the elder's order. According to discipline we are praying for Bishop Taylor's success, and trying to collect some money for him.

Rev. A. J. Pickett writes from New Iberia: "We have a splendid little church about three miles from New Iberia. It was given to us by Sister Eaton, who has been a member of our church for several years. When I arrived here in February, 1885, I found her hard at work building this little church on her plantation. It is a very neat little church. We are now engaged in a protracted meeting. We have thirteen meaning souls at the anxious seat of Christ. Pray for our success. At St. John's Church, New Iberia, we had a grand time on May 1. We had two additions—one from the Baptist and the other from the Presbyterian Church. The people at New Iberia are stirring. They believe in going forward. They will do all they can for the church. They love the good old way.

Rev. J. J. Garrett, Forest, Miss., writes: "We have closed the saloons in our town. A minister was killed here in 1875 for working against intemperance. When I came here the people told me to have nothing to do with fighting whisky. I told them that was my mission. So I went to work and built a two-story lodge for that purpose. Then I turned five or six out of church for signing petitions, and now we are all right on that line. The pastor of the M. E. Church South, white, would come to my house at night and by day, and we would talk over the matter, and plan for effective work. We won the victory."

Rev. Robert Williams writes from Jacksonville Circuit, Texas Conference: "We have enjoyed our second quarterly conference. Our presiding elder, Rev. G. W. Smith, was with us and preached a wonderful sermon. Everybody was pleased with his sermon. The Lord's supper was administered to fifty-eight persons. We have paid the presiding elder $6 40, and the pastor $21 70. So pray for us.

Rev. Samuel Gates writes from Columbus, Texas: "I found my church preparing to give an entertainment to pay off the indebtedness of $44 75, which was contracted three years ago. The members and friends of the church gave liberally to the entertainment, but the inclement weather deterred many that would have otherwise attended. They cleared $17. I organized the Sunday School on the 21st, with sixty-four in attendance. I spoke a few words of encouragement to them. Bro. A. J. Johnson is the newly elected superintendent. He understands his business. We are well up to the time, and have a fine corps of teachers; most of them, however, are school teachers. Prof. D. P. Allen, the principal teacher of our day school here, is doing grand work. He is assisted by his daughter, who is teaching at Oak land. They are both members of our church, and they take great pleasure in working in the Sunday School. Their home is in North Carolina. At 3 p. m. I preached a sermon. The gathering was very good. At 7:30 p. m. the writer preached to a large congregation. Our church should be enlarged to accommodate our large membership. On Dec. 24 the Sunday School had their Christmas tree. Several very nice presents were received. On the 25th, at 8 p. m., Rev. R. H. Harbert, of the Texas Conference, exhibited scenes from the Bible in the interest of the Texas Conference School. On the 25th, at 3 o'clock p. m., Bro. Smith, of the Austin district, preached. Bro. R. H. Harbert preached at 7:30 p. m. The trustees are Bros. J. Zumwalt, M. Anderson, J. Tolan, J. Yancy and E. Eason. They are preparing and building more rooms to the parsonage. A committee of sisters, with Bro. E. Eason, chairman, are preparing two of the rooms with furniture and paper. My first quarter was held Jan. 3 and 4 by Elder P. M. Carmichael. All the brethren were on hand except one. Everything passed off nicely.

Rev. M. Reddicks, Brenham, Texas, writes: "Rev. W. B. Pullam held our second quarter May 16 and 17. The members of the conference were promptly on hand with good reports, showing great success. The presiding elder met the Sunday School and its superintendent and lectured to them at 3 p. m. He preached us a noble sermon as he always does. His text was, "But the path of the just is as the shining light." etc., Prov. 4, 18. It was truly mixed with holy fire, for many cried out amidst its burning. There were 125 communed. He preached at 7:30 p. m. another burning sermon, and many souls came forward for prayer. A collection of $16 15 was made for the elder. Owing to bad weather the collection was small. Our protracted meeting then closed, with five converts and ten probationers. Up to the second quarter they paid the pastor $110 10 and the presiding elder $36 45; total, $146 65. Missionary collection, $7 25. We are going forward to perfection. We are doing but little or nothing for the paper, but they say times are hard. I have not forgot it, however. Pray for us that we may build up our Zion."

Rev. J. F. Marshall writes from Alexandria, La: "We have lately been blessed with a glorious revival, during which nine professed religion and many others were awakened. While thus engaged the glad announcement that our resident Bishop and Sunday School agent, Bishop W. F. Mallalieu, D. D., and Rev. A. H. Gillet, A. M., would be with us on the approaching Sabbath, April 5, filled our hearts with joy and eager expectation. But his notice that on account of important business that required his personal attention prevented his coming at present, produced an effect to the opposite that is hard to describe. We were more than fortunate, though, in having with us a man so filled with the spirit of the Master, versatile and adapted to emergencies as the Rev. A. H. Gillet, our indefatigable Sunday School agent. With the assistance of our earnest and efficient presiding elder, Rev. A. E. P. Albert, all went off well, and the wish of the people is for the day that shall bring them together under so pleasant and encouraging circumstances again—the day when the Bishop does come. It was Easter Sunday, and beautiful and bright did the sun shine forth in brilliant rays, recalling to thoughtful minds the morning when the "Son of Righteousness" arose "with healing in his wings, and shed forth a glorious light of Gospel truth on a world of moral darkness and spiritual ignorance. At 11 a. m. the Sunday School, under the superintendence of Miss M. A. E. Thomas, received timely words of instruction and encouragement from Bro. Gillet, who, while adapted to any work of the church, sees in the Sunday School the best field of labor. The next hour for worship was 3 p. m. Rev. A. E. P. Albert preached the Resurrection sermon, and all present seemed to imbibe the theme with which the preacher was full. It was a time of great rejoicing. At 7:30 p. m. Bro. Gillet introduced and conducted the Chautauqua Sunday vesper service, and closed the services of the day with a sermon that left a deep impression upon the people from Hebrew 3, 19.

Rev. B. H. S. Ferguson writes from Pontotoc, Miss.: "Our first quarterly conference was held on Wednesday, April 8, and was largely attended. Elder D. A. Williams, our much loved presiding elder, was with us, and gave some good earnest instructions concerning Christ, his church, the M. E. Church, and its different principles, and was received with open hearts. All reports showed somewhat an attempt to improve. At night the elder preached to a large congregation, and administered the Lord's supper to about forty-two or more. Collections, $5 50; presiding elder, $14 75."

Rev. T. Larkins writes from Pineville, La.: "I was kindly and gladly received by the people at this place. The church is in good condition, with a good Sunday School, numbering sixty-five scholars. Eighteen persons joined the church on probation. We have just finished the belfry on the church. It is a fine job, costing $12, and is paid for. We are trying to save souls for Christ's kingdom. Pray for us. On the 5th of April our beloved presiding elder, Rev. A. E. P. Albert, was with us, and held the first quarterly conference. All reports were in order. The elder, at night, preached a good sermon from these words, found in the 16th chap. of Mark, 15th verse, "Go ye into all the world and preach the Gospel to every creature." It was a blessed sermon, and a happy time. Many came forward to the mourners bench to be prayed for. We are always glad to meet our presiding elder. He found everything in peace and love. Mr. John Watts, a fine man, good hearted, painted our belfry for us. All he lacks is religion. Our thanks are due him for his good works. Pray that he may be converted to the Lord. Our church at Avoca was blown down by a heavy wind Saturday night, April 11. We are going to work to rebuild it immediately. The brothers are not discouraged. They say it must be put up better than before by the Lord. Yours in Christ."

Rev. Columbus A. Jordan writes from Yazoo City Circuit, Miss: "I think your many readers would like to hear from this part of the Master's vineyard. At the close of the annual conference I was appointed to this work by Bishop Mallalieu. From the conference I came to my work, and arrived here on the 10th of February, and found the brethren waiting and looking for their preacher. They received me with gladness. I am happy to say that after being on this Circuit one year I went to the conference and was reappointed by our honorable bishop. I found every member anxious for my return. Our first quarterly conference convened on April 7, at 4 o'clock p. m. Dr. H. R. Revels occupied the chair. On account of the rain on Monday night all of the brethren were not present. But, however, we had a quite a large congregation, and everything passed off in order. The committee estimated the salaries as follows: Pastor, $135; presiding elder, $25 50; bishop, $5. Paid pastor, $13 60; paid elder, $5 25; collections for benevolence, $2 30; estimation for all benevolence, $12; received in full membership 1; by certificate, 1; excluded, 2. On account of the rain the elder did not administer the sacrament, but Rev. D. D. Goodwin came home on the third Sunday and administered the sacrament to thirty-one. At night we had a good old-time Methodist love feast. Many spoke for their Master, and our hearts were made glad and our souls rejoiced in the God of our salvation. At 11 a. m. Rev. D. D. Goodwin preached a soul-stirring sermon from Mat., 9th chap., verse 17. We are determined to do more for the Master this year than we ever have done before.

For the SOUTHWESTERN.

Truth.

W. H NELSON.

Truth is a term very broad and comprehensive. It is general and particular, and may be restrictive or unrestrictive in its nature and applications. When, really, a definition of it is sought terms used to define it go on to an unlimited degree. Properly speaking it is an indefinite, incomprehensible and infinite principle. When our Savior was in the world, Pilate once, while Christ was before him to be judged, asked him, "What is truth?" But this Roman Governor was so full of this world and all questions of less importance, that he did not remain to hear the great teacher say, after asking, what truth is. It may have been pleasing to Christ to have said more about it, had Pilate earnestly sought and desired it. Had Christ said more about it perhaps man today would have some more definite knowledge of it and of its sundry applications. Though, as it is, he is left to receive it in its broad and generic sense of application. He must receive it, imparted by Biblical instruction, as the all and important basis upon which the entire plan of salvation rests, and as the basis of all moral and ethical law in the world. To the disciple Christ once spoke of truth definitely, and yet very indefinitely (when his own character is considered) when he said: "I am the Truth." Here, to be understood as the truth, that teaches the knowledge of God and directs men in the way to Him. Christ is here understood as the truth in opposition to all false religion and theories then in existence. He was the truth in opposition to all shadows which were not the truth of God in the Jewish economy. But this single assertion is also more extensive and it admits us into the broader and more prolific meaning of the word. Generally speaking, men call real and reliable statements truth. The speaking that which is a fact and speaking it plainly without equivocation, the disposition to be reliable and certain, are in the more common and less technical sense called the motive, words, and action of truth. But it, more generally, has a broader meaning than that which is so shortly reached and comprehended. Christ being the truth and pattern for all to go by, it is to be readily concluded that all he says, does, or teaches, is the truth; what he has said, done, and taught, covers the whole sphere of man's duties and relations to man and to to God. Hence, in our further discourse, we would notice truth in two aspects; first, the value of truth to man, and second, the potency of truth in life. The first value of truth is light. It is a light because it maketh manifest. Without it there could be no manifestation or distinction between good and bad or moral and immoral. Just as the abstract principle of truth holds as the basis of ethics and religion, and guides them safely against all error, it likewise enters all secular learning and plays the vanguard in the hearts of scientists, and philosophers. Truth is the one and singular aim of the mathematician, and the scientist, aside from it, has no compass and is at any moment liable to be lost in the abyss of sporadic wandering, while the philosopher must needs bind it about his neck and write it upon the table of his heart if he would not appear simply ridiculous. Truth in general is to the world morally, what the sun is to the universe physically and materially—its life and preserver. But its prime object is the illumination of the benighted minds of men in the will of God and of their relations to him. No one would be able to approach unto God in holiness, or be made holy unless he had first been instructed in the Word. When Christ professed to be the truth that teaches the doctrine of God, he had reference to the word which was to be a light unto every man's path. That word was he himself and he was that word. So great is its lustre that men by it stand in perfected relations knowing just what to say, do or teach. They know their limits, when they trespass, and when they do not. (2) But when we come to consider moral codes, as such, their origin, development, and system, we find that in them truth is all and the keystone to the whole fabric. To the moralist, truth is an anchor sure and steadfast. It is his helm by which he steers the theories and deduces practical examples. Strictly speaking, there can be no morality aside from truth as a basis and process of development; for truth is morality and morality is truth. Whatever pertains to men's duties, and actions, is clearly seen by its appreciation. To the moralist, it is of a two-fold application. It first reaches him as a principle which contains man's highest interest. He, secondly, is to look into it and find that highest good and afterward set it forth forth in such a manner, that it may be utilized. The study of morality by the aid of the Bible (truth) and man's own observation, has been so systematically arranged, by the moralist, that it is both theoretically and practically set forth. Under this great arrangement of moral study, men are placed as free moral agents, with privileges to accept or reject whatever is prescribed or enjoined. This great liberty of man, determines, to some extent, man's relations to all and to the higher Power. He understands that he may act, choose, refuse, deny, or gratify himself of those things which one placed before him. It is by truth he learns the nature of a choice and how to seize the best. He takes by the same virtue the soundness of all subjects involving both good and bad and lets the unsoundness pass. The refuse always being clearly made manifest by the virtual appreciation of that which is reliable. Under no circumstances may man be without the best issues of life, if he but accept the whole truth as the first and ultimate concern of life. (3) In no department of life is truth in word and act more necessary and valuable than in legal proceedings. And yet it is true, that in no department is it more prevented, and so often changed into a lie. Respecting the action of men, there is to be seen too often in legal proceedings some concerted bribery. Men seem to forget what virtue, justice, and judgement, there ought to be in all these deeds. Truth is the only guarantee and perpetuating principle in law. Now a days only the man who has money may expect much favor of the law. The moneyed too often may expect favor even if they be the shedders of their brother's blood. They are too often loosened to go forth as champions of blood and vice. They too often find themselves honored in the homes and families of those who profess to be loyal citizens and Godly. As long as a Christian nation connives at the gross immoralities of lawless wrecks, it can never remove from it a foul blot and guilty blood. The poor, because he can't hire bribers and pay heavy fees to the attourneys, should not be driven away in his innocence as guilty, but should have every justice that truth would give in a Christian country. But regarding the words of men, they are too often brought upon the stand and there swear before the court with unlifted hand to heaven, which is to say God shall be their witness, and they answer to things of which they have no knowlege. Such untruthfulness turns aloose wickedness, and will sap the foundation of all law and order of society. How often do we hear of an impartial and just jury? The question, in my mind, is to whither shall a Christian nation drift whose legal system is perverted with lying. God says the wicked shall not, though hand joined in hand, go unpunished. Too often is the name of God used just too keep up the custom in administering the oath. There should cease to be so much perverting of truth by falsifying witnesses. There should cease to be so much ungodly bribery, and there should be conscientious truth, fair, square, and honest dealing both with the rich and the poor.

(4) Equally essential is it to all business transactions and affairs. No man can in commercial relations be too careful to observe truth backed by strict honesty. In all the various transactions both general and particular, there is an evident phase of its valuableness. For men may not be always together, nor where they may see after their income which must be entirely entrusted into the hands of others, who are thus reached. These trusted ones, are steward who at certain seasons, are to give an honest account of their stewardship. Then it behooves them to work faithfully and report truthfully. (5) Nowhere is truth more essential than in the church. There it is to be seen in many phases. The church is called the pillar and ground of the truth. Then it is needed to perpetuate in each and every department, the life, influence, and character of Christ. There it is needed to keep out all sin, error, and false doctrine. Then it is needed to characterize the life of every member and to be a designating mark by which the whole society may be known. Then it is needed to consolidate a discipline by which, as a rule, men shall go and when deviating, by it be dealt with. Truth in the church is to be defined in the lines of all its members, as the essence, virtue and ground of their faith, as set up in the world, they form their lives by it, they thereby live in others whom they draw from error.

(6) Life, individual, without truth is a failure in spite of itself. For, first, truth being the basal stone as well as crown of all moral and virtuous living, men are unwilling to accept the statements, positions, and person, of those who do not value it. But, secondly, men who do not value their own person and words, are rarely willing to trust themselves, hence they cannot be trusted. They are often found without plans, reasons, or motives in life; thus going to no end nor height. Washington it is said, so valued the truth in his personal character, that he never told a lie and when slow on a certain day to come to his army his men began to prepare for his burial. But how few men are so exact. So many appoint and disappoint. They say at such an hour and fail behind several. Reliability cant be too highly prized. Whenever a man allows himself to become unreliable, he soon sinks into the lowest scales of humanity, and unless very energetic and reformative, never rises again to the original level.

Secondly—We notice secondly, that truth has a great power for good. It is mighty as being invincible. It is so in its nature, in its teaching, and in its application. It always accomplishes something which it leaves as a crying result. It goes over every individual life, rectifies and keeps it. And in a mighty force it comes to the entire universe, as the only correction for human error. And however anxious men may be to thwart its mission to them in their sins, or into the world at large to correct, reprove, and doctrinate, it will in spite of all resistance, make its port. It will come to bring light to shine in darkness and such a light as will be the life of men. From the nature of its teaching and the invincible effort to reach

every one, it can never be turned. It does not only have its fruits; but sets them forth to be garnered by all who will partake of them. Even as an overcoming current it sweeps the earth and fructifies the whole.

It may be considered potent because indestructible under any contrary force. It may be crushed to the earth, but in due time will rise again. It may be hid and so closed that it will appear as false, yet it will professedly unvail its face and come to the light of itself. It may be murdered and buried in in the sands of time, but its resurrection is certain and sure to come claiming the victory. No unquenchable fires, no tortures, no persecutions, and wrathful anathemas, no time nor eternity, no strategem nor satire, can destroy truth or cause its lustre to be totally eclipsed. Truth is an eternal and immortal principle; having its origin in eternity, it must survive time and return whence it come to abide forever. It has never been abashed nor frustrated. It has led its thousands to give their lives for its sake choosing to testify to it rathes than live. It has led its thousands to prison and opened the doors to their joys It has seized the hearts of many thousands of Luthers, Wesleys, and compelled them to move with agitating shakes, all of Christendom. It has caused many thousand scientific hearts of intellectual research, to bow at its throne and utter things strange to be heard. These principles of truth have been blasonly brought forth often as in the case of Galileo on the earth's rotation, to receive only rebuke and stigmatizing; nevertheless, they have been uttered and have won their signal victories. Whenever any one becomes taken with its burden it preys upon him until he delivers, "Truth crushed to the earth will rise again."

Truth will live and survive all error. It must be noticed that it is relatable to error in two ways. First it must be on amicable terms, with it, and secondly, it must work to overcome and supplant it, wherever found, truth is the best and only exponent of error and without it no man could separate himself from the evil or error. There are always to be found two principles, a right and a wrong offering themselves to man and always at the same time. They may be seen and known to conflict. These opposites, truth and error, continue overcoming and being overcome in every man's life less or more. But truth is destined to survive finally, even the dissolution of the world. These conflicts are in the moral strife of life, and they are always many, while there is but one ground on which each may lawfully stand, and there is but one guide, which is the truth in hand. It is potent in as much as it is characteristic of God. It is in theology given as one of God's attributes of perfections of nature. Hence it is divine and heavenly. It is begotten of heavenly originality. Man must look for it where ever there is to be seen the righteousness of God. When one finds himself standing under its overture, he realizes, at once, himself to be in a world of fact, in a world of duties, and in a world of immortal realities for time and eternity.

Marion Ala.

How women Differ from Men.

At least three men on the average jury are bound to disagree with the rest just to show that they've got minds of their own; but there is no disagreement among the women as to the merits of Dr. Pierce's "Favorite Prescription." They are all unanimous in pronouncing it the best remedy in the world for all those chronic diseases, weakness and complaints peculiar to that sex: it transforms the pale, haggard, dispirited woman, into one of sparkling health, and the ringing laugh again "puts supreme" in the happy household.

A man in Indiana killed so ... at a single shot. He used a ... shotgun, but only ... barrel.

The ... are upon us and ... as well as the most delic...

The M. E. Church.

Wrecked Churches.

We have more than once called attention to the necessity for a "*Special Relief* or "*Emergency Fund,*" for the aid of churches upon which unforeseen and unavoidable calamities have fallen.

In September, 1881, a devasting fire swept over a large section of northern Michigan, leaving only a blackened path of indiscriminate ruin. Churches, school-houses, and dwellings were all gone, and the people left in helpless poverty. We were constrained to aid in re building the churches, and within the next two years appropriated for that purpose, by donations and loans, over ten thousand dollars, going much beyond the amount authorized for that conference, but "necessity knows no law," and the work had to be done.

Our Manual for July, 1883, contains a report of the aid furnished to the church at Deadwood, of the joy of the people when it was completed, and then of their disappointment and despair as the church, with the very ground upon which it stood, was swept away by storm and flood, leaving where it stood the bed of the new channel made by the mountan torrent. Appeal was made to the Church at large, and we did what we could to repair the loss, but they have not yet recovered from the effects of that calamity.

We are now called upon to trace along the map where the crosses show the churches aided by our Board the track of the hurricane of Sunday night, June 14. On the morning of that day happy families gathered in these churches to celebrate Children's Day. Gladness reigned there as elewhere, but the night brought the fearful storm, leaving desolation and death in its track. We take from our table a few of the letters which have reached us from this scene of ruin.

Mount Hope, Nebraska, West Nebraska Mission.—It might be called Mt. Despair now. With a donation of $200, they had built a neat church. Rev. A. Collins, pastor, writes June 16:

Our peautiful little church at Mt. Hope was utterly destroyed by a terrific wind storm. We had spent a delightful day with friends and Christians, who had come early in the morning for the appointed services. All felt it was good to be there, and rejoiced together that we had such a pleasant place of worship nearly ready for dedication. It is now in ruins, and we are again left a flock without a fold. Our people expended all they could command in the erection of this church, and are willing to mortgage the crops of the coming harvest if they can replace it, but this cannot be done without aid from abroad. Can the Board of Church Extention help us in this emergency? We shall await your answer with great solicitude. We are offered $125 for the foundation and the wreck. If you cannot help us we will sell and return the money to you, as we feel in honor bound to do. Shall we sell or rebuild?

A special relief or emergency fund would enable us to respond promptly, and have these brethren in their church before snow flies, but we have only the amount regularly authorized by the General Committee for use within that mission, and that is all promised. What shall we do? If every pastor would take this collection and secure the full amount asked, our contingent fund would help solve the problem. "Will they do it? We must answer this appeal, but all promises must be kept. And this is not the only case.

Ponca, Nebraska, North Nebraska Conference. We gave them $250 and loaned $250 last year with which they were building a church by our plan No 7, at a cost of about $4000. The pastor, Rev. James B. Priest, now writes:

Sunday night, June 14, our quiet little village was struck by a hurricane from the south west, and our fine new church, just completed and soon to have been dedicated, was blown to the ground and completely ruined. It was a brick structure, built after Church Extension plan No 7. We had just held our Children's Day concert—a delightful service—but our church is now a mass of ruins. It was insured against fire and lightning, but not against wind, so we are without insurance and have a debt of $1000 due your Board. I have tried to rally our forces, but up to this time it seems almost a hopeless case. We dare not increase our debt. We will do all we can, but nearly all our members have suffered more or less from the storm. Not to rebuild is death to our society, and to rebuild without aid is impossible. Can you not help us in some way? Is there not some special emergency fund from which you can aid us? If possible for the sake of Christ's children, help us!

The presiding elder of the district, Rev. D. Marquette, says in this case:

The district will do what it can for the relief of Ponca. Our District Conference has pledged $114, and many will lend a helping hand but we cannot hope for the full amount needed. Is there any provision by which you can help in such an emergency? Have you a contingent fund from which relief might come? It is difficult to conceive of circumstances that call more urgently for sympathy and help. Can you give us any encouragement?

Every one who reads these lines will feel that a prompt and generous answer should be returned, but words will not meet the case. Money is required. One generous collection in every church would provide the means for the needed response. Dare we go on faith that the collections will be every-where taken? But here are other cases.

Marcus, Iowa, N. W. Iowa Conference.—In 1881 we helped these brethren, under the frontier plan, by donation of $250 and loan of $250. They had completed their church and returned the amount borrowed. Now the pastor, Rev. L. C. Woodford, sends this sad message:

Our church in Marcus is a shapeless; total wreck from the tornado that swept this country Sunday night, June 14 Children's Day services were the last held in the church. We were insured against loss by fire, but not against wind.

A terrible hail-storm accompanied the wind and the crops are fearfully injured. Our membership is small, and nearly all have suffered by loss of property—houses, barns, fences, etc., besides injury to crops—so that it will be utterly impossible to rebuild without help. We have started a subscription; and already brethren are coming up nobly, giving three or four times what they are really able to do. We have sold the wreck for $170 and have on subscription $850. To this we may be able to add $200 more but that amount is insufficient, and time must be given on some of our subscriptions. What can you do for us? A gift of $500 would cause us to triumph gloriously. Can we have it?

How gladly would we answer "Yes" if that would furnish the money; but it will not. These letters drive us back upon the treasury only to find that the amounts regularly authorized for the work within the Conference have all been promised and we have presumed largely upon the "Frontier Plan." Yet something must be done.

Eagle Grove, Iowa, N. W. Iowa Conference.—With the aid of a donation of $250 and loan of $250 an excellent church was built by our plan No. 5 B, in 1882, at a cost of $2,000. They had recently enlarged and beautified it at an additional outlay of about $1,000. It had been re-opened the last Sunday in May, and two weeks thereafter, with the room beautifully decorated with flowers, amid singing of birds they celebrated Children's Day. Within a few hours the church was a total wreck. The pastor, Rev. Charles B. Winter, sends to his brethren and fellow-laborers a most touching appeal. He says.

Here we are, a society not four weeks old and weak financially. Every member and friend in the community having within the past two weeks strained every nerve to lift the last dollar of indebtedness on the building and improvements, yet we are without a house to worship in. Under no circumstances could a loyal Methodist preacher give up in despair, and especially with the prospects which we have here as a town and church in the future. But what shall we do? My brethren and sisters meet me on the ruins of the house of worship, and say, "By the blessings of God we will build again." The majority of the society have given every dollar they can for the present.

By a wise provision of our official board we were insured against wind-storms in the sum of $1000, and have that as a nucleus for a building fund. We cannot build for less than $3000.

The presiding elder, Rev. R. C. Glass, writes concerning this case and others:

The most destructive storm that ever passed over northwestern Iowa visited this section the night of June 14. Three of our churches in this conference were totally destroyed, and some others badly damaged. It was not a cyclone, but a wide spread hurricane. May its like never visit us again!

The circular appeal of the pastor at Eagle Grove tells the sad story of that church. There is nothing left for us but to rebuild. Many of our people and of the community at large have been so damaged personally that they cannot help, so we are in greater need of aid from the Board of Church Extension. What can you do for us in this extremity? Let us hear from you at an early date.

We reply to all these letters and appeals encouraging the brethren to arise and build, looking for such aid as we may be able to give; and that we may help with some measure of generosity, we reproduce their appeals in the *Manual.* We confess that these letters make us feel very much as we imagine a mother would feel with her children crying for bread with the flour to make it still growing in the harvest field. She would look anxiously to the coming harvest. So we look to the approaching conferences for the annual collections. Dare we hope for such increase as will enable us to respond to those extraordinary calls? What a great relief it would be if some wealthy layman would send generous offerings for the creation of an emergency or special relief fund out of which we could respond promptly and generously to such distressing appeals.—*Manual for July.*

LACTART, delicious with water and sugar only—25 and 50 cents. Druggists and Grocers.

Rhode Island—The Constitutional Amendment passed the Senate, 31 in favor, none against; and the House, 53 in favor, none against. It must now pass the next Legislature before being submitted to the people.

SPRING FEVER

At this season nearly every one needs to use some sort of tonic. BROWN enters into almost every physician's prescription for those who need building up.

BROWN'S IRON BITTERS

Trade Mark. Quality Not Quantity. On Every Bottle.

—THE BEST TONIC.

For Weakness, Lassitude, Lack of Energy, &c., it HAS NO EQUAL, and is the only Iron medicine that is not injurious. It Enriches the Blood, Invigorates the System, Restores Appetite, Aids Digestion. It does not blacken or injure the teeth, cause headache or produce constipation—*other Iron medicines do*

Dr. G. E. BENLEY, a leading physician of Springfield, O., says:

"Brown's Iron Bitters is a thoroughly good medicine. I use it in my practice, and find its action excels all other forms of iron. In weakness, or a low condition of the system, Brown's Iron Bitters is usually a positive necessity. It is all that is claimed for it."

Genuine has trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

Larger size 32-page Book—useful and ornamental, containing list of prizes for reading, information about colleges, etc., sent only by BROWN CHEMICAL CO., Baltimore, Md., on receipt of 2c. stamp.

Human Calves.

An exchange says:—"Nine-tenths of the unhappy marriages result from human calves being allowed to run at large in society pastures." Nine-tenths of the chronic or lingering diseases of to-day originate in impure blood, liver complaint or billousness, resulting in scrofula consumption (which is but scrofula of the lungs), sores ulcers, skin diseases and kindred affections Dr. Pierce's "Golden Medical Discovery" cures all these. Of Druggists.

The Journal of Education for June has an interesting article on the education of the colored people by Wm. O. Rogers, the editor. He advocates industrial education as a requisite for the natural progress of the race in the South.

For Pionies, excursions and yatching try LACTART. .25 and 50 cents. Druggists and Grocers.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith, (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Stevens. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged).—Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II.—Watson	3 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, JULY 30, 1885.

Agents are held responsible for all subscriptions, and we need the money. Begin collections now; do not wait until conference time.

The Current, covered, handsome, convenient, versatile, pure and beautiful. It will always supply the best literary taste.

The minutes of the Virginia Conference, Bishop Foster presiding, E. H. Vaughn, secretary, have reached us. It is a neatly executed piece of workmanship. Thanks.

The Princess Beatrice now has her $30.000. That is probably fair, but nothing to boast of when you come to consider the disadvantage of being born for a throne. "Uneasy lies the head that wears a crown."

The Fourth of July was well celebrated in Lexington, Ky. The United Brothers of Friendship paraded with banners and music, and afterwards had a picnic in the Colored Peoples' Fair Ground, where some excellent addresses were made.

Le Roy Sunderland died at Hyde Park, Mass., on the 19th ult., aged eighty three. He became a Methodist preacher in 1823, and for many years was an eloquent preacher and anti slavery leader. He finally became an infidel, and died an enemy to the church.

The Louisville Hotel requires waiters to uncover when passing, but in lieu of compliance the old crew had the dignity to walk out. American blacks, poor and all, raise their hats and bend their bodies only to God, ladies, and distinguished gentlemen, none of whom demand it.

NEW TRACTS—*Pocket Series.*—119, "Songs in the Night," by R. H. H., 12 pp., 10 copies 8c, by mail 10c; 120, "A Well-Drilled Man," by Rev. Wm. V. Kelly, D.D., 16 pp., 10 copies 11c, by mail 13c; 121, "The Roller Skating Craze as Seen in the East," by Rev. J. M. Buckley, D.D., 8 pp., 10 copies 6c, by mail 7c; 122, "The Rink Mania," by Rev. Arthur Edwards, D.D., 8 pp., 10 copies 6c, by mail 7c; 123, "A Furor of Folly," by Rev. C. W. Smith, D D., 8 pp., 10 copies 6c, by mail 7c.

European Sociology.

Speaking of foreign etiquette, *Harper's Bazar* says: "It must be remembered in visiting Rome that a party, a dinner party in particular, cannot be agreeably arranged if the 'blacks' (!) and 'whites' (!) are invited together." We do not know what this means, but presuming that it means what it would mean if spoken of New Orleans instead of Rome, it is in conflict with some things we have been told about the unprejudiced condition of European sociology. There is a previous condition which degrades the "black" in the mind of those who were enabled by his docility to put him in it. Until by Titanic effort he is able to wipe out all the effects of this condition in himself, his black color will be regarded as the symbol of inferiority. Should he attempt to avoid this affect by escaping from the color itself, it will be evidence that he believes his misfortune is his color rather than that his circumstances are. Hence there is nothing to do but to hold on to the color and rise so high above the circumstances as to give the color a new and honorable significance, just as Crowther, Blyden, Toussaint, Dessalines, Garnett, Gaines, Stephens, Delaney, and many others have done. Rise above the present condition, and carry the [illegible] as you go; its vindication, its [illegible] its resurrection. We don't [illegible] a law, but to redeem [illegible]

Our Colored Chieftains.

Is a new chart, well executed and contains the pictures of 23 persons, five of whom are white and eighteen Negroes. The whites are Lincoln with Congressmen O'Hara and Smalls on either side of him. These are followed by the hers of Vicksburg, Donaldson and Appomattox alone. At the bottom is a renowned trio, Sumner in the centre, with Garrison and Phillips on each side of him. By what law of the use of words these white philanthropists and heroes are called "colored chieftains we fail to ascertain from the chart or otherwise. Douglass, Lynch and Bruce for the upper trio. Greener and Price are at the top; then Bishop Payne and Prof. Brawley; after them Prof. Page and Henri Herbert. On the right, looking from bottom, we have Pledger, Hood, Langston and Dickerson, the second and fourth from the bottom being Bishops. On the opposite side is Bishop Turner, Judge Gibbs, W J. Simmons and Col. J. Lewis. Then there are pictures representing the announcement of freedom, a cotton field in bloom, troops in battle, Jubilee Hall of Fisk University, the National Capital, Lincoln's crumbling monument, and his immortal statue. Eight inscriptive tablets, with crossed flags, a tri colored shield supported by a screamer held by an eagle; it is an ingenious design and has several really great men—some great for what they have accomplished for the race, some for what they have accomplished for themselves; some for what they have said, some for saying nothing. Some are well known, some need not be. Some are well versed in Scripture, and one, at least, in polka. All of them are men of which the race has no established cause to feel ashamed. As to their chieftainship, taken as a whole, that is quite another, and it would be a serious matter if they made the statement sincerely and anybody believed them.

The world will agree that some of them are leaders of men, and in an important sense, first of their race, Douglass, Payne, Dickerson, Turner, Greener, and our own Col. Lewis, are large men. Others have made a good start, but their peer could be easily found, and the number multiplied by thousands. Since they were at it we recall a number who might, possibly should have been. Why, there is Cromwell, Crummel, Tanner, Arnet, Williams, Pinchback, Clarke, Downing, Fortune, Straker and Gratious. How many more among the living, and since they went among the dead what array of names the tomb suggests. One or two falls saved them from being all mulatto men, and earned the Antillian title colored rather than Negro, but that is only a little innocent pleasantry, since every one will distingnish the Negro type clearly enough in the most of them. We do not know what use the proceeds of the sale of this chart is to be applied to to the endowment of a chair for the creation or invention of colored chieftains in the future lest by any mishap the race might run out, and these become the last of their line. Cromwell started to give us a number of single pictures suitable for framing, each forming a group of one, so that we could select. It is to be hoped that this will be done, as we really need wall ornaments of men of our own race along with the others. Fiske University should feel complimented, and pay well for such an advertisement.

Gen. U. S. Grant.

Gen. Grant died peacefully at Mt. McGregor, New York, last Thursday morning near eight o'clock. Says the *Evening Chronicle*, of New Orleans: "America is sad to-day. The soul of the greatest commander that ever led her soldiery to battle has departed from its earthly tenement. It was not his privelege to fall at the head of her troops, under wounds inflicted by a vulnerable or a valorous enemy. He was pursued by an insidious [illegible] stretched beyond all human power to combat, and which hour by hour sapped the strength of an iron constitution, and taxed the indomitable courage of its possessor. Crowned with the highest civic and military honors by his country, and during his career the recipient of every possible form of affectionate regard, Ulysses Simpson Grant has been cut down before Time in his sixty third annual visitation could whiten his honored head.

Gen. Grant was born at Point Pleasant, Clermont county, Ohio, April 27, 1822, the eldest of six children of hard working parents. He entered West Point Military Academy at the age of 17, and in 1843 graduated twenty-first in a class of 43, receiving a commission as brevet second Lieutenant. He served in the 4th Infantry eleven years, and was in every battle of the Mexican war except Buena Vista. He received two brevets for gallantry, and served finally at Canadian posts, in California and Oregon. In 1843 he married Julia T. Dent, daughter of a St. Louis merchant. In 1848 he resigned his captaincy and operated a farm near St. Loius. He afterward moved to St. Louis, tried and failed in the real estate business, and in 1860 went into the leather trade with his brother at Galena, Illinois. At the breaking out of the war he lived in a little house on a hill and was unknown to influential public men of his city and State. Six days after the fall of Fort Sumpter he was drilling a company of Galena volunteers; four days later he took it to Springfield, and then wrote a letter offering his services to the government in any capacity. He took command of the Twenty-first Illinois Infantry and reported to Gen. Pope in Missouri. His subsequent record is familar to all. His patience under the coldness of superior officers, jealous of the honors which his splendid fighting qualities speedily brought to him, commended him to a President greatly embarrassed by dissensions from that source, and in March 1864, he was called from a series of unbroken military triumphs to recieve a lieutenant general's commission. Lincoln and Grant met on this occasion for the first time. He immediately assumed command of the army of the Potomac, and in combination with Sherman and Sheridan began to administer those decisive attacks which from that time on crushed out the life of Confederacy.

His magnanimous conduct toward Lee and his command at the surrender, and subsequently in his intercourse with the leaders of the South, has caused every feeling of resentment to disappear in a section where blood was shed in streams, and thousands fell before his military powers. A united country mourns an honored son, the world the winner of battles without comparison in ancient or modern history. His private virtues were equal to his patriotism and military genius. Says Gen. Beale, an intimate friend for fifteen years: "In all my daily companionship with him, at home or abroad, I never heard Gen. Grant make a remark which could not be repeated with propriety before a room full of ladies."

He was a devoted husband and father, simple and unpretentious in daily habits. Every advancement in life came to him unsought, and he discharged every trust with conscientious fidelity. America has cause to mourn for she may never see his like again, and his deeds are inseparable from her history.

Whatever may or may not have taken place as a result of Mr. Douglass and wife's visit to Dr. Sunderland's church, it cannot be decided that anything touching the attitude of Washington churches toward the Negro race, *per se*, is proved by it, for the reason that his is not a representative case. The amalgamation element enters into it, and right or wrong the element in this country who favor or will in any way favor amalgamation are a large minority.

Apples of Gold in Pictures of Silver.

"I would offer you my Christian sympathy in the loss of your son."—W. D. Godman, La.

"I tender you my sincere condolence."—J. T. Newman, N. O.

"In this time of trouble you have my prayers."—M. McCoomer, Indiana.

"I am a living witness that your affliction by the death of your loved ones in late years has been very severe; yet you have borne it all with Christian fortitude. You have our fullest sympathy."—Joseph and Fredonia Courtney, Kentucky.

"You have our most profound sympathy in this hour of bereavement."—E. W. S. Hammond and wife, Kentucky.

"We sincerely pray for you."—Mary, Amelia and Hettie Taylor, Cincinnati, O.

"Dear Brother and Sister Taylor, we send you our sympathies. It is consoling to know that Marshall, Jr., was a Christian."—William, Catharine and Lucy Echols, Augusta, Ky.

"You have our kindest wishes for yourself and family."—J. J. Holland and wife, Ala.

"Accept our sincere condolence. Having recently passed through the same, we know how to feel for you."—J. F. Marshall and wife, Alexandria, La.

"I have just learned, with profound regret and sorrow, of the death of your lovely and promising little son. Myself, and the quarterly conference now in session, join in extending sympathy and condolence to you and Sister Taylor."—A. E. P. Albert, Alexandria, La.

"May our Father in heaven be about you and yours in this moment of separation."—J. Allen Ross, Frankfort, Ky.

"May all you need be supplied in this period of affliction.—A. B. Leonard, wife and children, Ohio.

"I feel for you most sincerely."—Annie M. P. McSpadden, Chatham, Ontario, Canada.

"God alone can give the needed comfort to you and your dear wife."—George L. Curtis, Indiana.

"You and family have my prayers."—S. S. G. Turner, Lagrange, Ky.

These specimen letters from persons who knew us and our boy, and what right both we and Methodism had to hope for much that would be strong and manly from him had he lived, tell their own story.

Thanks to one and all.

Found His Wife and Lost His License.

DANVILLE, Mo., April 21, 1885—Rev. M. W. Taylor, D.D.: Please publish the following and oblige George W. Leach:

The way I came to the State of Missouri was in search of Mrs. A. K. Leach, who was born in Montgomery county in 1854. A few years since she was sold and sent to Kentucky by a negro trader. On Sept. 18, 1884, she returned to Montgomery county, Missouri, to visit her father, whom she had not seen since she was a girl ten years of age. She being sick sent for me, and as any good husband should do, I came to see her. Then I left the State of Kentucky with the expectation of returning within twenty days. After arriving in Missouri I wrote to the presiding elder of the Louisville (Ky.) District, and the presiding elder of the North Missouri District also wrote, asking that I be transferred to the Missouri Conference. The reason I settled in Missouri was on account of being burnt out at Frankfort, May 15, 1884. I was moved by the presiding elder of the district from Frankfort to Sulphur, Henry county, Ky. I stayed there until the Dec. 1, 1884, and then came to Louisville and saw the presiding elder. When I started to Missouri he told me he knew I had had a hard time, and to do the best I could until other arrangements were made. The elder was also with me at the ticket office when I inquired the fair to St. Louis.

[The most important phase of this matter is that Bro. Leach having been separated from his first wife by a slavedealer, married again; this wife dying he married another. This latter wife he took with him to Missouri when he went to look after his first wife, and of whom, if we correctly understand him, he now speaks as if she was still his wife. Under the peculiar conditions by which our social matters have been surrounded, cases of this kind may often occur; but in every case the last must be regarded and retained as the only wife. A man can't have two, and he can't divorce himself. Slavery having divorced him he must take the consequences.

Personal.

—The post office address of Rev. Samuel Allen has been changed from Navasota to Woodville, Texas.

—Rev. Arthur Jameson is earnestly at work on his Harrodsburg Ky., charge, and is succeeding nicely.

—Rev. L.W. Miles, of Chapel, has been bereaved by the loss of two of his children at his home near Simpsonville Ky., lately.

—Rev. Moses Hall Presiding Elder of the Mt. Sterling Dist. Ky., Conference Colored Methodist Episcopal Church in America, held a successful quarterly meeting at Winchester, June 28.

—Rev. Jesse Henry of the Lexington Conference, has completed the erection of a new church, at Shurburn; which he dedicated by the assistance of Rev. Daniel Jones on Sunday, June 28.

—Rev. C. W. Campbell, principal of Houston Seminary, Houston, Texas, made a pleasant visit to this office while on his way to enjoy a well earned vacation at Metropolis, Ill., He reports the past as a prosperous year at the Seminary, and the outlook hopeful.

—The Rev. Dr. Parrott and wife of McCool, have been assisting Rev. T. W. Lewis of the Methodist Episcopal Church South in a protracted meeting at Lexington Miss. He called upon our pastor there and delivered an address on Temperance. The good deed is taking root. We want to hear of every thing like this, it makes good reading.

—Rev. Wm. Johnson, of Simpsonville, in a recent meeting at Pewee cornered a Baptist minister on point of Bible statement and floored in presence of the audience as we are told. There is very little use or good in these debates, but when a man forces them he ought to be sure of his point. Johnson is not the best man we know of to run into controversiality.

—Rev. J. L. Pratt, writes us from Starksville Miss, July 7: Rev. I. B. Griffin, a member of the Miss, Conference pastor of Vicksburg charge has been in our city very ill for a month or more, with the family of Bro. Charley Morris. He suffered a great deal indeed but all is over, his suffering is ended. He passed away at 10 oclock, a. m., to-day, to that land of rest. Will write the particulars soon.

—From the *Free Methodist*, Chicago Ill., Oct 11, 1885: We take the following extract, Miss Emma V. Sweeten, whose maiden name was Johnson, was born in Almond, N. Y, Feb, 24, 1848, was united in marriage to M. H. Sweeten Sept, 30, 1865, and died at Yorkshire N. Y, Monday July 10, 1882. There was present at her funeral Brother Eggleston her pastor, the minister of the Methodist Episcopal Church, also Bro. Burgess. Bro. Hogg, Bro. Perkins, Bro. Chamberlain, also took part in the service.—R. W. Hawkins.

—We have an eye single to do our share towards the raising of that million, that chaplain McCabe says, he wants. Our beloved elder Landry is abreast of the times and is doing a yeomans work for the church in the face of the cry of hard times. The negro race never had a better time than now. "Let us push on the line" yours truly in Christ. H. J. KNIGHT.

—Last November the following was voluntarily given to the pastor of our church at Martin, Tenn. We the undersigned white citizens of Martin most cheerfully recommend Rev. J. L. Massey to the favor of the people in whatever locality he may be placed, as a man and as a pastor. He has been located in our community for two years and he has accomplished much good among his people both by precept and example. We remain respectfully yours. Abe Akins, H. B. Hall, G. W. Martin, C. C. Rogers W. B. Gibbs, Sipser, J. A Parham, J. M. Wilks, L. G. McMillan. This was not asked for by the pastor.

From the *Weekly Argus* of Franklinville July 13, 1882: We take the following editorial: Mrs. M. Sweeten, aged 33, of Yorkshire, died Monday and was buried Thursday at that place. She had been unusually active in all Christian work. There was an unusually large gathering at the funeral services.

From a favorable impression caused by close acquaintance with the gentlemen, who is now upon the eve of leaving the city, we are induced to print the above. They show that Rev. M. H. Sweeten, an evangelist of the Free Mothodist Church, has been a married man, that he has been divorced by the death of his wife, and from the tone of these excerpts, the conclusion is warranted that he was then, and from his conduct in this city since last winter, that he is now a Christain gentleman. He has been quite active in Christian work here. Has often been able to render assistance to city Missionaries, in street, Marine, Hospital and Prison work. And has preached at large in churches of the city, white and colored.

Church Polity.

MR. EDITOR—Can a sinner be approved as Sunday School Superintendent in the Methodist Episcopal Church? SUBSCRIBER.

Answer—By "a sinner" we understand you to mean a person who is not in full connection with the Methodist Episcopal Church as a member. Such a person cannot be approved as *the* superintendent of a Methodist Episcopal Sunday School.

First—Because such approval would make him a member of the quarterly conference, and only full members of the church can be voting members there.

Second—Because the superintendent is a member of the district conference on those districts which hold them, and only members in full connection are eligible to membership in said conference.

It is the duty of the superintendent to nominate the teachers of his school, and it would be very risky for a church to give so important an interest into the charge of any one but a member. The spirit of the Discipline requires that the superintendent shall be a member of our church.

The quarterly conference cannot approve any other than a full member of the Methodist Episcopal Church as Sunday School Superintendent therein.

Rev. Larkin Carper's Relief Fund and Life.

Rev. Mack Henson, according to our suggestion, will write the life of Rev. Larkin Carper, late member of the West Texas Conference, and would be grateful to any one giving him prompt and well proven facts for his book. Bro. Carper lived and wrought at a time and in places of great inflammability, passion and controversy. Hence the writer will be constantly dealing with things which belong to the most critical and trying period of our church-work in the South, and will require not only absolute truth but the proof of it with every statement.

Such a book as must of necessity result from the investigations he

will make, cannot fail to be of incalculable histrionic value to our church everywhere.

The conference has organized an association for the relief of Sister Carper who is doubly bereaved of one of the best of husbands, and all means of support at the same time.

It is a praiseworthy effort, even if it should not fully succeed in its aim. For this reason and because the SOUTHWESTERN had no better friend than Larkin Carper, who was one of its old time patrons, we fully and gladly publish the following circular. Read it and pray and act:

BENEFIT FUND

We the undersigned have organized for the purpose of raising a relief fund for the Widow and Orphans of the late Rev. Larkin Carper, (deceased) who has spent his many years of usefulness to elevate his race by preaching the gospel to them. In many instances the amount allowed for one year's services was much too small and at no time was it sufficient to accumulate a saving fund; therefore, an entertainment will be given at St. Paul's M. E. Church, Thursday night, Aug, 25, '85 for their benefit, who were left in a destitute condition. Tickets will be sold by persons duly authorized at fifty cents each. We earnestly solicit the friends, and especially the Pastors of the different charges within bounds of West Texas conference, to use their influence to raise the funds and forword the same to Dr. G. J. Starnes, corresponding secretary, on or before the 25th of August, or as soon thereafter as practicable. All funds may be sent by postoffice money order, registered letter or postal note.

J. J. Q. NEIMORE and JAMES WESTMORELAND, Secretaries;

EDWARD GARRISON, Treasurer;

Dr G. J. STARNES, Corresponding Secretary;

A. I. McGRAW, Assistant Chairman; Rev. MACK HENSON, Chairman.

Schools and Colleges.

Clark University.

REV. L. H. WELCH.

Having enjoyed the refined pleasure of a recent visit to Clark University, under the fostering care of your church, I cannot avoid acquainting the public with my exalted opinion of the Institution. This testimonial offering will not add one cubit to its scholastic height or importance, but I present it upon its own merits, not soliciting any praise or favor for its appearance in your columns. This Mr. Editor may be regarded as an humble effort to give honor unto whom honor is justly due. While directing a series of religious meetings in Atlanta, Dr. Gaius and Elder Graham cordially invited me to accompany them to Clark University. I readily accepted their brotherly invitation. The day was subsequently fixed and necessary arrangements made. The day of our intended visit dawned beautifully and we were soon comfortably seated in a well varnished hack and on our way. I anticipated no pleasure beyond that of the trip, and seeing a few acquaintances among the students. A few minutes after starting, my attention was called from objects along the road side, to a distant hill upon which stood two comfortable and commodious buildings, peeping through a few trees spared by the "axman" for ornament and shade. In close proximity were quite a number of two, three and four roomed cottages, erected for the use and convenience of students, families, especially those pursuing a divinity course. They are cozy, neat and wisely adapted to the purpose for which they were intended. The most pleasing and commendable feature about them is, that they exhibit the [illegible] perhaps many of the students have made in their knowledge required in the [illegible]. I never was surprised, so wonderful work [illegible] our eyes. I had been previously impressed that it was an infant institution, but the infant has grown too large for its cradle. There is no infant that can be compared to it for its development and age. Its health and prodigious growth may, in part, be attributed to the efficiency of its scholastic system. Its several departments have been in active and effective operation all the year, preparing young men and women for usefulness in the pulpit and school room. Professor Thirkield, Thayer and Crogman, are three of its learned, experienced and successful educators. They have no superiors in Christian excellence, affability and brotherly kindness. If pupils fail to advance in study, under their able tuition, nature has not blessed them with a capacity for study; their methods of instruction are thorough, practical and impressive. The personal appearance of the students was commendable and complimentary, The industrial department is the most complete in its arangements and operations, of any I had the pleasure of examining in my travels. The model home branch of this department is the most perfect in the South. There is nothing to prevent the young ladies attending Clark University, from being model house keepers. Prof Thayer, President of the University, is the originator of the model home idea, for the better training of the young ladies. His name will be associated with this branch of industry, during the existence of this, and many other institutions. The future of Clark is brightening with every rising sun. Yours for the moral, intellectual and spiritual elevation of my race.

Sunday School Work in Louisiana.

BY REVS ERNEST LYON AND M. C. B. MASON, OF NEW ORLEANS.

At the bidding of Bishop W. F. Mallalieu, D. D., we again commenced a series of Sunday School meetings, beginning at Thomson's Chapel, in the city, last Thursday night.

There was quite a large number of children and grown people gathered, presenting a very lively and interesting spectacle. The subjects discussed were:

The Sunday School, and how to make it a success, by M. C. B. Mason; and the duty of parents to the Sunday School and to their children, by Ernest Lyon. God's spirit was powerfully manifested, and our efforts met with signal success. twenty four having arose spontaneously and requested the prayers of the church in their behalf.

On Wednesday, the 15 h, taking the train at the corner of Baronne and Canal, we arrived at the West End in time to take the steamboat Grover Cleveland for Mandeville, a watering place situated on the coast of Lake Pontchartrain, thirty-three miles from New Orleans. Several steamers are kept busy plying its waters, transporting its scores of passengers, who are continually running away from the heat and dust of crowded New Orleans. We were glad to meet on board Miss Lily Phillipson, a former schoolmate of ours; also Miss Mary Oggleton, an old acquaintance.

We were met at the wharf by the happy and thriving pastor of Mandeville, Bayou LaCombe, and the Turpentine Orchard, Rev. C. D. C. Bryant and his affable wife.

Among the many things which made the trip to Mandeville very pleasant was our visit to the famous Chinchuba and Terrugenous Springs. At 7 o'clock in the evening the lake regions suffered from a severe windy spasm, which lasted for an hour and a half, the effects of which we thought would prove detrimental to the object of our visit. But the wind abating almost as suddenly as it sprung up gave the people a chance to assemble. We need not say that we were at our post long before our audience convened, so that we were ready to greet them. We had quite a successful gathering; and in every way possible efforts were made to accomplish deep and permanent results. The spirit of the Lord was manifest, and his power unmistakably felt. MORE ANON.

Books and Current Literature

The interest that children often take in matters requiring patient research has been again exemplified by the recent prize page of "feet without owners," in *St. Nicholas* More than four thousand children in this country and Great Brittain studied over the puzzling feet and sent in lists of the animals to which they judged them to belong. It is surprising how near to accuracy were very many of the lists. Books of natural history, cyclopedias and dictionaries, even zoological collections, have carefully been studied by young investigators in their search for exactness. The correct answers and the names of the contributors of successful lists are to be given in the August *St. Nicholas*.

The Converted Catholic for April gives evidence of ability and discretion on the part of its Editor. This monthly seeks the conversion of Romanists to Evangical religion, and is conducted by Father O'Conner who was for many years a Roman Catholic Priest, but is now Pastor of a Converted Catholic Congregation in New York City. The subscription is $1.00 a year. Address James A. O'Connor. No. 60 Bible House, New York.

The numbers of *The Living Age* for July 18th to 25th contain The First Epoch in the Italian Renaissance, and A Visit to the Temple of Heaven at Peking. *London Quarterly*; Wyclif and the Bible, *Fortnightly;* The Irish Parliament of 1782, *Nineteenth Century*; Stuart Pretenders, *Scottish Review*; Bismark as a Diplomatist, and The Russian Armament, *Temple Bar*; From "Reminiscences of my life," by MARY HOWITT, *Good Words*; The Matchmakers Euclid, *Longman's*; A Brother of the Misericordia, and Bee and Ant Phenomena, *Chamber's Journal*; Music and Musicians, and Nature in London, *All The Year Round*; Eighth Centenary of Gregory VII, *Saturday Review*; Marmalade Making, and The Civilization of Savages, *St. James Gazette*; The Franco-Chinese Treaty and British Trade, *Economist*; Afloat with a Florida Sponger, *Field*; with instalments of "A House Divided Against Itself," "Fortune's Wheel," "Schwartz: a History," "A Passenger from Shanghai," and poetry. Littell & Co., Boston, are the publishers.

The Crest of the Continent, by Ernest Ingersoll Published by R R. Donnelley & Sons, Chicago. This work contains the record of a summer ramble in the Rocky Mountains and beyond. It is dedicated to the people of Colorado. There are 344 pages, thirty-seven chapters, and seventy-nine illustrations, a very useful map of Colorado, Wyoming, Utah, and New Mexico. Our copy is a 12mo, in cloth, rich ink and gold sides. Price, $1. The literary and artistic character of the work is superb. Any one wishing to go over the scenes it so fully and clearly describes will find in it an invalnable companion. The Denver and Rio Grande rail is clearly seen to penetrate the whole ronte.

The Life of Rev. John Inskip, by Rev. W. McDonald and John E. Searles. Published by McDonald & Gill, office of the *Christian Witness*, 36 Broomfield street, Boston, Mass. Price, $1 25. This is a 350 page 12mo. volume, with twenty-four chapters, brown cloth and gold gilt cover. The type is clear and readable. A fine steel engraving of the subject is the frontispiece. Mr. Inskip was one of a large and ever increasing company of men in the United States, who, feeling themselves impelled to a special line of work, devoted themselves to it, and won renown. Messrs. McDonald and Searles have written the work, which constitutes this volume, together, each taking a distinct phase of the subject. It is well done. Themselves admit what all of us know—that material for their work was scattered aronnd in rich profusion. They were fortunate in gathering such facts as most fittingly tell the story of a life spent in human enterprises. It is a bonntiful treasure of useful and exemplary labors, and it will be widely read, and with great interest.

Never neglect daily private Bible reading, and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John v, 39.)

For Hay-Fever

What some think of the AIR MEDICATOR AND INJECTOR, made by the Medicated Air Remedy Co., 36 Arcade, Cincinnati, Ohio

Augnst 29, 1884.

To the Medicated Air Remedy Co.—Gentlemen: I have been using the Air Medicator and Injector for Hay Fever, and can say I am fully satisfied that, if used right, it is a grand relief to any sufferer from Hay Fever. I have been a subject for the past eight years and found no relief until now from the use of your instrument.

SALLIE E. EDWARDS,
Boone Block, Covington, Ky.

Medical Air Remedy Co,:—Gentlemen: I have used your Air Medicator and Injector in several cases in the treatment of Nasal Catarrh, and have seen it used in several cases of Hay-Fever, and am convinced that it meets the requirements more perfectly than any instrument I have ever seen used, and am satisfied that with proper medical agents it will accomplish the cure of many of those diseases.

T. N. WISE, M. D.

To The Medicated Air Remedy Company.—Gentlemen: Having become acquainted with the Air Medicator and Injector and watched its operation for some time past, I am convinced that it is the most perfect method of treating Hay-Fever or asthma, and will undoubtedly relieve, with the proper medicines, any case of Hay-Fever.

M. HEERMANCE, Druggist,
S. W. Cor. 4th and Scott Sts.,
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The Medicated Air Remedy Co.—Gentlemen: I have used the McGregor instrument to inject medicated air into the nasal passages with great benefit to several of my patients, and I think it the best instrument that I have seen for that purpose, and with the proper medical agents will do great good in Hay-Fever and other diseases of the air passages.

JAMES S. WISE, M. D.
Covington, Ky., August 20, 1884.

To The Medicated Air Remedy Co.—Gents: A short time since I suffered with a severe earache. I tried almost every remedy I ever heard of. At last I was recommended to use your Air Medicator and Injector, which I did, and found almost immediate relief. I have also seen your instrument used by many others for various diseases of the head, such as Neuralgia, Catarrh, Hay-Fever, etc., and was astonished at its immediate and wonderful power. I have no doubt if the proper medication is applied it will cure any disease of the head. Yours Respectfully,

WILLIAM P. GRAYBILL,
Practical Druggist.

The Air Medicator and Injector is a simple, inexpensive instrument by which air is medicated and forced into the passages of the head, thus relieving the most stubborn case of Hay Fever.

The number of *The Living Age* for June 6th and 13th contain Modern Geneva, *Quarterly*; Gainsborough, *London Quarterly*; Count Cavour's Letters, *British Quarterly*; How the Blind Dream, and The Duke of Wellington as Prime Minister, *National*; French Views on English Writers, *Macmillan*; London in May, *Blackwood*; A Summer Day at Stratford on-Avon, *Temple Bar*; Dr. Liddon on Progress, *Spectator*; The Huguenot Society, *Saturday Review*; In the Florida Pine Woods, *All the Year Round*; The Dangers of the Indian Jungle, *Chambers*; Death of Lord Dudley, *Telegraph*; An Indigo Plantation in Bengal, *Field*; Chinese Insect White Wax, *Nature*; Glass in China and Japan, *Pottery Gazette*; with installments "A House Divided Against Itself," "Mrs. Dymond," and "Fortune's Wheel," and poetry. Littell & Co., Boston, are the publishers.

Melodious Sonnets, by John R. Sweeny and Wm. J. Kirkpatrick. Published by John J. Hood, of Philadelphia, 1018 Arch street. This is a 12mo., illustrated, board cover, 128 pages. It contains 157 sacred songs, many of them new, and all with music to suit. Price 35c. Mailed to any address, $30 per hundred, by express. This belongs to a numerous but ever useful and joy-making class of books. We wish it a good sale.

Prof. E. M. Blakeley has been quite sick at Oakland, Tex., where he has charge of a large school, but by the skilful treatment of Dr. N. H. Middleton, he was soon able to be in the school-room again.

Lactart in the Harvestfield.

The following from a letter received by the Avery Lactate Company from Hon. J. M. McCullough, Cincinnati, under date June 9, is of interest to farmers. He says: "During my trip I shall spend much of my time on farms throughout the West, and when harvesting begins, as it will next week, I shall have Lactart in use in many harvest fields. I think so highly of it as a drink that, had I the making of the laws governing labor, I would require every employer to provide Lactart as part of the daily drink of his help. This would increase both the physical and mental power of the laborer or employe, and prove a good financial investment for the employer as well." Mr. McCullough's point is that Lactart not only counteracts the enervating effects of the warm and sometimes brackish water which farmers are often compelled to drink in the field, but renders it wholesome and invigorating, sustaining strength and serving as a protection from sunstroke.

Boston University graduates this year one hundred and twenty-two. Of these 17 are from the College of Liberal Arts, 11 from the College of Agriculture, 14 from the School of Theology, 48 from the School of Law, 26 from the School of Medicine, and 6 from the School of All Sciences. Twenty-seven of the whole number were young women.

Order LACTART of your Druggist or grocer. Refreshing and delicious—25 and 50 cents.

Miss J P. Moore, missionary of the Baptist Women's Home Mission Society, and vice president of Louisiana, has entered Plaquemine, where she expects to make a strong fight for temperance, and also to open a reading room for Negroes.

A household necessity—LACTART, 25 and 50 cents.

The Christian Recorder is always the same—good.

The Guide to Holiness has an inquiry room, and in the June number a number of important answers are given, to which Christians would do well to give attention.

PE-RU-NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle. July 16-1y.

New York has 500 and Washington 180 churches. New Orleans has 65 Negro churches of the Methodist and Baptist denomination alone.



Thirty Years Record — Endorsed by Physicians.

Few people are aware of the alarming Dreadful once of kidney diseases, especially among those who have arrived at, or are past middle age. It is declared on good authority that fully one-half the deaths in this country are either directly or indirectly the result of idney disease of some sort.

A great majority of men above forty years of age are afflicted with some sort of affection of the kidneys or bladder and these diseases are on the increase. Persons are often seriously affected before they know of it themselves and thus these insidious disorders get a good foothold before anything is done to dislodge them.

Dropsy, Gravel, Diabetes, Bright's Disease, Incontinence, Debility, Catarrh of the Bladder, Albumenuria, etc. are among the many forms of these diseases, Most of these are very difficult to cure, defying the powers of the most eminent of the best physicians obtainable, and are pronounced by many to be incurable.

Physicians state that many forms of Kidney Diseases are very difficult to detect, as, in diseases of this form, oftentimes there are no symptoms of a marked nature. This is one of the reasons why they are so difficult to cure.

Hunt's [Kidney and Liver] Remedy is a specific for Kidney and Liver troubles, Bladder and Urinary Diseases, Dropsy, Gravel, Diabetes and all of that class of disorders.

It cures biliousness, headache, jaundice, liver and stomach troubles, dyspepsia, constipation and piles

It cures intemperance, nervous diseases, general debility, female weaknesses and excesses.

It is thoroughly reliable, highly recommended, works promptly, relieves at once, and was never known to fail. USE IT AT ONCE.

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J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.
july30



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, in order to raise funds for its completion, have prepared a miniature Statue *six inches in height*—the statue brouzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at One Dollar Each.

This attractive souvenir and Mantel or Desk ornament is a perfect fac simile of the model furnished by the artist

The statuette in same metal, *twelve inches high*, at Five Dollars Each, delivered.

The designs of Statue and Pedestal are protected by U S Patents, and the models can *only* be furnished by *this Committee*. Address, with remittance,
RICHARD BUTLER, Sec'y.
American Committee of the Statue of Liberty.
33 Mercer street, New York.

For the SOUTHWESTERN.

Look Before You Leap.

H. HERBERT BLUNT.

O, look before you leap,
Into the abyss deep.
There no pardon can reach,
Or lost character bleach.

O, look before you leap
Into dishonor, to reap
Seemingly life's pleasures,
Dishonor's base treasures.

O, look before you leap
Into dishonor's heap;
Ages of reform cannot
Ever dishonors rot.

O, look before you leap
Into dread Fancy's deep.
Into its ocean wide
'Neath its untiring tide.

O, look before you leap
In the billowy sea.
The recklessness of life,
Sin and inconstant strife.

O, look before you leap,
Ruined, from misfortune's heap.
Seek resolution's creek,
Fortitude on thy cheek.

New Orleans, La.

Domestic Hygiene.

Hair, and How to Care for It.

GEO. L. CURTIS, M. D.

An elegant suit of hair, covering the head, and well cared for, is a beautiful sight. Not only is it a useful article, perfectly adapted to fill the office designed by nature for it there is no known way by which to compensate for the loss of hair from the head, or for restoring ing it.

Hair is not confined to the head alone, but it covers the entire body from head to foot, excepting the palms of the hands and fingers, the soles of the feet and toes, the lips and the upper eyelids, and upper surface of the last joint of each finger and toe. The eyes are fringed with lashes and surmounted by brows; the ears are protected by thick stiff hairs to strain the air entering the ear, and to prevent insects from entering; the nostrils are protected by similar hairs, which perform an office all important to good air entering the air passages. The hairs of the body are not all of the same appearance, for some are long, others are short and stiff, while others are fine and downey.

The hairs of the body are usually set somewhat "obliquely in the skin and take a definite direction as they lie on the surface. The general course of the hair may be traced on the face, arms, and even the head. "They present currents or sweeps that have nearly always the same direction."

To each root or hair-bulb passes an artery, a vein and nerve. It is believed by the later physiologists that hairs by their nerves are the medium of general sensation. At any rate, no other medium for general sensation has been discovered, besides the phenomena as with respect to hairs standing on the end in case of fear or alarm, and of partially allaying excitement by rubbing the hair are evidences of it.

Each hair is developed in a closed sack, and the point perforates the skin, just the same as the first or milk teeth, by being pushed up and out of the way by "each deeply seated papilla." When the second growth of hair is pushed out another hair does not grow in its place. In cases of sickness, as in fevers, the hair may fall off because it breaks off close to the scalp, but unless the roots or bulbs are lost the hair will grow again; but if the bulbs are destroyed hair will not grow from [illegible] again.

Diseases of the scalp [illegible] affect the hair. [illegible] or as some call it, "nervous superficial affection," [illegible] by irregular patches, [illegible] repeatedly [illegible] The hair be[illegible] small white scales [illegible] fall, or dandruff, [illegible] becomes wet about the [illegible] [illegible] though it is very [illegible] The [illegible] this affection [illegible] is to wash the head with water, using castile soap, and after drying the hair well, rub or kneed the scalp with the fingers. It may require several times of such washing to cure the disease.

Porriga, a scurf or scall in the head, is a more difficult hair disease. This is dne to a parasite vegetable "forming a tube around the roots of the hair." Of those vegetable parasites there are several forms, but all may be spoken of under the same head. When it attacks a hair it grows around the base next the skin, and like an ivy clinging to an oak, it chokes it to death. This parasite may be carried from head to head by comb and brush, and possibly by sleeping on a pillow occupied by one who is affected. The parasite can be killed by shaving the head several times, and the use of some stimulating ointment or liniment. It cannot be cured by one shaving, or one application of ointment, but it will require constant and persistant effort.

The use of hair oils is greatly recommended by some parties, mostly those who have an interest in their sale; but the profuse use is certainly an injury. Nature provides its own method of oiling the scalp and hair, and if the skin is in a good condition the amount of oil thrown ont is all-sufficient. When much oil is used there is a gathering of dust and dirt, and the hair becomes matted, and the oil glands are obstructed. This condition can be changed by the use of soap and water.

It is a great misfortune to have the hair fall from the head prematurely. Baldness is to some extent a sign of decay. Let those who possess a good suit of hair be thankful and take good care of it.

The medicine that can search and root out every ill of kidneys or liver, is Hunt's Remedy.

Letters From the Laity.

J. E. Williams, Hackberry, Tex., writes: "Children's Day was celebrated at this place (Brown's Chapel) with encouraging results. The 'programme' for the day was carried out in full, and at the proper juncture an interesting and profitable address, touching the necessity and importance of celebrating Children's Day, was made by Dr. N. H. Middleton, of Oakland, Tex., who was followed by Prof. W. J. Stevens, of Hackberry, Tex. Notwithstanding the hard times and scarcity of money we raised for the educational fund $5. In the afternoon our beloved pastor, B. E. Cooper, preached a soul-thrilling sermon from the 15th chapter of Luke, 31st verse; after which we thrilled his soul with $8 45. After the sermon six infants were baptized, seven persons joined the church, four of whom were Sabbath School scholars. The following night we had a glorious time in what was called 'Children's Day Love Feast.' Twelve persons said that they were brought to Christ by means of the Sabbath School. Sixteen said that they had not come to Christ by means of the Sabbath School, but had been made better Christians thereby. There were preachers and lay members of the Baptist denomination present who expressed themselves well pleased, one of whom followed our pastor's sermon in a strong appeal to the parents to "bring up their children in the way that they should go," and to bring them early to Christ, as he said: "Suffer little children to come unto me," etc. The pastor in order to make it as much of a success as possible (financially) has concluded to celebrate the day at each charge in the circuit; therefore the educational collection above mentioned is from the children and friends of one charge.

"I think the Oakland and Brown's Chapel Circuit is destined in the near future to be one of the best in the West Texas Conference."

Mason Walker, of Flatonia, Tex., writes: "I have been a local preacher for three years. I believe in giving local preachers a chance to do practical work for the saving of souls. Class No. 5 has sixteen members, and they are doing good in support of our pastor."

G. C. Washington, secretary of Mt. Zion Sunday School, Glencoe, La., writes: "The Children's Day was observed, and we had a real good time. The exercises were conducted nicely. The children were provided with a nice basket, well supplied with cakes and chickens. After the exercises we retired and had a nice time consuming the many kinds of refreshments which were prepared for the occasion. The pastor being absent on a trip to Donaldsonville the meeting was conducted by the local preachers and the superintendent; but one thing surprised me, and that was the parents and old people did not seem to appreciate their children as they should, but rather lay idle at home all day Sunday. The Lord will always help those who will help themselves. We realized in our collections $6 35. God help us to do better next time. I must say the old people, with some exception, at Glencoe, pay but very little attention to the educational advancement of their children. I pray God that we may ever strive to go upward and onward until we reach the last round in the ladder. We were unable to have any exercises in the afternoon, as the weather turned out bad. The Sunday School is in a prosperous condition under the care of Bro. J. Taylor, superintendent, and Miss Sylvina Harrison, assistant superintendent. They are both doing all they can for the education and prosperity of the young and old in Glencoe.

The Central evidences of Christianity, published by the American Tract Society, 150 Nassau St, New York, price $1.00. There are 320 pages, containing a well bound 12 mo volume. six papers make up the subject matter of the work. The first is Christ, the Central Evidence of Christianity, by Principal Cairnes Second, The Unity of the Character of the Christ of the Gospels, by Prebendary Row. Third, the Anthentic ity of the Four Gospels, by Prebendary Row. Fourth, Historical Evidences of the Resurrection of Jesus Christ, by Prebendary Row. Fifth, Christianity and Miracles at the Present Day, by Principal Cairns, and Sixth the Witness of Man's Moral Nature to Christianity, by Dr. Thomson. The arguments used in these papers are clear and strong A brief resume of each is fonnd on a seperate page preceding the paper. The book as a whole is one which we can cordially recommend especially to preachers.

Hunt's Remedy cures billious headache, costiveness, and dyspepsia, and purifies the blood.

The numbers of *The Living Age* for July 4th and 11th contain James Russell Lowell, Letters from a Private Soldier in Egypt, and Genius and Insanity, *Nineteenth Century*; The Muse of History, *Contemporary*; The Liberal Movement in English Literature, and A Vigil in Stonehenge, *National*; The Torpedo Scare, *Blackwood*; Johann Sebastan Bach, "The Father of German Music," and Curiosities of Music, *Leisure Hour*; Erckmann Chatrain, *Gentleman's*; The Queen's Drawing Room, *Saturday Review*; Lord Beaconsfield's Youth, *Spectator*; Curiosities of Taxation, *All the Year Round*; with instalments of "A House Divided Against Itself," "Mrs. Dymond," "Fortune's Wheel," and "Unexplained," and poetry. Littell & Co., Boston, are the publishers.

For a healthful, refreshing summer drink use LACTART. It promotes digestion and prevents dyspepsia. 25 and 50 cents. Druggists and Grocers.

Summer Excursions.

To get the most pleasure, to recuperate or to store up knowledge are questions at this time engrossing the attention of people who wish to make each season yield them something in the way of health, pleasure or knowledge or all of these combined. The C. I. St. L. & C. Ry. (Kankakee Line) which is also known as the "Big Four," has placed on sale Summer Excursion tickets to Denver, Pueblo, and Colorado Springs in Colorado, Milwaukee, Madison, St. Paul, Minneapolis, Yellow Stone Park and the many other popular resorts in Wisconsin, Iowa, Minnesota, Dakota and Wyoming Territory. Call on or address the nearest Ticket or Passenger Agent, C. I. St. L. & Ry for rates, routes, time-folders, illustrated guide books, &c.
W. H. PAGE, Trav. Passr. Agent, N. W. cor. Fourth and Vine sts., Cincinnati, O.
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From the Bloody Ground.

TOLLESBORO, KY.

DR. S. B. HARTMAN & Co., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county, with the exception of a drug store at Vanceburg, our county seat, and am selling a great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, has been very sick and low spirited for a long time. For several years he has tried all the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took half of the medicine. I could see a great change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being unacquainted with you, I refer you to John Shillito & Co., Altor, Pinckard & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, P. M.

Messrs. Adamson & Shipley, of Waynesburg, Pa., write: "Please send us some "Ills of Life" immediately. We are having a big run on your medicine, PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of it. Please send the books soon."

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large sale for your PERUNA and MANALIN, we have also many calls for your book, "Ills of Life." Please send us a supply of them, German and English, and oblige."

S. Wolf & Son, Wilmot, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

A. G. Seliards, Greenup, Ky., says: "Gentlemen: I am handling your medicines, and having a good trade on them."

J. C. Saunders, Martinsburg, W Va., writes: "Gentlemen: Your PERUNA sells fast and gives good satisfaction here. We sell more PERUNA than any other preparation we handle."

W. Bauer, St. Mary's, Pa., writes: "My son is still improving in health. Your PERUNA is just the thing for him."

H. L. Day & Co., New Vienna, Ohio write: "S. B. HARTMAN & Co., Columbus, Ohio.—Gentlemen: Your PERUNA sells as well as any medicine with us. Quite a number have told us that PERUNA is the best thing they ever used."

Chautauqua Periodicals.

Chautauqua Assembly Daily Herald,

An eight page paper, printed on a steam power press on the Assembly grounds at Chautauqua, every morning during the meeting in August; 19 numbers in the volume, containing stenographic reports of more than 70 lectures on science, philosophy, religion and practical questions besides reports of lectures meetings, debates and class-room drills. An invaluable collection.
The first number will appear Saturday, Aug. 1.
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Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

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Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 21 p m	12 45 p m
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Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Cincinnati "	7:05 a m

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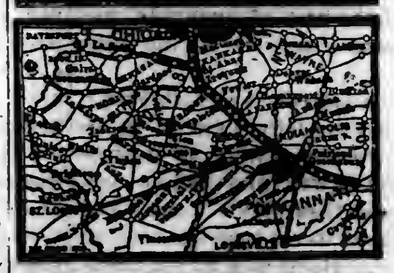
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" Grayson Springs	11 12 a m	.....
" Litchfield	11 28 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
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General News Items.

Over $9,000,000 were paid out for pensions in May.

Police and Communists of Paris have had another conflict.

There are 10,000 tetotalers in the railway service of Great Britain and 12,000 among the sailors in the naval service.

Texas.—The House passed the Constitutional Amendment resolution 71 to 16, bnt it was defeated in the Senate, 14 in favor to 7 against. It required 21 votes, or two thirds of the whole Senate to secure its passage.

The colored vote in the Southern States is as follows: Georgia, 143,471; Mississippi, 130,278; Virginia, 128,883; Alabama, 228,423; Louisiana, 107,027; North Carolina, 204,018; Tennessee, 80,250; Texas, 72,939; Kentucky, 58,742; Arkansas, 46,826; Florida, 33,842.—*Little Rock Sun.*

East Tennessee capitalists are preparing to develop some of the marble beds of that region. There is an abundance of marble there, easy to be had and of snperior valne. A company is also to be formed to work the marble quarry at New Market, Va.

Mr. A. M. Lang, with twenty years of experience with poultry, tells the Cincinnati *Gazette* that he "would rather have 25 two year old common barnyard hens to place on 325 eggs, than any $50, $75, or $150 incubator he ever saw." But the experience of some men is not a guide for all. It he has never made a careful trial of incubators he is not well qualified to speak of them.

Loved by Ladies.

Ladies love delicate and delicious perfume. In Parker's Hair Balsam they not only satisfy this taste, but have an article which arrests falling hair, removes dandruff restores the original color and imparts a beautiful gloss, softness and life. Does not soil the linen, is not adye, cleanly and economical.

Springfield, Ill., June 4.—The Senate this morning passed the House Civil Rights Bill, which gives colored people the same rights as whites in hotels, restaurants, theaters and other public places. It provides that for any violation, the person offending shall pay not less than $25 nor more than $500 to the person aggrieved, and shall also be deemed guilty of misdemeanor, and upon conviction shall pay a fine not to exceed $500, or shall be imprisoned not more than one year, or both.

Sick and billious headache, and all derangements of the stomach and bowels, cured by Dr Pierce's Pellets'—or a tibillious granules. 25 cents a vial, no cheap boxes to allow waste of virtues. By druggists.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for the following parties: My mother's name is Sarah Hutchinson and father's name is Lot Proctor. My sisters are Harriet and Elizabeth Hutchinson. My brother, Harrison Richard, was killed in Shaggyville town. I left all the above named parties in Logan county, Ky. Any information address Wm. Porter, care of the M. E. Church, at Navasota, Grimes county, Tex. The inquirer is a blind member of the M. E. Church.

MR. EDITOR—I wish to inquire through your paper for my people, who I left in the State of Georgia about thirty five years ago. About four years ago I received a letter from Bro. Isaac Spradley, who was still living in that State, but I have wrote several times to him, and can't hear a word from him; but Bros. Willie and Edward Spradley, and Sister Katy Spradley I have not heard a word from them since I left them thirty five years ago. Then I was very small. I heard that my aunt, Rosetta Spradley, was living in the State of Florida. Our mother, Betsey Christmas, is dead. When I last saw them my name was Priscilla Christmas, but I now go by the name of Priscilla Benjamin. Any information from any of the above named persons will be happily received. Write in care of Rev. G. W. Smith, Bay St. Louis, Miss.

MR. EDITOR—I wish to inquire for my people whom I left in Cassville county, N. C., in 1869. I went to Blue Ridge Mountain, McDowell county, N. C. I have a mother and brother that I wish to find. My mother's name is Martha. She formerly belonged to John Irven, and married Edmond Johnson. My brother was name John. Address any information to Moses Irven, New Albany, Union county, Miss., in care of L. J. Terrell.

MR. EDITOR—I wish to inquire through your paper for my sister. Her name was Carolee Harris, or Carolee Gayarre. Charles Gayarre was our owner before the war. I think that he sold her to a man by the name of Hyman Hart, in Osyka, Miss. When she left Osyka, Miss., I heard that she went to Texas. I was too yonng to know much about it. My father and mother were living in New Orleans. My mother's name was Susan and my father's name was Wilson Harris. We would be happy to hear from them. My name is Virginia Williams My sisters names are Alice and Ellen. My residence is 681 Dryades street, New Orleans, La. Should you hear of their whereabouts of my sister, address me, in care of Rev. John Qualls, First Street M. E, Church, New Orleans, La.

MR. EDITOR—I wish to inquire for my brotner. His name is Augustine Narcisse. He left here with the Twenty-Sixth Louisiana Regiment, Company A, and served as a cook. He was captnred at Vicksbnrg, Miss., Jnly 4, 1863. Any information will be thankfully received. Address Martelan Robinson, care of Asbury M. E. Church, Rev. H. J. Wright, pastor.

MR. EDITOR—I wish to inqnire of Mr. John Stewart if he conld tell me anything abont Sallie that yonr father bought from Mr. Cornelius Vanghn. When she was sold to your father she was about ten years old Any information that yon can give me will be thankfully received. I and brother Wm. Anderson are at Lexington, Ky. My mother's name is Caroline. Direct your letter to Lexington, Ky., No 2 South Upper street. Mr. John Stewart, if you can't remember the names please write to your brother, Wm. L. Stewart, whom, I am informed, lives in Chicago, Ill.

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For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down Inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY. In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. Sore or inflamed Eyes are speedily cured. *Perfectly harmless, used internally or externally.*

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA BARPE STREET CHURCH—Rev. Elijah Clarke, pastor Snoday services—Prayer meeting, 6 a m; Sn day-school, 9 a m; preaching at 11 a.m. 3 p m, and 7 p m; Class-meeting Tnesday night, at 7 o'clock; preaching Thursday night at 7 o clock; Communion first Sunday evenlog of ea h month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank lo street; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunda -chool at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Snoday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:0 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annonciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m, 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET. Carrollton, corner of Pinm street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school ohool, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., Acting President 1428 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart, Sunday Services: preaching at 11, 3 and 7 Prayer meeting 8 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell. M. A., pastor.

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The History of the Negro Race in America.

From 1619 to 1881. Negroes as Slaves, as Soldiers and as Citizens,

Together with a preliminary consideration of the Unity of the Human Family, and Historica Sketch of Africa, and an account of the Negro Government of Sierra Leone and Liberia. By George W. Williams, first colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R., of Ohio.

Popular Edition; two volumes in one, large octavo, with portrait on steel of the author. $4.

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24 inches	165 lbs.	300 lbs.	$35 00
26 "	200 lbs.	350 lbs.	45 00
28 "	225 lbs.	375 lbs.	55 00
32 "	375 lbs.	550 lbs.	80 00
36 "	525 lbs.	750 lbs.	100 00
40 "	800 lbs.	1100 lbs.	145 00
44 "	1060 lbs.	1400 lbs.	180 00
48 "	1335 lbs.	1800 lbs.	230 00
54 "	2050 lbs.	2800 lbs.	350 00

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Lnolen Delery,	Charles Newman,	N. D. Wallace,	Sigmund Katz,	M. Gillis
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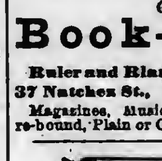


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Sunday-School and Children.

Dear Brethren of the Louisiana Conference: Allow me to impress upon you the importance of keeping a constant eye to the Sunday School work of your several charges. There is no department under your care which demands closer attention, or more sacrificing labor. Most of the great and good men now in the lead in the Christian Church, got their first impressions for the work they delight so much in doing in the Sunday School.

Give it due attention, brethren, and you will see immediate good results.

Let me call your attention to the action of the last session of our conference regarding this important work, when it was made our duty to hold conventions of Sunday School workers for the promotion of the work. (See Conference Journal, pages 247 248.) Most of the district conferences are yet to meet, which affords ample opportunity for further agitation and pushing the work which Bishop Mallalieu and Bro. Gillet have given such an impetus. Your brother and colaborer,

J. F. MARSHALL,
President Sunday School Society,
Louisiana Conference.

Miss Mary E. Dent writes: "Since I have been reading the SOUTHWESTERN I am moved to write and tell you that I am interested in Christian work. We are glad we are able to have a colored pastor, and that he is able to do the work so well.

Morgantown, Ky.

Even the little girls admire and read the SOUTHWESTERN. We have many admirers. Now, if each of them, little and big, would send us one new cash subscriber, how we should admire and love them, and laugh and be happy over it.

Molly Cheek, Evelin Donald son, Martha Harris and Lizzie Clarke, four little girls, got up an entertainment, June 27, from which they netted $4 90 for the Sunday School of Bowman M. E. Church. This, with other money in the treasury, enabled us to pay for our Sunday School supplies up to Jan. 1st. We wish in this to encourage other Sunday School scholars to work for the Lord.

D. MCFARLAND,
Superintendent Sunday School M. E. S. S.

In the Southwest.

Rev. Edward Wills, founder and pastor of the University street Baptist church, St. Louis, Mo., writes: "I strongly endorse [illegible] complete- [illegible]dly disor- [illegible]lity." It is [illegible].

[illegible] Dowd and Miss Sherrod and Miss [illegible] Jackson were united in marriage, together in holy [illegible]ony, Rev. [illegible] officiating.

[illegible] audience of the bride in Fen- [illegible] July 14, 1885, Mr. Elias [illegible] Phinney Jenkins were [illegible] M. E. Hunter, officiating.

[illegible] bride's mother

[illegible]

Shubuta, Miss., June 25, 1885, Mr. Nehemiah Dobson and Miss Mahalia Jackson were united in married; Rev. P. Bine officiating.

On June 6, 1885, Mr. Peter Dickson to Miss Rebecca Johnson. Mr. Peter Dickson is one of the young men of our church. At the residence of Mrs. Elkins and Voluntine H. Labranch to Miss Adline Elkins; Rev. G. A. Payne officing.

For all diseases of the kidneys and liver, physicians prescribe Hunt's Remedy.

Obituary.

Sister Aggie Pullam, Bro. Donhe Canron and Bro. Tom Benton all died in faith in the Lord, in 1885, in Columbus, Miss. J. W. PARKS.

Sisters Calley Noles, Ada Noles and Geranna Fields died in the triumph of faith; also Sister Maria Randal. Sister Gladney, 108 years old, has passed away; she was a member of the church. Sister Sedley Booker has also gone leaving three children to mourn her loss.

M. PROCTOR.

Aberdeen, Miss.

You should have a case of LACTART sent direct to your summer resort. You will find it a paying investment. Sold by druggists and grocers.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17.	Fowler
Austin	Denton, Texas.	Dec 10.	Foster
Black Hills Miss.	Rapid City, Dak.	Aug. 20.	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1.	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1.	
California	Stockton, Cal.	Sept. 3.	Fowler
Central Alabama	Mobile, Ala.	Dec. 10	Mallalieu
Central China mis'n	Kiukiang, China.	Oct. 14	
Central German	Columbus, Ohio.	Sept 10.	Harris
Central Illinois	Fairbury, Ill.	Sept 24.	Warren
Central New York	Syracuse, N. Y.	Oct 3.	Merrill
Central Ohio	Fostoria, O.	Sept 17.	Harris
Central Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3.	Harris
Colorado	Pueblo, Col.	Aug 20	Andrews
Dakota miss'n	Brent, Dak.	Oct 8.	Foss
Des Moines	Des Moines, Ia.	Sept 17.	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17.	Foster
East Tennessee	Knoxville, Tenn.	Oct 23	Harris
Erie	Sharon, Pa.	Sept 10.	Merrill
Foochow	Foochow, China.	Nov 19.	
Genesee	Lima, N Y.	Oct 1.	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15.	Hurst
Illinois	Rushville, Ill.	Sept 17.	Ninde
Indiana	Spencer, Ind.	Aug 27.	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10.	Ninde
Japan	Tokio, Japan.	Aug 20.	
Kentucky	Covington, Ky.	Oct 1.	Harris
Michigan	Grand Rapids, Mich.	Sept 17.	Warren
Minnesota	Rochester, Minn.	Oct 1.	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ck, Nev.	Aug 20.	Fowler
New Mexico miss'n	Santa Fe, N. Mex.	Oct 1.	Fowler
" Spanish	Peralta, New Mex.	Sept 24.	Fowler
North China mis'n	Peking, China.	Sept 24.	
North Dakota	Wahpeton, Dak.	Sept 17.	Walden
North Nebraska	Ponca, Neb.	Sept 3.	Andrews
North Ohio	Berea, Ohio.	Sept 3.	Merrill
North West German	LeSeur, Minn.	Sept 24	Andrews
North West Indiana	Valparaiso, Ind.	Sept 3.	Foss
North West Iowa	Storm Lake, Ia.	Sept 24.	Foss
North West Swedish	Dayton, Ia.	Sept 3.	Bowman
Nova Scotia	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio.	Sept 24.	Foster
Oregon	Roseburg, Oreg.	Aug 27.	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17.	Merrill
Puget Sound	Tacoma, W. T.	Aug 13.	Waldan
Rock River	Elgin, Ill.	Oct 8.	Fowler
St. Louis German	St. Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
South Indiana	Crookville, Ind.	Sept 24.	Harris
South California	Santa Barbara, Cal	Sept 10.	Fowler
South German	San Antonio, Tex.	Nov 19.	Foster
South Illinois	Edwardsville, Ill.	Sept 24.	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26.	Foster
Upper Iowa	Toledo, Ia.	Oct 1.	Warren
West German	Claytonia, Neb.	Sept 3.	Ninde
West Nebraska	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 3.	Foster
West Virginia	Charleston, W. Va.	Sept 24.	Merrill
Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1.	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Baton Rouge District—Louisiana Conference.

Third Round.

Clinton	Aug	21
Macedonia	"	22
Comite	"	23
Norwood and Sweet Home	"	25-26
Wesley Chapel	"	27
Mt. Carmel	"	29
Jackson	Sept.	1
Plains	"	5
Mt. Pleasant	"	6
Jones Creek	"	9
Stony Point	"	12-13
East Baton Rouge	"	14
Dutch Store	"	15
Plaquemine	"	19
Rosedale	"	21
Musson	"	23
West Baton Rouge	"	26
Union Chapel	Oct.	1
Bayou Letsworth	"	2
Lake Providence	"	4

S. PRIESTLEY, P. E.

Palestine District.

Fourth Round.

Sabine and Shelby	Aug.	22-23
San Augustine	"	24-25
Jacksonville	"	20-30
Hawkins	Sept.	5- 6
Mineola	"	12-13
Crockett	"	19-20
Madison circuit	"	26.27
Leona	Oct.	3- 4
Hopewell and Shiloh	"	10-11
Cotton Gin	"	17-18
Fairfield	"	24-25
Butler	Oct. 31, Nov.	1
Rocky Mound	"	7- 8
Palestine	"	14-15

G. W. SMITH, P. E.

Gulf District Camp Meeting.

Ocean Springs Camp Meeting will open on the 10th and close on the 21st inst., at Ocean Springs, Miss., on the Louisville and Nashville Railroad. Mr. O. M Dunn Superintendent of the Louisville & Nashville Railroad has promised to have the two day trains stop at the Camp Ground. The morning train from New Orleans and the evening train from Mobile will be the only trains that will stop.

Bishop W. F. Mallalieu, D D., Rev. Dr. M. W. Taylor, editor, Rev. A. E. P. Albert, Rev. M. Dale, and Rev. John Qualls are invited to attend the camp meeting, the ministers in charge of the Gulf District, and also [illegible] of the Mississippi Conference are invited.

R. CASSIDY, P. C.
W. McDONALD, P. E.
Committee.

Notice.

The district conference for Huntsville District, Central Alabama Conference, will convene in Scottsboro on Thursday before the second Sunday in August. All the members of the conference are cordially invited and urged to be present with their reports and money.

A. S. LAKIN, P. E.

Huntsville, Ala., July 16, 1885.

Notice.

The District Conferences will be held September 3 d instead of the 4th. As the 4th is Friday business will begin Thursday; and the opening Sermon Wednesday night, Sept. 2. Brethren, please make this correction at once

W. H. DAVIS, P. E.

San Antonio District Conference.

The District Conference for San Antonio District will meet at Mt. Pleasant, 10 miles south of Seguin, on September 16, at 8 o'clock p. m., and close Sunday night, the 20th. Arrangements will be made to take every member of the district conference from Seguin to Mt. Pleasant free of charge, provided they come to Seguin Wednesday. All others will find transportation at reasonable rates. All persons who attend and are entertained by the committee will be expected to contribute something toward the expense of the entertainment.

PROGRAMME.

What is repentance?—E Jones.
Saving faith—J F Jacobs.
Mode of baptism—E Duncan.
Holiness or perfect love—W Goodwin.
Sketch of a sermon, Matt. 7, 7—S W Harvey.
How to get Sunday-school scholars converted—G W Townsend.
Paragraph 553 of the Discipline—J H Holden.
Preparation for the pulpit—W Reed.
Historical sketch of San Antonio District—J R Carnes.
Importance of our frontier work—J Brawley.
The Third Commandment—R Dukes.
The Fourth Commandment—J T Gibbons.
The Seventh Commandment—A M Mason.
Benefits of the Centennial Conference—M Henson.
Bishop Taylor, his prospects of success—A R Norris.

The local preachers will prepare themselves on subjects of their own selection.

Opening sermon by W Goodwin, Wednesday night. Temperance mass meeting Saturday night; addresses by J R Carnes and J T Gibbons.

Sunday Convention Friday night, addresses by M Henson and G W Townsend. Missionary meeting Saturday night—A M Mason and A R Norris.

Saturday and Sunday mornings at 9 o'clock Model Sunday-school conducted by M Henson.

All the local preachers and exhorters in the district are especially requested to be present as it will be their only chance to have their license renewed this year.

G. W. RICHARDSON, P. E

NOTICE.—Change of Time.

The Annual Camp meeting of the Cleveland charge, that was to have commenced at Lewis' Camp Ground, one mile from Tyner's Station Tenn., on the E. T. V. & G. R. R. on Saturday, before the first Sunday in August, 1885, by request of a goodly number of friends, has been changed from the 1st to the 4th Sunday day in August, 1885. I hope all will notice the change and govern themselves accordingly. L. M. MOORES, Pastor.

Bowling Green District Conference.

The first district conference of the Bowling Green District, Lexington conference, will be held at Eddyville, Lyon county, Ky., commencing July 21st and ending Aug. 3, 1885. The conference will open promptly at 10:30 o'clock a. m. The conference sermon will be preached by Rev. D. Hickman. The district Missionary sermon will be preached by Rev. Ezra D Miller. Rev. M W Taylor will be present and represent the interests of the SOUTHWESTERN. Revs. Courtney, White, Locke and Jones are cordially invited to attend the present session of our district conference. We trust that we shall have a full attendance of the members of the district. Brethren, what have you done for the benevolent collections? We hope to hear from you in the district conference touching this important matter.

A. BOOKER, P. E.

Jackson District—Mississippi Conference.

Third Round.

Vicksburg ct	Aug.	6
Vicksburg	"	8- 9
Mayersville	"	13
Rolling Fork	"	15-16
Bolton	"	22-23
Edwards	"	29 30
Clinton	Sept.	1
Steen's Creek	"	3
Jackson	"	5- 6
Jackson circuit	"	5- 6
Canton	"	12 13
Canton circuit	"	12-13
Madison	"	14
Pelahatchie	"	17
Brandon	"	19 20
Trenton	"	22
Lake	"	24
Forrest	"	26 27
Morton, at Silvester	"	29
Hickory	Oct.	3- 4
Chunkey	"	3- 4

The first district conference for the Jackson district, Mississippi Conference, M. E. Church, will convene in the Methodist Episcopal Church at Bolton, Thursday morning, at 10 o'clock, Aug 20, 1885. A large attendance is earnestly requested to be present. J. M. SHUMPERT, P. E.

Morristown District—East Tennessee Conference.

Fourth Round.

Knoxville ct	Aug.	1- 2
Clinton and Coal Creek ct	"	8- 9
Greenville	"	15-16
Arcadia	"	22-23
Johnson City	"	29-30
Morristown sta	Sept.	5- 6
Tazewell	"	12-13
Warrensburg	"	19-20
Russellville	"	26-27
Knoxville sta	Oct.	3- 4
Newport	"	10-11
Mossy Creek	"	14-15
Dandridge	"	18-19

The district conference will be held at Coal Creek, in Anderson county, Tennessee, commencing on the 5th day of Aug., 1885, and the pastors will please try to bring up all of the assessments for benevolent causes to the district conference.

S. J. HARRIS, P. E.

Baton Rouge District—Home Mission Work.

The annual meeting of the Woman's Home Mission work for the Baton Rouge District, will commence Sept. 24, in Baton Rouge. The President of each auxiliary society is expected to be present with full reports. The following is the programme:

Annual sermon—S Priestley.
Difficulties of the work—Hester Williams
Pastor's relation to the work—R Thompson.
Pastor's influence in Sunday-school—C A Taylor
Statistical account of the work by each auxiliary President.
Is the mission work reaching the children—Geo W Wells.
Are our women a success in home mission work?—General discussion.
Does the mission work help the pastor?—M P Franklin.

Rev. W. P. Forest, of Pleasant Plains, New Orleans, is expected to be present, also Mrs. Marcus Dale and M C. B. Mason, of New Orleans.

HESTER WILLIAMS,
District Manager Baton Rouge District.

Programme

Of the first Tennessee District Conference which will convene at Mason Tipton circuit, Tenn., Aug. 25, 1885:

The opening sermon will be preached by W L Taylor, on Tuesday night.
Faith in the Holy Trinity—S B Dunlay.
The resurrection of Christ—J B Bradford.
Temperance—W L Taylor.
Will the soul be utterly destroyed—A F Lane.
Regeneration—H Dunlap.
Purgatory—G G Harden.
Christian men's goods—R Palmer.
Steward's work—D Collier.
The sacrament—A Burdett.
Baptism—J A W Moore
Methodist Literature—J L Massey.
Membership of the church—E M Manslon.
Means of grace, part 1, chaptor 3—J F R Summerhill
The mission of the M E Church—J W Hall.
Church debts and how to contract them—G W Marsh.
Is there a hell?—A Swift.
The attributes of God—C L Fields.
How to conduct revivals—A Porter.

The local preachers and exhorters will choose their own subjects.

Our District Sunday-school Institute will begin on Friday. We hope to have all the charges represented by the superintendents, and statements of how he or she conducts Sunday school. Bring your journals, etc.

E. M MANSION, Sec.
J. A. W. MOORE,
J. W. HALL
Committee.

Notice.

The Houston District Camp meeting, Texas Conference, to be held at the Asbury-Simpson Camp Ground near Harrisburg, will commence July 16. As all the preachers of the Houston district have had nine months notice it is expected they will be camped on the ground with their congregations the first day. As the ground is convenient for other districts and a part of the West Texas Conference we give all their pastors and congregations a hearty invitation to come and join us.

P. MORGAN,
Sec'y Camp Meeting Association.

Notice.

The Sunday-school convention will convene at Hempstead July 23rd. All the superintendents and pastors on each charge on the Navasota District are expected to attend. W. B. PULLAM, P. E.

Houston, July 2.

Chattanooga District—East Tennessee Conference.

Fourth Round.

Soddy	July	18-19
Big Spring	"	25-26
Ebenezer	Aug.	1 2
Sweetwater	"	8 9
Washington	"	15 16
Kingston	"	22 23
Robertsville	"	29 30
Chattanooga station	Sept.	5 6
Jasper	"	12 13
Riceville	"	19 20
Cleveland	"	26 27
Chattanooga ct	Oct.	3 4
Georgetown	"	10-11

The district conference will convene in Roane co., Tenn., Aug. 20, at 9 a. m., a full attendance is desired. The pastors will please notify the local preachers and exhorters, superintendents of Sunday-schools and class-leaders from each charge to represent the Sunday-school work and class meetings. All members of the district conference should come with written reports. E. PROVINE, P. E.

Programme

Of the Sunday school convention to be held at Clark's Chapel, August 15, 1885. Come one, come all. A grand procession will march from the church to the grove. Services will be opened at 8 o'clock a. m., by Rev. C. H. Bullington, Address of welcome by G. G. Gordon.

Rev. B F Whitley—Needs of the Sunday-school
Dr. W H Ballard—Punctuality.
R T Gordon—The need of education.
J R Reasonover—Duty of the teacher.
A F Whitley—Progress of Negroes.
Rev. O Green—Duty of parents.
G L Oakley—Duty of the secretary.
G S Manier—How to conduct a Sunday-school.
R W Baird—Best method of teaching.
J C McKinley—Education.
C B Whitley—Temperance.
B J Anderson—Foundation of Sunday-school.
B E James—Benefit of Sunday-school.
Rev. C H Bullington—Character of young men and ladies.
A C Allen—Should parents attend Sunday-school.
M Allen—Why young men and ladies do not attend Sunday school.

There will be a grand barbecue.

R. A. DOWELL, Supt.
G. G. GORDON, Sec'y.

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V. The Bishop. Bishop Stephen M. Merrill, D. D, Chicago, Ill.
VI. Residence in New England, Prof. Luther T. Townsend, D. D., Boston, Mass.
VII. Freedmen's Aid Society. Richard S. Rust, Cincinnati.
VIII. Woman's Home Missionary Society. Elizabeth L. Rust D. D., Cincinnati.
IX. The Philanthropist. Marshall W. Taylor, D. D., New Orleans, La.
X. The Literary Character. Samuel W. Williams, A. M., Cincinnati.
XI. The Orator. James M Buckley, D. D., New York.
XII. The Man. Isaac W. Joyce, D. D, Cincinnati.

These are followed by an account of the closing scenes of his life and the memorial services held in Cincinnati and elsewhere, with extracts from the editorial sketches published in our Church papers. The volume fittingly concludes with the prayer offered by Bishop Wiley at the close of the last General Conference. In the great variety of style and the topics introduced, as well as in the outlines of a life devoted to the cause of Christ and his Church, the reader will discover no lack of interest, and will find much to profit and instruct. *Send order at once.* Put the book into the hands of your family, and into the Sunday-school library.

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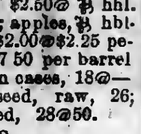
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Editorial Notes.

While on the verge of life I stand,
And view the scenes on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.

Where Jesus stands my soul would be,
I long that upper world to see;
Earth, twine no more about my heart,
For 'tis far better to depart.

The manhood of a nationality is strong in proportion to the virtue of its founders.

The great fault of the Negro is that he has been striving to be a gentleman before he has fairly become a man.

The Central Methodist grows more fraternal and no less newsy and denominationally perpendicular for its age. Prosperity to Bro. Meek.

Africa presents the Negro's greatest opportunity. Many of us are thinking of it. Let us have a great many articles on Africa.—W. O. Lynch.

Cadet Whittaker has been admitted to practice law in South Carolina. Does this mean that a mouth only, not ears, are required in the legal practice?

Of all the periodicals coming to us designed for the use of, and edited by ladies, none excel *Electra*. It is, as it claims to be, a magazine of pure literature. We wish it success abundantly.

Internal forces of Methodism, a very able Centennial address, by Rev. E. W. Caswell, delivered at the Centenuial of American Methodism, held in Taylor Street Methodist Episcopal Church, Portland, Oregon, May 5, 1885, has been received.

Prof. P. H. Clark, of Cincinnati, is a candidate for register of the treasury, the place now occupied by Hon. Fred. Douglass.—*Gate City Press.*

Ah, when was Mr. Douglass register of the treasury. We had conceived the idea that Hon. B. K. Bruce filled that position. Douglass is register of deeds, etc.

The Christian Weekly, June 6, has a fine cut representing an Indian ploughing, and seven Indian women earnestly viewing the novelty. These are the pictures which tend to bring white and red into clever fellowship. Less of war and more of agriculture will [illegible] and extend our Christian [illegible] with permanence and [illegible]

For the SOUTHWESTERN.

The Origin and Design of Children's Day.

REV. J. M. NEVILS.

Methodism was introdnced into America in 1766.

The 100th anniversary of that event was observedby the Methodis Episcopal Chnrch in 1866. It was then decided to create a Children's Connectional Educational Fnnd.

The proceeds of which should be applied in aiding needy Sunday school scholars to secure an advanced education.

For that object about $60,000 was then raised. But as it was forseen that the claim on the fund would increase with the multiplication of Sunday-schools, and the growing demands of the church for Christian workers, a plan was adopted for the constant increase of the fund or its proceeds. In the development of that plan the General Conference of 1872 appointed the second Sunday in June to be everywhere observed as Children's Day, on which a collection should be taken in aid of the Sunday School fnud of the Board of Education. Prior to that no such general observance as Children's Day had ever been known, but since that time it has been extensively adopted, and has proved very interesting. It should, therefore, be a joyous day; but it should also be an occasion for praise, for prayer, and for instruction. Hence, sweet hymns should be sung, God's word should be read, and choice sentiments uttered. As the board of the general educational fund it had its raise in the year 1865. At the General Conference of 1868 it was found that the children's offering for education made during the centenary celebration of 1868 amounted to $56,674 40, and the general educational fund amounted to $9,155 32; total, $65,829 72. The board was chartered in 1869.

Running throngh a period of the last five years, and looking at the receipts from all sources of the amounts of moneys, shows a yearly income as follows, viz:

1880	$2,079 24
1881	9,256 86
1882	18,026 56
1883	32,718 42
1884	56,181 65

The year closing Nov. 1; but it was not ended, for there was more to come. This year we want to raise $1,000,000.

Dear children and friends of education, let us do all we can in this great work. Our discipline says it shall be the duty of the preacher in charge of a circuit or station to take one public collection annually in each society in aid of the work of education. The money so received shall be paid over to such auxiliary of the board of education as the annual conference may direct, or in the absence of the annual conference direction to the treasnry of the parent board. It is recommended that the second Sunday in June be everywhere observed as Children's day, and that wherever practicable a collection be taken in the Sunday School in aid of the Sunday School fund of the Board of Education. In case it be deemed advisable to take the public educational collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the objects named in sections 5 and 6, on page 262.

Our schools among the freedmen are twenty one, with 106 teachers, and 3623 young men and women in attendance, a large proportion of whom are studying to be preachers and teachers. Among our Southern white people there are eighteen institutions in which are eighty-six teachers, and over 2000 young men and women. So we have thirty-nine institutions in these Southern lands, with 192 teachers, and 6000 young men and women as students.

Those schools are mostly supported by the Freedmen's Aid Society.

Let us look at our own school. Rust University, in this State, in Holly Springs, beautifully located in the Northern part of the city, about half a mile from the courthouse, where Gen. Grant had his headquarters during the late war. Now the Mississippi Conference has its headquarters there. About 500 have gone out from there as teachers. Some are eating the fruits of Rust University and cursing the tree.

Let us as Sunday School scholars crowd her gates with thankful songs. High as the heavens our voices raise, and the earth, with her ten thonsand tongues, shall fill her courts with sounding praise. What is the strength of our church and Sunday Schools? About 19,000 churches, with 12,000 regular ministers, 21,000 Sunday Schools and counting officers, teachers and scholars together we have more than 1,900,000. Oh, what an army. We have in the State of Mississippi, in our church, 3950 probationers, 23,440 full members, 362 local preachers, 73 traveling preachers, 61 elders (with about 60 effective); total, 27,872; churches, 326. Twenty years ago we had no churches or members in this State. Behold what the Lord has done! Look at our Sunday Schools and scholars—508 schools, 1443 officers and teachers with 15,443 scholars of all ages; total, 16,886. From these are to come the future ministers, teachers and statesmen. In order to do the great work of the coming nation our boys and girls must have educated brain, mind, heart, soul, hands and feet. We are to do all we can in our day to prepare them for the work. By giving our means to aid our young people in obtaining a Christian education we do a noble work. Of the 1300 students who have been helped by the Board of Education most all were grown up Sunday School scholars. Many have become teachers, forty are missionaries in other countries, and 200 or more are ministers in sixty conferences. Never were the calls to aid in Christian education so numerous and urgent as it is today. Had the fund been larger much more good might have been done. Some good young men and women have had to leave the schools for lack of a little help. Now, dear friends, this is the first time this year you have been asked to give to this cause, and if you do not give you may never be asked again. So now is the only time you have. Will you give all you can to day? It has been well said, that it is more of a blessing to give than to receive. So blessed is the cheerful giver. For Christ, our Master's sake, do all the good you can to all the people you can in all the places you can, at all the times you can, and as long as ever you can.

If you cannot give your thousands,
You can give the widow's mite,
And the least you do for Jesus
Will be precious in His sight.

Hernando, Miss.

For the SOUTHWESTERN.

Negro and Buckra.

REV. HENRY M. TURNER,
Bishop African Methodist Episcopal Church.

In your issne of the 15th instant I noticed an editorial entitled, "Ought We to Be Called Negroes," in which you express indifference as to whether it is a proper term or not, etc, since it is in common use and answers a purpose. I rather like the term, because it signifies black. The phrase, "colored people," cannot be properly applied to black people, as neither black nor white are colored. They are both the extremes of color. The term Negro is a Portuguese or Spanish word, manufactured from the Latin niger, and means black. Now, as this term has been brought into use by the white races to designate our color and status, why not let us apply our term buckra to the white races? The word buckra in the Guinea African dialect means white. Then we would have a name comprehensive and of easy accent for both complexions or races—the Buckra race and the Negro race!

The whites could take no more exception at the term applied to them than the blacks. Buckra means white, and Negro means black. Moreover, buckra is the proper term of the black races for white, while Negro is the proper term of the white races for black. One is as much a language as the other, or a dialect as the other. For my part I have used the term buckra for nearly forty years in conversation. Have refrained from it in my writings, as it was not generally understood, except in South Carolina, and in portions of other Southern States; but hereafter I shall use it with my pen as freely as with my mouth. They are both idiomatic terms any way. Neither is Saxon nor proper English.

Atlanta, Ga.

[Our preference for the word Negro is established by its constant use in this paper with a capital N. —ED.]

For the SOUTHWESTERN.

The Future of the Negro Race.

REV. S. R. HUGHES.

The race whose brawny hand tilled and cultivated the American soil for over two centuries, whose blood fertilized the cotton fields of the South, and whose fidelity to his master's family, amid the clash of arms, is still boasted of by the learned and benevolent men of the South. For a race so loyal to master, country and God, to be denounced by Mr. Tombs as being uneducable and a scrub race, and to claim it to be a decree of God that the race should die out, is unprecedented, and is a great injustice to the race. Now, the Bible says: "Answer a fool according to his folly, lest he be wise in his own conceit." The folly of Mr. Tombs' argument is that it proves nothing. Then to answer Mr. Tombs I shall not attempt to prove anything, but merely make assertions contradictory to the statements he has made, and let the public weigh each in a balance and decide which is wanting as to truthfulness.

Mr. Tombs says there is no danger of war in the future between the races. What causes war but injustice and fraud? The spark of war now exists in the bosom of the oppressed race, and only requires time and continuance of injustice and fraud to fan it into a flame; and when the cry to arms is heard God, who is on the side of right, will raise up for the so-called "scrub race" a Moses to lead and a Joshua to conquer.

Mr. Tombs also says: "The Negro race is uneducable, and that the effort to educate him is foolish, because it increases crime." A glance at the history of the educated Negroes, and a retrospective view of the world's history, will show that this statement carries with it its own refutation.

Mr. Tombs thinks the Negro will die out, because, he says, it is the history of all inferior races. We do not admit the universal proposition that it is an inferior race; hence we denounce the conclusion. He says: "They are dying out now." According to the census we are astonished at the increase.

Again he says: "If God had not intended to make the Negro an inferior race He would not have created him black."

It is a question whether or not the Negro was created black or became so by physical influences; but suppose he was created black, then I question Mr. Tombs' inspiration as to God's motive for thus creating him. We admit that the Negro will do well tilling the soil for himself. We cannot admit as a whole the proposition that the Southern whites are the best friends to the Negro, because in doing so, Mr. Tombs would be included, who thinks it foolishness and engendering crime to educate him. Surely he is not a friend who ignores self culture:

"Old friends are the best." But

"What is friendship but a name,
A charm that lulls to sleep,
A shade that follows wealth and fame,
And leaves the wretch to weep."

Though Mr. Tombs stands on the boundary line between two worlds of light, he fails to see the signs of our times.

Washington D C.,

For the Southwestern.

Our Benevolent Collections.

REV. A. E. P. ALBERT, B D.

The time is now at hand when every church in this section should begin at once to raise the various benevolent collections. To delay until fall or winter, until crops are harvested, cotton is sold or sugar-making is over—in other words to wait until the finsh times come—is to commit an almost unpardonable blunder. Better to gather up the fragments monthly or quarterly than to run the risk of complete failure in waiting for the "good times coming." The failure of previous years, in consequence of rainy days, bad roads, cold weather, and uncomfortable churches, should impress every one with the prime importance of attending to these matters *now*. Another consideration is that, out of their poverty, the people give quite as much if not more than out of ample stores. Many who would give five cents out of twenty five cents in the stringent season, could scarcely be persuaded to give twenty-five cents out of twenty-five dollars in the times of greatest prosperity after the crops have been harvested and sold, and the large legal tender bills glut their purses. Such is the case, however, as many experienced pastors can testify. Another thought is that a large number of our people become more and more stingy and close-fisted as their worldly goods increase. Brethren, this ought not so to be. The way to wealth and enduring prosperity leads another way. The Word of God, of which not a jot or title shall fail, is as true to-day as ever. The scriptural direction of growing rich is clear and forcible: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give not grudgingly, or of necessity, for God loveth a cheerful giver." The world is to be evangelized and conquered for Christ. The kingdoms of this world must become the kingdom of our Lord and his Christ. God chooses to effect these results by human instrumentalities. Every Christian man, woman and child is in duty bound to share his responsibility in this glorious work. Some called of God to preach or teach in the house of God or foreign fields must "go" gladly, publishing the glad tidings of salvation; while others should share in the work by sending the men and means to the accomplishment of the heavenly task. "Go work *to day* in my vineyard" is the scripture command to every son in the Gospel. Wake up, brethren! Let us cease to be strangers and stagnant pools, taking in all and giving proportionately nothing; but let us rather become fountains of living waters, imparting life and joy to all who would share our bounties.

We have been helped sufficiently long to begin to help ourselves and others yet perishing for bread of life. Give importance to every cause, the Freedmens Aid Society, which educates our ministers and teachers, our lawyers, physicians, mechanics, and our mental and morally approved leaders; the Missionary Society which assists in the support of ministers laboring in destitute sections; the church Extension Society, which assists in building needy churches; the Tract Society and Sunday School Mission, which scatters like so many snowflakes, the hundred of thousands of tracts and papers in our Sunday schools; the Bible Society which furnishes destitute families with the word of God free or at nominal rates. The Educational Society which helps, solely, students for the ministry; the Conference Claimants collection, for our superannuated ministers and the orphans and widows of deceased ministers are also worthy of special mention. The Episcopal Fund should not be neglected in the future as they have been in the past. Another vital interest that should press upon the heart of every Methodist preacher is his solemn responsibility to see that the SOUTHWESTERN, our official organ, is faithfully supported. Let us all give Dr. Taylor that hearty support which his talents deserve, and which we are in duty bound to give. Remember that a dozen cash subscriptions are more valuable than whole volumes of words of commendation. Send in the subscriptions with the cash. Let every one, lay and clerical, including every committee, wake up to the present responsibilities. We do not want committees, like buttons on coat sleeves, for ornament but like those on our coat, on piercing cold and windy day, for actual usefulness. Let every one *now* get about his Father's business; and He will bless us with success and enduring prosperity.

It don't pay to have fifty workmen ragged, to have one saloon keeper dressed in broadcloth, and flush with money.

THE HERO OF APPOMMATOX CONQUERED

General Grant Dead.

LAST SCENES.

MOUNT MCGREGOR, July 23.—A few minutes before eight o'clock Drs. Douglas, Shrady and Sands stood on the cottage veranda conversing of the condition of General Grant and discussing the probabilities of his death and the limit of life left the sick man. Mrs. Sartoris and Stenographer Dawson were conversing a little distance away, when Henry, the nurse stepped hastily upon the piazza and spoke quietly to the physicians. He told them he thought the General was very near to death. The medical men hastily entered the room where the sick man was lying and approached his side Instantly upon scanning the patient's face Dr. Douglas ordered the family to be summoned to the bedside.

HASTE

Was made, and Mrs. Grant, Mr. Grant and wife, U. S. Grant, jun., and wife and Mrs. Colonel Grant were beside the doctors at the sick man's cot. Mrs. Sartoris and Mr. Dawson had followed the doctors in from the piazza, and the entire family was present except Colonel Fred Grant. Hasty summons were sent for him, but he entered the sick while the messenger was searching for him. The Colonel seated himself at the head of the bed, with his left arm resting upon the pillow at the head of the General, who was breaking rapidly and with slightly grasping respirations

Mrs. Grant, calm but with intense agitation bravely suppressed, took a seat close by the bedside. She leaned slightly upon the cot, resting upon her right elbow, and gazed with tear blinded eyes into the General's face. She found there, however, no token of recognition, for the sick man was peacefully and painlessly

PASSING INTO ANOTHER LIFE.

Mrs. Sartoris came behind her mother, and leaning over her shoulder, so witnessed the close of life in which she had constituted a strong element of pride. Directly behind Mrs. Grant and Mrs. Sartoris, and at a little distance removed, stood Drs. Douglass, Shrady and Sands, spectators of a closing life their efforts and counsel had so prolonged.

On the opposite side of the bed from his mother, and directly before her stood Jesse Grant and U. S. Grant, jun., and near the corner of the cot, on the same side as Jesse, and near to each was Mr. N. E Dawson, the general's stenographer and confidential secretary. At the foot of the bed, and gazing directly down into the General's face, was Mrs. Colonel Fred Grant, Mrs. U. S. Grant jun., and Mrs. Jesse Grant, while somewhat removed from the family circle, Henry the nurse, and Harrison Tirrell, the General's body servant, were respectively watching the closing life of the patient. Dr. Newman had repaired to the hotel for breakfast, and was not present. The General's little grand children, U. S. Grant, jr., and Nellie, were sleeping the sleep of children in the nursery room above. Otherwise the entire family were gathered at the bedside of the dying man.

The members of the group had been summoned a moment sooner than was prudent. The doctors noted, on entering the room and pressing to the bedside, that already the purplish tinge which is one of nature's signals of

FINAL DISSOLUTION,

Had settled beneath the finger nails. The hand that Dr. Douglas lifted was fast growing colder than it had been through the night. The pulse had fluttered beyond the point where the physician could distinguish it from the pulse beats in his own finger tips. The respiration was very rapid, and was a succession of shallow panting inhalations; but, happily, the approaching end was becoming clear of the rattling fullness of the throat and lungs, and as the respirations grew quicker and more rapid at the close they also became less labored and almost noiseless. This fact was in its results a comfort to the watchers by the bedside, to whom was spared the scene of an agonizing or other than

A PEACEFUL DEATH.

The wife almost constantly stroked the face, forehead and hands of the dying General, and at times, as the passionate longing to prevent the event so near would rise within her, Mrs. Grant pressed both his hands, and, leaning forward, tenderly kissed the face of the sinking man.

Colonel Fred Grant sat silently, but with evident feeling, though his bearing was that of a soldierly son at the death-bed of a hero father. U. S. Grant jun., was deeply moved, but Jesse bore the scene steadily, and the ladies, while watching with wet cheeks, were silent as befitted the dignity of a life such as was closing before them.

The morning had passed five minutes beyond eight o'clock and there was not one of the strained and waiting watchers but who could mark the nearness of the life tide to its final ebbing. Dr. Douglas noted the nearness of the supreme moment and quietly approached the bedside and bent above it, and while he did so the sorrow of the gray haired physician seemed closely allied with that of the family. Dr. Shrady also drew near. It was seven minutes after eight o'clock, and the eyes of the General were closing. His breathing grew more hushed as the last functions of the heart and lungs were hastened to the closing of the Ex President's life. A peaceful expression seemed to be deepening in the firm and strong lined face, and it was reflected as a closing comfort in the sad hearts that beat quickly under the stress of loving suspense.

THE LAST BREATH.

A minute more passed and was closing as the General drew a deeper breath. There was an exhalation like that of one relieved of long and anxious tension.

The members of the group were impelled each a step nearer the bed and waited to note the next respiration; but it did not come then—it never came. There was absolute stillness in the room, and a hush of expectant suspense. No sound broke the silence save the singing of birds in the pines outside the cottage, and the measured throbbing of the engine that all night had waited by the little mountain depot down the slope.

"IT IS ALL OVER,"

Quietly spoke Dr. Douglas; and there came then heavily, to each witness the realization that General Grant was dead.

Then the doctors withdrew, the nurse closed the eyelids and composed the dead General's head, after which each of the family group, one after another, came and touched their lips upon the quiet face so lately stilled.

Dr. Shrady passed out upon the piazza, and as he did so he met Dr. Newman hastening up the steps.

"He is dead," remarked Dr. Shrady quietly.

The fact of having been absent from the side of the dying man and his family at the last was a cause of sorrow and sad regret to the clergyman who had waited all night at the cottage. He had been summoned from his breakfast a moment too late, and reached the cottage only in time to minister to the family sorrow and gaze upon the scarcely hushed lips of the dead General, to whom Dr. Newman's love had bound him in such close ties and relations. Those who saw and knew, and all who learn of the clegyman's absence from the deathbed, quickly speak the impulse of hearty sympathy.

THE LAST INDICATIONS OF CONSCIOUSNESS.

Soon after Drs. Douglas and Shrady left the death bed they conversed feelingly of the latter hours of General Grant's life. The pulse first had indicated failure and the intellect was last to succumb its clearness and conscious tenacity, and that after midnight last night though a circumstance at three o'clock, indicated cognizance. "Do you want anything, father?" questioned Colonel Fred at the hour. "Water," whispered the General, huskily. But when offered water and milk they gurgled in his throat and were ejected, and that one word of response was the last utterance of General Grant.

Dr. Douglas remarked that the peculiarity of General Grant's death was explained by the remarkable vitality that seemed to present an obstacle to the approach of death. It was a gradual passing away of the vital forces, and a reflex consciousness, the doctor thought, was retained to the last. The General died of sheer exhaustion, and a perfectly painless sinking away.

"Yes," interjected Dr. Shrady, quietly, "the General dreaded pain when he felt that he had begun sinking, and he asked that he should not suffer. The promise was made, and it has been kept. Since he commenced to sink on Tuesday night he was

FREE FROM PAIN.

Toward the last no food was taken, but when a wet cloth was pressed to his lips he would suck from it the water to moisten his mouth.

During the General's last night Dr. Shrady was constantly within call. Dr. Douglas was all night at the cottage, Dr. Sands slept at the hotel after midnight.

BURIAL.

A week ago the General is said to have intimated that should he die here during hot weather he would prefer that his remains should remain here until cooler weather, the purpose being to spare his family a sad and fatiguing journey in sultry weather. It is doubtful, however, if this suggestion is fully carried out, though it is not unlikely that the remains may repose here some days. This, however, is entirely at the disposal of Colonel Fred Grant, to whom is left the entire control of all arrangements relative to his father's remains. It is not unlikely that a proposition from the city of New York to accord a burial plot for the General and his wife when she, too, shall have passed away might be considered by the Colonel. The impression that Washington may be chosen as the burial spot is believed to be founded on the present inclination of Colonel Grant. The only condition made by the General, and that as long ago as June 24th, was that his remains should be interred where those of Mrs. Grant might in time lie beside his own.

Military Honors.

General Sheridan on the Burial of General Grant—Funeral Observances at Army Posts.

FORT RENO, I. T, July 23—The news of the death of General Grant reached General Sheridan this morning by means of a dispatch sent from the office of the Associated Press in Chicago. In reference to inquiries concerning the arrangements for the funeral General Sheridan said: "I am so far away from Washington that I will have to depend on those in charge to carry out any orders the President may give the army relative to General Grant's funeral. During his critical illness last March, and on an intimation from personal friends of the family that it would be agreeable, the Commissioner of the Soldiers Home requested the privilege of having the General's remains interred at the Home. It is hoped the family will grant it," continued General Sheridan, "so that his ashes may rest near the Capital of the Nation, guarded by the veterans of the war in which his greatest honors were won."

General Sheridan sent the following telegrams upon receipt of the sad information:

FORT RENO, I. T., July 23, 1885.

To Colonel F. D. Grant, Mount McGregor, N. Y: Will you please express to Mrs. Grant my grief at the loss of my dearest friend and comrade, and my sincere sympathy and condolence with her in this hour of her great distress? P. H. Sheridan, Lieutenant General.

FORT RENO, I. T. July 23, 1885.

To General R. C. Drum, Washington, D. C.: My duties here will not permit my return in time for the funeral of my deceased friend and comrade, General U. S. Grant. Lieutenant Colonel G. W. Davis, of my staff, knows my views in reference to the obsequies. Have them carried out so far as they do not conflict with the directions of the President. I want to be named as one of the pall-bearers.

P. H. Sheridan, Lieutenant General.

Washington, July 23—Adjutant-General Drum by command of Lieutenant General Sheridan, issued the following order:

"In compliance with the instance of the President, on the day of the funeral, at each military posts the troops and cadets will be paraded and the order read to them, after which all labors for the day will cease.

"The National flag will be displayed at half staff.

"At dawn of day thirteen guns will be fired, and afterward at intervals of thirty minutes, between the rising and setting of the sun a single gun, and at the close of day a National salute of thirty-eight guns. The officers of the army will wear crape on the left arm and on their swords, and the colors of the battallion of engineers, of the several regiments and of the United States Corps of Cadets will be put in mourning for the period of six months.

"The date and hour of the funeral will be communicated to Department Commanders by telegraph, and by them to their subordinate commanders."

THE PRESIDENT'S DISPATCH.

The telegram sent by President Cleveland to Mrs. Grant at Mount McGregor was as follows:

"Accept this expression of my heartfelt sympathy in this hour of your great affliction. The people of the Nation mourn with you, and would reach, if they could, with kindly comforts the depths of the sorrow which is yours alone, and which only the pity of God can heal."

PROCLAMATION.

The President, a few minutes past eleven o'clock this morning, issued the following proclamation:

By the President of the United States—Proclamation.

The President of the United States has just received the sad tidings of the death of that illustrous citizen and ex President of the United States, General Ulysses S. Grant, at Mt. McGregor, in the State of New York, to which place he had lately been removed in the endeavor to prolong his life.

In making this announcement to the people of the United States the President is impressed with the magnitude of the public loss of a great military leader, who was in the hour of victory magnanimous, amid disaster serene and self sustained; who in every station, whether as a soldier or a Chief Magistrate, twice called to power by his fellow countrymen, trod unswervingly the pathway of duty, undeterred by doubts—single-minded and straightforward. The entire country has witnessed with deep emotion his prolonged and patient struggle with a painful disease, and has watched by his couch of suffering with tearful sympathy. The destined end has come at last, and the spirit has returned to its Creator who sent it forth. The great heart of the nation that followed him when living with love and pride, bows now in sorrow above him dead, tenderly mindful of his virtues, his great patriotic services, and the loss occasioned by his death. In testimony of respect to the memory of General Grant it is ordered that the Executive Mansion and departments at Washington be draped in mourning for a period of thirty days, and that all public business shall on the day of the funeral be suspended. The Secretary of War and of the Navy will cause orders to be issued for appropriate military and naval honors to be rendered on that day.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 23rd day of July, A. D. 1885, and of the independence of the United States the one hundred and tenth. GROVER CLEVELAND

By the President.

T. F. BAYARD, Secretary of State.

Letters From the Laity.

Mr. W. G. Allen, Huntsville, Ala., writes: "Rev. A. W. McKinney, our pastor, is doing a noble work. He is a true Christian gentleman, and a man in the right place. He has very nearly brought our church to completion, which has been unfinished for several years. His aim is to get it completed by the 1st of August. It will be worth $1000 when done. The Sunday school has increased from 75 to 160 since he has been here. His heart is in the work, and the fruits of his labor answers to the statement. He has a large, active congregation, all of whom love and appreciate him for the noble manner in which he has conducted the government of the church. Our children say that last Sunday will not be forgotten. The programme proposed by him was remarkable, and left no small impression on the minds of the children. Rev. A. S. Lakin, the presiding elder of the Huntsville district, was present, and with his broad views and noble counsel added greatly to the occasion. The elder is a man of war against sin and the devil, and he is doing a grand work throughout the district, and leaves a good impression.

H. W. Simmons writes from Murfreesboro, Tenn.: "Murfreesboro is an historical place. Situated in the central part of the State of Tennessee, 32 miles south of Nashville, on the Nashville, Chattanooga and St. Louis Railroad, it was once the capital of the State. During the late struggle Murfreesboro became famous, for here the battle of Stone River or Murfreesboro was fought. In what ever way one goes from here his attention is arrested by the sight of forts, entrenchments, etc. Three miles north on the Nashville and Murfreesboro turnpike is the National Cemetery, with its flag ever flying, and telling all that behold it that the battles are fought and the victory won, and those who were once bound by the oppression of slavery are forever free. Once each year—May 30—the friends of the cause of freedom meet to pay respect to the sleeping dust of those braves who fought, bled and died for the cause of liberty. On the 30 h of last month, though a showery day, before 8 o'clock, people from near and far, were meeting there to hear the several speakers of the day. We had prayer by Rev. E. Tyree, of the A. M. Church After which the Hon. David Key read a very interesting paper, touching on the harmony brought about by the late war. Rev. Tyree, the next speaker, in his usual style, carried his hearers high in their thoughts, and then gave them to understand that this cause is theirs. All went away filled with enthusiasm to aim at a higher and better life. After the speaking dinner was next to be had. Dr. Whitfield, of Murfreesboro, gave Revs. Tyree and Hunt, the writer and wife, an invitation to partake of the repast prepared. The rolls, meats, strawberries, cakes, etc, showed to us that the doctor did not fail to strike a stream of good luck when he wooed and won Miss Ida Anderson, now Mrs. Whitfield, to himself. Mrs. Whitfield belongs to one of the best families of Murfreesboro, and is a firm Methodist. At night there was a festival given at the church of the writer, which stands near by, and $22 25 were realized. Our church work is moving on, and we hope, ere the year shall close, to gain many souls for the Master's kingdom.

It cost Philadelphia over $1,700 to get back her liberty bell.

From the Districts,

Lexington District, St. Louis Conference.

REV. W. H. H. BROWN, P. E.

The work among the colored brethren is looking up. We have in the State fifty eight preachers, and about 6000 members, with property accordingly. We hope for an intermediate school so as to raise the masses of our people. There is not a school under any of our churches where our youth can go.

Marshall, Mo.

Chattanooga District.

E. PROVINE, P. E.

BRETHREN,—Three months and a few days will bring us to the Annual Conference. Now, dear brethren, push all your collections. Send your Freedmen aid collection to Rev. J. S. Hill, president of Morristown Seminary, Morristown, Tenn., as we are making improvements on the school property. The collections are greatly needed. Let us have no blanks in our statistics this year.

Chattanooga, Tenn

La Teche District—Louisiana Conference.

A. E. P. ALBERT, P. E.

Dedicatory services of new churches on the La Teche District will take place as follows:

Hubertville, Aug. 6, 7, 8 and 9. Revs. Richards, Pickett, Luster, Smith, Fields, Claiborne, Hilton, Drs. Godman and Albert will officiate.

Ville Platte, Aug. 20, 21, 22 and 23. Revs. Bibbs, Morant, Anderson, Auguste and Albert will conduct the services.

Bunkie, Aug. 27, 28, 29 and 30. Revs. Randolph, Dyer, Green, Monroe, Bolden, G. W. Williams, B. M. Johnson, Marshall, Larkins, Henry Johnson and Albert will officiate.

Lafayette, Sept. 17, 18 19 and 20. Revs. Johnson, Smith, Luster, Richards, Pickett, Fields, Anderson, Morant, Bibbs and Albert will conduct the services.

Sorrell, Oct. 1, 2, 3 and 4, under the direction of Revs. Richards, Fields, Pickett, Smith, Hilton, Claiborne, Drs. Godman and Albert. Brethren whose names are herein mentioned will be expected to be on hand with their local preachers, and all their members and friends that they can influence, to attend these services.

The exercises, which will consist of preaching, lectures, Sunday School, missionary, temperance and other anniversaries will begin daily at 1 P m, and at night. Let the pastors of churches to be dedicated begin a series of meetings in their churches the Sabbath preceding these dedicatory services, and invite all neighboring churches of other denominations to attend. The general public are invited to these services, which we hope to make of exceptional interest in many ways, especially in seeking for an outpouring of spiritual power and gracious revivals of religion. Let everybody come. Brethren are exhorted to prepare for quarterly meeting, by holding revival services the whole week preceding and including quarterly meeting days.

Let every friend or member be summoned to duty; and let every benevolent collection be taken up, and reported in the quarterly conference, all will be expected to pay some portion of their indebtedness to the SOUTHWESTERN at the district or quarterly conference. Push forward to ultimate success, every interest.

The cholera epidemic is gradually making its way toward Portugal, and there is apparently nothing to impede its course. The sanitary cordons have proved ineffectual, and the scourge has appeared at Cordova, Gerona and Lerido.

A celebrated physician declares that "Hunt's Remedy will cure any case of kidney disease that can be cured."

The M. E. Church.

Official Note.

To Pastors and Sunday School Superintendents: The thanks of the Board of Education of the Methodist Episcopal Church are due and hereby presented to the thousands of churches and Sunday schools throughout our Connection that this year observed Children's Day in accordance with the recommendation of our Church Discipline. From very many of them remittances have already been made in proper form. In all such cases official receipts have been sent to serve as vouchers at Conferences, and careful entries have been made for public credits in our next annual report. We have now to request that all collections not yet paid in may be sent forward to Corresponding Secretary as soon as convenient. For various reasons it is desirable that full returns be made before the close of the Board's financial year, Oct 31.

It has been proved in many ways that the friends and supporters of our cause throughout the Church desire to have their offerings properly acknowledged in the annual reports, and we equally desire that they may be, not only as an act of justice to the donors, but also as an encouraging exhibit of a new and growing benevolence. But in order to do this the returns must be made with a reasonable promptness and in proper form. All interests are best subserved when the remittances are made to the Corresponding Secretary in the full form of the reporting tickets sent out to pastors. The vouchers returned in all such cases count as cash with Conference treasurers.

Experience has proved that, when payments are held over to be made at Conferences, owing to the pressure and inconvenience in which a vast amount of business has to be done there is danger of some confusion in accounts and an aggregation of payments from which it is impossible to determine how to give particular credit. When such payments are deferred till the Spring Conferences, even though correctly reported, it is impossible to give the credits till the following year. Such a long delay will have an unfavorable influence upon the next Children's Day collection, and probably subject the Board to undeserved censure.

Besides, under the recent change of our charter, allowing the immediate appropriation of collections in aid of students, there is an additional and urgent reason for the timely paying over of funds so that they may be available for that object. The entire amount of the Board's appropriation for loans to students during the current half year is conditioned on the receipt of this year's collections. If, therefore, any Conference shall withhold its collections beyond the opening of the school year, now at hand, its own students will be put in a position of dependence on receipts from other Conferences. For the foregoing and other reasons, the Board makes known its desire to receive the collections made for Children's Educational Fund in 1885 as early as practicable on the part of its friends, but it desires none of the money which should be paid to Conference Education Societies.

WM. L. HARRIS, Pres.
D. P. KIDDER, Cor. Sec.
805 *Broadway, New York*, July, 1885.

Work in India.

Rev. E. W. Parker, Chaudausi, India, March 4, writes of an itinerating tour to Shajehanpur, Tilhur and Pilibhit. His time was fully occupied in examining schools and baptizing those scholars who were prepared to accept Christianity. He says: "These native brethren do work me very hard when I get into their circuit, and can get nothing to ride in except an ox cart, and usually I can't stop to ride after such a team. I have just visited one of Bro. D. P. Kidder's schools and baptized eight very promising young converts. These little schools are doing great good. Vidder is one of our best workers, true and faithful. He plans his work and does it equal to any man we have. He wants a magic lantern and pictures very much. There little streams of Christian influence are multiplying, and have already united to form the powerful current which is to cleanse India from her idolatry.

Norway.

The Rev. J. A. Johnson reports in a recent letter a remarkable revival in the city of Lanre, which had continued for seven weeks previous to the date of his letter, April 10. The crowded meetings were held in one of the largest churches in the city, and consisted of daily prayer meetings at 3 p. m., preaching for children at 6:30 p. m., and general preaching at 8 p. m. Many souls have been awakened and saved.

The brethren are much encouraged in reference to the fund to be raised for the Theological School. Five sixths of the 10,000 crowns are now secured.

"Ministerial Support."

In reply to several communications received by the Bishops at their late meeting in St. Louis, the Secretary was instructed to publish the following in our Church papers, namely:

"It is the judgment of the Bishops that the sums reported in the column for "Ministerial Support" in the statistical tacles should express only the amount contributed by the people of the several pastoral charges for that purpose, and should not include any moneys paid by the Missionary Society to aid in the support of the ministry."

By order of the Board of Bishops.
WM L. HARRIS, Secretary.
New York, July 15.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Please allow space in your valuable colums for a short explanation through the SOUTHWESTERN: We have found our relatives that have been lost for thirty years. We feel happy, and father is expecting to pay them a visit soon. Grant that this paper may find its way throughout the land, to find lost friends that were sold as beasts of the forest. Brethren, we are the people to be faithful. Yours truly,

E. INGRAHAM.
Willis, Tex., July 19.

MR. EDITOR—I wish to inquire through your interesting paper for my people. My mother belonged to Jake McCarter, but was sold to Allen Glover; also Bro. Isaac and Sister Sarah were sold at the same time. The last time I heard from them they were near Moplis, Marengo County, Ala Sister Alicia remained with the old owner, Jake McCarter, Bros. Bird and Peter went by the name of Whitley, the name of their old owner, Bill Whitley. My last account of them they were between Jackson, Miss. and Columbus. Any information concerning them address Shep Rinfroe, Tehuacana, Texas.

MR. EDITOR—I wish to inquire for my father. His name was Alfred White, belonging to Mr. Daniel White. My mother Fanny once belonged to Mr. Samuel Chester, who lived in Manchester, Clay County, Ky., and being for sale Mr. White also bought her. I have a sister, Minnie, and she now lives in Covington. My present name is Maria Coleman; I married a man named Ben. Coleman. We live at 65 East Third street, Covington, Kenton County, Ky.

MR. EDITOR—I wish to inquire for my people. My mother's name was Mary Liza Gross, stepfather's name Major Gross, Brother Henson Bons, half-sister named Mary Liza Brown, Uncle Manuel Clinton. We all used to live in St. Mary County, Maryland. We lived near Sintungus and a postoffice by the name of Frap. My owners was Richard Clark, and his wife was Mary Liza Clark. Mary Liza Clark sold me to James Linglau, and he sold me to a trader, and I was sold again and brought to Mississippi in 1849, where I now live. My name when I left there was Sally Bons, but now my name is Sally Anderson. I hope all your readers will take pleasure in helping me to find my people. Any one knowing of the thereabonts of my people address W. S. Anderson, (my son), Aberdeen, Miss.

The M. M. and W. M. A. and B Association.

L. M. HAGOOD.

Bro. L. N. Taylor's letter last week was very friendly indeed. Yes, it is true that our home was the home of the poor Methodist preachers. None of God's poor ever turned away friendless or forsaken. Father never neglected, that I can remember, to encourage every boy or man in need of friends a recommendation. He never discouraged any man. We have known each other for some years; I helped to get the good brother into the annual Conference, &c., but none of this touches the point at issue. He did give us the names of some of the present officers, but did not say whether they were the founders or whether they were recently elected. If they were the founders, being "members of lodges," Presiding Elders, and paying church debts, and getting the good people to send them away to Baltimore, does not not prove their ability to properly organize and perpetuate a society into whose care the hard earned means of the "Methodist men and women" are to be placed. In some cases the less a man knows about political and domestic economy the better leader he is. None doubts the ability of these men, when the M. E. Church sets them apart for a specific work, for that special work. But because a man is an excellent whistler it does not follow therefore that he is an excellent singer. Men to man, guide and perpetuate a gigantic affair—for it takes in (in its name) every man and woman, white and black, in the M. E. Church—like this is intended to be, must have had experience, and now have executive financial and mental ability beyond mediocrity. If there is any base for us to rest upon and bring the sinking hopes for the future prosperity of our people connected with benevolent organizations among us upon it, let us know it. If not, for the sake of the future reputation of the race, as well as the moral character of our clergy, let us drop it. Its name is far reaching indeed. And yet a good organization, formed on correct benevolent and business principles, would probably succeed as well under any other name. I do not want the M. E. Church thought, even by our people, responsible for any organization whose only benefits accrue after death; for it is not so in the plan of redemption. For, even in this world men do get their rewards. I want this organization to stand out on its own merits until we shall have cleared away the debris and found terra firma; to prove its stability and permanence, and these rest upon the executive, financial and intellectual ability of its founders and projectors.

"Who hath not owned, with rapture smitten frame
The power of grace, the magic of a name.
Wbat's in a name! That which we call a rose.
Bylany other name would smell as sweet."

In addition to those killed during the recent recurrence of earthquake shocks in the Vale of Cashmere, the same district has been visited with disastrous floods, which have seriously damaged the crops. Heavy rains have prevailed in Bombay and vicinity, causing the destruction of several miles of railway.

The latest rumor concerning the Mehdi is that he died of small-pox at Gobra on June 20.

General News Items.

A private expedition under a former Prussian officer is being organized in Berlin to explore German New Guinea.

At their State election the Kentucky people will vote upon the question of calling a convention to revise the constitution.

It is said that the Russian Government contemplates levying a poll tax upon every foreigner who remains more than a fortnight in the empire.

The Tampa (Fla) Tribune tells of a cloud of mosquitoes that so obscured the sun as to make it necessary for the people to light their lamps in the middle of the day.

The ravages of cholera in Spain continue to be appalling. The epidemic is increasing in the provinces of Madrid, Saragossa, Segovia and Murcia, and has extended to Heresca and Caceres.

A mob of 150 men rode into the village of Minden, La., at midnight, and, having forced the depnty sheriff to admit them to the jail, riddled two colored prisoners, held for murder, with bullets.

An Ohio farmer, the other day, met in a lonely country locality a young woman attired in a night-gown. Naturally, he asked her who she was, when she replied: "Nobody, I died this morning." The farmer waited to hear no more, but made tracks for the nearest settlement at a pace rivaling the speed of Bonner's fastest trotter.

President Cleveland has issued a proclamation declaring invalid the leases of lands for grazing purposes in the Cheyenne and Arapahoe reservations, Indian Territory, and ordering the removal of all cattle held by persons other than Indians from such land within forty days. This action was advised by Gen. Sheridan, at whose suggestion the President has also designated Capt. Lee, of the Ninth Infantry, to act as agent of the Cheyennes and Arapahoes at Darlington. Gen. Sheridan telegraphs Gov. Martin, of Kansas, that the irritation among these tribes was the result of bad control, and that there is no longer any danger of an outbreak.

A correspondent to the London *Times*, writing from Sicily, says the people delight in witnessing pain. The common way of putting a trapped rat to death is to throw some petroleum over it and set it alight; the trap is then opened and the poor animal runs in agony about the street until it dies, among the admiring shouts of the people. The usual way of transporting fowls is to tie all the legs together in a bunch, hang their heads downward, split the bunch in two, and throw it over the back of an ass or across a man's shoulders. The poor birds utter screams of pain until they are exhausted. Twelve or fifteen hours of this kind of suffering is often inflicted. Mules and horses are harnessed in such a way that they are constantly suffering from raw and bleeding wounds caused by chafing.



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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.
History of the U. S.—Ridpath $3 00
Scripture History—Smith. (Abridged edition in one volume.) Net 60
Catechism of the Methodist Episcopal Church. (No. 3) Net 5
History of ethodism.—Stevens 3 60
(Abridged edition.)
Discipline of the Methodist Episcopal Church. Edition of 1884 .....
Compendium of Methodism.—Porter 1 50

To be read:
Wesley's Sermons (Vol. 1) sett 5 00

Books of reference:
Whitney's Hand-book of Bible Geography 2 25
Freemen's Hand-book of Bible Manners and Customs 2 25

FIRST YEAR.

To be studied:
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman 4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett 7 50
Plain Account of hristian Perfection.—Wesley 30
Ancient History.—Thelheimer. Net 1 60
Rhetoric.—Hill, Net 1 00
Written Sermons.

To be read:
Wesley's Sermons (Vol II.) .....
Christian Purity—Foster 1 50
Introduction to the Gospel Records—Nast 1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris 3 00
History of Missions of the Methodist Episcopal Church. Vol 1.—Reid 3 00

SECOND YEAR.

To be studied:
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman 4 60
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope 1 75
Mediæval and Modern History.—Thalheimer. 1 60
Lessons in Logic,—Sevens. Net 40

To be read:
Checks to Antinomianism—Fletcher 5 00
History of Methodism. (Abridged). Stevens 3 00
Defense of our Fathers—Emory 85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid 3 00

THIRD YEAR.

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Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman 4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III. 7 50
Atonement in Christ.—Miley 1 25
History of the Church.—Blackburn 2 50
Intellectual Science—Porter 3 00
Homilectics.—Kiddor 1 50
Written Sermon .....

To be read:
Theological Encyclopedia and Methodology.—Crooks and Hurst 3 50
Lectures on Preaching.—Simpson 1 25

FOURTH YEAR.

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Systematic Theology. Theological Institutes Part II—Watson 6 00
Analogy of Natural and Revealed Theology.—Butler 1 50
Written Exegesis .....

To be read:
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition) 1 00
Biblical Hermeneutics.—Terry .....
History of Rationalism—Hurst 3 00

For Local Preachers.

FIRST YEAR.

To be studied:
The Bible: History. Outlines of Bible History.—Hurst ..... $ 50
Catechism of the Methodist Episcopal Church. (No. 3) 05
Christian Theology. Introduction and Book I.—Wakefield 2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884) .....
Philosophy of the Plan of Salvation—Walker 1 25

To be read:
Hints to Self-educated Ministers.—Porter 1 25
A Hundred Years of Methodism—Simpson 1 50
Portrait of St. Paul.—Fletcher 75

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Christian Baptism.—Morrill 1 00
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Ancient History.—Thalheimer .....

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Aspects of Christian Experience.—Merrill.. 1 00
Rhetoric.—Haven .....
Mediæval and Modern History.—Thalheimer. 1 60

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Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast 1 25
Era of the Protestant Revolution.—Seebohm. 75

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Elements of Intellectual Science.—Porter.. 3 00
Review of the course for the three preceding years .....

To be read:
Wesley's Sermons. Vol. II. Checks to Antinomianism.—Fletcher 5 00
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, AUG. 6, 1885.

Agents are held responsible for all subscriptions, and we need the money. Begin collections now do not wait until conference time.

Mrs. Elizabeth Cady Stanton and other female social revolutionists, seem to dislike the Christian's God, because they think he is a batchelor. They want and insist upon a religion with a female God in it. Should they succeed in getting it, we nominate Mrs. Stanton for first goddess.

One of our colored subscribers living on a farm in Kentucky informs us that he could hardly ever get to read his paper, the white people for whom he worked calling for it every mail day. He says they said it was a much better paper than theirs, and that it contained all the rules of Christian duty.

Mr. Samuel Kirby, a patron of the SOUTHWESTERN, is a man of note. He lives upon and governs a stock farm of more than 200 acres, besides 36 acres which he owns. He will exhibit three head of his own stock in the next county fair. He is quite highly esteemed in the community where he lives.

Alarmists are ever complaining of the Negro spendthrift. They forget that economy is acquired only by experience. When the Negro stepped from slavery into political manhood, he had all things new to learn, and all things old to unlearn. What were virtues in thralldom are often vices in freedom. His spendthrift is rather a happy element; it better accords with his emotional nature. He must buy his frugality and economy. Let him pay for his experience, and pay what he pleases.

Our Periodicals.

Haus und Herd presents all its old and several new attractions. In the June number a fine picture of General Grant adorns the first page, and shows that patriotic Germans still highly estimate the old commander.

Our "Church Extension Service of Song" is the best thing yet sent out from any of our department headquarters. Every church, quarterly, district and annual conference should secure a supply of them for use in the Church Extention rally or anniversary occasion. The statistical matter alone is invaluable, but it is only a small part of the value of this pamphlet. Arranged by Rev. Dr. A. J. Kynett, and for sale at 1026 Arch street, Philadelphia, at $2.

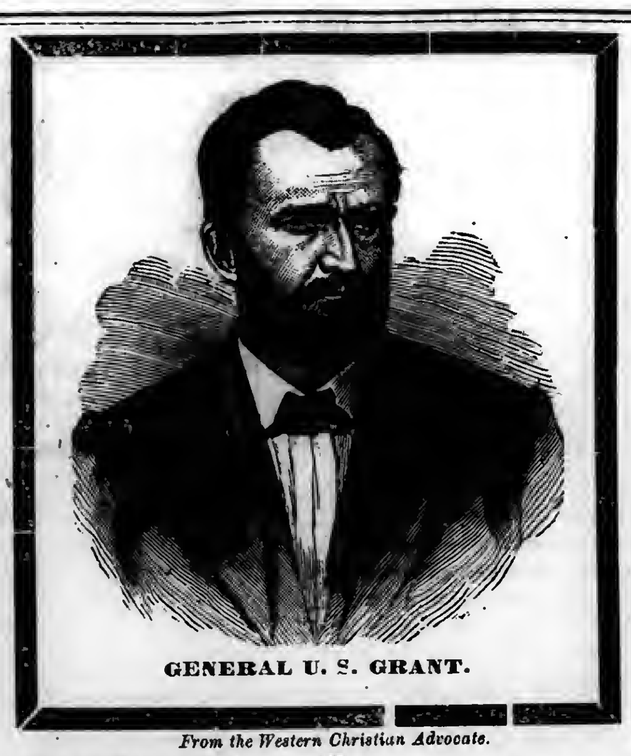
The Oxford Lynching.

The Oxford lynching as reported by Bro. Crump, who was on the spot and prayed with poor Harrison, the victim, is an ugly case.

A great crime had been committed by some one. There were circumstances pointing to the man who was then and there deliberately killed. But did anybody know him to be guilty? If there was the least doubt of guilt, who was entitled to the benefit of it but the accused. Suppose another person did commit the crime, and it should one day become known, as in other instances has been the case, then what? Cannot the courts of Mississippi be depended on in cases like that at Oxford to hang a mere Negro? Or is it needful to have this exposition of disregard for the forms of law in order to impress the Negroes with a sense of their helpless condition, and to inspire them with fear?

For twenty long years these horrible killings have gone on, being committed almost daily, until at last the Lord's day and the Lord's house are made the time and place of its occurrence.

Has the influence of the Sabbath and the church become less or unlawful killing more sacred in the eyes of these actors? Who knows Harrison was guilty?



GENERAL U. S. GRANT.

From the Western Christian Advocate.

GENERAL GRANT,
The Conqueror of Appomatox. Conquered at Mt. McGregor.

Thursday morning, July 23, at 8:08 o'clock, Gen. Ulysses Simpson Grant passed into heaven and into history. Viewed from any point of observation he was an illustrious citizen, whose victories in peace were scarcely of less renown than those he won in war. He conquered his way up through poverty and obscurity to the first rank as a civilian and a soldier.

His armies were grander, and his victories mightier, than any the world has known before his time and land.

Nor Napoleon, nor Wellington, nor Hannibal, nor Alexander, nor the great Caesar will be regarded as his peer, when the unbiased chronicler shall fill out the impartial, unprejudiced and faithful record of his brilliant career.

Gen. Grant was a true man among men. True to himself, his family, his country and his God.

He was greatly abused and traduced in life; but his abusers and traducers have bestowed upon him dead a measure of praise greatly in excess of their abuse and traduction in his life time.

It is well for them and due to him that in his death, if not in his life, they should acknowledge, as by this outburst of praise they do, that he was not as they reported him to be. Our late war introduced to the world four men whose names must remain forever in memory, and be revered as long as they remain. These names are those of Lincoln, Sumner, Grant and Conkling. They were not original abolitionists, but when they understood the real character and purpose of the slave power, they came to be its relentless foes. They espoused the cause of the Negro, not as of the Negroes, nor yet because the Negroes were Negroes, but as a National duty, as a military and a political necessity. It was not philanthropy so much as patriotism which inspired their opposition to slavery, and their friendship for the slave. With them it was a law that the Negro, if free, must be endowed with every right of freedom, and defended in their maintenance. We do not forget that these men were sometimes divided in judgment, but their divisions were touching means, not ends. As to ends they were one and indivisible.

To Gen. Grant as a soldier the Negroes are under bonds of perpetual gratitude. He opened the Union lines and received them when penniless and friendless they fled from slavery. He confronted and repelled the pursuer who sought to reclaim and re-enslave them. He opened the United States commissary, and from thence brought forth food and raiment for them. He enrolled them upon the rosters of his army, and sheltered them from every foe. He taught them how to fight whomsoever assailed their freedom under the stars and stripes, and to be men.

As President he called them to the exercise of citizenship. He gave them political position and prestige. He sustained them by the military power of the country, and in every way recognized them as men and fellow-citizens.

No man was more thoroughly beloved by the rank and file of Negroes than Gen. Grant. No man ever will be. They wanted him for President, for counsellor—even king; anything and for any number of terms. Now, from gilded mansion to squalid hut, seven millions of Negroes, with swimming eyes, mingle with the nations of the earth, bent and uncovered, in reverent memory of Gen. Grant. Washington was the father of his country partly in chains, but Grant goes down into history as the Hero-Savior of his country without a slave or a chain.

He favored every plan for the betterment and uplifting of his Negro countrymen.

They could approach him at all times and places, and were sure of both audience and respectful treatment. In all his noble career there is no record that he ever offended the sensitiveness of our very sensitive race by either act or word of disparagement concerning them. This great man wrote no line with reference to the Negroes in his life that they would now blot out of the historic age. It was most fitting, indeed, that through all his long and severe suffering there should be near his body, watching over his life night and day, one of that race for whose disenthrallment he watched away countless nights and bravely faced missiles of death in the tented field. It was fit, too, that when the last moment had come, when the old commander was to give up his sword with more glory than when he had received that of Gen. Lee; that there should stand near him, next to his family, his minister and his physician, one of that race for whose freedom he contributed so much. Helped by him in life the Negroes in turn were there to help him in his sickness and death. They stand first among the mourners of earth's nations. The earth has lost its greatest soldier, the United States their chief citizen commander; his family the truest of fathers and husbands.

But the Negroes; what have they lost? In the death of Gen. Grant the Negroes have lost a friend in whose whole public life there is not one word or deed inconsistent with their real interest as a free people and a part of the American nation.

There have been and there are to be memorial services every where, and 'tis properly so; but let every Negro church be in mourning, let every eye be filled with tears, let every pulse beat faster, and every breathing be more laborèd now. Let chants and dirges toll our grief in sad and mournful numbers, and let orations utter his praise in every Negro congregation everywhere throughout the land.

General Grant has died, not as earth's great men usually die. He was surrounded by no spiritual cloud. He was a professed Christian, a man of prayer and faith. He was a Methodist, and in his closing hours of life drew the Rev. John P. Newman, his steadfast friend and faithful pastor, near, and then, as it were, shut himself in with his family and his God. This example will grow upon us as the years roll by. We shall learn from it that true courage and heroic fortitude is born of Christian trust and confidence. We weep for our fallen Commander, Brother and Friend. But our weeping is not as those who have no hope.

A New Agricultural Fair Association.

The following gentlemen met on Sunday, April 26, in the United Brothers of Friendship Hall, Covington, Kenton county, Ky., and organized an Agricultural Fair Association for the colored people thereof, viz.: Washington Rippleton, W. A. Gaines, John Hillman, John H. Dickson, Henry Million, W. H. Parham, J. T. Clay, Samuel Steele, J. T. Overton, Charles Wright, J. S. Wilson, Martin Haggart, S. Thomas, Charles Evans, Howard Haggert, and Benjamin Hathway.

The officers are: President, W. J. Gaines; secretary, W. H. Parham; vice-president, Thomas Wilson; assistant secretary, Albert Hardin; treasurer, J. W. Hillman. The capital stock is $3000, divided into $3 shares, to which subscriptions were made as follows, viz.: Rippleton, Gaines, Hillman, Dickson, Parham, Clay, Overton, Thomas and Hathway each five shares; Steele, Wright and M. Haggert three shares each; Wm. Evans and H. Haggert each two shares. No member can hold more than ten shares.

A committee on constitution and by laws were appointed as follows, vic: Parham, H. Haggert, Clay, Dickson and Overton. The directors are Rippleton, Adam Smoot, Henry Johnson, John Warner, Wright, Charles Steele, Dickson, Thomas, Burt, Johnson, Clay, Samuel Steele, Overton and Hathway.

There are a number of worthy and competent gentlemen with whom we are well acquainted on this list.

It is praiseworthy in the colored people that they are beginning to turn their attention to institutions which have for their purpose the betterment of life rather than those which have as their sole purpose a preparation for sickness and death.

In general an industrious, forethinking people will be able to lay aside something for the time of sickness, age and death. Whatever the exigencies incident to the period immediately after emancipation may have demanded, in view of the high death rate, and extreme poverty of the race at that period, we are now assured by our doubled and rapidly increasing population, that the Negro is a living and not a dying race. It is therefore expedient that it organize against rather than for death.

But while we could wish and believe that ordinarily this enterprise would succeed there is an extraordinary circumstance connected with its initial meeting which we not only regret, but sincerely hope may meet with emphatic condemnation to the extent of even defeating its purpose entirely, if it cannot be otherwise cured of this reprehensible feature.

We refer to its meeting for organization on the Sabbath.

The sure way for the colored people or any people to forfeit the claims upon the support and patronage of all love, order and morality, is for them to cut loose from the sacred moorings and holy anchorage which cluster about and cling to the Christian Sabbath.

It is a shame and a reproach to the United Brothers of Friendship, which is a large and useful organization, largely composed of Christian men and women, who were told upon joining it, that religious scruples were to be held sacred and regarded, that any one of its halls should be opened, as in this case, for purposes which are a palpable violation of the Sabbath, and could have as easily attended on some other day.

There is no excuse to offer for this affront to Christian conscience, except that the gentlemen who met there did not care to lose the time to do it in the week.

Several of these gentlemen are quite wealthy, and all of them are in good living circumstances, and hence only carelessness or disregard for opinion of the Christian public can be given as a reason for this action.

We wish they never hold another meeting on Sunday, and ceasing to do that we wish them abundant success, and that there may be a multiplicity of such organizations, the legitimate, and ultimate object of which is both lawful, landable, and has for its end the improvement of the people interested

Our preachers should wake the echoes in every pulpit against Sabbath desecration; and first be sure to avoid it, or that which leads to it themselves.

Domestic Education.

By D. A. Payne, Bishop of the African M. E. Church. Introduction by Richard S. Rust, Secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, and for some time teacher in Wilberforce College, principal training school of the African Methodist Episcopal Church. By Cranston & Stowe, Cincinnati, O.

The advance pages of this work are before us to the 128th page and the 15th chapter. It is to be a neat 16mo., well bound, and put up in a workmanlike manner, as everything sent out from our Book House is. The author proposes to talk about "Christian Education in its Domestic Form." This has been his absorbing theme for a long and busy life time. With accomplishments second, perhaps, to no man of his race now living, with adaptations and experience and habits of life eminently fitting him for his task, the author has given us a volume which must prove useful in all the directions he has intended and in one that he has not. It will prove the power of the Negro to hold his idea when writing upon somewhat occult speculative and philosophical subjects. Bishop Payne has succeeded well with the work in hand. His last will probably prove his best of several books, the ripe fruit of a thoughtful life will be found there. He has written for the *home*, and if we are not mistaken the home will read, receive and be bettered by the lesson he has here given it. He has put fifty five years of careful observation into this volume and it cannot fail to be both useful and interesting reading.

Dr. Rust has risen to his grandest heights in his introduction to the work. It is characteristic of the man, and worthy of the occasion and the subject. In a long acquaintance with him, affording ample opportunity for the study, we think we have learned his character, and we think the paper reveals it in its true light.

INTRODUCTION.

On invitation of my esteemed friend and brother, the Rev. D. A. Payne, D. D, LL. D, the venerable senior bishop of the African Methodist Episcopal Church, I submit a few considerations as an introduction to his interesting and able discussion on Domestic Education.

This service becomes a pleasant one in view of our long and intimate friendship, which commenced in 1858, when I entered upon my duties as president of the Wilberforce University, and which has continued without the slightest interruption until the present hour.

Bishop Payne took an active part in the establishment of the university, aided it by pen, purse, and speech; was its true and steadfast friend in the most trying period of its history, and when the institution passed into the hands of the African Methodist Episcopal Church, he became its honored president. His advice and counsel were of great value to me in the discharge of the critical duties connected with my office. Conscientious and upright in all the relations of life, refined and cultivated by study and travel, intensely interested in securing educational advantages for the preparation of young men for the Christian ministry, self sacrificing and enthusiastic in efforts for the salvation of the world, the authors character is worthy of imitation, and his book merits careful study. The subject discussed is one of transcendent importance, and the ability and thoroughness with which the discussion is conducted will command the respect of intelligent people, and secure the happiest results. It will shed light upon all questions pertaining to the happiness of home, the efficiency of the school, and the permanence of the republic.

The most valuable instrumentality in the education of our children is their early training at home by their parents, and this must be commenced as soon as they enter this world, and continued until childhood is merged in manhood. We must act upon the great truth which led one of the master painters of Italy to begin in his art back at the grinding and mixing of his paints, that no unskillfulness in the preparation of the colors should be found on completion to have marred the beauty, or dimmed the clearness of works which were to challenge the admiration of prosperity.

God has consecrated the early period of life to the religious training of the child by the parent, so that in all time to come holy influence may linger in the mind and restrain its possessor from folly and crime. God in wisdom holds back the development of the passions in childhood, and thus gives the parent a chance to pre-empt the child for Christ before the Devil can place a mortgage on it.

The most important part of life is childhood, and during this period, impressions may most easily be made, and with the greatest difficulty effaced. We may carefully sketch characters upon the sand of the sea-shore, and the next dash of the returning surge may obliterate them. But impressions made by the mother on the tender mind of the child shall never be effaced. It may appear paradoxical, but I venture to remark that more of the human family are ruined in the nursery than in subsequent life, and the sentiment is in harmony with revelation, which offers a happy and useful life as the reward of early training. The child's mind is receptive, and the wrong feelings of the parent are reproduced in the child and become a part of its being. There is not a cloud of anger that flits over the countenance of the parent that does not disturb the gentle spirit of the watchful child.

The power of early training is recognized in the bitter condemnation of those who break away from its restraints and become vile, and in the praise awarded to those who in spite of its neglect become good and useful citizens.

It is axiomatic in education that what is first in point of time is first in importance, and the interest that gathers around the subject of early training should exceed that of any subsequent period of life. Early culture should not be entrusted to inexperienced strangers; the love and solicitude of the parents are demanded. Of all the eloquence of earth there is none that moves the soul like the melting strains of maternal love. Says a beautiful writer: "The smile of the mother which is reproduced upon the face of the infant upon her bosom, is only an emblem of that likeness of her heart in which his heart is formed. Every one carries to his grave certain elements of character, breathed into his soul by his mother while he was fondled in her arms." Every child receives from its parents impressions and peculiarities of thought and life which no subsequent effort can entirely overcome. Every look and word and act tells upon the little ones at home. There is a kind of ink which, when first used, is scarcely perceptible, but it becomes blacker as it dries, till at length it becomes so black

that you may burn the substance on which it is written and the letters will still be legible in the very ashes. Faint emblem of the mother's influence! Napoleon once said to Madame Campan, The old systems of education are good for nothing; what is wanted for the proper training of young persons in France! With keen discernment and great truth that intelligent and accomplished lady replied in one word, *Mothers*. The word struck the emperor, and he exclaimed: "Behold an entire system of education. You must have mothers that know how to train their children."

One reason why your schools accomplish so little may be found in the fact that it requires so much time and labor to break up bad habits contracted in early life at home. When parents who commence the education of their children shall do it as wisely as the fondest affection and the maturest judgment can dictate, and then place them under the care of the public teacher, who is properly fitted for and alive to the great responsibilities of his work, then a brighter era will dawn upon our educational interests, and a nobler race of men and women will bless the world. It is wrong to reproach the teacher for no completing with becoming beauty and symmetry a work characterized in its early stages by so many defects.

It is a crime for parents to allow their children to go from the fireside to the cold world with bad habits and wicked propensities. With the best preparation possible life is a bitter struggle against temptation and vice, and early religious training and Christian character furnish the only safeguard against the perils to which the young are exposed.

R. S. RUST,
Cor. Sec. Freedmen's Aid Society of the M. E. Church.
Cincinnati, O., March, 1885.

Personal.

—Mr. Harvey Lacy, the celebrated bird fancier, of Georgetown, Ky., carries a large and varied stock of pigeons, white rabbits and Guinea pigs. His trained carrier pigeon carried off the first prize lately at Nashville, Tenn. He is a colored man.

—Mr. James Bailey, of Georgetown, Ky., a colored man and a master builder, has under contract nearly $20,000 worth of building, and has been in the last few days compelled to refuse a $9000 contract. He employs both white and colored hands, and cannot secure efficient colored ones enough.

—Rev. J. H. Stanley of New Zion Church, near Newtown, Scott county, Kentucky, has a most comfortable situation. They own, free of debt, a good church, parsonage, school house, graveyard, two acres of land, stable, and supply a horse and buggy for the pastor's use. Sixteen copies of the SOUTHWESTERN make weekly visits.

—Rev. Scott Ward and family are settled in their charge at Georgetown, Ky. Mrs. Ward has grown stout and even more handsome than of yore. Miss Saloma, their oldest daughter, is quite accomplished, and officiates as organist in the Sunday School of her father's charge. The two boys are well grown, and Miss Cindarella, the baby, is a sparkling and beautiful little jewel. They are well received, and are entering upon what we hope will prove a successful year's work.

Rev. Isaac Hardaway, of the African Methodist Episcopal Church, residing at Bewleyville, and stationed this year at Georgetown, Ky., has been rejected by the membership of his charge. It is because of no fault in him, as he is a good but quiet preacher. The charge contains only nineteen members, and is not able to support a pastor without outside aid, or being placed in a circuit with other [illegible] and presiding [illegible] and Rev. J. W. [illegible] attend to this case. Our church, and the Masonic Lodge of Georgetown, aided Bro. Hardaway what they could, but it was insufficient to move him back home where he has determined to go.

—Bro. Stonewall Jackson, of New Zion Church, a worthy and leading member, has lived in Scott county, Kentucky, in sight of his birthplace for fifty one years. He owns six acres of good land, is a medal gardener, his being the best garden we have anywhere seen. He built all save four main rooms of his large residence, and all his out buildings, with his own hands, unaided by a square, and when his health was too infirm to handle hemp. He is now worth $2500, all acquired within the last eleven years. Being burned out some time ago, the community arose spontaneously, white and colored people contributing to restore his losses. He was a slave, but never submitted to the lash. He is highly valued as a citizen and a Christian.

Church Polity.

MR. EDITOR—Can you tell me where I can get a prayer book and for how much?—SUBSCRIBER.

The Discipline of the Methodist Episcopal Church contains some beautiful forms of prayer, which, for clearness of expression, fervency of spirit and purity of doctrine has no superior in any book of prayer. They can be used to great advantage by persons who wish to study how to approach and converse with Deity. These prayers are found Dis. 1884, p 211, ¶ 401; p. 217, ¶ 402; p: 230 ¶ 404; p. 240, ¶ 405; p. 248, ¶ 406; p. 254, ¶407; p. 257, ¶ 407; p. 259, ¶407; p. 270, ¶ 408; p. 272, ¶408; p. 280, ¶ 410, and p. 291, ¶411. The Discipline also contains several useful directions touching the duty of prayer as a means of grace, and requires the performance of this duty by all our members. See Dis 1884, p. 29, ¶ 34; p. 80, ¶126, sec. 1. Our Catechism also contains a few forms of prayer suitable for early beginners. You can get either of these books from any of our book rooms The Catechism, in paper cover, will cost from 3 cents to 5 cents. The Discipline will cost you 30 cents. Get them both.

Schools and Colleges.

It is expected that courses for beginners in Hebrew, Arabic and Assyrian (should there be any demand for them), will be given under the supervision of Prof. Haupt, by Mr. Adler and Mr. Hnizinga, as Fellows in Shemitic Languages. —In the Johns Hopkins University, Baltimore, Md., 1885.

New Orleans University.

A. F. HOYT.

Sister Stalker, wife of Rev. Thomas Stalker, pastor of Ames Chapel, has already sent $50 to Rev. J. C. Hartzell, D.D., toward paying the $100 she subscribed at the Louisiana Conference for New Orleans University. Rev. A. F. Hoyt has sent $30 toward the $100 he subscribed for the university. Many of the students are assisting to raise this $100.

Through the kind effort of Rev. A. E. P. Albert, D.D., we have received five boxes of books from Rev. D. F. Barnes, of the Michigan Conference.

Still the good work goes on.

Meridian Academy.

S. A. COWAN.

MR. EDITOR—At this writing I am in Macon town, on my way to Cooksville, Miss., where I shall take charge of a free public school. Coming from Atlanta, Ga., here, I stopped a few days in Meridian, and was the guest of a friend and fellow student of Rust University, Holly Springs, who is the principal teacher in the Meridian Academy. Out of enjoyment I went into enjoyment.

Our school in Atlanta just closed I was in time to witness the closing exercises of the Meridian school. The examination of classes Wednesday, Thursday and Friday, June 10, 11 and 12, in algebra, arithmetic, etc., was first best.

The exhibition was in session three nights. I heard it whispered on the streets of Meridian that the examination and exhibition excelled anything of the kind heretofore. Everybody with whom I met or had anything to say, spoke favorably of the school.

The present outlook bids fair for a large attendance of the school at its opening of the fall term.

May prosperity attend the school in every respect.

June 14, which was "Children's Day," was observed at this place The worthy superintendent of the Sunday School, Prof. J. H Brooks, A. B, ably conducted the services. At the morning hour I made a talk to the school on education. At 3 p. m. the pastor, J. B. Walden, preached the children's sermon. Collection for the day, $15 50.

Good News for New Orleans University.

Dr. Hartzell writes that the plans for the new building for the New Orleans University are finished, and that the contract for the work has been let to Adams Brothers, of Chattanooga, Tenn., architects and builders, who have erected large and splendid buildings for the society at Little Rock, Atlanta and elsewhere. The work will be begun at once, and will be pushed as fast as the money can be raised. The building will cost $25,000.

The board at Cincinnati has forbidden the contracting of any debts on the building. So now is the time for the friends of New Orleans University to rally and raise money. Bishop Mallalieu and Rev. L. P. Cushman will do what they can in New England. The Bishop has assumed to raise one-fourth of the amount as it is needed. The raising of the three fourths has been assumed by Dr. Hartzell, backed by the Louisiana Conference. The doctor has just received $500 from a gentleman in Ohio, and $2000 from a friend in Connecticut.

Every dollar promised by the pastors at the last session of the Louisiana Conference is needed now. Let every pastor fulfill his pledge at once.

Notes from the New Orleans University.

BY PROF. C. T. SIMPSON.

Our church has undertaken, through the Freedmen's Aid Society, an educational work here in New Orleans, which, on every account, ought to engage the earnest co-operation of all our presiding elders and preachers here and in the surrounding country. If they will not overlook or neglect the claims of this work and the intellectual needs of the young people on their charges, our brethren and friends will eagerly urge the cause of education in public, but especially in private will they urge, here a young man, there a young lady, to attend our church schools; and for those in this section the proper school to attend will be the New Orleans University.

The university has been doing some good work the past year, and the future is promising. A notable feature established this year is a set of premiums or prizes to be distributed among competing students in reward for excellence in essays and orations. At the essay contest and the oratorical contest $50, in the form of excellent and valuable books, were distributed to the successful competitors. It will be understood that the value of the books much exceeded $50, as they were purchased at a large reduction from the usual prices.

This feature of $50 premiums each year will be continued in the future. The money is the generous gift of Rev. W. F. Stewart, of North Evanston, Ill., as a memorial of dear children whom the Father has taken to the heavenly home. Our kind brother has given where the good done will be great and lasting.

The coming year Prof. W. G. Stewart, a graduate of the State Normal School at Ypsilanti, Mich., will have charge of the normal department. Teachers and those intending to teach should consult well for their own best interests They should be dissatisfied with the teaching they can do to-day, and should exert themselves to prepare for better work. If the reader is one of this class, consider if you cannot somehow get money enough to pay your expenses for a year at school. It will pay. It will pay financially, and also in the consciousness that you are improving in your mental faculties, and in your knowledge and teaching power.

Again, we call on our presiding elders and pastors not to let the multitude of their cares make them forgetful of our young people's great, pressing and alarming need of Christian education. These young people themselves should understand that they are totally unprepared for life, unless they obtain a somewhat extensive knowledge of the use of the English language and of other branches commonly studied in connection with this.

Many young men and women might attend school if they would exert themselves to get and save needful money, but they seem to have no ambition in this direction. Very likely their pastor or some friend might persuade them to look higher. Unless they are persuaded in some way or other, in a few years the experience of life without an education will give them cause to regret their great mistake and negligence, and this regret they will suffer all their life long, especially when they observe how their friends and acquaintances have been, in so many ways, benefited by education.

All parents and guardians should understand for what failure they are preparing their children in the future, unless they see to it that in some way or other they get a good education. Start them as best you can, and in a few years they will be able to provide largely for themselves. The best investment any one can make is in the education of a young man or a young woman. In particular every one ought to know that genuine education requires considerable time, but its effects are also correspondingly lasting.

In conclusion we invite all our friends who are thinking of attending school, and all parents, guardians, and others who are intending to send any young people to school, to write to us at once. Let us hear from you. New Orleans University is established for the good of the people here in Louisiana and in the adjoining States; but, in order to do them the most good, the young people must flock to it in large numbers.

Preparations are being made to begin a large, new building soon. This will give us accommodations which we greatly need, and which we and all our friends are anxiously awaiting. Do not wait, however, for the new building. Make up your mind at once to come to school this fall, and begin your preparation immediately.

General Church News.

Dr. Newman, in a business note to Mr. Wm. Abbott, says: "General Grant is improving. His spiritual condition is good." Dr. Newman is lecturing, assisting at dedications, etc.

At Wesley Park, Niagra Falls, will be held a grand Temperance Convention, July 14 to 25; a missionary conference, July 28 to August 7; a camp meeting by the Holiness Association of Canada, August 8 to 17; and an international camp-meeting, August 17 to 31.

Isaac Charles, Ida and Rebecca Lane have all been engaged in teaching during the past year. Jennie has charge of the office work of the *Christian Index*, the official organ of the C. M. E. Church, of which her father, Bishop Lane, is the chief manager. Jennie is making quite a success as a business woman.

BARTHOLDI'S BIG GIRL

The Prejudices Met By a Canvasser for the Pedestal Fund.

The Bartholdi pedestal fund is nearly complete. The statue has arrived and soon New York harbor will be graced by the most magnificent colossal statue the world has ever seen.

"Liberty Enlightening the World!" What a priceless blessing personal liberty is. It is the shrine at which people, ground under the heel of tyranny in the older worlds, worship with a fervency that Americans can scarcely realize; it is a principle for which Nihilists willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

The press is entitled to the credit of this achievment. Mr. Philip Beers, who has been making a circuit of this country on behalf of the Pedestal fund, says that the fund will certainly be raised, as the *World* does not know the word *fail*.

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seem more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular."

"I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road and I know the American people 'like a book.' In 1879 a personal misfortune illustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, fickle appetite, dreadful backache, cramps, hot head, cold hands and feet and a general break down in the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician who upbraided me roundly for preaching so much about my own case. Finally with some spirit, I remarked to him:

"Sir, you know that much of your professional wisdom is pretense. You are controlled by prejudice. You cannot reach a case like mine and you know it, can you?"

"I had him; and he finally conceded the point, for it was bright's disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relative finally admitted that Warner's safe cure, which accomplished this result, was really a wonderful preparation. Had President Rutter, of the Central Hudson used it, I am certain he would be alive to-day, for he could not have been in a worse condition than I was."

"I have found similar prejudices among all classes concerning even so laudable a scheme as this pedestal fund."

Mr. Beer's experience and the recent death of President Rutter, of the Central Hudson railroad, of an extreme kidney disorder, proves that the physicians have no real power over such diseases, and indicates the only course one should pursue if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, back ache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result, if not promptly arrested.

"Yes, sir-ee, every cent needed for the pedestal will be raised. Of course it will be a great triumph for the *World*, but would it not have been an eternal disgrace had our people failed to provide for this pedestal."

It is better to go so high that you will fear to fall, than to stay so near the ground that it would not hurt you to fall.

For the SOUTHWESTERN.

Lynching in a Churchyard on Sunday.

REV. B. L. CRUMP.

On last Sunday evening a crowd numbering 400 witnessed the hanging, by Judge Lynch, of Harrison Tunstal, a negro man who was arrested this morning charged with a heinous crime which was attempted on the person of a young white lady of the town of Oxford. The lady was rudely awakened from her slumber about 2 o'clock, a. m., and dragged from her room through the hall into an adjoining room, and warned if she made any outcry he would kill her. Her sister, who was with her, hearing the noise, lighted a lamp and rushed out in time to get a glance of the man. When arrested and brought before the ladies it is said he gave conflicting accounts as to his whereabouts on the past night. The matter was referred to a committee of twelve citizens, who all day long, up to 5 o'clock, stayed the hands of violence. At 5 o'clock the Courthouse bell rang, and a large crowd assembled to hear the report of the committee. While the evidence strongly pointed to his guilt, it was not so conclusive but there existed a reasonable doubt. Wherenpon the father of the young lady arose and said that a number of the committee did believe in his guilt, and all that was wanted was help, and the work would be done. The chairman once more arose, and moved that the people stand by the committee, but the crowd did not accept the report, and about thirty or forty men went to the jail and brought forth Harrison with his hands bound behind him, and made for a large oak in the yard of the Methodist Church (South), and hastily erected a scaffold on the hind wheel of a wagon, the plank resting on the church fence. The rope was thrown over a limb, and when he mounted, the noose was adjusted to his neck. He was asked if he had anything to say. He said a thing happened last night, and he was accused of it. I suppose I will have to suffer for it, but I am not guilty. He said pray for me, pray for me. The writer of this prayed for him, and Harrison prayed with him. After prayer he bid them all good by. The wagon was run out from under him, and the body dropped a distance of five feet. I hope I shall never see anything like it again. Oh, just to think of hanging a man on Sunday. Please pray for us here in Oxford.

Oxford, Miss., July 12, 1885.

Books and Current Literature

Rev. E. S. Lewis, of the Arkansas Conference, has our thanks for the minutes of that body. The work is neatly done in all respects.

WITHOUT A HOME. A novel. By E. P. Roe. With illustrations by H. McVickers. Dodd, Mead & Co., publishers, New York. Price 25 cents.

With a fine conception, graceful diction, and a noble purpose in view, the author has given us in fiction a most powerful argument and thrilling narrative, which illustrates the fatal consequences of opium eating. The volume sent is an 8 mo. paper cover, highly illustrated.

SERVICE FOR JESUS. A monthly record of the Lord's work, under Dr. Charles Cullis. Vol 1, No. 1. Price $1 per year. Published by the Willard Tract Repository: Beacon Hill Place, Boston; 239 Fourth avenue, New York.

This work is in the interest of that extreme phase of Christian work known as faith cures. It asks the patronage of all who desire to be more fully advised of the progress this increasing class of Christians are making. The subject itself is one about which there is much division of opinion, and room for mush; but since the only way to form just conclusions concerning it is to investigate it thoroughly, we trust that this new candidate for public favor may obtain a good circulation. If it is to be judged by this initial number both the matter and spirit will agree with the profession.

His Way.

God let us go on our way alone
Till we are homesick and distressed,
And humbly then come back to own
His way is best.

He lets us thirst by Horeb's rock,
And hunger in the wilderness,
Yet at our feeblest, faintest knock
He wants to bless.

He lets us faint in far off lands,
And feed on husks and feel the smart,
Till we come home with empty hands
And swelling heart.

But then for us the robe and ring,
The Father's welcome and the feast,
While over us the angels sing—
Tho' last and least.

—*Selected.*

Letters from the Pastors.

Rev. R. H. Patton writes from Paulding, Miss.: "Mr. Editor—Just allow me to say that my churches are in a blooming condition, and the Sunday Schools are also doing well, and everything is moving in fine style. We want to do more this year for the Lord than ever before. Heaven is just before us, and we are marching on our pilgrim's journey. So pray for me."

[Letters of this length and more frequently sent are in order and high favor in our office.—ED.]

Rev. T. G. Montgomery, of Shreveport, La., writes: "We have closed our protracted meeting with five converts and two by letters. We have had fourteen join the church. The Lord has blessed us with his presence. Pray that the good work may continue."

Rev. J. W. Robinson writes from Waco, Texas: "I entered upon this work early in December, and received a generous reception at each of the appointments. The work is in good shape, and everything glides along smoothly. My predecessor deserves praise for faithful services here. Short crops have hindered us in financial matters; bnt the people are giving myself and family a comfortable support. They pay my house rent, my grocery bills, and from all over the circuit they bring to my door wood, corn, meat, eggs, milk, chickens and butter. All told, this is a good circuit and a grand people. At East Waco we have purchased a lot and began to build. In fact we have got the house up. Then on Sabbath evening, March 21, a cyclone razed it to the ground, tearing into many pieces, throwing it east, west, north and South. To this I could not heartily say amen; bnt we are going to work and rebuild it at once. [This is a good chance for charity—ED.] Rev. C. L. Madison, of the Austin district, was my presiding elder for two years, and in that time I did not have a moment's tronble with him. He is a gentleman, and a Christian in every respect, and is a fatherly adviser, a wise counselor. He is well versed in church jurisprudence. His district has improved in every respect. Wherever he be or wherever he goes may God bless his labors, and in the end give him the victory. Rev. W. H. Davis, our newly appointed presiding elder, is a young man full of promise, with twenty-five years of growth, and good work before him. He visited my work, and held my quarter January 24 and 25; had a grand time. Every one seemed to admire his candor and appreciate his services. This district must and shall lead financially this year. It shall not come dragging up with the bell off any more. I have lifted part of my small assessment ($41.)"

Rev. L. L. Shumpert writes from Jackson, Miss.: "Our protracted meeting is just closed. The rains interfered with us very much. We had seventeen converts and twenty-five accessions. God is bringing his church from the wilderness. [illegible] gave us many nice things [illegible] we have been here. God [illegible] good people. I am well [illegible] with this congregation. [illegible] brethren, pray for me."

[illegible] is a model letter. It tells [illegible] story in a nut shell. Write [illegible] this kind if you can, but write—ED.]

Rev. Wm. Smith writes from Glencoe, La.: "On being appointed to the Glencoe charge this year by our worthy Bishop Mallalieu, I had heard so much about Glencoe until I was a little inclined to dread the appointment, but being always ready to take a good Christian's advice, Bro. Dale encouraged me by saying, Bro. Smith go to Glencoe, and you will find a good people there. I ventured, knowing that the Lord promised me that he would be with me until the world's end. On my arrival at Glencoe, in company with Bro. McCary, I found the people there quite different from what I supposed. The officers and members of the church received me as a Christian, and we are still going hand in hand, doing the will of the Master. The first sermon I preached after my arrival $25 was collected to move my family, and before I went for my family, who were in Donaldsonville, the official brothers came together and raised $25 more, which made $50 they gave me to defray the moving expenses of my family. After I had moved my family, and got everything comfortable, I saw that there were sinners to be saved. I called the church together, and expressed my purpose. They told me to go forward, and they would stand by my side. We opened our protracted meeting, and the Lord blessed our efforts by giving us twenty-two converts and thirty odd backsliders reclaimed. Since my appointment to Glencoe I have added seventy-five to the church. Pray that the Lord may ever bless us in the good work of the Master. Mount Zion in Glencoe has her sails hoisted for the city of the living God. Come and go with us. I added thirty two new subscribers to the list for the SOUTHWESTERN, and will send more in a few days. The Sunday School is in a prosperous condition, numbering 130 scholars. The superintendent, Bro. Taylor, is wide awake, and the teachers, seem to take much interest in trying to improve the school. We are all living as Christians ought to live.

Rev. A. Jackson, of Denison, Texas, writes: "On April 22 a terrific cyclone visited us which did considerable damage. Our church was blown down, and the parsonage moved off its foundation. A tree growing near the parsonage was all that saved it. When it struck the tree it could not go any farther. A Mr. Potts, and five of his children, and also myself and three children, were in the church at the time. The house came down on us, bnt through the mercy of God none of us were killed, though Mr. Potts, one of his little children, and myself were hurt. Several persons were killed, and many badly hurt. We are all thankful that we escaped with so little injury. We want to build the church up again as soon as possible, and I will heartily thank all the preachers and friends, who read this, if they will help us by sending me the small sum of $1 or 50 cents. Address Rev. A. Jackson, box 637, Denison, Texas. It has been said that we will never be able to build again, but we mean to try by the help of God.

Rev. C. W. Ivey writes from Mashula, Miss.: "My quarterly conference convened at 3 p. m., with Mr. J. Campbell in the chair. Prayer by R. Cutts. The roll was called, and all of the brethren were present but a few. Mr. R. Cutts was made secretary. The class leaders all had the quarterly blanks well filled out. The steward reports $52 for pastor, and the district steward reports $9 55 for elder. It is estimated that there will be $422 for ministerial support this year. The full membership this quarter is 21; expelled, 8; received 1 by letter. The future looks bright.

Rev. R. Anderson, of Opelousas, La., writes: "Everything is moving on nicely; have had thirty converts added to the church this year."

Rev. W. Jamison, of Eddyville, Ky., writes: "I am doing well. Revival is going on. Have had two converted, and four to join the church up to this writing. Everything bids fair."

Rev. L. J. Terrell, of New Albany, Miss., writes: "On the night of the 5th of May we were visited by a surprise party, containing the following persons: Charlotte Williams, Nancy Pinson, Fannie Martin and Eliza Pinson. We had a splendid time. The sisters of Albany know how to make a minister and his wife feel welcome."

Rev. P. B. McDonald writes from Bastrop, La.: "We are alive here, having just closed a protracted meeting at Bechell, which continued nearly three weeks. Thirty nine are added to the church, thirty-three claim to be converted to Christ, four backsliders reclaimed, one from the Baptist Church, and one from the Colored Church of America. Last Sunday, the 19th, we had a grand time. At 10 a. m. nineteen were baptised aronnd the altar. At 11 a. m. preaching for the young converts. The theme was, "Regard the Little Things; text, St. Luke, 16 10. The Lord was pleased to send His Holy Spirit among us, and many souls were made happy. At 3 p. m. six little children were bronght up and baptised. Bros. B. M. Hubbard and J. H. Reed are making their good marks through this section of country."

Rev. Abner Thomas, of Burleson county, writes: "We are doing very well considering the hard times. There is not much money in the county, and that causes us to get along bad; but we are looking forward to a better day. The The presiding elder was here on the 18th and 19th of April. He preached a fine sermon at 10 o'clock Sunday morning, administered the Lord's supper to 115 souls. He also preached again at night. I have not made much progress with the church this year. Have taken into the church ten on probation and five in full membership.

Rev. P. Blue writes from Shubuta, Miss: "I think I should say in defense of myself and other pastors of the Mississippi Conference, who have been encouraged to raise benevolent moneys by telling their people that their names would appear in the conference minutes, and then after having their books in proper form and well written, the name of charge, pastor, superintendent and contribntors all plainly written and placed in the hands of the statistical secretary ought to appear in the minutes in whole and not in part. I always try to do as I say to my people, and when the people read the minutes they think the pastor has been neglectful, and I say to the people of Enterprise charge that your names went in the statistical secretary's hands in proper form. The conference secretary is not at fault in this matter, bnt the statistical secretary."

Rev. Oscar Williams writes from Bayou Gonla, La.: "We had a good time at our quarterly meeting. The elder preached us a good sermon on the Lord's Prayer. The membership was small at the beginning, but is now increasing. The people of the town are kind and manifest an interest in the church. Some gentlemen lately presented it a set of lamps which cost $1 50. The people here have been tanght by the Baptists not to give money, and they don't like to do it: bnt I am trying to learn them to be benevolent. We have a fine Sunday School, with four teachers and thirty pupils. Now we want a good supply of books and church paper.

A celebrated doctor says that "other preparations as substitutes for Hunt's Kidney Remedy, are worthless in comparison to it."

America Ahead.—Peculiar Characteristics of Americans—The Evils and How Restored.

In this age of bustle and hurry, an age devoted to great projects and enterprises, the American people are taking the lead in the furtherance of noble works, and in the advancement of the sciences and arts. In these they deserve to take a high rank, and through the united works of millions, the American continent is fast being transformed from its untamed state and being placed on an equality with the older continents beyond the ocean. The American people are fast, under these influences, developing into a nervous, energetic race, remarkable for its vim and business qualifications; yet there is danger that in the course of years these very elements may combine to the ruination of the physical character of the people, and leave them feeble and altogether different from their forefathers. General debility is now much more common than formerly, and seems to be on the increase among the masses. Many remedies have been extensively advertised for this wide-spread complaint, but none of these have been so successful or met with such general favor as the remedy manufactured by Dr. S. B. Hartman, and named by him PERUNA.

Mr. S S. Goudy, of Massillon, Stark county, Ohio, writes: That he has been troubled with general debility and dyspepsia for several years; that he was induced to try PERUNA for his complaints, and that after using three bottles of the medicine he was greatly relieved. It braced him right up and gave him energy, and restored him to his youthful vigor. He ascribes his cure to PERUNA, and says it is a wonderful remedy.

Adolph Bakhaus & Co., Springfield, O., writes: "We are having a good sale for PERUNA. It sells as well as any medicine we have, and gives the very best satisfaction."

Mrs. G. W. Needham, Newtonville, Clermont County, Ohio, says: "I have been a great sufferer for the last six or seven years, with general debility and change of life. I was very much reduced. I have taken four bottles of PERUNA, which has restored me to perfect health and strength. We think PERUNA a safe and grand medicine."

PERUNA is sold by all druggists. Price $1 per bottle six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.

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Chautauqua Assembly Daily Herald,

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Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
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Leave Newport News	3 50 p m	
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Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 o m
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Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
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" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
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Domestic Hygiene.

Helpful Hints.

Soak salt fish in sour milk.

Use beef suet for frying meats, etc.

Boil meat slowly, it is more tender.

Put salt meat in cold water to cook.

To scale fish dip them in hot water.

Put slices of lemon on broiled fish.

Glaze roasts with stock boiled down.

Soak onions one hour before cooking.

Use lukewarm water in making bread.

Meat put in sour milk will keep for days.

Keep fresh meat in cool air over night.

Salt increases the heat in boiling potatoes.

Suet added to a beef stew will make more gravy.

If meat bakes too fast cover with buttered paper.

Soak oatmeal and cracked wheat over night.

Soak old potatoes in cold water before cooking.

To warm up soup set the vessel in hot water and heat slowly.

Thin muslin tied over jars keeps out insects and admits air.

Unslacked lime near meat preserves it by keeping the air dry.

Do not put salt in milk gravy till it is done or it will curdle.

Dip tough beefsteak in vinegar two hours before it is cooked.

When bread will not retain the dent of the finger it is ready for the oven.

Half a cup of vinegar in the water will make an old fowl cook quickly.

If meat is not perfectly fresh put a piece of charcoal in the water while it is boiling.

When making dumplings for soup put in one at a time and they will not stick together.

Mush to fry will brown better if the meal is mixed with milk and then poured into boiling water.

Never boil oysters in milk, but cook them in water, then season and pour them in dish with hot milk.

Keep meat in warm weather in a stone jar with a wet cloth around jar and another wet cloth on top. The evaporation reduces the temperature.

To keep fowls from spoiling sprinkle with powdered borax, wash off before cooking, or put a piece of charcoal in them and sprinkle with black pepper.—*Home and Farm.*

A Printer's Error.

Sweet are the uses of *adversity*, the printer's copy said, but he set it up, sweet in the uses of advertising. Sweet, indeed, to those who in sickness and suffering have seen the advertisement of some sovereign remedy, which upon trial has brought them from death's door. 'The best thing I ever saw in my paper was the advertisement of Dr Pierce's "Golden Medical Discovery," is again and again the testimony of those who have been healed by it of long disease, bronchial affections, tumors, ulcers, liver complaints and the ills to which the flesh is heir.

Must The Chinese Go.

The Chinamen in America are probably, with the exception of Quakers, the most industrious sober, quiet and law-abiding class of population. For which of these attributes must they go.

They do not support taverns and saloons they do not crowd our jails, penitentiaries, and almshouses, they do not loaf round the streets begging under pretence that "they have eaten nothing for two days." For which of these omissions must they go?

The weak minded and selfish inhabitants of British Columbia are as fierce in their outcries against the Chinese as ever Kearney of the Sand Lots (now of rotten memory) was, and to please them a parliamentary commission was sent to examine into the facts of the case. Happily, this commission included three French Canadian statesmen, in the French race have ever shown themselves toward inferior races or foreign nations. The result of the examination reported is that the Chinese are fully as industrious, well-behaved and law-abiding as the other classes of the population; that they are the means of effecting public improvements, constructing railroads, etc, and that British Columbia could not well do without them The farmers and other employers of labor know all this, although they are brow beaten by politicians into joining the insensate cry that the Chinese must go. In all experience with Chinese in New York New Jersey, and other places where they abound, their willingness to receive instruction, and their gratitude to their instructors are conspicuous; and their faculty for keeping out of police courts is most noteworthy, except when some patriotic, half drunk Celtic police hauls a Chinaman before a police magistrate for the crime of being beaten—*The Witness.*

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Columbus is buried in two places. That is, Havanna says he is buried there, and San Domingo also claims his bones, and an International Congress is to be called to decide the case.

Summer Excursions.

To get the most pleasure, to recuperate or to store up knowledge are questions at this time engrossing the attention of people who wish to make each season yield them something in the way of health, pleasure or knowledge or all of these combined. The C. I. St. L. & C. Ry. (Kankakee Line) which is also known as the "Big Four," has placed on sale Summer Excursion tickets to Denver, Pueblo, and Colorado Springs in Colorado, Milwaukee, Madison, St. Paul, Minneapolis, Yellow Stone Park and the many other popular resorts in Wisconsin, Iowa, Minnesota, Dakota and Wyoming Territory. Call on or address the nearest Ticket or Passenger Agent, C. I. St L. & Ry for rates, routes, time-folders, illustrated guide books, etc.

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SOUTHWESTERN CHRISTIAN ADVOCATE Office 52 Natchez Street.

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FIRST GERMAN M. E. CHURCH—Corner St Andrew and Frank in streets; Rev J. J. Kienle pastor. Preaching at 10 30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler pastor Services: Sabbath at 10,30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Verret Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7 30 at night. Prayer meeting 9 30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30 p m. C. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. F. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school at 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a m 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M C B Mason, Pastor Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday Sunday-school 9 a m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street Church—Rev. John Qualls, Pastor Church corner First and Dryades Streets. Services: Sabbath—5 a. m, prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights

MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p. m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Post street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3.30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m Sunday-school at 9 45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath school 1:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell M. A., pastor.

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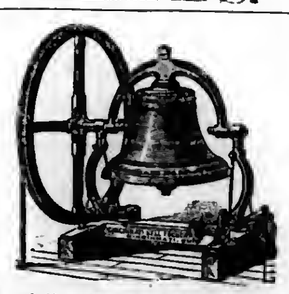
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40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	180 00
48 "	1345 lbs	1800 lbs	230 00
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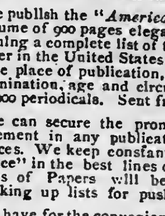
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jy23-1y

Sunday-School and Children.

THIRD QUARTER STUDIES IN THE KINGS

B. C. 907. Lesson VI. Aug. 9. The Prophets of Baal. 1 Kings 18, 1-19-29. Commit to memory verses 19-21.

(Prepared by Rev. E. Lyon, pastor of Sixth Street M. E. Church)

HOME READINGS.

M—The prophets of Baal; 1 Kings 18, 19 29.

Tu—The prophets consulted; 1 Kings 22, 1 14

W—Unity in serving; Matt. 6, 19 34.

Th—A choice required; Joshua 24, 14 28.

F—Alone yet mighty; Romans 11, 1-10.

S—Answer to David by fire; 1 Chron. 21, 18 30.

S—The vanity of idols; Psa. 115, 1-18.

QUESTIONS FOR HOME STUDY.

What did Elijah tell Ahab to do?

When they came what did Elijah say to them?

What did he plan to do that the people might see and know the true God?

Who was to have one of the altars?

Who the other?

What then?

Who was to decide it?

After the prophets had made their altar just as Elijah said what did they do?

Were they in earnest?

At noon what did Elijah say?

What did the prophets of Baal do?

Did Baal answer?

Golden Text: If the Lord be God, follow him; but if Baal then follow him; 1 Kings 18, 21.

WORDS WITH LITTLE PEOPLE.

If you were asked to-day how long you were going to be undecided whether you would serve God or Satan what would you answer? It is either God or Satan. It cannot be both. If you have not before say now, this summer day: "O, Son of God, who lov'st even me, I will be thine alone; and all I have and all I am shall henceforth be thine own."

Doctrinal Suggestion—The folly of idolatry.

Winchester has two Methodist Sunday-schools, though because of their being both held at the same hour we could only visit one when there June 28. We enjoyed it.

In the Southwest.

Rev. Edward Wills, founder and pastor of the University street Baptist church, St. Louis, Mo, writes: "I strongly recommend Parker's Tonic to my brother ministers and others. Two bottles completely relieve me in the case of a badly disordered liver, and general debility. It is splendid for nervous prostration.

Marriages.

On July 23, 1885, near Cookville, Tenn., by Rev. J. Braden, Rev. Samuel Knight, of the Tennessee Conference, and Miss Evalina England.

June 20, 1885, in the M. E. Church, Mr. [illegible] Wade to Miss Fannie Williams. [illegible] 1885, at the M. E. Church, Mr. [illegible]mes and Miss Georgia A. Taylor, [illegible] A. D. Payne, Grenada, Miss., officiating.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

Obituary.

Bro. Samuel Robinson died July 10, 1885, at the age of 75 years. He was a member of Pleasant Plains M. E. Church, New Orleans, La., and was a faithful member of the Church for 60 years. He died happy in the Lord. He leaves a loving wife and a host of friends.

W. P. FOREST.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec 10	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	——
California	Stockton, Cal.	Sept. 3	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China	Oct. 14	——
C'l German	Columbus, Ohio	Sept 10	Harris
C'l Illinois	Fairbury, Ill.	Sept 24	Warren
C'l New York	Syracuse, N. Y.	Oct 8	Merrill
C'l Ohio	Fostoria, O.	Sept 17	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Dakota miss'n	Blont. Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	——
Genesee	Lima, N Y.	Oct 1	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Illinois	Rushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Japan	Tokio, Japan	Aug 20	——
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 20	Fowler
N Mexico mis'n	Santa Fe, N. Mex.	Oct 1	Fowler
Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	——
N. Dakota	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Ponca, Neb.	Sept 3	Andrews
N. Ohio	Berea Ob'o	Sept 3	Merrill
N-w German	LeSeur, Minn.	Sept 24	Anorewe
N-w Indiana	Valparaiso, Ind.	Sept 3	Foss
N-w Iowa	Storm Lake, Ia.	Sept 24	Foss
N-w Swedish	Dayton, Ia	Sept 3	Bowman
Norw'n a Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De aware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Puget Sound	Tacoma, W. T.	Aug 13	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
St. Lous Germ't	Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24	Harris
S. California	Santa Barbara, Cal	Sept 10	Fowler
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West German	Claytonia, Neb.	Sept 3	Ninde
W. Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Wankesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo,, May 18, 1885.

Okolona District—Mississippi Conference.

Third Round.

Caledonia	Aug.	22-23
Columbus charge	"	22 23
Columbus circuit	"	20
Aberdeen	"	29 30
Athens	"	29 30
West Point	Sept.	1
Aberdeen ct	"	2
Aberdeen mission	"	3
Okolona	"	5- 6
Okolona ct	"	5- 6
Buena Vista	"	7
Union Grove	"	9
West Point ct	"	10
Tupelo	"	12 13
Pontotoc	"	15
New Albany	"	17
Ripley	"	19 20
Corinth	"	26 27
Corioth ct	"	26-27
Booneville	"	28
Houston	"	30
Tampico	Oct.	3- 4
Starkville	"	3- 4
Starkville ct	"	5
Sturges	"	6
Webster	"	8
Smithville	"	10-11

D. A. WILLIAMS, P. E.

Gulf District—Mississippi Conference.

Third Round.

Crystal Springs	Aug.	1- 2
New Hope	"	8- 9
Union Church	"	12-13
Fayette and Fayette circuit	"	15-16
Hamburg and Meadville	"	18-19
Liberty	"	22 23
Spring Chapel	"	27 28
Hattiesburg and Purvis	"	29 30
Pass Christian	Aug. 31, Sept.	1
Vernal	"	5- 6
Pascagoula	"	8- 9
Handsboro and Ocean Springs	"	12-13
Brookhaven and Hazlehurst	"	19-20
Summit and Magnolia	"	26 27
China Grove	Oct.	3- 4
Georgetown	"	10-11

W. McDONALD, P. E.

Notice.

Camp meeting opens on July 26 h and continues until August 14, half a mile north of Hempstead, Texas, at a beautiful place with a well of water which is capable of supplying water to thousands of people. Preachers of all denominations are invited. Come one, come all.

E. JEFFERSON.

LaTeche District—Louisiana Conference.

Third Round.

Hubertville (dedication)	Aug 6-9-Sept	24
Ville Platte	Aug.	20-13
Eola	"	22-23
Cheneyville	"	23-24
Booneville	"	29 30
Bunkie (dedication)	"	27-30
Evergreen	"	27
Birdlong	"	26
Stuart Chapel	"	31
Spring Creek	Sept.	1
LeCompte	"	2
Alexandria	"	4- 6
Pineville	"	5- 6
Avoca	"	7
Waxia	"	9
Opelousas	"	12-13
Washington	"	13-14
Lafayette, dedication,	"	17-20
St. Martinsville	"	20-21
Cade	"	23
Grenoe	"	25-27
Jeanerette	"	27-28
St. Peter	"	29
Sorrell, dedication	Oct.	1- 4

A. E. P. ALBERT, P. E.

Programme

Of the Jackson District, Mississippi Conference:

Introductory sermon, Aug. 20—A Davie.

Methodism, its doctrines and usage—J J Garrett.

Our work in the South—I W Davis.

Temperance, how to promote it—J B Baldwin.

Sunday-schools and how to conduct them—P H Davis.

Holiness and sanctification—L L Shumpert.

What constitutes pastoral success—Henry Henderson.

The benevolent collections—J M Shumpert.

Do benevolent and other societies injure the Church—A McBeth.

How to succeed in revivals—Simpson Jossel.

Evidences of conversion—A Handy.

Baptism, mode and subjects—E Graves.

Freedmen's Aid Society and Rust University—R McAlpin.

Duty of Class leaders—B Stewart.

Stewards and their duty—C Stewart.

The other ministers may select their own subjects, and let all the members, local preachers, exhorters, class leaders and Sunday-school superintendents be present at the opening of the session, on August 20, 1885, at Bolton.

J. M. SHUMPERT, P. E.

Baton Rouge District—Louisiana Conference.

Third Round.

Clinton	Aug	21
Macedonia	"	22
Comite	"	23
Norwood and Sweet Home	"	25-26
Wesley Chapel	"	27
Mt. Carmel	"	29
Jackson	Sept.	1
Plains	"	5
Mt. Pleasant	"	6
Jones Creek	"	9
Stony Point	"	12-13
East Baton Rouge	"	14
Dutch Store	"	15
Plaquemine	"	19
Roseda'e	"	21
Musson	"	23
West Baton Rouge	"	26
Union Chapel	Oct.	1
Bayon Letsworth	"	2
Lake Providence	"	4

S. PRIESTLEY, P. E.

Palestine District.

Fourth Round.

Sabine and Shelby	Aug.	22-23
San Augustine	"	24-25
Jacksonville	"	20 30
Hawkins	Sept.	5- 6
Mineola	"	12-13
Crockett	"	19-20
Madison circuit	"	26.27
Leona	Oct.	3- 4
Hopewell and Shiloh	"	10-11
Cotton Gin	"	17 18
Fairfield	"	24-25
Butler	Oct. 31, Nov.	1
Rocky Mound	"	7 8
Palestine	"	14-15

G. W. SMITH, P. E.

Gulf District Camp Meeting.

Ocean Springs Camp Meeting will open on the 10th and close on the 21st inst., at Ocean Springs, Miss., on the Louisville and Nashville Railroad. Mr. O. M Dunn, Superintendent of the Louisville & Nashville Railroad has promised me to have the two day trains stop at the Camp Ground. The morning train from New Orleans and the evening train from Mobile will be the only trains that will stop.

Bishop W. F. Mallalieu, D.D., Rev. Dr. M. W. Taylor, editor; Rev. A. E. P. Albert, Rev. M. Dale, and Rev. John Qualls are invited to attend our camp meeting. the ministers in charge of the Gulf District, and also any of the ministers of the Mississippi Conference are invited.

N. CANNON, P. C.
W. McDONALD, P. E.
Committee.

Notice.

The district conference for Huntsville District, Central Alabama Conference, will convene in Scottsboro on Thursday before the second Sunday in August. All the members of the conference are cordially invited and urged to be present with their reports and money.

A. S. LAKIN, P. E.

Huntsville, Ala., July 16, 1885.

Notice.

The District Conference will be held September 3rd instead of the 4th. As the 4th is Friday business will begin Thursday; and the opening Sermon Wednesday night, Sept. 2. Brethren, please make this correction at once

W. H. DAVIS, P. E.

San Antonio District Conference.

The District Conference for San Antonio District will meet at Mt. Pleasant, 10 miles south of Seguin, on September 16, at 8 o'clock p. m., and close Sunday night, the 20th. Arrangements will be made to take every member of the district conference from Seguin to Mt. Pleasant free of charge, provided they come to Seguin Wednesday. All others will find transportation at reasonable rates. All persons who attend and are entertained by the committee will be expected to contribute something toward the expense of the entertainment.

PROGRAMME.

What is repentance?—E Jones.

Saving faith—J T Jacobs.

Mode of baptism—E Duncan.

Holiness or perfect love—W Goodwin.

Sketch of a sermon, Matt. 7, 7—S W Harvey.

How to get Sunday-school scholars converted—G W Townsend.

Paragraph 553 of the Discipline—J H Holden.

Preparation for the pulpit—W Reed.

Historical sketch of San Antonio District—J R Carnes.

Importance of our frontier work—J Brawley.

The Third Commandment—R Dukes.

The Fourth Commandment—J T Gibbons.

The Seventh Commandment—A M Mason.

Benefits of the Centennial Conference—M Henson.

Bishop Taylor, his prospects of success—A R Norris.

The local preachers will prepare themselves on subjects of their own selection.

Opening sermon by W Goodwin, Wednesday night. Temperance mass meeting Saturday night; addresses by J R Carnes and J T Gibbons.

Sunday Convention Friday night, addresses by M Henson and G W Townsend. Missionary meeting Saturday night—A M Mason and A R Norris.

Saturday and Sunday mornings at 9 o'clock Model Sunday-school conducted by M Henson.

All the local preachers and exhorters in the district are especially requested to be present as it will be their only chance to have their license renewed this year.

G. W. RICHARDSON, P. E

NOTICE.—Change of Time.

The Annual Camp meeting of the Cleveland charge, that was to have commenced at Lewis' Camp Ground, one mile from Tyner's Station Tenn., on the E. T. V. & G. R. R. on Saturday, before the first Sunday in August, 1885, by request of a goodly number of friends, has been changed from the 1st to the 4th Sunday in August, 1885. I hope all will notice the change and govern themselves accordingly. L. M. MOORES, Pastor.

Bowling Green District Conference.

The first district conference of the Bowling Green District, Lexington conference, will be held at Eddyville, Lyon county, Ky., commencing July 21st and ending Aug. 3, 1885. The conference will open promptly at 10.30 o'clock a. m. The conference sermon will be preached by Rev. D. Buckner. The district Missionary sermon will be preached by Rev. Ezra D Miller. Rev. M W Taylor will be present and represent the interests of the SOUTHWESTERN. Revs. Courtney, White, Lockard and Jones are cordially invited to attend the present session of our district conference. We trust that we shall have a full attendance of the members of the district. Brethren, what have you done on the subscriptions? We hope to hear from you in the district conference touching this important matter.

A. BOOKER, P. E.

Jackson District—Mississippi Conference.

Third Round

Vicksburg ct	Aug	6
Vicksburg	"	8- 9
Mayersville	"	13
Rolling Fork	"	15-16
Bolton	"	22-23
Edwards	"	29 30
Canton	Sept.	1
Reed's Creek	"	3
Jackson	"	5- 6
Jackson circuit	"	5- 6
Canton	"	12 13
Canton circuit	"	12-13
Madison	"	14
Pelahatchie	"	17
Brandon	"	19 20
Trenton	"	22
Lake	"	24
Forrest	"	26 27
Morton, at Silvester	"	29
Hickory	Oct.	3- 4
Causkey	"	3- 4

The first district conference for the Jackson district, Mississippi Conference, M. E. Church will convene in the Methodist Episcopal Church at Bolton, Thursday morning, at 10 o'clock, Aug 20, 1885 A large attendance is earnestly requested to be present. J. M. SHUMPERT, P. E.

Morristown District—East Tennessee Conference

Fourth Round.

Knoxville ct	Aug	1- 2
Clinton and Coal Creek ct	"	8- 9
Greenville	"	15-16
Arcadia	"	22-23
Johnson City	"	20-30
Morristown sta	Sept.	5- 6
Tazewell	"	12-13
Warrensburg	"	19-20
Russellville	"	26 27
Knoxville sta	Oct.	3- 4
Newport	"	10-11
Mossy Creek	"	14-15
Dandridge	"	18-19

The district conference will be held at Coal Creek, in Anderson county, Tennessee, commencing on the 5th day of Aug., 1885, and the pastors will please try to bring up all of the assessments for benevolent causes to the district conference.

S. J. HARRIS, P. E.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

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SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl.. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour krout, $4.50@7 50 per barrel

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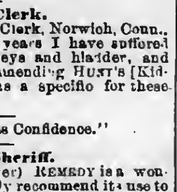
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SOUTHWESTERN Christian Advocate

VOL. 20---NO 33 NEW ORLEANS, LOUISIANA, AUGUST 13, 1885 WHOLE NUMBER 822

THE SOUTHWESTERN
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Editorial Notes.

Beyond the world a city stands,
A city here not made with hands,
Where God the Savior reigns;
'Tis built for sinners, bought with blood,
Redeemed and sanctified to God,
And cleansed from all their stains.

The cities of the world must fall,
However solid, they must all
The common ruin share.
But yonder city still appears,
Unchangeable through endless years—
For God himself is there.

It is not necessary for one to be wicked because he is weak.

Copies of the New Zealand *Methdist*, a sprightly paper, comes, and is cordially welcomed to our office.

"You are making the SOUTHWESTERN the leading Negro paper in America.—R. F. BOYD, Tennessee.

The United States Bureau of Education has placed us under renewed obligations for important documents.

The interior of the North can boast of pure air, pleasant spring water, delicious fruit, and hospitable citizens.

The Methodist Episcopal church at Starkville, Miss., is to be dedicated the fifth Sunday in August, the pastor, Rev. I. L. Pratt, officiating, assisted by this editor.

"Though I am a Baptist, yet there is so much in your paper of common interest that I shall esteem it a great favor if you will send it to me."—JOANA P. MOORE, Plaquemine, La.

We learn from Bro. Lockhart that the school-house in Milford, Texas, where his people had been worshipping, was burned on June 30, and that he is now without a meeting place for his people.

The minutes of the Little Rock Conference have been received through the kindness of the secretary, Prof. Mason. It presents a neat, orderly appearance. More attention is given to the public exercises than usual.

John Roach, America's great shipbuilder has made an assignment. By the suspension of his business 2400 workmen loose employment. It is not a failure which will carry ruin to him or any one else in its track by reason of unpaid liabilities. Mr. Roach owns it his property sells for anything like its value there will be much of it to pay two dollars every one he owes.

For the SOUTHWESTERN.

Trip to Sparta.

J. BRADEN, D.D.

July 21, a hot morning; real summer. The train is well filled with people leaving for the springs and mountains. The little folks are plenty. They are fleeing for their lives. How our cities slaughter the innocents. We are out of the city, gliding along on the Nashville, Chattanooga and St. Louis Railroad. Right in front of me sits a colored lady. Nobody is hurt. She is neatly dressed. A little Caucasian lady takes a seat beside her. Nobody faints. All is peace. So mote it be. Sixty nine miles southeast of Nashville, and the train stops at Tullahoma, which is said to be nearly 800 feet higher than Nashville. Many of the passengers stop here to go to the various springs that abound in this vicinity. This is a growing, thriving town. We have a flourishing church and school here, with a good outlook for the future for both. Bro. Park is pastor of the church, and Dr. Pierce in charge of the college. Bro. Maynard's variety store is the place to buy anything from a pin to a threshing machine, cheap. We take the McMinnville branch of the road, and for over thirty miles in a northeast direction, we ride through a country, mostly uncultivated, not heavily timbered, with a grayish white soil, said to be capable of being made productive with good cultivation. Quite a number of northern families settled here just after the war, but owing to various causes did not remain. Others are gradually opening farms here. The climate is good, and well adapted for fruit. There is plenty of room for settlers. We pass McMinnville. Our church was strong there sixteen years ago, and we had a large white membership. The whites have left, and our colored brethren are now in possession of the fine brick building formerly occupied by our white congregation. Immigration gave us our white congregation mostly; emigration took them away. Through a rolling country, much of it under cultivation, and having an air of thrift, we are at Sparta, after another thirty miles ride. This is the county seat of White county. The depot is half a mile from the village, which has, perhaps, about 500 inhabitants, and four or five churches. We have no church now, but Bro. S. Knight, the pastor of our colored work, will soon have a neat frame church built, in a very convenient and beautiful location.

The writer addressed a good congregation of our colored people in the M. E. Church South which had been kindly offered for this purpose, on the subject of their schools, education, and their advancement. The address was complimented with the closest attention, although it was hot, very hot, for the mountains. The brethren secured a place for the writer to stop near the station. Two of the brethren came to see him, and sat on the porch with him conversing on matters of business. The next morning the landlord kindly and politely informed him that he might have the use of a building across the road, as it was probable a good many of the brethren would call and see him during the day, as some of the boarders did not think it quite the thing to have Nig—colored folk—about the front part of the house. We did not repent in sackcloth and ashes for having talked on the porch to a couple of Christian gentlemen, but went off with one of them in a buggy in hunt of a wife. He thought he knew the way to his future mother-in-law's house, and drove on. We were to be there by 11 o'clock; 12 o'clock found us in the woods; 1 o'clock and we are driving up hill and down, on roads that never had the wheels of a livery rig on them before. We pass a school-house, and are as much of a curiosity as Barnum's dead elephant. A little before 2 o'clock we reached the place, and found the bride and a large company not quite in despair. Bro. Knight did not get lost; he only took the wrong road. There was no time for explanations. We were three hours after time, and Rev. Samuel Knight and Miss Evaline England, in that little log cabin, crowded with relatives and neighbors, black and white, are husband and wife. A good dinner, congratulations, good byes, and we are off again to Sparta. Twelve miles to speak to Miss M. Marchblank's school, at 5 o'clock. It is hot; twelve miles in less than two hours. We get within a short distance of the school-house and meet the children and friends. Too late. So much for missing the road. Supper at Bro. Clark's was excellent, and the writer preached in Sparta to a good congregation. Some of our people are buying homes, and some have secured small farms and are doing well. There is no Kansas fever among the colored people, although the front porch is still denied them. A few more farms, more education, a little more money, a few more front porches to their houses, and front door and front porch privileges will be granted American citizens of African descent. Good-bye Sparta, and the pleasant front porch. Six miles toward home a new church for our white work is pointed out. We need a score of them, and a score of men full of the Holy Ghost, hungry to save men for this mountain region of Tennessee. The field is white for the harvest. Back to Tullahoma; an excellent dinner at the hospitable house of Bro. and Sister Maynard, a hearty shake-hands with Bros. J. Carter, presiding elder of the McMinnville district; H. J. Park, pastor of our church, and Dr. Pierce, president of the Tullahoma College, and we drop down the 800 feet to Nashville just as the sun is dipping in a glorious flood of light behind the western hills.

Nashville, July 25, 1885.

For the SOUTHWESTERN.

Woman's Rights.

MRS. L. C. BRADEN.

As this seems to be one of the unsolved problems of the day it is not amiss to study it. What woman shall do and what she shall know have long perplexed the brains of wise ones. Such questions would not trouble any minds were it not that a want is felt. Woman is not all that she should be. Why?

God created man and woman in His own "image and likeness," so of course they were at the creation perfect in every way. They were in their proper relations to each other—free and equal. Because "it was not good for man to be alone" she was made a helpmeet for him; an associate, one to co operate with him. Does any one think that God made man to do the work of the world, and made woman solely to be his servant? That idea came to man as the result of the fallen nature.

After the fall, God's word to her was, "And he shall rule over thee," which was prophetic of what would be the result of sin. He would oppress her. This was literally fulfilled as they went forth from God, and to day wherever God is not worshiped woman is a slave.

In India, in parts where they have not received the Gospel, woman is kept in seclusion, and has not the privilege of mental improvement, and she becomes the victim of superstition and ignorance, and easily yields to false views of life, which only serve to rivet her chains. When a little girl is born into the family it is considered a misfortune, just because she is a girl, and from her birth to her death she knows nothing but oppression.

What is true of India, is true of other countries where they have not the light of the Gospel. Where woman is degraded, men cannot rise above her level, for she lays the foundation of the home and makes her impress on the children.

In this favored land of ours women may enjoy superior privileges. The Bible may be in every household, and God may be worshiped according to the dictates of every conscience, but still we read of much discord, of crime, and of sin in high places, and terrible suffering from intemperance, etc.

What if woman in the midst of such turbulence? Is she enjoying the right that God has given her? Has she culture and refinement; and has she found out that she is free to teach the ignorant, comfort the mourners, and lift up the downtrodden, and is she happy in the favor of God?

It is fitting that we think of these things, for sin, that has always oppressed woman is in the world still, and it is her right to say whether she shall feel the yoke.

It is thought by some that the ballot in the hands of woman, would be a weapon for her defense, and perhaps it would be, but this is disputed and objections are raised that really seem plausible, yet it does seem as if she, being intelligent and competent, should be allowed to discharge a citizen's duty, and not be ranked with irresponsible persons and criminals.

It has been suggested by those who oppose, that should women vote she would have less time to give thought to the training of her children, and then too she might want to hold office, and that would break up the family altogether, and woman become coarse, unfeminine and a brawler, and what not. Does not the solution of the different problems lie in a higher Christian culture, and a better living, and stronger faith. Without woman lives in accordance to the teaching of the Bible she cannot have her rights under any circumstances. The ballot even would not help her. If woman is truly led by the Holy spirit her work is given her of God, and she is satisfied. Christianity is to make woman strong in her womanly tenderness, and under its influence, she cannot become unfeminine, and unfeeling, no matter what may be her work.

It is the right of woman to rise high in the scale of Christian experience. In God she will find her rights, for near him every yoke is broken, and the oppressed go free.

Nashville, Tenn.

For the SOUTHWESTERN.

How to Live.

REV. F. A. SIMS.

We should walk in the path of righteousness, and keep the word of the Lord. We must not think when trouble comes that we can no more serve the Lord. If we trust Him we may abide in Him and He in us. No one can be against us, for He is able to move everything that will harm us. We see it is better to shun temptation in this world. We shall have the victory in the end to come. Then let us have the faith of that good prophet, Joseph. He had the faith when the Jews crucified Christ to go and beg his body and bury it in his own new tomb. So you see, my dear brethren and sisters, if we have faith in the Lord we can do much good. But our faith is so weak that it falls as a blooming flower, when the sun beams upon it. Let us seek the Lord and He will bless us in the end. As members of this association let us make this work successful in the future. If we only had the heart to bear our afflictions as good old Job I venture to say that God would bless us more, and we would feel His love more in the spirit. He is one that will hear and answer our prayers all the time. It is only the faith we need. So, my friends, let us all work and pray. Let us prove to those who know not the Lord that we are His by our works. Wait and march on; by and by the wall will fall. So that when that great day shall come that we may be as Job was when the Lord made him welcome to His kingdom and took him out of misery. Job said to the earth, "My flesh you can have; my soul you shall never reach." If we do not be able to speak as Job let us be so that God can say to us on that day, "Well done thou good and faithful servant," come up higher, I will make you a ruler of many things as you have been a ruler over a few things. Then we shall drink from the fountain of life, that water we shall no more thirst. So you see, my friends, it is the faith we need.

For the SOUTHWESTERN.

Work and Wait, the Change Will Come.

REV. GEO. W. NORRIS.

The public school of Queen City have had their examination day. I did not attend the examination, but was at the exhibition at night, and if ever I witnessed a Negro minstrel show this was one. I will tell what they did, and you can judge for yourself. They had a guitar and played it when the teacher and children would sing their minstrel songs, and act like monkeys, with some of their faces blackened. Dear friends, it was degrading to our people. There was a good many white people there. At the close they said it was a good show. It was not given in our church, but in the Baptist Church. A member of our church said that his daughter should stop this session; that he did not approve of such exhibitions. However, he heartily indorses the school and the excellent manner in which it has been conducted, and spoke favorably of the wonderful progress the school had made. Such children as those can't get in the Sabbath School. What will become of them. Ignorance seems to overshadow them.

For the Southwestern.

My Duty As a Christian.

REV. W. C. HARDEMAN.

My duty as a Christian consists in a consecration of my whole soul and body to the Lord; to hold the faith and keep a good conscience. Do I attend all the external duties of a Christian such as my church requires? Am I absent from worship only when impossibilities prevent? Am I kind and courteous to all I chance to meet? Do I readily hold out a hand to a fallen brother? Do I carry a cheerful face and good counsel to the despondent? Now, these are some of the external duties of a Christian. Are they done with that spirit which loves the praise of men, or with a heart overflowing with love to God and His work? thereby showing the fruit of the good Spirit. Have I done all these things as unto the Lord? Am I just and upright in all my dealings? Do I accomplish something each day for the Lord? Am I getting nearer the Cross? Do I walk by faith and not by sight? Am I striving to be perfect "even as my Father is perfect, which is in heaven?" If to all these things I can answer in the affirmative, happy am I. To be cognizant of these things I must call down Divine aid in my meditation upon, and a deep spiritual searching into all my thoughts and deeds. The warfare with Satan is an all-sure evidence of the happy reward to come. Satan is an artful and malignant spirit. He is always ready by some device to cheat the soul. When near the Cross he sometimes whispers, "Ye are a better Christian than some other brother or sister." He comes with vanity, vainness, and a multitude of other little sins that gets into the heart, and takes away the essence of Christian duty. My duty as a Christian bids me arise, be engaged, by faithful and humble devotion rise above the conventionalities of the devil by putting on the whole armor of God. Let me recognize the fact that toils and sufferings in the Christian field of duty shall serve to sweeten the breeze that wafts my soul to glory when the work is over. Oh, glorious thought for such a privilege to labor for the Lord.

Bolton, Tex.

The United Presbyterian General Assembly, at Topeka, Kan., in response to a memorial asking that instrumental music in churches of that denomination be declared illegal, has adopted the following: "While making no demand for the removal of instruments already introduced, it is the feeling that the law of charity requires brethren to refrain from grieving the heart and wounding the conscience of any dear brother who feels that the use of an instrumental accompaniment in worship is a corruption of that worship, and that further than this, the prayer of the memorialists be not granted."

A celebrated doctor says that "Hunt's Remedy is a sure cure for heart diseases, and there is no substitute for it."

Letters from the Pastors.

Rev. J. D. Logan writes from Brookhaven, Tex.: "That his church is small, but has a working membership. Their last quarterly conference was a good season, and Elder Webb reasoned out of the Scriptures with effectiveness and power. The collection was $7 25. Three additions, three probationers, one a convert, was admitted.

Rev. E. B. Richards writes from Hubertville, La.: "I found here eighteen names, about twelve of whom were looking up to the Lord. I believe the Lord heard our prayers, and is coming to our help. The cloud is moving, and day is breaking. The Lord is in front of the battle and has given us twenty souls. We have on hand $30 to build with, and are praying for more. By the help of God we want to build a church this year."

Rev. S. B. Danley writes from Martin, Tenn.: "Our third quarterly conference was held May 9 and 10 Elder Price, unable to be present, Elder E. M. Manson was with us. We had a successful time, and the Lord manifested himself to us as He doth not to the world. We said we would have meeting a few nights, and greater and greater was the interest manifested. In the meantime the much loved elder (Price) came by way of St. Louis to meet the Bishop. Such a time has never been seen in Martin. We closed after sixteen nights' labor, with thirty-two converts and twenty-nine additions.

Rev. D. G. Butler writes from St. John parish, La.: "I arrived at this point Feb. 3, 1885, and upon my arrival I found a small church, twenty by thirty feet, and the membership eighteen. I then called upon this little flock to come together, constituting the number above mentioned. We then proceeded in making a covenant in prayer to God for the progress of the church spiritually and temporally; and I must say it resulted in good. Six weeks ago I began a protracted meeting, which up to date has resulted in the conversion of twenty five souls—twenty five souls who are now making themselves active of the M. E. Church, and there are now ten more at the mercy seat waiting for the troubling of the waters. I feel that we have been visited here in the powers of the Holy Ghost, and thank the Lord we are still continuing in this good work. During this grand time we have been visited by our beloved presiding elder, whose presence did us much good. The presiding elder, Emperor William, preached two able and effective sermons. He first held our quarterly conference and preached at 3 o'clock p. m. and 7:30 p. m., which resulted in much good. He will be with us again on July 12, and I anticipate a grand time on his arrival. I have organized a fine Sunday School here, numbering seventy scholars, out of which seven have been converted. I believe in Sunday Schools. There is a power in this Sunday School. We are almost prepared to commence building our parsonage. We have almost money enough in hand to complete our parsonage that we are trying to build. We have here a very small church. It is not large enough to accommodate our people. I don't think we can do anything toward making our church any larger this year. We are struggling to complete our parsonage, which will soon begin. In conclusion I will say the future prospects for a large congregation in this parish are bright. Pray that we may continue in this great religious movement. I omitted to say that the gentlemen and ladies of our parish, who do not as yet belong to the church, have put their shoulders to the wheel, and promise to help us in building our parsonage and making our church larger. I would further conclude by asking the cooperation of your prayers to God behalf of the progress of the church, and that the Lord may bless these gentlemen and ladies who have put their shoulders to the wheel so nobly in helping us.

Rev. R. J. Campbell writes from Belleville, Tex.: "Elder W. B. Pullam held his second quarterly conference on May 30, 1885. The members were all present, and reports were received from local presiding elders, stewards and class leaders. The elder preached an excellent sermon on Sunday, and sacrament was given to seventy eight persons. The elder preached Monday night, and threw open the doors of the church and twenty-nine joined on probation, two converts and one reclaimed. The elder's collection was $6 18. Thank God the church in Belleville circuit is prospering."

Rev. J. F. R. W. Summerhill writes from Springfield, Tennessee: "Our work here has been greatly embarrassed for want of money, though the prospects for the incoming quarter is better. The third quarterly conference for the Mansfield circuit convened at Evergreen church, May 26, Rev. J. P. Price, presiding elder in the chair. Ten members answered to their names. As it is a busy time with farmers they were not all out. We have had more sickness and death this quarter than any previous quarter. I made 156 visits to 46 families. I found 88 adults in these 46 families, and 118 children. About half of these children attend Sunday School."

Rev. E. B. Richards writes from Hubertville, La.: "Our revival is still in progress. Fourteen have been converted to God. The altar is nightly crowded with penitent souls, and the interest continues unabated."

Rev. B. Bolden writes from Cheneyville, La.: "Eight precious souls have professed religion. Many more are at the anxious seat, and the church is spiritually alive. The Sunday School also is reviving."

Rev. A. Luster writes from Jeanerette, La.: "Ever since the Bishop visited us our church here has been ablaze with spiritual power. Our presiding elder, Rev. E. P. Albert, remaining with us a night after the Bishop left us, opened the revival services for us. It has continued to this day with unflagging interest. Seventeen have been converted. Many more are seeking Christ."

Rev. John H. Smith, of Lake Providence, La., writes: "It has been very cold here, and a great deal of rain, snow and hail have fallen, but the Lord has blessed us, however, and we intend to come to the front. Our presiding elder was with us on the 4th and 5th of April, and held our first quarterly meeting. Bro. N. Burton was also with us, and preached at 3 o'clock, and at 7 o'clock administered the Lord's supper to fifty one. We have gained seven souls since the annual conference, and have given the presiding elder $18. The presiding elder gave the Sunday School and the Woman's Home Missionary Society a good talk in regard to self-respect."

Rev. V. M. Cole writes from Millican, Tex.: "The past six months the church has not been doing so well, as a great many members left and went to the African on account of some old things not well to mention in the last year; but after they understood the principal things about the church they all have come back but one, and he will come back if I can get to plant some Methodist seed in his heart—love, peace and joy—and let old things alone that have been done, look to the Lord for future good. Brother, pray that God may give me success.

Rev. J. D. Walden writes from Meridian, Miss.: "Elder J. Campbell held our second quarterly conference, May 30, 1885. He preached us a fine sermon, and we had a time rejoicing. Like Peter it was good to be here. Two hundred and six persons partook of the Lord's supper. Accessions to the church, 35; paid the pastor, $123; paid the elder, $20 50. We are in good condition. I have made this letter short, and I hope you will publish it."

Rev. A. Moore, of Pearl river, La., writes: "We are now in the midst of a great revival. Two weeks' meeting has added to this church fourteen happy souls, and the good work still goes on. Our presiding elder was with us on the 28th and 29th, and his heart was made glad to hear so many witnesses for Christ. In every direction you can hear the cries going up, glory! glory to God. They say there was never such a revival for several years."

Rev. F. D. Bowers, of Darrowville, writes: "Our first quarterly conference was held on the 5th of April. Our presiding elder preached a heart searching sermon from the 16th chapter of St. John, 20th verse: "Ye shall weep and lament, and be sorrowful; your sorrow shall be turned into joy." The reports were found correct. The people are poor, but with their young and very industrious pastor they are doing all they can to cancel all the debts of the church, and with a little help from the church extension, expect in a few days to be free of debt. Pray for our success. We are poor but striving Methodists."

Rev. D. Shelley writes from Fortson Postoffice, La.: "I have been two weeks in my protracted meeting. I will give you an account of my success. I was blessed with twelve converts, four backsliders reclaimed, and twenty-four on probation.

Rev. M. Cooper writes from Heidelberg, Miss.: "On the 21st of May my elder, J. Campbell, was with me and held the quarterly conference. I preached at 3 o'clock in the evening. Collections for the elder, $4 65; for the pastor, $2-40; for editorial, $2"

Rev. A. D. Payne writes from Grenada, Miss.: "A few weeks ago we commenced a protracted meeting which continued nearly three weeks, and during which time the Lord blessed us with fourteen converts and seventeen accessions to the church. When we closed there were quite a number of seekers at the altar. May 30 Rev. J. C. Eckles, the presiding elder, held my second quarterly conference, and on Sunday, May 31, preached at 3 o'clock to a large congregation, and administered the sacrament to ninety-seven persons. His sermon was noble. Pray for us, brethren, that the Lord may greatly magnify his hand upon us."

Rev. Lee Reed writes from Luling, Tex.: "There are on this work 386 full members, enough to do anything they might desire to do, and pay their pastor and presiding elder $9 a year. Last year they paid about one-third of that amount, and thought they were doing splendidly. Our second quarterly conference convened on the 23d and 24th of May. The reports of the leaders showed raised for pastor $51 95, just about half of the quarterly assessment. The pastor's report showed $9 50 raised for benevolent purposes, as follows: For bishops, $2; conference claimants, $1; tracts, $1; Sunday School Union, $1; Bible cause, $1; church extension, $3 50. Also received into full membership since the last quarter, 9; conversion and received on probation, 35. The presiding elder preached for us on Sunday, the 24th of May, about the effects of strong drink, and it made a wonderful impression. At 3 o'clock he preached again on works, comparing the works of the Methodist Episcopal Church with other evangelical denominations. He completely carried us, proving that there had not been done by any denomination in this country or any other the work that the Methodist Episcopal Church had done, according to the time he had occupied the same ground. A night Rev. W. H. Stevens, of Waelder and Peach Creek, preached for us a good sermon, and the elder called the sinners forward for prayer. About twenty came forward, and from this we protracted the meeting. Up to date we have twenty three converted. The good work goes on still. This makes a total of fifty eight conversions this year. Last year I was instrumental in saving one hundred souls, and I want to save one hundred more this year. The local preachers and exhorters deserve credit for the faithful manner in which they have labored with me. Work will be resumed on our new house of worship this week. We want to have it ready for dedication by the 31 of December, so we can have Bishop Foster to preach the dedication sermon."

Rev. Wm. Davis writes from Jackson, La., Magnolia M. E. Church: "I was appointed to this place Feb. 2, and took charge of my church for the first time on the second Sunday in February. I found the people with open hands and hearts to receive me. I was a little dissatisfied at first at my appointment. It looked like the future would be a dull one; but I have made up my mind to stand to my church, let come what may, the Lord being my helper. Since I have done that the clouds have broken away. Our presiding elder was with us on the 28th of February, and held the quarterly conference. The people were delighted with his first visit. Elder Lemay has done good work, and left a good impression in this community. I was not present at the first quarterly conference on account of the illness of my wife; but I have taken hold of the work now with new vigor. We are having a glorious time in Jackson. We have twenty anxious souls at the altar of prayer at this time, and a large congregation every night. We had a basket meeting on the second Sunday in April, notwithstanding the enemies of our church tried to keep the people away. Our collection was $21 45. At night Sister J. C. Jackson and the members of the choir presented me a large pound cake and several other presents which were highly appreciated. These presents were got up by Sisters Amanda Coptol, Carnes, McQuinn and Luciuda Hunter. Sisters Riley, Boyd and Coptol are getting a spring suit for the pastor. I will do this year as I have always done, trust in the Lord and work for my church.

Rev. J. W. Lewis, of Woodlawn, writes: "We are alive. I was appointed to Woodlawn Feb. 4, 1884, by our venerable and beloved Bishop I. W. Wiley, who has gone to his reward. We found the church at a low ebb and a heavy debt hanging over our heads, and the members discouraged, but we seemed to hear the voice of God saying I will be with you. With courage we went forward, trusting God, and before the year ended we had paid over half the debt. The preacher has been well cared for. We have also raised over $150 for the Woman's Home Missionary Society. Now, sir, this is our second year. I was reappointed Feb. 2, 1885, by our dear Bishop, W. F. Mallalieu. No words of mine can do justice to this man. If we look at him as a man, an educator, or a preacher or bishop, we recognize him as standing in lofty eminence. We heard him say, when at conference, that we, as pastors and preachers, ought to begin preaching revival sermons. A few weeks ago we waged war against Satan's camp. The first night we opened six mourners came to the altar, and at the end of the first week four of the six were converted. We gave out prayer meeting for 4 o'clock Sunday, but at 3 o'clock the church was crowded with members, mourners and sinners, and three precious souls cried out, 'I know that my Redeemer lives. Sunday night we gave a second call, and twenty-eight young men and women came forward, crying, 'what must I do to be saved?' We pointed them to the lamb of God, who only could save them, and they believed our words. To day, thank God, we boast of thirty-two precious souls converted. Fifteen probationers have been received, and every department of the church is moving on grandly and apparently pleasantly with us. Yet we do not know whether we have pleased everybody since we have been here. Too much cannot be said of the members of Woodlawn. They are live whole souled Methodists, and workers and what Methodist rules are: The second day in April our beloved presiding elder, E Williams, held our first quarterly conference. The reports were in acceptable order. The words of the presiding elder will not soon be forgotten. The third Sunday we baptized at the altar nine persons. Sunday, May 3, was a day long to be remembered and never to be forgotten. We had a grand baptizing in Bayou Lafourche, which was witnessed by a large crowd. At 11 o'clock our church was unable to hold the people. At night we administered the sacrament to seventy five. On Friday, the 1st, we had a convert's love feast. How our hearts rejoiced while listening to them tell how they left the gates of hell. Our Sunday School has doubled since the conference, and is organized according to the form laid down in the discipline. Under the missionary rule its management and control is committed to a young man of promise, who is superintendent. He has a fine corps of teachers. In conclusion we desire to return thanks to the preachers, both Methodist and Baptist, for assisting us in our protracted effort.

Rev. Willis H. Jackson, of Brenham, Tex., writes "of a visitation of the holy spirit at a recent meeting, bringing two precious souls into the army of Christ and twenty-two probationers. I wish that your editor could have been with us on the 14th at Bro. Reddick's Sunday School picnic in a grove near Brenham, conducted by Superintendent R. Nelson. It gave satisfaction to all present. Dr. Taylor it would have made your heart leap with joy to hear that pretty little May Queen, Sallie Nelson, only eleven years old, repeating her speech of ancient Greece, touching all the way down through several centuries, and taking in Mr. Robert Raikes, the founder of Sunday Schools. Then to see her maid of honor, just quite eight years, rise with a beautiful crown in her hands, saying a crowning speech that astonished all that heard her. Of the singing I need not say anything. Miss Anna Gibbs knows what to do. Every good sort of amusement was indulged in. But, Doctor, here they are spreading the table cloths under those pin oaks, that were nice on every side. We were invited to attend, but were not able to do but one man's part, though that were well done. I thought of the able editor, and what he would say about the sister's nice tables and the dainties that filled them. Dr. T. if you can pass Brenham some time you would make our hearts glad. We Negroes need one thousand Taylors like you."

Rev. Charles Monroe, of Eola, writes: "Our first quarterly meeting was held April 18, 1884. Presiding elder, A. E. P. Albert was with us. Our quarterly love feast was a season of refreshment. On Sunday, at 11 a. m., the elder preached us an excellent sermon which will not soon be forgotten. Fifty six partook of the Lord's supper. Our new church is finished, and our people are highly pleased with it. We are preparing to build at Sunflower. At that point we have no church. We want the Church Extension to donate us one hundred dollars."

Rev. S. Gates, of Columbus, Tex., writes: "My quarterly conference was held April 11. I was unable to be out on account of a severe rising from a decayed tooth. Elder P. M. Carmichael met at the parsonage and gathered the facts relative to the quarterly conference. Everything was ready and passed off nicely. Sunday, at 3 o'clock p. m., Elder Carmichael preached a noble sermon. At 7.30 p. m. Prof. Fortson, of Victoria, preached an able sermon, after which the Lord's supper was administered to a large number of waiting souls. On Monday night the elder gave the love feast. The church was packed to its utmost capacity. The writer was able to take a part in the feast. It was one of the old fashioned Methodist love feasts, which will be remembered here long. Many testified for the Lord, while others wept for joy, and praised God. The members of the church, or a great many told me they had not experienced such a time for many years. Every true Methodist knows the value of these meetings. Here I concluded to have preaching for a few nights. After I started the congregation increased every night. The meeting resulted in twenty-three conversions. During our protracted effort I had twenty six to connect themselves with our church. Rev. P. Gates, of the Columbus circuit, and Rev. M. C Cavenas, of Weimar, and Rev. E Henderson, of Lagrange, rendered valuable services. Our Sunday School is moving on finely, and increasing every Sunday. Nearly all the converts are members of the Sunday School. I am looking for an abundant harvest, and praying and hoping for the same. The people here last year were visited with three overflows, and one this year. A great many who took the SOUTHWESTERN last year say they can't take it before fall on account of their crops being destroyed by water.

Rev. John Qualls writes from Wiman's Chapel, New Orleans, La.: "I received my appointment from our beloved Bishop Mallalieu, and at once went to work. Finding the church in good condition I need not speak of the Rev. T. G. Montgomery. We all know his kind and winning ways among the people. Our protracted meeting lasted three weeks; the result is thirty-one converts and many backsliders reclaimed; eight from other churches joined us. Sacrament was given on the first Sunday in April to 330 persons. Quite a good many were absent on account of sickness. The Sabbath School is coming fast to the front. Even old people have been formed into classes. The preacher and Bro. Y. H. Campbell are moving things on that line. The Sunday School joins the preacher and superintendents in hearty thanks for books forwarded to them from Dr. Gillett, Sunday School agent for the South and West. We pray God may spare him long to do good work for the Master. Last, though not least, that blessed man of God, Rev. L. P. Cushman, who knows nothing but hard, earnest labor, and toils for the upbuilding of the Messiah's kingdom, held his first quarterly conference with us March 10, 1885, and had a good time. On Sunday he preached a sermon which at once won the hearts of the congregation and stirred them up to deeper works of grace. The preacher and trustees are in sympathy as to the repairing of the church. Brethren, we desire your prayers that the work may prosper, and the glory of God be revealed to men

"Over and Over Again."

Repetition is sometimes the only way to impress a truth upon the mind. Accordingly take notice that Dr. Pierce's "Pleasant Purgative Pellets," (the original Little Liver Pills) continue to be wonderfully effective in cases of sick and nervous headache, constipation, indigestion rush of blood to the head, cold extremities, and all ailments arising from obstruction of the bodily functions. Their action is thorough yet gentle, and the ingredients being entirely vegetable, they can be taken with impunity into the most delicate stomach. All druggists.

From the Districts.

A. Booker, Bowling Green District, Lexington Conference: "We baptized young Bro. Hickman on the 13th instant, at Litchfield, Ky., young Bro. Bowren at Hardinburg, Ky., and young Bro. Miller, at Hawsville, will be baptized at our next quarterly meeting."

Central Alabama Conference, Ashville District, O. Nelson, presiding elder: "The district has the lead. We have in less than two years time organized in this district the M. E. Church in four enterprising towns where it has not been before. At Talladega we have captured all the town, and the A. M. E Zion Church have come home to the old M. E. Church and say they have just got in the right place after a long stay from home. We have Rev. F. Johnson as pastor at Talladega, who is doing good work at that place. He is much loved by all, and is prononnced a good preacher. May he live to do much in the world for the Master's cause. He has taken Talladega and turned it from Zion to the home of all Methodists. Rev. A. N. Jackson, of Gadsden, has also turned things aronnd, and has taken the town for Christ and His kingdom. Bro. Jackson is a good preacher also. I assigned to each preacher what he must do in order to help raise a million dollars. Do not let the slackness be on your part—those of the Ashville District. Each man must strive to accumulate the amount opposite his respective place of duty. The amount that we must raise, dear brothers, has been told at each quarterly meeting. Therefore be up and doing.

Ashville, $4; Ashland, $3 75; Birmingham, $4 50; Blonnt Springs, $2 75; Bluntsville, $3; Centre, $3 30; Collinsville, $3 75; Enon, $4 50; Gadsden, $3 50; Howell's Cross Road, $4 20; Talladega, $4; Wedowee, $3; Village Springs, $3 75.

Letters From the Laity.

Rev. I. N. Williams writes from Thibedaux, La.: "We are having a good time here. Our church is greatly revived."

Isabella Howells writes from Montgomery, Tex.: "The Navasota district, Plantersville circuit, has the reputation of being a very good one. Whether that is true or not I cannot say. One thing I can assure your readers the old revival fire is burning brightly in Bethlehem Church. Three weeks of singing, praying, and preaching have been going on vigorously and with good effect. Sinners have been convicted, converted and baptized in the name of the Holy Trinity, and we doubt not many will be the crowns of the preacher in charge and working members. By a unanimous vote yesterday afternoon the meeting is to be continued another week, and at night God honored the faith of his children by sending near forty to the mourners' bench. So you see, dear editor, the "arm of the Lord is not shortened." "Paul planted, Apollos watered, but God gave the increase." May He give the church grace to use her privileges right, and nurse well the souls given to her care and keeping. Such is the polity of our grand old Methodism that the New Testament arrangement is carried out in our churches to-day. One sows and another reaps. The Woman's Home Missionary Society was well represented. Quite a number of names were taken for membership, and a deal of interest was excited in mission work. May God bless the pastor and his flock, save the seekers, and awaken many, many more for Christ's sake.

G. Morrow, St. Paul's Church, Manor circuit, Tex., writes: "Surely God is pleased with Children's Day service. Sunday, June 14, I met my Sunday School and congregation, using the programme prepared by D. P. Kidder. After going through the morning service, and having a few speeches from the different scholars, Rev. G. Norman gave an educational address, showing the importance of a Christian education. He then opened the doors of the church, and there were four infants and one adult presented for baptism. After baptism we adjourned for dinner. The parents of the children had everything nice to eat, and plenty to carry home. It seems to me that God witnessed everything that was done If Children's Day is continued it will be of great benefit to them, and we will take this portion of the field for Christ. Our collection was $5 60. If our crops were not threatened with ruin our collection, I believe, would have been better. I want our church to know that we are not dead. Rev. M Parker is our own pastor at present.

Reminiscences of Gen. Grant,

By Rev. J. P. Newman, D. D.

APPROACHING THE END.

Shortly after midnight, just before the general died, Dr. Newman walked from the porch into the room. He was followed by Mrs. Grant and all the family, walking on tip toe so as not to disturb the general, who seemed to be sleeping. Walking up to the bedside, Dr. Newman reached out his hand and placed it upon the general's head, It was cold, and the dew of death was on his brow. The general slowly opened his eyes and looked in the doctor's face. At the foot and the side of the bed stood the family anxiously watching for any signs of recognition. There was none. The general closed his eyes and turned his face in the direction where Mrs. Grant was standing. Then Dr. Newman bowed his tall form and fell upon his knees close by the old warrior's side. All the family then knelt aronnd the bed, and the voice of prayer uttered by Dr. Newman broke the solemn stillness of the midnight hour, and was wafted heavenward through the rustling music of the pine-trees. The burden of the petition was that the ending of the journey of the sick man over the river Jordan might be as peaceful as the beginning, and that God would strengthen the family to bear its irreparable loss with a portion of the fortitude shown in the life history of the dying man. Subdued sobs were heard when the prayer was ended, but the general remained with closed eyes, as if he did not know what was going on.

When the end came, Dr. Newman was at the hotel eating his breakfast. As soon as he was informed of the fact, he hastily returned to the cottage. After her first passionate outburst of grief by the bedside was over, Dr. Newman took Mrs. Grant gently by the arm and led her to the sofa. Nellie joined her there and consoled her with words of comfort, and all the children gathered around her with their faces buried in their handkerchiefs. Drs Douglas, Sands, and Shrady then withdrew from the room, and Dr. Newman led Mrs. Grant out of the room into one adjoining and the children followed soon after. Dr. Newman rushed to the telegraph office and sent a dispatch to his wife at Round Lake. His face was flushed with emotion, as he said: "The prayer that the general might die peacefully has been answered, for such a quiet death I never saw before."

The body of the deceased general was not greatly emaciated. During the last weeks of his illness the general had not assimilated his food, and his body was but little nourished by the food that had been given to him, although it was of a most nutritious character.

Dr Newman says, in speaking about the obsequies, that according to the general's expressed desire he will be buried according to the Methodist ritual, and that the exercises will be brief and simple. This request was made by the general sometime previous to his death, and it will be carried out to the strict letter.

HIS RELIGIOUS HABITS.

Dr. J. P. Newman says: "He was brought up in the Methodist Episcopal Church. His father's house was the home of Methodist preachers for over 40 years. The general's earliest recollections were associated with the clergy. He had to care for their horses. He remembered that the horses were good ones, and that their owners always insisted on their having plenty of oats, Many a time he was sent out by his father to take off the saddlebags and put up the horses. Once a preacher was to move from the neighborhood in which the Grants lived. He was to take his family and furniture in a wagon for 20 miles, and wanted some one to drive for him. Apply ing to the general's father for a driver, the old gentleman detailed Ulysses, then a lad, for that work. Afterward the preacher reported to the boy's father that never in his life had he such a good and silent driver. The general's father was a farmer at that time. In later years he lived in Covington, Ky He was a churchgoer always, serving in the Methodist Church as trustee, steward, and class leader. Wherever he went he was a ruling spirit in Church affairs. He was a man of sterling character, strong will, high purposes, and at times arbitrary. His mother was modest, intelligent, and sunny in spirit. The general inherited her nature. All of his sisters were devout Methodists. One of them, Mrs. Cramer, married a Methodist preacher, late minister of the government at Berne, Switzerland. The general was thus indoctrinated in the faith of the Church. He held to those great principles of Christianity all his life. Accepting the Bible as the Word of God to man, he regarded Christianity as divine. But his mind tended to the sunny side of Christianity. The beneficent results of the Gospel promised to him the glory of the Messiah, the universal triumph of Christianity.

"I became his pastor in 1869 I have been his guest many times, and at all times, in the White House at Washington or at his cottage in Long Branch, he always had family prayer, in which he usually requested me to lead. I have been with him in private and in public, and with all classes of people, yet I have never heard him utter a profane word or indulge in an improper story, nor have I ever seen him smile approvingly at an immodest story which some person present happened to have the audacity to relate. He was altogether the purest man in conversation of whom I ever had knowledge. During my pastorate of six years in Washington, which included the greater part of his presidency, he was a regular attendant at church. Storm of no kind ever kept him away. He was the most attentive and appreciative listener I ever had.

"Recurring to his love of family prayer, I recall a visit to his Long Branch cottage; where daily he had prayer after breakfast. One morning an English gentleman called while we were at the table. He remained so long that there was no opportunity that day for morning devotions. The next morning the President brought the old family Bible into the breakfast-room with him. Handing it over to me, he said: 'Doctor, we were cheated out of our prayer yesterday, but to make sure that it shall not happen again, we will have devotions after this before breakfast.'

"Once I asked him, I remember, what he considered his most providential experience. Without hesitation he said: My resignation from the army in 1854. I was then a captain. If I had staid in the army I would have still been a captain on frontier duty at the outbreak of the war and would have been deprived of the right to offer my services voluntarily to the country. That opportunity shaped my future.'

"In connection with the sick room I have spoken of the prayerful spirit that pervaded it. I might add that the general never allowed suggestions for the relief of his infirmities to interfere with his reverence for the Sabbath. On Saturday night lately, when he was nervous and weary and very restless, his son, the colonel, hoping to divert his mind, suggested some amusement. The general brightened at the idea of diversion, but presently, with a grave face, he inquired the hour. It was nearly midnight. Never mind,' the general said, with perfect resignation; 'it is too close to the Sabbath to commence any diversion.—From the *Western Christian Advocate.*

PHILANTHROPY.

Special to the Commercial Gazette.

Mt. McGregor, N. Y. July 28.—Dr. Newman talked at some length to-day, as to his first acquaintance with General Grant. "The first time I ever saw General Grant," said he, "was on the Sunday immediately after his election to the Presidency in the fall of 1868 I had been South since 1864, having been intrusted with the duty of reorganizing our Church in the States of Texas, Louisiana and Mississippi. In the fall of 1868 I went to Philadelphia to attend a church meeting, and while there was invited to preach in the Metropolitan Church in Washington. I accepted. Among the congregation I noticed General Grant, who was a member of the church. In the pew with him sat his brother-in-law Colonel Dent. My text was from the sixteenth chapter, twenty-second verse of the Book of John, 'I have conquered the world." I heard after the services that Colonel Dent asked the General, as they went out of the church, how he liked the sermon, and that the General spoke highly of it. The next day I received an invitation to call on him that evening at his house in I street, the house in which General Sherman lived afterwards, and in which Mayor Emory lives now.

"I went there accompanied by Rev. Mr. Brown, an old Methodist minister, who was a clerk in one of the departments then, and of whom General Grant was very fond. Mr. Brown went with me to introduce me to the General. We were shown into the library, and the General soon joined us, excusing Mrs. Grant, as she was receiving a call from some neighbors. General Grant at once commenced questioning me as to the political, social and ecclesiatical condition of the South. It was just after Johnson had stripped the South of troops with all that that implies. The General's questions were short and terse and wonderfully incisive. It was astonishing how clearly these short quiet queries cut to the very core of the subject.

"Well,' said he, after we had talked about an hour, what is it that you want down there?"

"We want protection to life and property, and to free political speech and action.'

"You shall have it,' he said firmly. 'You shall have it."

"His manner was grave and quiet as it habitually was, and he was very thoughtful and earnest. I went South again after that and remained until the spring of 1869, when I was notified that I had been chosen Chaplain of the Senate. When I reached Washington I was chosen pastor of the Metropolitan M. E. Church, of which General Grant was Chairman of the Board of Trustees, We recognized the church on Easter Sunday of that year and General Grant, Chief Justice Chase and a number of the most prominent men of the Nation were present at the reorganization. General Grant always took a great interest in church matters. He was the most regular attendant by all odds that we had in the congregation. He could always be counted, especially if it was a disagreeable, stormy Sunday. He very often sent me checks for considerable sums to be distributed among the poor, and he always accompanied these contributions with a note saying, 'Say nothing whatever about this.' I used to make him tabulated statements of the way the money had been applied, and he took great interest in seeing where he had been the means of doing good."

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministery. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Eldpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture (chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harrie	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic,—Stevens. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon.	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis.	
To be read:	
Life and Epistles of St. Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
Christian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
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Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

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Christian Baptism.—Merrill	1 00
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To be read:	
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To be studied:	
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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 00
To be read:	
Wesley's Sermons. (Vol I.) Introdnction to the Gospel Records.—Nast.	1 25
Era of the Protestant Revolution.—Seebohn.	75

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To be studied:	
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Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons. Vol. II. Books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, AUG. 13, 1885.

Wide Awake for June is good enough to cheer the heart and brighten the eye of any boy or girl.

The Watchman is very interesting and thoroughly denominational, after the Baptist way. It is always thoroughly Christian in charity and faith.

You are making a very hand some and readable paper. We enjoy its weekly visits very much. I hope the day is not far distant when a copy will be found in every Methodist family in this South land."—J. S. HILL, Tennessee.

The church militant is the pillar and the ground of the truth. The usefulness of this pillar is greatly reduced, because it is broken into so many denominational fragments. "But when that which is perfect is come, that which is imperfect shall be done away."

Another and a very well known minister writes: "Had I time I would join you in your battle against continuous and progressive amalgamation. But go on, you are more than a match for all I have seen or heard said on the other side."—L. O. W.

Prof. J. S. Hill, of Morristown Seminary, Tennessee, has been faithfully at work there, and is compensated for his efforts by the conversion of 250 of his students in the past four years. Some one is converted there every week. Parents who want their children religiously educated should remember this.

We hear considerable about our white work in Mississippi of late. We have no distinctively white work in that State. The Mississippi colored conference has four or five white pastors serving under a white presiding elder, along with ten or twelve colored pastors on the Holly Springs district. And all of these constitute our mixed, not white work, in Mississippi.

You can decide whether a school is giving satisfaction to the colored people when there is a chance for competition by the number of pupils who attend it, in comparison with those who attend other similar schools in the same vicinity. The estimate in which the President is held will usually be the measure of power and influence for usefulness attained by any school among the Negroes.

We Don't Advertise Them.

Men who are well known as unprincipled, immoral, political bummers, who have been several times arrested for disgraceful conduct, and who are supposed to have several wives in several States, are not the sort of men in demand as either leaders or pastors of the Negroes. Such a man could not be pastor of a Methodist Episcopal Church. We may not be able to present more talent and wealth than others, but it is our privilege to excel all in virtue.

If such men as we have characterized above are acceptable to any church as ministers, or in any community or congregation as pastors, let it be so. Such may by imposing upon ignorance or credulity, assume places, professions and functions which belong to men of honor. But we are not called upon to advertise their brazen impudence in the SOUTHWESTERN, and our friends might as well spare themselves the trouble of writing us glowing accounts of the exploits of such persons. We know them; and we know that the only thing they are really sincere in is the desire to conceal their true character.

The Negroes need protection from the ecclesiastical machinery by which these lepers are hurled from one locality to another, and permitted thus to scatter the virulent poison of their protracted debauch among innocent people.

Let Them Lap and More of It.

There are now one hundred and three annual conferences of the ministers of the Methodist Episcopal church in the year. Of these the Delaware, Washington, Lexington, Tennessee, East Tennessee, Central Alabama, Savaunah, South Carolina, North Carolina, Mississippi, Louisiana, Texas, West Texas, Little Rock and Liberia are chiefly composed of colored members. The Ohio and Indiana districts of the Lexington, the Philadelphia district of the Delaware, and the Wheeling district of the Washington Conference have congregations in the States of Pennsylvania, Ohio, Indiana and Illinois, and the question has been asked, Why should these conferences leap over into those States where there are well organized white conferences, and by lapping districts already formed enhance the cost by increasing the number of presiding elders?

We might answer these questions by replying that the same necessity exists for these districts that there does for those in the States of Kansas and Missouri where we have no colored conference, and yet have colored presiding elders and districts exclusively of colored members for them to travel.

While there is a necessity for colored congregations and colored ministers there will be a necessity for such sub Episcopal oversight as can effectually and naturally supervise every detail of their interests. The experiment has proven that colored pastors and presiding elders succeed better with colored churches than white ones can.

The knowledge of this fact induced Mr. Asbury to take Harry Hosier along with him to preach to the black people, and to recommend Richard Allen for the Negro pastorate in Philadelphia.

It is not inconsistent with the very essence of organic union to have these white and colored churches interlacing, and these districts overlapping, or these white and black pastors working along side of each other.

What is needed is that they shall be friendly and helpful to each other. Let their be such cordial recognition given by each to the other in every case as will effectually establish the connectional unity, and so far as any local wants are concerned they will be met in consequence of this.

And to this extent neighbor churches, whether of the same or different denominations, may harmoniously co-operate with each other also; but there are other points at which those of the Methodist Episcopal church will touch each other. They will concentrate their strength spiritual and temporal for connectional enterprises. The poor will share the wealth of the rich, and the formal, the spiritual unction of the devout through their contributions to the funds and the government of the same ecclesiastical organization. The high moral position of our church is a perpetual inspiration to all parts and classes of its members to grow in that direction. Its powerful social position and influence is a constant covering to its members in those sections where other influences less potential for good would prevail but for its presence. Its vast wealth, and the unparalleled liberality of its wealthy members insures all its members the means of securing correct theological and moral instruction, the like of which could not in any comparative degree be secured to them of the colored race without this or some similar connection with the white people. So this connectional unity must go on, and so must this overlapping of districts, this increasing and greatly multiplying of congregations, black and white, and this sending out of pastors suited to the service which they designed to render in all the States more than ever. The more of them we have the better. Only we need ministers and presiding elders thoroughly prepared by and in the Methodist way to do the work.

Rescue the Perishing.

This morning, stepping into the rear of our church in Flemingsburg, Ky., we saw a young robin sitting on some old lumber. Just opposite, under the edge of an old house, sat an anxious looking cat. On the fence, near the young bird, sat its mother, and the father was flying about in an agitated and nervous manner all the while. We asked a young man to help us catch the bird, which he did, placing it on the top of a small house in the yard. Oh, what a fluttering, flying, and crying the old bird kept up while this was being done. They did not understand that we were endeavoring to save their loved one. Hence, their disposition to fight us was not only excusable but commendable. After a little while they came to the young one and led it away. We watched them as far as we could see, and every movement evinced happiness in all, because the little one was safe. The cat was not happy, but we had done the greatest good to the greatest number, and we were happy. Had we done a like service in saving one of the old cat's kittens, she, like the birds, would have been very happy. So should we be ever on the alert to rescue the perishing of our fellow men. Sometimes they may, through ignorance of our motives, misunderstand and withstand us; but we must persist, knowing that we not only mean good, but the result of our success will be good for all concerned. Every effort to do evil should be firmly met and defeated by counter efforts to overcome evil with good. Evildoers, if placed, instead of their victims, would gladly receive such relief as we rendered the bird. The cat wanted a victim, and the bird life. We aided the victim and saved a life. Finally, the joy of beholding a fellow-creature, saved through our exertions and love, will at last prove no less a blessing to the Savior than the saved; therefore let us be ever on the outlook for lost, ruined, and perishing ones that we may find, succor and rescue them.

Is the President a Lunatic?

President Cleveland is not aware of having tendered "Rev." George W. Bryant the mission to Liberia. Where does the Negro editor of the Cincinnati *Commercial-Gazette* get his authority for announcing the tender of that position to, and its declination by Mr. Bryant? There is nothing of it. Bryant is a Republican, and Cleveland is a Democrat. The President should look around for some respectable colored man, who is, and was a Democrat before the last national election, and send him as minister to Africa. And that is about what Mr. Cleveland intends to do.

Peter H. Clark has all the needful qualities, and it seems, in all probability, will be sent there. Mr. Bryant has never been thought of where appointments are made. He is a doctor and a preacher, and these are burdens enough for one man.

North Carolina Notes.

A traveler makes the following complimentary observations in North Carolina. They are pleasant and our readers in that section will doubtless read them with interest and pleasure. We hope what little discrimination there is will speedily pass away and manhood be the seal of manly recognition: In two-thirds of the State slavery was little more than nominal. Nothing I have heard here surprised me more than the relations of intelligent colored men on their before the war experience. Half of them say they were as free then as now. About Fayetteville especially, they say, slavery was the mildest possible form of personal guardianship. There and around Newbern colored men acquired some education, bought their freedom, transacted business, and even owned slaves. In Guilford County and adjacent sections, where the Quakers were numerous, Negro slavery gradually assumed a type like the relation of guardian and ward. In these places, if anywhere, slavery did in fact take on the character once falsely claimed for it everywhere that of a "patriarchal institution."

These facts and many others I have from Rev. R S. Rives. (In the Carolinas they pronounce it Reaves,) the eloquent well informed minister, of Zion's A. M. E. Church in this city. At his residence I met an aged elder of the colored Methodists, who told me of the time in his early life, when colored men voted in this State. I was astonished and incredulous till he produced the proof that in the first third of this century free colored men had the right to vote in North Carolina; that abolition meetings could once be held more safely than temperance meetings, while a resolution for gradual emancipation lacked but a few votes of passing the general assembly! And yet I have heard it said a thousand times that colored men never voted before 1867, and could myself have sworn to it for truth. Just see how easy it is to be ignorant. It dosen't cost a cent of cash money.

The minister and his elders were enthusiastic in praise of the white people of North Carolina. "We do not," said he, "object to what they do, but only to what they say. You may take one of these men on the street who is cursing the 'niggers' till you'd think he was a blood drinker, and go to him in work or business and, and no man could be fairer to a colored man. We don't have a bit of trouble at elections or any where else. We love the white folks of North Carolina, and you can see with your own eyes that they love us, for they never hire a white servant as long as they can get a colored one. They insist that we must not emigrate from the State, and their best and smartest men are the fathers of a good many little octoroons, which, of course they wouldn't be unless they loved us!"

I must add to this the universal testimony of the whites that the colored people of this section have made astonishing progress since the war in property, morals and intelligence. Certainly not more than one-tenth of those in this vicinity are pure blacks, and probably much less. Mr. Rives' church will seat 1,100 persons, and when it is full there are certainly not a hundred really black ones in the congregation. In Charlotte, and near this vicinity, are a little over 5,000 of whom, 1,600 are professing Christians, embodied in the following churches: One Episcopal, one Presbyterian, two Baptist, and four Methodist, the latter including two-thirds of all. Mr. Rive's particular church has 800 communicants. In the schools there is nominally no distinction between white and colored, but practically there is a good deal, especially in sections where colored children are too much scattered to command a separate school. Nevertheless, at this time there is a larger percentage of the colored children of the State in public schools than of the white. The whites say this is because so many of their race attend private schools. In this city are eight colored teachers, averaging some seventy pupils each, I should judge, as their schools seem to be very full.

From the New Orleans *Christian Advocate*. A State Prohibition Convention for Louisiana will be held in Shreveport, August 19. We hope the convention will be largely attended. Let every parish send a representative and set forth such a declaration of principles as will unite all friends of reform for a glorious victory. The North Louisiana parishes are awake and one after another will take their stand in the prohibition column. More than everything else this great State needs relief from the curse of the liquor traffic. We invoke the earnest, zealous co-operation of the preachers of all churches, creeds and colors, in emancipating this commonwealth from the thraldom of the saloon.

Personal.

—Rev. L. M. Hagood, of Cincinnati, has written a manual of the discipline in catechical form.

—Henry A. Ahrens, son of Dr. J. B. A. Ahrens, of the M. E. Church South, has been licensed to preach.

—B. J. Griffin, Esq., conveyed the remains of his brother Rev. I. B. Griffin to Abbeville where they are to repose.

—Rev. H. W. White owns a thoroughbred mare, and two year old sorrel colt which he declines to sell for $1.300.

—Mrs. Carrie, wife of Rev. W. H. Vaughn, of Versailles, Ky., is growing firm in health and enjoys her new ressdence exceedingly well.

—Rev. R. J. Cook, of the Methodist Episcopal Church, Knoxville Tennessee, has the reputation of being a very effective speaker.

—Rev. Jesse Price, of the Tennessee conference, has a sick family. He is closing up his fourth year as presiding elder very prosperously.

—Prof. Chinn, of Lexington, Ky., will write a book into which he will put the results of 12 years reading in science and of 6 years in the history of our late war.

—Rev. W. H Lawrence, of Sulphur and Patten Creek Charge, Kentucky, proposes to build a new church and pay off all debts on the old church this year.

—Rev. J. Allen Ross has been changed from Warsaw to Frankfort, Ky., where he is making earnest efforts to remove difficulties and build a church

—The writer of wanting a colored professor for the New Orleans University failed to sign his name and hence the article cannot be published in the SOUTHWESTERN.

—Bishop. H. W. Warren, and Mrs. Dr. R. S. Rust, are highly appreciated in East Tennessee. The Morristown Seminary has literary societies named in honor of each of them.

—Mrs. Mary, wife of Rev. Matthew Johnson, of the Lexington Conference, has just made her debut as a public lecturer and her first effort was well received.

—General. C. B Fisk is, and has been for some time quite ill, and unable to be about; he is an esteemed friend of SOUTHWESTERN, after whom our best wishes and prayers constantly go out.

—After 65 days of almost continuous traveling, on the Shreveport district of which he is the presiding Elder, Rev. P. Landry has returned to his home at Donaldsonville, La., in good health.

—Mrs. Marcelite, born Landry, wife of Prof. I. M. Terrell of Fort Worth, Texas, with Wendell, age 17 months is making her first visit to her father's home. She left it two years since to begin the foundation of a home of her own.

—Dr. L. B. Caldwell, of Athens, Tennessee, is regarded as a fine lecturer. He delivered recently a lecture in Knoxville on "Soul Food," which it is said was "intensely interesting from beginning to end."

—Rev. S. G. Turner, of Lagrange Ky., in addition to his pastoral duties, attends several acres of corn and potatoes, which he says he intends to raise to aid the people. His elder informs us that Brother Turner's is now the leading charge on his district.

—Rev. S. H. Nevils, of Hazlehurst, and Rev. J. M. Shumpert, of Jackson district, Miss., Methodist Episcopal, and Rev. Mr. Moore, of Jackson, Miss., African Methodist Episcopal Church, were railway passengers with this Editor and family, June 15. They report things prosperous in their State.

—Letters of condolence from Rev. Daniel Jones, of Winchester, Ky., and Rev. J. W. Hamilton, of Summerville, Mass, were thankfully recieved, and their cordial words of love reciprocated by this editor and wife.

—Mrs. E. S. Spriggs, an active Methodist worker was constantly with Bro. Griffin, in and before his illness, with perfect knowledge of all the facts, she has furnished an interesting account of his last sickness and death.

—Rev. Edward Dunlap colored of Midway, Ky., is said to be 138 years old, and his wife 130. He is sick at present, and Mr. Theadore Wilson, of Lexington, Ky., has gone to remain with him in his sickness.

—Rev. Charles Pyles, of Madisonsville, Ohio., whose absence from home has caused some fears of his safety, is well and visiting friends on the Louisville, Indiana and Bowling Green districts, Lexington Conference we learn.

—Mr. Theodore Wilson, of Asbury Chapel, Lexington informed us on July 14th, that up to that time as head of a troop of collectors for said church, he had recieved but had not turned over to the officers $400, in soliciting boxes most of which he said had been contributed in and around Midway, Ky.

—Mr, Willis F. Martin, of the Grand Hotel, Indianapolis, Ind., was in Winchester Ky., from Tuesday, June 23, to Monday, 29, attending the funeral of his mother, Mrs. Harriet Martin, the who died June 22, and was buried the 24th inst. She was a member of the Baptist Church, and the burial service was performed by Elder J. F. Hummons.

—Rev. J. B. M. Connell, No. 230 N. Limestone street, Lexington, Ky., was lately rector of St. Andrews P. E. congregation in that city. He is a native of Santa Cruz, West Indies; has served as pastor in Memphis, Tenn, and Raleigh, N. C. He is now principal of one of the public schools, and is laboring to establish a Protestant Episcopal Mission among the colored people. He believes in Christian purity.

—A. D. Payne, Grenada, Miss., writes: "I notice in this week's paper a note from Bro. P. Blue, in which he says that it was the duty of the Statistical Secretary to put in the minutes the names of those who gave benevolent money." Most of the brethren know that the statistical table is a blank only to be filled by the secretary and with no places for names. I am surprised that an old minister should know no better. The Bishops instructed me to give the books with the names to the President of Rust University which I did.

—Miss Joana P. Moore, vice president of the Louisiana Baptist Womens Home Missionary Society, formerly of New Orleans, has of late been pushing the interests she loves and represents in the moral regions. Where she desires to have the SOUTHWESTERN an old time helper in the good work follow her. This lady may always feel assured that the SOUTHWESTERN will have much of common interest to Christian workers. Her favorable testimony is one among thousands which we thankfully receive, gratefully acknowedge, and hope to merit.

—Rev. J. W. Gazaway, of Cleveland, O., denies any personal knowledge of offensive language being used by Judge Foraker, in his late suit for the admission of his daughter, Eva, to the Springfield public schools, and Rev. R. G. Mortimore, is equally certain that the Judge did not leave Delaware college because he, a Negro, attended it. Now what we are interested in finding out is, how these gentlemen allowed any such ungrounded reports to become public. Let us hear no more of this after the election is over.

—Mr, Nathan Parker, blacksmith and grocer, of Flemmingsburg, Ky., is worth $6 000 in property and business. He is now 35 years of age, and in perfect health, is temperate in his habits, and contributes to every charitable object that presents itself. He says he often gives to needy white people, he does not discriminate as to that. He loves colored women better than any others, and has a beautiful, brown colored wife. He worked four years against heavy opposition to learn his trade and re-

ceived a wage of $12,00 per year. When first married he and his wife slept on the floor and had only one room, now he occupies a residence with six main rooms completely furnished, the first floor with brussels carpet on every room. He now has more houses than he first had beds.

—"Success to SOUTHWESTERN, you are doing good work."—J. Braden, Penn.

Church Polity.

MR EDITOR—Is all our churches entitled to a ritual and hymnal free of charge? If so, where do they get them?—SUBSCRIBER.

Answer—1. Every church can get our ritual and hymn book in the cheapest style for 50 cents each; and they can get them in better styles proportionately cheap. It cost something to print them, and they cannot be given away. If we make anything above what they cost us the profit so made is divided with your conference for the support of your superannuated preachers.

2 It is the duty of each presiding elder and "preacher to see that every charge is supplied with our own books and literature." Dis. Page 108, par. 183, sec. 6 and page 84, par. 134, sec. 2. "Be diligent to spread the books, and you will have the use of them." The ritual and hymnal of our church ought to be in your study and pulpit.

Schools and Colleges.

For the Southwestern.

The Boys Ought to Go to School

MASTER J D. CLARK.

Education is one of the most useful things a person can gain. I wish all the colored and white boys in the country would devote their mind to study. We now have a chance to get some education, and we ought to improve it. They should learn to abstain from wine, beer gardens and gambling houses. I am a boy nineteen years old, and a student in Tillotson Congregational Institute at Austin, Texas. I have found the difference between educated and uneducated people. There are a good many nice schools in the South, of which this is one. Before I left my home at Brenham I did not know the use of an institute like this. This knowledge, at least, I have gained by going there.

Austin, Tex.

The Closing Exercises of Clark University.

REV. S. A. COWAN.

This University, which stands among the foremost of our schools in the South, is located in a very beautiful grove of oaks and pines two miles south of Atlanta Georgia, one of the highest cities of the Southeast, connected by many rail roads coming in from all directions, which gives much wealth to the city, has just closed a very prosperous years work.

Rev. E O. Thayer, the president and his excellent and proficient corps of teachers, have worked very hard to advance the interest of the university, and their efforts have not been in vain.

It is with pride, and thanks given to God that we note that ninety five per cent of these students are leading Christian lives, and the greater part of them were led to Christ through their teachers while in the University. The most of these young men and women that have been attending Clark University, go out to teach in the public and Sunday Schools, some to preach the Gospel, and thus [illegible] are taught, better things directly and indirectly through our schools and colleges.

The baccalaurette sermon was preached by the president, Rev. E. Thayer, at 11 a m., June 7th. The sermon was clear, forcible, [illegible] and will be long remembered by the students and the [illegible] who were present.

At 3 p. m. the school was densely [illegible] to listen to an address by Mrs. Elizebeth Rust on the Womens Home Missionary Society.

Her whole heart and soul has gone out to the thousands of wretched, and destitute homes of our mothers throughout the South. When we think of these miserable homes, and go back just one generation, and behold these mothers in bondage, robbed of those characteristics which, adorns and beautifies and makes true mothers, and then study the aim and object of this society, can we but say that it has those elements in it which will bring blessings to many of these unfortunate homes throughout the South.

It is well known that good moral habits are essential to the healthfulness of the home, and these can be best taught by the watchful mother whose training has come from a pure cultured source.

The annual sermon was preached at 7:30 p. m., by Rev. R. S. Rust.

The students, friends, and teachers went to their rooms, feeling a very delightful and profitable day, had been spent in our University, and only wish that we could have the Dr, and his wife with us oftener. The oral examinations of the classes were held June 8th and 9th, at which the friends and examining committee might see the improvement of the students in their various classes.

The students are required to pass a written examination; in event, any student falls below seventy per cent, he is required to pursue the same study again. The president and faculty are determined to make their work thorough and send out such students as will reflect great credit upon the institution and the race to which they belong.

Monday night, June 8th, the graduating class held public exercises in the chapel which was enjoyed by those present.

Tuesday night a very large crowd assembled to witness the prize declamation contest. Eight young men and women contended for the prize, and as we sat and listened to these young men and women we could only say the judges must decide, for we are unable to pass our judgment upon the speakers, and could only say as each one left the stand "well done thou good and faithful servant.

The judges decided that H. Sebastian Doyle should have the first prize. The judges could hardly agree as to who should have the second prize but finally decided in favor of Miss. Maria J. Johnson, but as Miss. Nannie C. Thompson performed her part so well she too was awarded a prize.

Wednesday June 10th, the commencement day, was one of great importance, for many had looked forward to that day with great interest. Notwithstanding a very heavy rain was falling which prevented many from attending who would have been there, yet we had as many as we could seat. The graduating class consisted of seven members whose orations were delivered in a very able manner. Edward W. Lee graduated from the full collegiate course. Sarah A. Harper scientific, Hattie W. Robinson and Annie E. Arnold high normal, Levi W. Whitehead and S. E. Moses business course, and Miss Kittie R. Mitchell music course. Another prosperous years work has been accomplished.

Woman's Home Missionary Society.

The quarterly meeting of the Woman's Home Missionary Society was held Monday, July 6, in the M. E. Church at East Cambridge. Mrs. E. Cooper presided, and prayer was offered by Mrs. S. L. Grady.

After the usual quarterly reports, Bishop Mallalieu addressed the audience on his recent experience and observations in the South and Southwest. He spoke of the need of the W. H. M. Society, to accomplish a work for which no other society had provided. The work of the Industrial Homes in which the Society is so largely engaged at present, he fully endorsed, giving a very vivid picture of one which he had visited. "But," he said, "the society need not confine itself the industrial homes. It is needed, also, in suppying and supporting teachers for the little schools which are being opened all over the South, independent of the schools of the Freedmen's Aid Society, for colored and poor white children." He gave some account of the work which is being done by one of the missionaries which the W. H. M. Society is supporting in New Orleans. "This Society," he said, is doing the grandest work of any society in any land on the face of the globe." It is finishing up the work which the war of the Rebellion began, and which can only be finished by the aid of women.

Mrs. Cooper supplemented his remarks saying that the society does not confine its efforts to work in the South, but is also working for women in Utah, Alaska, among the Chinese on our western coast, and for the helpless and degraded women and children all over our land. The solos sung by Mrs. Taylor were very beautiful and touching. A number of names were taken for membership, and also for subscriptions to *Woman's Home Missions*, the organ of the society.

A. W. JOHNSON.
Cor. Sec. W. H. M S.

—*Zion's Herald.*

Books and Current Literature

URSULAS' BEGINNINGS. By Howe Benning Published by the American Tract Society: 150 Nassau street, New York. Price, $1 25.

This work is finished in dark purple cloth and gold. Has 296 pages modestly illustrated; and has sixteen chapters. It is a 12mo. vol. It is a pleasing story, well told, illustrating the beginning, ups and downs, ins and outs of ordinary Christian life to its triumphant end. Any young Christian can read it with profit, especially so for girls.

JEAN McDONALD'S WORK. By Jennie Harrison. Five illustrations. Published by the American Tract Society, 150 Nassau street, New York.

This is a 12mo., 384 pages, with thirty-seven chapters and five illustrations, and neatly bound in tea green printed cloth and gold. The work will no doubt prove most helpful in the homes of any who will read it. It passes through all the phases of unhappy and happy home life. Its characters are so drawn out that husband and wife may each easily find beneath them a needed lesson. It aims at home improvement. It would elevate the home by the removal of the seeming causes of family estrangement and separation. All our young married, or to be married folk, had better get it.

The Pulpit Treasury for June is promptly on our table, and is as fresh and full of promise as a June morning. Dr. Witherspoon, one of the great preachers of the South, is represented by a portrait, sermon, sketch of his life and a view of his church. Dr. Haygood discourses on God's Law of Love. Rev. C. Vince on The Father and the Little Ones—a service for Children's Day. Drs. Aikman and King furnish suitable reflections on National Blessings and Spiritual Emancipation—for Independence Day. Leading Thoughts of Sermons, full of spiritual marrow, are by Drs. MacArthur, Foster, Barrows, Moore, Meyer and Bishop Merrill. Yearly, $2.50. To Clergymen, $2. Single copies, 25 cents. E. B. TREAT, Publisher, 771 Broadway, New York.

On July 1st was issued from the press of Craig & Barlow, 170 Madison St., Chicago, a large work, entitled "Fifty Years in the Church of Rome," by the venerable Father Chiniquy, who has spent many years of his life in its production. It will be a comprehensive presentation of Romanism, in all its aspects—civil, social, and religious—and contains fact of thrilling interest to all lovers of liberty. The chapters relating the assassination of Abraham Lincoln, are startling in character. The book is likely to cause controversy. We hear that it has been pronounced by eminent statesmen in this country and Great Britain, Canada, and Australia, who have read advanced sheets, as timely and important. It will be sold by subscription only. Price $5.

THE BAD BOY AT HOME.—The "Bad Boy," of whom we have all heard and some of us know, has at last arrived "At Home;" and a record of his humorous experience is found in a new book just issued, entitled "The Bad Boy At Home," and it contains more fun than we have ever seen between two covers before. It is handsomely illustrated, and his experience in trying to become an Editor are particularly funny. Bound in paper covers. Price 25 cents, and it is sold by all dealers, or it will be mailed on receipt of that amount by J. S. Ogilvie & Co. The Publishers, 31 Rose Street, New York.

Floral Tracts,—The American Tract Society has prepared a new issue, consisting of floral tracts in packages of 120 pages each, assorted. The price is 20 cents, net postage 2 cents, sold only in packages. They are very pretty and spendid for letter or pocket use.

Is there Danger from the Negro?

In "An Appeal to Cæsar," by Judge Tourgee, the question of the future of the colored element is discussed from a somewhat different point of view. Without committing himself as to the increase or decrease of the colored element in the country at large, in proportion to the whites, the author finds, upon a somewhat superficial study of the statistics bearing upon the question, that in the South Atlantic and Gulf States the Negroes have increased decidedly in proportion to the whites, while in those States which he classes as border States they have lately decreased. This massing of the Negroes in what may, for convenience, be denominated the cotton States, coupled with the steady sharpening of the line of separation between the two races—a line which as the author claims, becomes more and more accentuated as the inferior race increases in number and advances in education—will lead to inevitable conflict between the two races. As the Negro becomes unmerically the stronger and, through education, appreciates more fully his present position, he will commence a struggle for the mastery, and then the days of the Ku klux will be eclipsed in blood and slaughter. Such is the condition to which these ill-fated States are hurrying. To ward off this impending evil, Judge Tourgee urges upon the General Government the work of educating the blacks. Such, in brief, is the "Appeal to Cæsar."

Education seems to be regarded as a universal panacea for all the ills of the people, but in this case, according to the author's own statement of the situation, the education of the Negroes would but precipitate the impending conflict Our only safety would seem to be in leaving them in ignorance.—Mr. Henry Gannett, *in Popular Science Monthly for June.*

"O, Lor' Hit'Im Again!"

In the early days of Methodism in Scotland, a certain congregation where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren. we diuna need a new chapel; I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking up and seeing how bad it was, he said: "Brethren, it's worse than I thought; I'll make it 50 pun'."

"Oh, Lord!" exclaimed a devoted brother on a back seat, "hit im again!"

The Church Missionary Society, England, held its annual meeting in Exeter Hall. The receipts for the year were £231,541 The general expenditure was £207,583, besides payment from special funds.

PLAGUE-STRICKEN PLYMOUTH!

Does a Similar Danger Threaten Everyone of Us

How Public Attention is Directed to Personal Perils.

"Judge," said a young lawyer to a very successful senior, "tell me the secret of your uniform success at the bar."

"Ah, young man, that secret is a life study, but I will give it to you on condition that you pay all my bills during this session of court."

"Agreed, sir," said the junior.

"Evidence, indisputable evidence,"

At the end of the month the judge reminded the young man of his promise.

"I recall no such promise."

"Ah, but you made it."

"Your evidence, please!"

And the judge, not having any witness, lost a case for once!

The man who can produce indisputable evidence wins public favor. I had an interview yesterday with one of the most successful of American advertisers, whose advertising is most successful because always backed by evidence.

"What styles of advertising do you use?" I asked H. H. Warner, Esq.

"Display, reading matter and and paragraphs of testimonials."

"Have you many testimonials?"

In answer he showed me a large cabinet chock full. "We have enough to fill Boston, New York, Chicago, St. Louis and Philadelphia morning papers."

"Do you publish many of them?"

"Not a tithe. Wonderful as are those we do publish, we have thousands like them we cannot use. 'Why not?' Let me tell you. 'Warner's safe cure has' probably been the most successful medicine for female disorders ever discovered. We have testimonials from ladies of the highest rank, but it would be indelicate to publish them. Likewise many statesmen, lawyers, clergymen, doctors of worldwide fame have been cured, but can only refer to such persons in the most guarded terms, as we do in our reading articles."

"Are these reading articles successful?"

"When read they make such an impression that when the 'evil days' of ill health draw nigh they are remembered, and Warner's safe cure is used."

"No sir, it is not necessary now, as at first to do such constant and extensive advertising. A meritorious medicine sells itself after its merits are known. We present just evidence enough to disarm skeptics and to impress the merits of the remedies upon new customers. We feel it to be our duty to do this. Hence, best to accomplish our mission of healing the sick, we have to use the reading-article style. People won't read plain testimonials."

"Yes, sir, thousands admit that had they not learned of Warner's safe cure through this clever style they would still be ailing and still impoverishing themselves in fees to unsuccessful 'practitioners,' It would do your soul good to read the letters of thanksgiving we get from mothers grateful for the perfect success which attends Warner's safe cure when used for children, and the surprised gratification with which men and women of older years and impaired vigor, testify to the youthful feelings restored to them by the same means."

"Are these effects permanent?"

"Of all the cases of kidney, liver urinary and female diseases we have cured, not two per cent, of them report a return of disorders. Who else can show such a record?"

"What is the secret of Warner's safe cure permanently reaching so many serious disorders?"

"I will explain by an illustration: The little town of Plymouth, Pa., has been plaguestricken for several months because its water supply was carelessly poisoned. The kidneys and liver are the sources of physical well being. If poluted by disease, all the blood becomes poisoned and every organ is affected and this great danger threatens every one, who neglects to treat himself promptly. I was nearly dead myself of extreme kidney disease, but what is now Warner's safe cure cured me, and I know it is the only remeedy in the world that can cure such disorders, for I tried everything else in vain. Cured by it myself, I bought it and, from a sense of duty, presented it to the world. Only by restoring the kidneys and liver can disease leave the blood and the system."

A celebrated sanitarian physician once said to me. "The secret of the wonderful success of Warner's safe cure is that it is sovereign over all kidney, liver and urinary diseases, which primarily or secondarily make up the majority of human ailments. Like all great discoveries it is remarkably simple."

The house of H. H. Warner & Co, stands deservedly high in Rochester, and it is certainly matter of congratulation that merit has been recognized all over the world, and that this success has been unqualifiedly deserved.

PEN POINT.

General Church News.

It dont pay to have one citizen in the lunatic asylum because another citizen sold him liquor.

The Shah of Persia has given $800 to the erection of a new Presbyterian Mission Church in Hamadan.

The Baptists of Philadelphia have surpassed all the other denominations of that city in the matter of church extension during the last two years.

The Seventh Day Adventists seem to be gaining in strength in New York. They have recently established missions in New York, Buffalo, Albany and Syracuse.

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done for him. (Matt. v, 13 16)

Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true if God's Word is true?" and if both can not be true, believe God, and make your own heart the liar. (Rom. iii, 5; 1 John 5. 10, 11)—Brownlow North.

An immense Buddist temple, burned twenty years ago, is being rebuilt at Kioto, Japan. It is of the most expensive wood and will cost more than three million dollars, raised entirely by voluntary contributions.

At Umwalla, Kaffraria, the late Rev. Tiyo Soga, sixteen years ago, had gathered 43 children as the nucleus of a church. To day the congregation is represented by 652 members, and 170 waiting for baptism.

During the year there have been three hundred additions to the Baptist Church from the Cherokee Indians, making the membership 2,000. There are 6,000 members of the denomination in the Indian Territory.

Eight natives of New Guinea have recently been ordained to preach the gospel to their countrymen. The acquisition of New Guinea by Great Britain has put more responsibility upon the missionary societies laboring on the island. The outlook for missions is encouraging.

PEMBERTON'S



The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual** Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful invigorant is the sine-qua-non. The invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

july30-13teow

The Congo Mission.

BY REV. S. DRYDEN PHELPS, D. D.

Where rolls the Congo River,
In soft, majestic flow;
Or where its waters quiver
In foaming falls below;
O'er all its lengthened borders,
Where millions live and die,
Oppressed by sin's disorders,—
"Come, help us!" is the cry.

Shall commerce pierce the region,
Lead there an eager train?
Shall traffic, with its legion,
Brave death itself for gain?
And shall the Lord's anointed,
By blood and Spirit sealed,
To save the world appointed,
Be slow to take the field?

Awake, ye hosts of Zion!
Behold the favored hour;
Your Captain's word rely on:
His strength shall be your power.
Forth to the land before you,
His harbingers have gone;
And now, his banner o'er you,
He calls, "Come on, come on!

Give, saints, as God hath given,
And see, as your reward,
Dun pagan darkness riven
And Christ received as Lord;
For, while the conflict rages,
A contrite cry in gloom,
Shall burst the chains of ages,
And rise to bud and bloom.

—*The Christian Secretary*

Domestic Hygiene.

Sunstrrokes.

GEO. L. CURTIS, M D.

As the rays of a moaning summer sun fall upon our heads and we are compelled to seek the shade with a feeling of depression, weariness and exhaustion, one is led to inquire for the cause of such bad feelings. Occasionally in the heated term men and women fall in an insensible condition, and linger a short time to die, or if they recover to become ever after unduly sensitive to the influences of the sun's heat. In most cases of suppressed recovery, the foundation is laid for diseases that sooner or later culminate in death.

"Sunstroke is the name for a sudden attack, in extreme hot weather, after exposure to the direct rays of sun, or great heat in the shade combined with stagnant and impure air. The attack is characterized by loss of consciousness followed frequently by stertor and convulsions, death taking place, in a large proportion of cases, within the space of a few minutes or a few hours. In these cases they seem to be ranged under three morbid conditions, 1 Exhaustion. "The vital powers are prostrated" and the heart refuses to perform its office in the circulation of blood. 2. Congestion, or as some have called it "conjestive appoplexy." 3. There is a combination of exhaustion and appoplexy. On a postmortem the changes of tissue are not uniform, nor are they always marked. Sometimes the covering of the brain are congested. The arteries and capillaries of the brain are occasionally unduly injected. The lungs sometimes are congested. In a few cases the the heart is flaccid and softened, though generally it is rigidly contracted. The blood evinces some changes. Its "alkalinity is diminished," it "coagulates imperfectly," and shows less of the life sustaining principle (oxygen) than usual. There are usually present some premonitions of an attack, which if carefully observed, and proper attention paid to them, an attack may be averted. There is more or less pain in the head, an unpleasant vertigo or swimming in the head, a fullness and oppression of the stomach often extending to the bowels, followed by sickness, with generally inability to vomit. The sight becomes dim, and in so doing a marked change in color occurs in the surrounding objects; they becoming of a uniform gray, but occasionally turning to blue, purple, green or white. The bladder becomes suddenly irritable in some cases just preceding an attack, a great weakness fastens itself upon some organ. Dimness of vision is followed by unconsciousness, and thus by a remarkable rise in temperature, which sooner or later burns up the vital forces, unless speedily relieved by cooling restoratives.

These are conditions favorible to sunstroke which if avoided would greatly lessen danger from such attacks. The following conditions pave the way for sunstrokes, viz:

First—Drinking of intoxicating liquors, wine and beer included, even in moderation.

Second—Long exposure to the direct sun's rays, and also exhaustive work in a room heated by the sun's rays, and with imperfect ventilation.

Third—An unsuitable kind and quantity of clothing.

Fourth—An embarrassed circulation of the blood from tight clothing or belts over the neck, chest or abdomen.

Fifth—Sleeplessness from any cause, and exhanstion that follows.

Sixth—Exhaustion, coupled with anxiety, fear, anger, or any of the depressing moral states.

Seventh—It has been held by some that drinking of cold water in large quantities, while exposed to excessive heat from the sun, prepares the system for sunstroke. It becomes dangerous by too greatly chilling the stomach, which soon produces congestion, by means of which the resistance of the system is lessened.

Eighth—"A full habit of body, or any tendency to fatty heart," or injury of the lungs, are predisposing conditions of sunstroke.

All of these conditions, except the last, may be controlled, and sunstroke averted. Really, there is no necessity for any person being overwhelmed by the sun's heat. Precautions are within our reach.

When a person feels the first symptom of dizziness and exhaustion he ought to lie down in the shade, bathe the head in cold water, take lumps of ice in the mouth, and gen lysponge the body with cold water. As soon as the temperature is reduced the person ought to be allowed perfect rest until the feeling of exhaustion is wholly removed.

If the case is bad from the commencement, use the same remedies, and send for a competent physician as soon as possible.

While in the heated term, men and women cannot be too careful of exposure to the sun's rays in an exhausted condition.

Hunt's [Kidney and Liver] Remedy is excellent in all of the diseases of females. For delicate women, no medicine equals it.

The M. E. Church.

Woman's Home Missions.

Dutchtown, May 9, 1885—The Woman's Home Missionary Society met at Mount Hope M E. Church at Dutchtown, La., under the leadership of Mother Hester. The following officers were elected and delivered addresses relative to the progress of the society: Sister Lucy Green, president; Maria Buckner, Henry Cornish, Francis Willis, Amy Johnson, May Oldhams, Susan Chefny, Robert Buckner, Margaret Johnson; Alfred Grey, Secretary.

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Disinfectant, Deodorizer and Antiseptic.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire about my people, Frank, Bartle and Charles Redick. When last heard from they were in Martin county, North Carolina. My name was Sarah Redick, now Sarah Hanlay. Any information will be gladly received. Please send word to Elder Mecomer, pastor of Simpson Chapel, M. E. Church, corner of Howard and Second streets, Indianapolis, Ind.

MR. EDITOR—I wish to inquire for the following parties: My father and uncle; my father is named Clay Finner; my uncle's name is Jacob Finner. They formerly belonged to Joe Finner, in Tippah county, near Ripley, Miss. The last I heard of him he was in Aberdeen, Miss. My mother's name was Aime Finner, and when she was sold from Clay Finner she had three children. Their names are Susan, Margaret and John. We now go by the name Cooper. Address A. J. Cooper, Holly Springs, Miss.

MR. EDITOR—I wish to inquire for my family. When I left the eastern shore of Maryland my name was Ann Maria Bowsier and my mother's name was Henrietta Bowsier. My father's name is Isaac Bowsier, and belonged to Ben Killer, father of John Williams, back of Baltimore. I have four brothers named Philip, Robert, James and William Bowsier, Address Mrs. Ann Maria Williams, Rosedale, La.

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jan26-52tsow

Diabetes Cured.

New Orleans Picayune, Jan. 20, 1884.

Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six other physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became so swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that if I would not improve any more, I would not for any amount that I had not placed myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it once in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. Don't hesitate, don't say humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only an advertisement, and not strictly true, call and see me and see for yourself."

Mrs. Huldah Riple, Smethport, McKean county, Pa., writes: "DR. S. B. HARTMAN, & Co., Columbus, O. I have used your PERUNA and it has done me a great deal of good. Have recommended it to many of my friends, who have since expressed themselves as wonderfully pleased with its virtues."

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Leave Louisville	7 15 p m	7 00 n m
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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 p m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 05 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3 Daily.	No 1 ex Sunday
Leave New York	10 00 a m	12 0 n't
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 4 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 12 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
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Martin " " "	1:32 p m
Fulton " " "	2:00 p m
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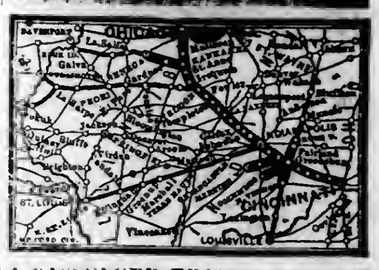
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[illegible], O., May 20, 1882.—Dr. Harter, Dear Sir:—Please send to my address Dr. Harter's IronTonic, [illegible] to my family. My wife [illegible] health; I consulted our [illegible] who recommended your Iron Tonic. After she had taken two bottles of the Tonic, she was entirely well. Yours, etc., J. N. Six.

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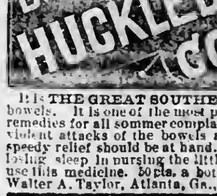
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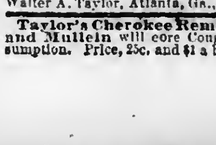
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Sunday-School and Children.

THIRD QUARTER STUDIES IN THE KINGS. B. C. 907. Lesson VII. Aug. 16. The Prophet of the Lord. 1 Kings 18, 30-46. Golden Text—*The Lord* he is the God. The Lord, he is the God. 1 Kings, 18, 39.

OUTLINE.

1 Preparation—v. 30-35.

2 The prayer—v. 36-37.

3 The answer—v. 38-46.

QUESTIONS FOR HOME STUDY.

After the prophets of Baal had failed to make their god hear what did Elijah say to the people?

"Come near to me."

When they came what did Elijah do?

He took 12 stones and repaired an altar of the Lord that was broken down.

Then what did he do?

He dug a trench around the altar, piled wood upon it, and placed the bullock on the wood.

What did he tell the people to do three times?

Fill four barrels with water and pour it upon the offering, filling the trench.

How could they get 12 barrels of water if it had not rained for more than three years?

When they had obeyed what did Elijah do?

He prayed to his God.

Did Elijah's God answer?

Yes; the fire from heaven fell, it burned the offering, the wood, the stones, the dust and the water in the trench.

When the people saw it what did they say?

(Repeat the Golden Text.

What did Elijah do next?

He told the people to seize all the prophets, not to let one escape, and take them to the brook Kishon at the foot of the mountain.

What for?

That they might be put to death for deceiving the people.

After the prophets had been destroyed, what did Elijah tell King Ahab?

To get ready to go home for a great rain was coming.

Was there any sign of rain?

No, but Elijah went to the top of Mt. Carmel, bowed his head to the ground and prayed.

After praying what did he say to his servant?

Go up and look toward the sea

What answer did the servant bring?

I see nothing.

How many times did Elijah pray and send his servant to look?

Seven times.

What did the servant answer the seventh time?

I see a little cloud, no larger than a man's hand, rising out of the sea.

What command did Elijah give?

Go and tell King Ahab to get in his chariot and ride home or the rain will stop him.

How about that little cloud the servant saw?

It grew larger and larger until the heavens were black, and then came a great rain.

What did Elijah do?

He gathered up his long robes and ran before the chariot to Jezreel's palace.

WORK WITH LITTLE PEOPLE.

Prayer—O, God, we thy little children believe in Thee; help us to love Thee; help us to praise Thee; help us all our lives to believe that Thou, and Thou only, art the Lord God." "Our Father who art in heaven."

Doctrinal Suggestion—The power of prayer.

How to be Beautiful.

Ladies, you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood, invigorates the organs, drives all bad humors out of the system, and makes the palest face attractive. Tell your husbands.

Obituary.

Sister Rosa Brooks died Jan. 29th, and her funeral was attended by our worthy pastor, J M. Nevils. Bro. Richard Davis, a worthy member of Mt. Pleasant church died March 6. Sister Jennie Harrison died May 30, aged 56 years. She leaves sisters, sons and daughters to mourn her loss. J. FULLILOVE.

Durant, Miss., June 6.

Miss Jennie Paris, a member of the Methodist Episcopal Church at Melvin, Ala., died July 13th, and was buried on the 14th inst., in the 18th year of her age. Just before death she said to her mother and brother, "will you come and go, the table is set." She rests in peace.

M. E. JOHNSON.

Sister Sally Hudson, aged 20 years, was born Aug. 24, 1865, died May 8, 1885. She was a member of the church. Sister Georgianna Matthews died May 28, 1885 She leaves a husband and three little children to to mourn her loss. Their loss is heaven's gain. James Sisco, aged about 21 years, died April 27. He was beloved by all. He leaves a wife and child to mourn his loss. C. W. WALTON.

Georgetown, Tenn.

Marriages.

At the residence of the bride's mother, twelve miles west of Hernando, Miss., June 30, 1885, Mr. David Bell to Miss Lillie Sanders; Rev. J. M. Nevils officiating. Mr. Bell owns a store, shop and residence here. Mrs. Bell is a school teacher. He is a member of the M. E. Church and she a member of the Baptist Church. We hope they will live long and happily together. J. M. N.

In a Washington letter to the New York *Freeman* it is stated that on Aug. 26, in Philadelphia, Miss M. P. Bozeman, of Washington, will be married to Mr. A. Pierre Albert, of New Orleans.

When everything else fails, Dr. Sage's Catarrh Remedy cures.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17.	Fowler
Austin	Denton, Texas.	Dec 10.	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20.	Ninde
Blue Ridge	Gastonia, N. C.	Oct 1.	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1.	——
California	Stockton, Cal.	Sept. 3.	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China.	Oc. 14	——
C'l German	Columbus, Ohio.	Sept 10.	Harris
C'l Illinois	Fairbory, Ill.	Sept. 24.	Warren
C'l New York	Syracuse, N. Y.	Oct 8.	Merrill
C'l Ohio	Fostoria, O.	Sept 17.	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German	Maniowoo, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3.	Harris
Colorado	Pueblo Col.	Aug 20	Andrews
Dakota miss'n	Blunt Dak.	Oct 8.	Foss
Des Moines	Des Moines, Ia.	Sept 17.	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17.	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Horst
Erie	Sharon, Pa.	Sept 10.	Merrill
Foochow	Foochow, China.	Nov 9.	——
Genesee	Lima, N Y.	Oct 1.	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15.	Hurst
Illinois	Rushville, Ill.	Sept 17.	Ninde
Indiana	Spencer, Ind.	Aug 27.	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10.	Ninde
Japan	Tokio, Japan.	Aug 20.	——
Kentucky	Covington, Ky.	Oct 1.	Harris
Michigan	Grand Rapids, Mich.	Sept 17.	Warren
Minnesota	Rochester, Minn.	Oct 1.	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 20.	Fowler
N Mexico mis'n	Santa Fe, N. Mex.	Oct 1.	Fowler
" "	Spanish Peralta New Mex.	Sept 24.	Fowler
N China mis'n	Peking, China.	Sept 24.	——
N. Dakota "	Wahpeton, Dak.	Sept 17.	Walden
N Nebraska	Ponca, Neb.	Sept 3.	Andrews
N Ohio	Berea Ohio.	Sept 3.	Merrill
N-w German	LeSeur, Minn.	Sept 24	Andrews
N-w Indiana	Valparaiso, Ind.	Sept 3.	Foss
N w Iowa	Storm Lake, Ia.	Sept 24.	Foss
N-w Swedish	Dayton Ia	Sept 3.	Bowman
Norw'n Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De aware, Ohio.	Sept 24.	Foster
Oregon	Roseburg, reg.	Aug 27.	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17.	Merrill
Puget Sound	Tacoma, W. T.	Aug 13.	Walden
Rock River	Elgin, Ill.	Oct 8.	Fowler
St Lous Germ't	Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24.	Harris
S. California	Santa Barbara, Cal	Sept 10.	Fowler
S. German	San Antonio, Tex.	Nov 19.	Foster
S. Illinois	Edwardsville, Ill.	Sept 24.	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26.	Foster
Upper Iowa	Toledo, Ia.	Oct 1.	Warren
West German	Claytonia, Neb.	Sept 3.	Ninde
W Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3.	Foster
West Virginia	Charleston, W. Va.	Sept 24.	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1.	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Programme

The following is the programme of literary exercises of the Jackson District, Mississippi Conference, to convene at Bolton, Miss., Aug. 20, 1885:

Opening sermon—Rev. Aaron Davis.

To preach the Missionary Sermon—Rev. J M Shumpert.

Church Extension—J I Garrett.

Freedmen's Aid—I N Davis.

Education—A McBeth.

Temperance—L L Shumpert.

The SOUTHWESTERN ADVOCATE—Rev E Collins.

Visiting from house to house—Rev R M. Alpin.

The Sunday-school—P H Davis.

Stewards duty—Rev A Handy.

Class leaders duty—E Graves.

The best plan to raise the million for missions—Rev Simpson Jossel.

We will expect all the brethren to come prepared. It will be the largest conference held for some time. We hope to see Bro. Marshall W. Taylor here.

A. DAVIS,
P. DAVIS,
J. J. GARRETT.

Van Buren District.

Third Round.

Fayetteville	Sept.	12-13
Fayetteville circuit	"	19-20
Morrilton	"	24-25
Conway	"	26-27
Batesville	Oct.	3- 4
Newport and Jacksonport	"	10-11
Sweet Home	"	17-18
Little Rock circuit	"	24-25
Argenta	Oct. 31, Nov.	1-
Russellville circuit	"	3
Alma	"	7- 8
Van Buren	"	14-15
Fort Smith	"	15 16

Brethren, please push our collections, for in five months more our annual conference will meet again in Pine Bluff, Ark. W. R. R DUNCAN, P. E.

Chattanooga District—East Tennessee Conference.

Programme of literary and religious exercises for the Chattanooga District, East Tennessee Conference to convene at Rockwood, Roane county, Tenn., Aug, 20, at 9 o'clock a. m:

Opening sermon to be preached by Rev. C W Walton.

Pastoral visiting—Rev John T Henry.

The Character and work of the local preacher—Jas Yarnell.

What is the effect of an educated ministry—Rev A J Fletcher.

Relation of the Church to the temperance movement—Rev G W Cowan.

The duty of the district steward—

The duty of a class leader.

Can we raise our full assessment for missions—Rev L M Moores.

Church Extension work in the hands of the Chattanooga District—Rev P P Brooks.

Punctuality of ministers—Rev Alexander Roach.

The work of the Freedmen's Aid Society in the M. E. Church—Rev B H Johnson.

The fall of man—Rev Robt Masoner.

A call and preparation for the ministry—Rev John Yellender.

The duty of the pastor to the Sunday-school—John Crawford.

Family worship—S W Barnett.

The duty of our exhorter—Rev Richard Gallagher.

The duty of the superintendent to the Sunday-school—Wm Wilson.

The annual missionary sermon before the district conference—Rev P P Brooks.

How to take the benevolent collection—Rev B H Johnson.

Review of the work of the Methodist Episcopal Church in the South since 1865—Revs L M Moores and A J Fletcher.

The Sunday-school interest will be looked after and properly discussed during the conference. Let all the pastors arrange the appointments of the local preachers and exhorters so as to have them acted upon by the conference.

E. PROVINE, P. E.

L. M. MOORES, Sec'y.

San Antonio District.

Fourth Round.

Hondo	Sept.	12-13
Pleasanton, at Rossville	"	12-13
Lavernia and Mt. Pleasant	"	16 20
San Antonio	"	26 27
Floresville	Oct.	3 4
Goliad	"	10-11
Victoria	"	17 18
Victoria circuit	"	17 18
Cuero and Mission Valley	"	24 25
Morales	Oct 31, Nov.	1
Hallettsville	"	7- 8
Gonzales	"	14-15
Mt. Vernon	"	14 15
Belmont	"	21-22
Seguin	"	28-29
San Marcus	"	29 30

G. W. RICHARDSON, P. E.

Houston District—Texas Conference.

Fourth Round.

Trinity, Honston	Aog.	30-31
St. James, Honston	Aug. 30, Sept	1
Taberncle, Galveston	"	5- 6
St. Pauls, Galveston	"	6- 7
Mt Vernon, Honston	"	11 13
Sloan Street, "	"	13-14
Harrisburg	"	19 20
Spring	"	26-27
Richmond	Oct.	4- 6
Pittsville	"	10-11
Columbia	"	17-18
Brazoria	"	24-25
Oak Hill	Nov.	1- 2
Hockley	"	8- 9

District conference will convene at Richmond, Oct. 1, 1885.

F. C. MOORE, P. E.

Navasota District—Texas Conference.

Fourth Round.

San Felipe	Aug.	15-16
Patterson	"	22-23
Hempstead	"	29 30
Courtney	Sept.	2- 3
Plantersville	"	5- 6
Franklin	"	9-10
Hearne	"	12-13
Bryan	"	15 16
Bryan circuit	"	19 20
Caldwell	"	23 24
Millican	"	26 27
Navasota	Oct.	3 4
Anderson	"	10-11
Prairie Plain	"	17-18
Brenham	"	24-25
Brenham ct	Oct. 31, Nov.	1
Bellville	"	7- 8

The Navasota District Conference will convene at Anderson, on Oct 7, at 9 p. m. I hope all the preachers will be there this time, as they all failed before.

W. B PULLAM, P. E.

Programme

For the District Conference of the Huntsville district, to be held at Scottsboro, Ala., Aug. 13, 1885:

To preach the missionary sermon—J J Holland.

Written sermons—Matt. xxii, 3, Robert Carter. Luke xii, 35, John Lewis. 1 John v, 4, N Shakleford.

The work of the M. E. Church and Freedmen's Aid Society—A W McKlaney.

How to care for the sick and bury the dead—Dr. E D Berus.

Preacher's conduct—A Nichols.

Should our own literature be used and exclude all other literature from our Sunday-schools—N S Sterling.

What is the work of an exhorter in the M. E. Church—Frank Withers.

Sunday-schools—J C Sammons.

Church Extension—R McKinley.

Home missions—L Hyter.

Education—J J Holland.

The need of an educated ministry—M M McKinney.

Local preachers will please select their own subjects and come prepared.

M. M. McKINNEY, Sec'y.

Okolona District—Mississippi Conference.

Third Round.

Caledonia	Aug.	22-23
Columbus charge	"	22-23
Columbus circuit	"	20
Aberdeen	"	29 30
Athens	"	29 30
West Point	Sept.	1
Aberdeen ct	"	2
Aberdeen mission	"	3
Okolona	"	5- 6
Okolona ct	"	5- 6
Buena Vista	"	7
Union Grove	"	9
West Point ct	"	10
Tupelo	"	12 13
Pontotoc	"	15
New Albany	"	17
Ripley	"	19 20
Corinth	"	26-27
Corinth ct	"	26-27
Booneville	"	28
Hooston	"	30
Tampico	Oct.	3- 4
Starkville	"	3- 4
Starkville ct	"	5
Sturges	"	6
Webster	"	8
Smithville	"	10-11

D. A. WILLIAMS, P. E.

Gulf District—Mississippi Conference.

Third Round.

Crystal Springs	Aug.	1- 2
New Hope	"	8- 9
Union Church	"	12-13
Fayette and Fayette circuit	"	15-16
Hamburg and Meadville	"	18-19
Liberty	"	22 23
Spring Chapel	"	27 28
Hattesburg and Purvis	"	29 30
Pass Christian	Aug. 31, Sept.	1-
Vernal	"	5- 6
Pascagoula	"	8- 9
Handsboro and Ocean Springs	"	12 13
Brookhaven and Hazlehurst	"	19-20
Summit and Magnolia	"	26 27
Chira Grove	Oct.	3- 4
George town	"	10 11

W McDONALD, P. E.

Notice.

Camp meeting opens on July 26 h and continues until August 14, half a mile north of Hempstead, Texas, at a beautiful place with a well of water which is capable of supplying water to thousands of people. Preachers of all denominations are invited. Come one, come all.

E JEFFERSON.

LaTeche District—Louisiana Conference.

Third Round.

Hubertville (dedication)	Aug 6	9-Sept 24
Ville Platte	Aug.	20-13
Eola	"	22-23
Cheneyville	"	23-24
Booneville	"	29-30
Bunkie (dedication)	"	27 30
Evergreen	"	27
Birdtown	"	26
Stuart Chapel	"	31
Spring Creek	Sept.	1
LeCompte	"	2
Alexandria	"	4- 6
Pineville	"	5- 6
Avoca	"	7
Waxla	"	9
Opelousas	"	12-13
Washington	"	13-14
Lafayette, dedication	"	17-20
St. Martinsville	"	20-21
Cade	"	22
Grencoe	"	25-27
Jeanerette	"	27-28
St. Peter	"	29
Sorrell, dedication	Oct.	1- 4

A. E. P. ALBERT, P. E.

Programme

Of the Jackson District, Mississippi Conference:

Introductory sermon, Aug. 20—A Davis.

Methodism, its doctrines and usage—J I Garrett.

Our work in the South—I W Davis.

Temperance, how to promote it—J B Baldwin.

Sunday-schools and how to conduct them—P H Davis.

Holiness and sanctification—L L Shumpert.

What constitutes pastoral success—Henry Henderson.

The benevolent collections—J M Shumpert.

Do benevolent and other societies injure the Church—A McBeth.

How to succeed in revivals—Simpson Jossel.

Evidences of conversion—A Handy.

Baptism, mode and subjects—E Graves.

Freedmen's Aid Society and Rust University—R McAlgin.

Duty of Class leaders—B Stewart.

Stewards and their duty—C Stewart.

The other ministers may select their own subjects, and let all the members, local preachers, exhorters, class-leaders and Sunday-school superintendents be present at the opening of the session, on August 20, 1885, at Bolton.

J. M. SHUMPERT, P. E.

Looks So Untidy.

Nothing looks more untidy than the presence of scurf and dandruff in the hair and on the clothing. One bottle of Parker's Hair Balsam will heal the scalp and free it from this nuisance. Stops falling of the hair, promotes new growth and makes it soft, glossy and silky. Best of dressing. Deliciously perfumed.

Mrs. Jane Patterson, of Ringgold, Idaho, recently died from a rattlesnake bite received thirty years ago.

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aug13-4.

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SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¾@5¾; Common 4¼@4¼; MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

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BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼

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CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

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SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl.. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kront, $4.50@7 50 per barrel

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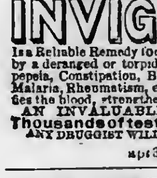
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JOHN EGAN, Genl. Pass. and Ticket Agent, Cincinnati, O. aug20

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

Thrice happy man! thy Maker's care,
Shall keep thee from the fowler's snare,
Satan the fowler who betrays,
Unguarded souls a thousand ways.

Just as a hen protects her brood,
From birds of prey that seek their blood,
Under her feathers, so the Lord
Makes his own arm his people's guard.

A dull, dull mind and a foggy morning are alike impenetrable.

A spokeless wheel and a bookless preacher are equally worthless.

As too many cooks spoil the broth, so does too many hands the price of labor.

An amalgam race, like Jonah's gourd, must live, flourish and perish in a night.

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[illegible] in building [illegible] colleges, sup[illegible] benevolence, and [illegible]

For the SOUTHWESTERN.

The Intermediate State of the Soul.

REV. J. W. HILL.

"Forth to the land of promise bound,
Our desert path we tread;
God's fiery pillar for our guide,
His captain at our head.

"E'en now we faintly trace the hills,
And catch their distant blue,
And the bright city's gleaming spires,
Rise dimly on our view.

"Soon as the desert shall be crossed,
The flood of death passed o'er,
Our pilgrim hosts shall safely land
On Canaan peaceful shore."

By the intermediate state I mean the state of the soul between death and the resurrection. Death is a separation of the soul from the body. The body returns to the earth as it was, and remains there for a time, but is finally raised and restored to far more than its mortal beauty and glory. A reunion will be affected between the body and soul thus changed.

But what is the condition of the soul while the body is mingling with the dust? This is a question which addresses itself with great force to a thoughtful mind. In considering it we have reached the conclusion that after death the soul exists separate from the body, with all its essential attributes, and properties. This is inferred from its spirituality. God is a spirit, and exists without a body; angels in like manner are spirits, and exist without bodies. We suppose the soul of man to possess the same essential properties as far as spirituality is concerned, which are possessed by God and the angels. If they are capable of existing without a connection with matter, the soul is equally capable of such existence. It is stated in the account of the creation, "The Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul." It is evident from the account that the body was first formed, and the soul, a distinct thing, was added to the body. Death is a removal of this distinct and separate thing from the body. We suppose it capable, too, of a continued separate existence. The properties of the soul and the body are essentially distinct, the one is the mind, the other is matter, and each is capable of a separate existence apart from the other. With these facts in view it is evident that the soul is able to exist when disembodied. The Scriptures clearly teach such existence. Luke 16, 19, 23.

From this we draw the following inference:

First—The rich and poor man both died and were buried.

Second—The rich man lifted up his eyes in hell and saw Abraham afar off, and Lazarus in his bosom.

Third—A conversation is represented to have taken place between them. Now both Dives and Abraham had been buried; yet we find a conversation progressing between them which could only have been with their souls, for, as we have already shown, their bodies were dead and buried.

It may be urged that the mere souls of men are incapable of such existence, or communication as is attributed to these persons.

Whatever we may say of the mode of communication, it is very evident that it was between living beings while their bodies were dead and had been buried. Luke 23, 42, 43. "He poured salvation in a wretch that languished by his side."

The thief who addressed the prayer to the Savior died that day. The Savior died, and was buried that evening, and did not rise from the grave till the third day. How, then, could the thief have been with him in paradise that day unless by material presence. Ex., 3 and 6.

"God is not the God of the dead but of the living." This is a quotation of the Scripture previously cited, and it embodies the teaching of similar passages of Scripture in the Old Testament. The object of the quotation and the reference is to prove the decline which we are now considering, that notwithstanding Abraham, Isaac and Jacob had died and been gathered to their fathers in the grave, they still lived.

If these patriarchs still lived it is evident that theirs is not corporeal life it was their souls which lived.

Eccles., 12, 7. This text brings to view the origin of both the soul and body, as well as their final destination.

The body is from the earth, and returns to it at death. The spirit is the gift of God, and when absent from the body is present with the Giver.

The point to be observed is, that the spirit is represented as a distinct thing, in no way affected in its essential character by its separation from the body. Acts, 7, 59.

When Stephen was dead devout men buried him, but the Martyr's prayer was his spirit like that of the thief who lived with Christ. 2 Cor., 5, 6, 8.

The doctrine of these passages is to teach that while the people of God are here in the body, they are absent from the Lord, but when separated from the body they will be present with him. To be present with Christ, and to be in the flesh are two distinct states.

The Apostle, therefore, intends to teach that the Lord being capable of existing in a separate state from the body, is a distinct thing from the body. It may be absent from the body, but still live. 1 Thess., 4, 14.

Those who sleep in Jesus are the Saints who have died. The occasion here mentioned, upon which God will bring them with his anointed, is the judgment at the last day.

What will he bring? Not the bodies of his people. These will be raised from the grave, and meet the Lord in the air. What he will bring with him must then be the souls of his people in order to reunite them with their bodies. Rev., 9, 10.

This is, no doubt, highly figurative, and some allowance is to be made in its interpretation on that account, but still it must be wholly divested of meaning, unless it teaches the doctrine which we are considering. But that the souls of those who had been slain should be seen and heard, must they not have had a living existence? The import of the consideration, and the Scriptures which have been presented, are that in the intermediate state the soul may exist, and does exist separate from all the essential attributes and powers of the body, since it dies, while the soul still lives.

I conclude, therefore, that at death that believers and all those fitted for heaven are immediately transferred to paradise, and spend the intermediate time to the resurrection there. The promise to the thief on the cross implies this: "To day shalt thou be with me in paradise." If this promise was fulfilled, the thief was transferred to heaven at his death. The case of Lazarus is an illustration. He died, and was carried by angels to Abraham's bosom. The transfer seems to have followed immediately after death. We have no right to doubt that all believes at death are transferred to heaven at death, and spend the time intervening there. All unbelievers are transferred to hell, and spend their intermediate time to the resurrection there.

This is inferred from the history of the case of the rich man. The state of torment seems to have followed immediately after death. This theory is supported by 2 Pet., 2, 4, 7, and 9.

We conclude, therefore, that the souls of the righteous are carried immediately to heaven at death, and spend the intermediate state until the resurrection there. And that the souls of the ungodly are turned into hell, and remain there during the time between death and the resurrection at the judgment day.

"Why shou'd we start and fear to die,
What timorous worms we mortals are;
Death is the gate to endless joy,
And yet we dread to enter there."

Lexington, Mo.

For the SOUTHWESTERN.

Needs of the Negro Race.—No. 10.

R. F. BOYD, M. D.

PHYSICIANS.

We need ten thousand physicians to practice medicine among our people. When I say physicians I do not mean the "Injun" doctor, the "hoodo" doctor, the "voudoo" doctor, the "root" doctor, nor the "faith" doctor. I mean physicians who have completed their course of study in some regularly organized and recognized medical college. I mean physicians who have been licensed to practice the healing art because they can do so skillfully and scientifically.

Our physicians should be moral Christian gentlemen, for there is no man in a community able to wield greater influences for good than the family physician. He knows all the inside workings of the family, and is generally intrusted with their secrets. He is generally consulted upon all important measures before they are acted upon.

The sanitary condition of the community, and sometimes the lives of whole cities and towns are dependent upon the physician's knowledge of his profession. The doctor should be thoroughly educated and posted in all the latest improvements known to the profession for the alleviation of human suffering.

The Meharry Medical Department of the Central Tennessee College, at Nashville, Tenn., is the only thoroughly organized school in the Mississippi Valley, South of the Ohio river, that furnishes the colored people an opportunity of obtaining a medical education. It is the only medical college in all the South, among several millions of people, that we can call our own. It was organized in 1876, and has steadily increased its facilities, until now it not not only has the regular medical department, but also departments of pharmacy and dentistry. The graduates sent out from this school are well equipped and they have always met with a kind reception among the white physicians. The united testimony of the white doctors is that the gradnates of Meharry are intelligent and thoroughly prepared to practice the healing art. Our graduates are successfully practicing in most of the Southern and Western States, and they are receiving the support and encouragement of our people. One thing especially is being watched very closely where our graduates are practicing, the mortality superstition and ignorance of the laws hygiene are becoming less among our people. Preventatives as well as curatives are used. The grounds and the beautiful and commodious four story brick building now occupied by the college are the gift of the Meharry brothers in Indiana. The building was erected in 1879, completed and dedicated in 1880. In May, 1882, in their hall at Philadelphia, Pa., the college of physicians met, and after due consideration of colored physicians for the race, sent out a circular to the physicians and friends of medical education, indorsing the corps of professors, and recommending the Meharry Medical College, at Nashville, to their encouragement and support. They recommend that instead of increasing the number of medical colleges for our people that the benevolence of philanthropists be concentrated upon this institution. To this circular are subscribed the names of some of the foremost physicians and best medical authors in this country, and the brightest lights in the medical profession.

The Meharry Medical College is regularly recognized by the Bureau of Education at Washington, D. C. It has an efficient corps of nine professors, a judicious and extended curriculum, a good library of bound and unbound volumes, a cabinet of materia medica, containing all the principal drugs used in the practice of medicine, a laboratory well fitted up with all the material, such as is generally used by the student in testing, experimenting and investigation, and a good supply of microscopes and microscopic slides.

Our clinic practice has so greatly increased every year, until now we are asking our friends to aid us in erecting a hospital to accommodate the patronage of the college, and to afford our students an opportunity of obtaining a thorough, practical, and scientific medical education. This school is centrally located, and can accommodate students from all parts of the country. Our college is trying to supply the great need of educated colored doctors. "The harvest, indeed, is great, but the laborers are few." We are seeking young men to study medicine who can rise in the profession, and do credit to the college and this long oppressed race. There is no reason why there should not be a colored doctor in every town and thickly settled community in the South. The people are calling for educated physicians of our own race. Who will answer? The harvest, indeed, is great, but the laborers are few, I ask the young men of our race to prepare to gather in the harvest. Let none idly hear you saying. "There is nothing I can do, while the souls of men are dying, and the Master calls for you. Take the task he gives you gladly. Let His work your labor be. Answer quickly when He calleth, here am I, send me, send me." Decide at once, and ask God for strength to conquer, for

"There are foes to meet within and without,
There is error to conquer, strong and stout."

For the Southwestern.

Stop Before Your Pulpit is Removed.

REV. J. WORMLY.

I saw in the SOUTHWESTERN an account of the removal of a Methodist pulpit. It brought to my mind the wolf rapt in sheep's clothing. Pull off the sheep hide, wolves, before the harvest is past. Some preachers say before God and the bishop that they will abstain from tobacco, but move the pulpit of some, and you will see the broken law. Blessed are the pure in heart for they shall see God. When a man makes a vow, and knows at time he is making it that he does not intend to keep it, I do not think he is a pure man. This is why I write on this pulpit moving. In Waco, Tex., in 1885 at the annual conference, these words were spoken to me: When the Bishop asks me do you abstain from the use of tobacco, I am going to say yes. I knowing that he was a slave to it, I said what are you going to say that for. He says I will be at that time. That preacher does not know what the word abstain means.

There is no telling but if that man's pulpit was moved there would be enough dry cuds to make the women a bottle or two of snuff to take along with them. They could set with the bottles in one hand their mops in their mouths blessing the man that chewed the cud. God help us to lay aside all those faults that are both pernicious to the mind and detrimental to health, and give us patience to run the race that is set before us. I hope those of you that chew tobacco and hide the cuds under the pulpit will stop before your pulpits are removed.

Daville, Tex., 1885

The Gulf District Mississippi Conference on the Southwestern.

WHEREAS, The SOUTHWESTERN CHRISTIAN ADVOCATE has not proved a failure, but has proved an eternal blessing to all who have received it. It is the great telegraphic means by which the spiritual and temporal work of the church can be known.

Resolved, That we heartily indorse the work that has been put forth in our district for the SOUTHWESTERN.

Resolved, That we heartily indorse the great head of the church in their action of sending such a talented man to manage the SOUTHWESTERN for the people of the South.

Resolved, That we take the SOUTHWESTERN CHRISTIAN ADVOCATE and encourage everybody that we can to take the paper and pray for the same.

J. H. COOK,
F. H NEVILS,
H. MAY,
Committee.

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Eighth, to make a deposit of money in bank.

Ninth, to learn a trade.

Tenth, to get married.

Eleventh, to increase the family, and raise the children if possible.

Twelfth, to aid in building churches, endowing colleges, supporting general benevolence; and

Twelfth, to enter politics.

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E. F. BOYD, M. D.

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The sanitary condition of the community, and sometimes the lives of whole cities and towns are dependent upon the physician's knowledge of his profession. The doctor should be thoroughly educated and posted in all the latest improvements known to the profession for the alleviation of human suffering.

The Meharry Medical Department of the Central Tennessee College, at Nashville, Tenn., is the only thoroughly organized school in the Mississippi Valley, South of the Ohio river, that furnishes the colored people an opportunity of obtaining a medical education. It is the only medical college in all the South, among several millions of people, that we can call our own. It was organized in 1876, and has steadily increased its facilities, until now it not not only has the regular medical department, but also departments of pharmacy and dentistry. The graduates sent out from this school are well equipped and they have always met with a kind reception among the white physicians. The united testimony of the white doctors is that the graduates of Meharry are intelligent and thoroughly prepared to practice the healing art. Our graduates are successfully practicing in most of the Southern and Western States, and they are receiving the support and encouragement of our people. One thing especially is being watched very closely where our graduates are practicing, the mortality superstition and ignorance of the laws hygiene are becoming less among our people. Preventatives as well as curatives are used. The grounds and the beautiful and commodious four story brick building now occupied by the college are the gift of the Meharry brothers in Indiana. The building was erected in 1879, completed and dedicated in 1880. In May, 1882, in their hall at Philadelphia, Pa., the college of physicians met, and after due consideration of colored physicians for the race, sent out a circular to the physicians and friends of medical education, indorsing the corps of professors, and recommending the Meharry Medical College, at Nashville, to their encouragement and support. They recommend that instead of increasing the number of medical colleges for our people that the benevolence of philanthropists be concentrated upon this institution. To this circular are subscribed the names of some of the foremost physicians and best medical authors in this country, and the brightest lights in the medical profession.

The Meharry Medical College is regularly recognized by the Bureau of Education at Washington, D. C. It has an efficient corps of nine professors, a judicious and extended curriculum, a good library of bound and unbound volumes, a cabinet of materia medica, containing all the principal drugs used in the practice of medicine, a laboratory well fitted up with all the material, such as is generally used by the student in testing, experimenting and investigation, and a good supply of microscopes and microscopic slides.

Our clinic practice has so greatly increased every year, until now we are asking our friends to aid us in erecting a hospital to accommodate the patronage of the college, and to afford our students an opportunity of obtaining a thorough, practical, and scientific medical education. This school is centrally located, and can accommodate students from all parts of the country. Our college is trying to supply the great need of educated colored doctors. "The harvest, indeed, is great, but the laborers are few." We are seeking young men to study medicine who can rise in the profession, and do credit to the college and this long oppressed race. There is no reason why there should not be a colored doctor in every town and thickly settled community in the South. The people are calling for educated physicians of our own race. Who will answer? The harvest, indeed, is great, but the laborers are few, I ask the young men of our race to prepare to gather in the harvest. Let none idly hear you saying, "There is nothing I can do, while the souls of men are dying, and the Master calls for you. Take the task he gives you gladly. Let His work your labor be. Answer quickly when He calleth, here am I, send me, send me." Decide at once, and ask God for strength to conquer, for

"There are foes to meet within and without,
There is error to conquer, strong and stout."

For the Southwestern.

Stop Before Your Pulpit is Removed.

REV. J. WORMLY

I saw in the SOUTHWESTERN an account of the removal of a Methodist pulpit. It brought to my mind the wolf rapt in sheep's clothing. Pull off the sheep hide, wolves, before the harvest is past. Some preachers say before God and the bishop that they will abstain from tobacco, but move the pulpit of some, and you will see the broken law. Blessed are the pure in heart for they shall see God. When a man makes a vow, and knows at time he is making it that he does not intend to keep it, I do not think he is a pure man. This is why I write on this pulpit moving. In Waco, Tex., in 1885, at the annual conference, these words were spoken to me: When the Bishop asks me do you abstain from the use of tobacco, I am going to say yes. I knowing that he was a slave to it, I said what are you going to say that for. He says I will be at that time. That preacher does not know what the word abstain means.

There is no telling but if that man's pulpit was moved there would be enough dry cuds to make the women a bottle or two of snuff to take along with them. They could set with the bottles in one hand their mops in their mouths blessing the man that chewed the cud. God help us to lay aside all those faults that are both pernicious to the mind and detrimental to health, and give us patience to run the race that is set before us. I hope those of you that chew tobacco and hide the cuds under the pulpit will stop before your pulpits are removed.

Davilla, Tex., 1885

The Gulf District Mississippi Conference on the Southwestern.

WHEREAS, The SOUTHWESTERN CHRISTIAN ADVOCATE has not proved a failure, but has proved an eternal blessing to all who have received it. It is the great telegraphic means by which the spiritual and temporal work of the church can be known.

Resolved, That we heartily indorse the work that has been put forth in our district for the SOUTHWESTERN.

Resolved, That we heartily indorse the great head of the church in their action of sending such a talented man to manage the SOUTHWESTERN for the people of the South.

Resolved, That we take the SOUTHWESTERN CHRISTIAN ADVOCATE and encourage everybody that we can to take the paper and pray for the same.

J. H. COOK,
S. H NEVILS,
H. MAY,
Committee.

From the Districts.

Ashville District, Central Alabama Conference.

A. N. JACKSON, Secretary.

This District Conference met in the Methodist Episcopal Church, Oxford, Alabama, July 23, 1885, with Rev. O. Nelson, Presiding Elder in the chair. The writer was elected secretary and 47 members answered to roll call. The chairman made some very strong remarks to the conference upon what would be expected of them while in Oxford as representative Christians; they should leave an impression for good, not to allow themselves to become loiterers, and street corner gossipers, nor was it expected of a Methodist Episcopal preacher to smoke or drink strong drink, etc. The several committees were appointed, also committees on the various benevoleuces of the church. Rev. L. Peters pastor of the C. M. E. Church and Prof. Tiggs were introduced who made kind remarks to the conference, welcoming it in their town. Rev. W. O. Lynch, of the Savannah Conference, was also introduced, and addressed the conference. The reports of the presiding elder and other members of the conference showed a marked improvement all along the line of the district, 380 conversions were reported with a large number of accessions. Finances are as good as could expect during these times of depression, the bretheen resolved that the "Million for Missions" shall not fall short on account of a failure of this district to raise at least the small amount asked of her.

Our Presiding elder is indeed keen to look after every benevolent department of the Church, and well ought he to be to save some little honor to the Central Alabama Conference. The Huntsville and Marion districts, I think, should blush with shame at their reports for missions at last conference—the former reporting $7 25, the latter $11.25. There is not a town appointment on either of these districts which could not have reported itself rither of these amounts. The blame is somewhere; and how these brethren can be always ready to draw from the teat of the Missionary Society and not do even as much to replenish her as the conference (Liberia) in Africa, is a mystery to me. The idea of a conference as old as this receiving $2500 appropriation and paying in $74 65!

Peace and harmony prevails on our district and our session was one of perfect accord. A fine lecture was delivered by Rev. W. O. Lynch, on the "Black Man's Place in History." While I do not agree with all that Bro. Lynch says in his lectures, I must admit they are very instructive. The good people of Oxford spared no pains to make the conference members happy while among them, and to largely attend every session thereof. Bro. Henderson, pastor here, has begun a good work. About a month ago, per appointment of presiding elder, he took charge and beginning where his predecessors, Revs. Phillips and Johnson, left off, he is in a fair way to finish up our church here, which, when done, will be an honor to the connection. His salary is small, but with the last two quarters of the missionary appropriation to this work he ought to do well—as I suppose he is entitled to it, as he is supplying the work to which it was given. A district school was considered and received favorable action. Appointments for Sunday were as follows: M. E. Church, 11 a. m., W. O. Lynch; M. E. Church, 3 p. m., S. B. Henderson; M. E. Church, 8 p. m., A. N. Jackson; C. M. E. Church, 11 a. m., S. D. Sanders; A. M. E. Zion Church, 11 a. m., W. M. Coleman; Congregational Church, 11 a. m., A. N. Jackson; Congregational Church, 8 p. m., W. O. Lynch. Sermons were also preached by J. W. Winn, Henry Dotson, H. D. Byrd and I. Townsend. Collection $35. Revs. Townsend, Sandors, Winn, and Coleman seem to be the more prominent ministers of the district, and are doing a good work, as are others. It is my first meeting with these brethren but they at once made me feel that I was at home and among friends. The next session will be held at Talladega, Ala. The ministers have promised the presiding elder his next conference suit of clothes, which I hope will be given.

Pine Bluff District—Little Rock Conference.

G. B. DONNELLY, P. E.

To all preachers and members of the M. E. Church in this district:—We, as Methodists, need, want and must have a spiritual harvest. The way to get it I have adopted; that is, the same old way; the way our fathers went; the way of prayer. Now, as the county protracted meetings will commence soon, and we need the harvest in them, let us ask the blessing. I say Thursday, the 13th of August. Let every Methodist in the above named fast and pray on that day. I and my prechers will fast also, and if we perish we perish. I shall do all in my power to visit every point on each pastor's work, and give a lecture or preach as the case may be. Brethren, please arrange the plan for these visits; tell your congregations. I want to see what I can do to help each brother on his work. Remember this, your humble servant, prays for you all both night and day. You must, if you succeed, pray yourselves.

Letters from the Pastors.

Rev. N. Poole writes from Daleville, Miss.: "Elder J. Campbell met my first quarterly conference on May 14. Three joined the church on probation. During the meeting the elder preached, it seems, as he had never preached before, and the Lord was in our midst. We had some of our white friends with us, who helped us in our collection. May the Lord bless them. Our church was well crowded. We had a good time. Many hungry souls were fed. The total collection for the presiding elder was $10. As to my work I thank God that it is in a living condition. My Sunday Schools are all at work and the churches are prospering. I have not done much at collecting money. I have on the eve of completion a splendid parsonage When finished it will be very comforting to the Methodist ministers who may supersede me."

Rev. George W. Baber writes from Lewisville, Ark: "Our beloved presiding elder, G. B. Donnelly, held our first quarterly conference on this work May 30 and 31, with a glorious time. We paid the elder $5 and the pastor $3 60; mission, 25 cents; church extension, 25 cents. Members received on probation, 3; conversions, 2 This place is growing fast with members."

Rev. H. Dunlap writes from Atoka, Tenn.: "I just closed my protracted meeting, and have twenty one converts. We had a good time. Rev. H. M. Key was with us, and he did a great deal of work."

Rev. J. H. Rylander, State Line, La., writes. "Our second quarterly conference was held May 30, 1885. The whole congregation attended. Rev. Stephen Priestley, presiding elder, conducted the exercises. The business of the quarterly conference was transacted in a very efficient style. The presence of the presiding elder on the occasion was gratifying. Our Sunday School is in a lively, increasing and prosperous condition, with seventy scholars enrolled; and we are favored with several good teachers. Among these are J. B. Creswell and Miss Julia Isabelle, of New Orleans. The latter is doing energetic work both in the Sunday and public schools. Our membership is small, and the times extremely hard. Notwithstanding, our outlook for a new church as favorable, and with the co-operation of the presiding elder we will have one. His encouragement to build a new church is highly appreciated. Sunday morning was a glorious time with the Sabbath School. The children came from all the neighboring settlements. The elder lectured them on education and moral culture, which made a fine impression. Elder Harris, of the Baptist Church, and Mr. Ramsey, a school teacher from Jackson, Miss., were present at 11 o'clock. We were content in listening to a significant sermon on the typical use of the blood of the lamb, and its token under the Jewish dispensation. For a while a part of the congregation seemed to be carried away in an ecstacy of joy. In an appreciation of the administration of our new presiding elder, Rev. Stephen Priestley, and that of his predecessors, I adhere to St. Paul's charge to Timothy: "Let the elders that rule well be counted worthy of double honor; especially they that labor in the word and doctrine." Therefore too much honor cannot be conferred on the presiding elders of the Baton Rouge district. What words can express my feeling of gratitude to God for calling and setting apart such eminent divines as Revs Jos. Gould, Pierre Landry and Stephen Priestley to the presiding elderate."

Rev. W. Franklin, Steubenville, O., writes: "My church is booming. I am building up a good congregation at this point."

R. P. Fielding, Louisville district, Lexington conference, writes: "Our first quarterly conference was held June 6 and 7 under the old Methodist rule, at 11 o'clock a. m. The religious services were conducted by the presiding elder, Rev. W. W. Locke. At 2:30 p. m. the quarterly meeting opened with Bro. Locke in the chair. Mary E. Barbor was elected secretary. Reports were very good. We find in coming to this work that no care has been taken of it. There has been no leaders and steward's meeting held for a number of years. With eighty-six names on the record we can now only find thirty-six of them in good standing, with no Sunday School and no books, and the members almost discouraged, but some of them determined to die in the Methodist faith. In coming to this work we find it has been supplied for seven years with four preachers. We are having a hard time of it, but now and then light comes and we all have a good time. At 11 o'clock a. m., Sunday. Bro. Locke preached. At the close of the services the sacrament of the Lord's supper was administered to twenty-one adults and seven children. Paid to the presiding elder this quarter $5 66. We hope that our next quarterly conference will be a grander one. We take the SOUTHWESTERN, and love to see the mail days come."

Rev. E. Harris, Americus, Miss., writes: "We had a glorious revival; three conversions and fourteen joined the church. Times are hard, but the old church is on the rock."

Rev. E. Collins, Lake, Miss., writes: "This charge is in good condition. The people are loyal, and I have received thirteen in full membership, and one convert. Presiding elder, J. M. Shumpert, visited us April 14 and 15; and Rev. I. J. Garrett, of Forest, was also present. The outlook is fine. On May 15 we had a Sunday School concert, which was largely attended, and very interesting. There were pieces by the children, and a dialogue by Miss Nellie Harris and M. W. Daniel. The Sunday School is greatly encouraged, and are anxious to have another concert."

Rev. D. Shelby writes from Fortson, La.: "We ended our protracted meeting on the 1st of June. We had eighteen converts, five backsiders reclaimed, and twenty-four on probation. Our church is moving along nicely."

Rev. Moses White, Enterprise circuit, Miss., writes: "Children's Day was duly observed, and was a day long to be remembered by the Sabbath School children of the Enterprise circuit. The church was nicely decorated with beautiful flowers. The officers and teachers were in their places, and the programme prepared by the board of education was carried out in full. C. H. King, our faithful superintendent assisted by the writer, conducted the services. The pastor, at 3 p. m., preached from Eph. VI 1 A collection of $6 was the result of our efforts. Praise the Lord for Christian Education."

Rev. B. Carr, Belzoni, La., writes: "This new work has a large Sunday School of sixty-one members. We had a nice time on the first. The children are progressing and learning well."

Wm Bartley, Midway, Tex., writes: "I arrived on my work and found the people in good spirits, though the times are hard here, owing to bad crops the last two years. They are poor and much scattered, but are looking up and believing. They say they will do all they can, I have received ten into the church by letter and two by conversion. We had a grand time on our first quarter. Elder Smith preached a sermon that will long be remembered."

Rev. C. Wright, of Port Hudson, La., writes: "Elder Stephen Priestley was at Mt Pleasant Church last Sabbath, and a very large congregation was in attendance. We are always proud to see him."

Rev. R Hayes, of Shubuta, Miss., writes: "My second quarterly conference was held June 11. All reports were good. Rev. Bine preached to a large congregation. Elder's collection, $4. He administered sacrament to eighty-three. Bev. M. Hunter, of the A. M. E. Church, was with us."

Rev. Stephen Duncan, of Union Chapel, writes: "Our second quarter is ended, and still the church is in a growing, prosperous condition. My predecessor, the Rev. Stephen Priestley, is loved and respected by all the people, and as a consequence of his faithful, earnest work I found the church thoroughly united, and working in love and harmony together. As a result of two revivals thirty happy souls have been added to the church. During the sitting of our second quarterly conference the spirit of the Lord was truly manifested among us. Elder Cushman was on hand, and, as usual, with a happy heart and loving spirit. Bro. Cushman is loved and respected here among our members, and justly so, too, because of his earnest, unselfish work for all the churches on his district. May God ever bless him in his work is our prayer. The steward's report at the second quarterly conference showed a public collection of $564 70; elder's collection, $110 75; total, $675 45 Paid to pastor, $225, and $150 on the church extension debt. Of this amount Bishop Mallalieu paid $15, and Bro. Cushman $3, for which we return our sincere thanks. I also wish to return my warmest thanks to the good sisters of the church, who have just presented me a fine suit of clothes, costing $30. We have never been among more loving, willing, prompt and useful members during our ministry, and with the help of God, standing by aiding and sustaining us, we hope to push the battle even unto the gates of Gath.

Rev. A. N. Jackson, of Gadsden, Ala, writes: "Children's Day was observed here yesterday, and pronounced by all as grand. The 3 and 8 p. m services were devoted to this exercise by the Sunday School following the programme and selections from hints and helps obtained of the board of education. A collection was taken and remitted to Dr. Kidder to day. The Methodist Episcopal Church in this town, though young, is rapidly gaining influence and the favor of the citizens in general. Her once strong opposers now acknowledge that she is planted here, and here to stay. An unprecedented event took place here yesterday at 11 a. m. The Baptist Church and ours united with the C. M. E. Church for a union meeting. The Baptist pastor preached and a grand time we had. The same will take place at our church next Sunday, and at the Baptist the Sunday following.

Rev. H. J. Wright, of Natchitoches, La., writes: "Children's Day, June 14, was observed by us in grand style. The Sunday School teachers, but more especially Miss Cornelia Hason, Lucrecia Bell and Mrs. Jeannet Jefferson were foremost in decorating our church. A beautiful stage was erected by the hands of the pastor alone. No superintendent comes in sight when there is any work. Three arches were erected over the stage and the walls were adorned with wreathes and appropriate mottoes. The children turned out en masse. Seventy five spoke the programme edited by Dr. Kidder, of New York. They were freely distributed in the afternoon, and the programme carried out to the end with telling effect. At night the church was packed. When all the older ones spoke, Sister Betty Davis, one of our scholars, sixty five years old, spoke the 118th Psalm with much solemnity of feeling, which cheered us on the way. Our collection for the day was $10 05 The effect was grand. God bless the Children's Day. It is our third and last here."

S. Duncan, Union Chapel, New Orleans, writes: "Children's Day was duly observed here yesterday. Our people turned out en masse, and we had a delightful time. At 11 a. m. the following schools were present: Pleasant Plains, First African Baptist, Wesley Chapel, Haven Chapel, and our own school. The children from the various schools took part in the exercises by reciting selections and reading essays. Miss Palla M. Brewer, of Haven Chapel, read an essay on "Benefits Received from the Sunday School," which was well received. Prof. A. F. Hoy, of the New Orleans University, made a brilliant and stirring address on "Work for the Children in the Home, in the School, and in the Church." Rev. M. C. B. Mason, pastor of Haven Chapel, next in his usual eloquent and impressive manner upon "The Sunday School, What Is It, and What Makes It a Success?" At 3 p. m. Rev. A. M. Green, of the A. M. E Church, spoke upon the topic, "The Joy that Springs from Sunday School and Missionary Work." Bro. Green spoke in an eloquent and impressive manner, and left a lasting impression upon his many hearers. At 7:30 p. m. our church was packed, every seat being taken. Addresses were made by William Campbell, Miss Olivier Clark, S. A Mason, Edward Augustus and Y. Williams. Collection, $29 50.

Rev. M. Reddick, Brenham, Tex., writes: "Children's Day, June 14, was nicely carried out. The entire school, with its noble superintendent, R. Nelson, came together at 8:30 o'clock. The regular school lessons were conducted, and at 3 o'clock p. m. the programme came. This opening up of the new century brought many visitors to see us. The older ones came to celebrate this because when the next century rolled around they hope to be in heaven. Mr. Henry Browning, late of our school at Nashville, Tenn., presided at the organ. It was a scene of joy to all. I wish that your editor could have been with us. Collection, $8 79 for education. This Sunday School is waking up."

Rev. W. B. Harris, Germantown circuit, Bowling Green district, Lexington Conference, writes: "Our first quarterly meeting was held on the 9th instant. Rev A. Booker, our presiding elder, was with us. We had a joyful quarterly meeting. Receipts, $10; baptized, adults, 5; infants, 6; received into church, 5."

Rev. G. W. Thompson, Garland City, Ark., writes: "This is a small town, with one dry goods store, one grocery, and no depot. The citizens welcomed me to preach in a very comfortable little house, two stories high. I have organized a Sabbath School, and have seventeen scholars and one member. I have worked hard to get up an organization. When I first came an overflow interfered. A great deal of education and religion is needed in this section."

Rev. R. Weaver, of Hawkins, Tex., writes: "My second quarterly conference was held by G W. Smith, presiding elder. We had a nice time. The sacrament was taken by Baptists and Methodists in union. The elder gave a grand lecture on missions. Thirteen were added to the church this year. Children's Day was observed for the first time, and everybody was pleased with it."

Rev. J. F. Marshall, of Alexandria, La., writes: "Our Children's Day exercises were good, and made a fine impression upon the large mixed audience present for the occasion. Much credit is due Miss M. A. E. Thomas, superintendent; Mrs. C. L Armstead, teacher of vocal music, and Mr. Wm. Murray, organist, for their faithful and efficient labors which are producing such good results. Dr. Albert, our presiding elder, closed the day's exercises with an appropriate, able and encouraging address.

Rev. C P. Westbrook, Waco, Tex., writes: "The grand and glorious day arrived for the children of the Methodist Episcopal Church to enter upon the grand rally at St. James, in Waco, Tex. The day was strictly observed. Our exercises were divided into three parts. At 10:30 a. m. the school was called to order by the superintendent, Wm. Henry. The primary department began with their programme. They commended themselves nicely. After which Mr. Bradly, the superintendent of the A. M. E. Sunday School, was introduced, and spoke earnestly to the little people concerning their effort, and frankly confessed that he never saw anything like it. Mr. Hines, late of Prairie View School, being present, was introduced and spoke very encouragingly on the importance of attending Sunday School. Collection $4 50. Afterward the intermediate department gave their thrilling exercises, which made us feel as if we heard the precious words from our fathers. All the visitors seemed to be well pleased with the young soldiers. The superintendent and pastor then delivered addresses. A collection of $9 07 was made. In the evening, at 9:30 o'clock, the advanced students and teachers entertained us with declamations, recitations dialogues, essays, songs and solos. After which Rev. A. A. Horner, pastor of Trinity M. E. Church, was introduced to the audience. He spoke of the great wisdom of God, and how He desired that men should think as He did. Of course after the trials of the day, and the excellent programme, they closed with our only source of joy. Collections, $7 10; total amount for Children's Day, $21 67. Pray for our success.

Prof. Elijah Henderson writes from Bellaire, Ohio: "As pastor, this is the commencement of my third year in this city. The Second M. E. Church is fully alive, with a good congregation and a grand Sabbath School that clearly demonstrated this fact on the Sabbath of June 14. It was Children's Day. We provided ourselves with our regular programme papers from our Book Room. Our church was beautifully decked with flowers.

The charming singing birds' services commenced at 10 o'clock a. m. Sermon from the text, Psalms, 34th chap., 11th verse, as follows: "Come ye Children, harken unto me, I will teach you the fear of the Lord. While your humble speaker continued to extend the cordial invitation to come, the seats and aisles were crowded with dear children that had already come with willing hands and countenances bright that told of the labors done in the Sabbath School. At 2:30 o'clock the Sabbath School officers and teachers engaged in the responsive reading programme; an essay by Miss Anne Henderson, subject, "Life," was good; Miss Laura Ransom, Thomas and John Carns, with various others of the juvenile class, spoke committed pieces. Great credit is due the teachers of the school. Miss Cora Kerr, Miss Minerva Henderson and Miss Mary F. King deserve great credit as teachers of our Sabbath School, and the committee for the proficient manner of conducting these classes; and last but not least that added pleasure to the occasion was Bro. Geo. Ransom. A handsome collection was taken up for the children's educational fund."

Rev. A P. Blakemore, Springfield, Tenn., writes: "Children's Day was one of the grandest I ever witnessed in my life. The programme opened with a gospel hymn; leader Miss H. Brandfort The reading of Scripture was in concert with the African Methodist and Baptist Sunday Schools, who joined us. Rev. W. J. Young, of the A. M. E. Church, repeated the Lord's prayer. Eliza Blakemore, aged six years, sang. Miss O. Allen, of Nashville, was the organist. E Baide, superintendent of the Missionary Baptist School, gave a fine talk on the duty of parents; Rev. W. J. Young on love; A. Hardin on what ought to be done for Sunday Schools. Four dollars was collected and forwarded to New York. The celebration closed with a good old Christian hand shake. Pray for our little band."

James Taylor, of New Richmond, O., writes: "We are in debt and cannot get out without some aid. Our camp meeting will begin the last Sunday in July, and continue to the first Sunday in August."

Rev. H. Henderson, Rolling Fork, Miss., writes: "When I came here we had four churches. Now we have five, and seven preaching points. This is a nice little church, thirty by twenty feet, and twenty members. All came over from the C. M. E. Church last Sunday The elder was with us May 23 and 24, and held second quarterly meeting. It was well attended, and the work found in good condition. We raised for pastor, $97 50; for the elder, $19 55."

Letters From the Laity.

Fanny Sherrill, Memphis, Tenn., writes: "We are having a good time this year. We have a good pastor; one whom we all love—Rev. J. W. Moore. Our Sunday school is improving since he has been with us. I attend Sunday school, and teach the Testament class. We had a Sunday School celebration May 22, and had a good time. At night we marched by torchlight. There were 139 lights. We had a good time. There are a good many young ladies and young men here who need education. We are getting our churches all out of debt."

C. B. Baldwin, Honston, Miss., writes. "On Children's Day we had beautiful marching, and a nice dinner. W. Renfroe, James Pullam and several others came for ward and delivered beautiful addresses concerning education. This is the second time we have observed Children's Day at Mount Olive Church, and we believe that Children's Day is becoming an institution of education. The church is beautifully decorated. A. A. [illegible], superintendent; Phillis Pullam, treasurer; J. N. Mimms, librarian; D A. Prophet, Sallie Buchanan and Alice Mimms, teachers. Pray for our success. Collection, 70 cents."

W. B. Gasby, Sabine and Shelby circuit, Tex., writes: "The elder visited us on the 13th and 14th ultimo; held our second quarterly conference, and we had a glorious time. Elder Smith aroused the brethren on the Circuit concerning missions, and urges us to do all we can toward helping to raise the million dollars. Our elder is not only loved by our church, but by the Baptist and C. M. E.'s, who are very strong in this portion of the country. The sacrament was administered to sixty-four. Our pastor, also Mr. S. Horn, was heartily received by all. Notwithstanding the hard times and other hindrances he is doing much good here at large. There has been a spirit of enthusiasm awakened among us, which speaks better for the future. Bro. Horn is a thorough going man. His tendency is to make peace and harmony among his people, regardless of denomination. We ask that the blessing of God may be upon him, and that his efforts may be crowned with success.

V. J. E. Grangent, Paulding, Miss., writes; "We observed Children's Day. We had a very large gathering. The seats were crowded with Sunday School scholars. At 11 o'clock our pastor, R. H. Patton, preached to us on the occasion, We had responsive reading, and reading by the superintendent and other gentlemen and officers of the school. We recited one hundred and thirty six verses from the Bible by heart. We collected the handsome little sum of $3, which the pastor will forward at his earliest convenience to the treasurer. Our church was very nicely decorated with sweet smelling flowers. It is a new thing to us, and everybody is well pleased. We anticipate a better time next June, should the good Lord see fit to let us live. The children admire it."

A. McGregor, secretary of Benolent Society No.11, writes: "Benevolent Society No. 11, of Murfreesboro, Tenn., had their annual sermon preached June 28, 1855, by Rev. H. Primm, of the Nashville district, and also C. L. Seward, of the Murfreesboro charge, and through the sermon he read his report, which showed up for one year's work. We had before the socities gathered the First Benevolent, the Sisters of Charity, the Daughters of Zion, and the Grand Lodge of Relief. Collections were taken up as follows: Benevolence, $4; Sisters of Charity $3,10; Grand Lodge $1,20; Daughters of Zion $1,10; Secretary $1,45; total $10,85.

Annual report of the Benevolent Society No. 11: Number of members on book, 143; paying members on books, 110; non paying members, 33; money collected, $294 35; paid out to sick, $232; funeral expenses, $66 50; for rent, $31; to secretary, $5; for one banner, $7 25; privilege tickets, $1 75 grand total, $339 50. The year ended June 28, 1885. Mrs. Cellie Calloie is president of this society."

C. E. Bradford, Wesley Chapel, Baton Rouge district, La., writes: "Our second quarterly conference was held May 28, by Presiding Elder Priestley. The reports were grand, and the elder gave encouragement. The elder preached and assisted at sacrament. Our pastor, G. Rogers, felt happy. We raised the elder's traveling expenses."

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A Million For Missions.

The Situation.

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Thousands of the ministry and laity of the Church are watching with the most intense interest the effort to raise one million of dollars for missions during the year 1885

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Surgeon-General Confederate Army.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introdnotion to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introdnction to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Barrett	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introdnction to the Gospel Records.—Nast	5 00 1 25
Era of the Protestant Revolution.—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	40
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
rotestant Foreign Missions.—Christlieb	1 00

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37 Natchez St. New Orleans.

Berean Lesson Helps.

Sunday-School Journal.

For Teachers and Young People.

To clubs of six or more, one address 55 cents each. 65 cents a year.

The best help for teachers and older scholars. The questions from all the Question-books will be published regularly in the JOURNAL.

The Study.

For Superintendents, Primary Teachers, and Advanced Workers.

50 Cents a Year.

It contains Plans and Lesson-hin Black-board Outlines, and a "Bureau Information."

The Senior Leaf.

For Bible Classes and the Adul Department.

20 Cents a Year.

The Senior Leaf will contain each quarter the words and music of new songs, besides the words of Church Hymns, and responsive readings.

The Berean Leaf.

For Scholars from 10 to 16 Years of Age.

6 Cents a Year.

The Berean Leaf will contain more matter than ever before. The words and music of a new Song, and the words without music of the Songs (with music) in the Senior Leaf.

The Beginner's Leaf.

For the Younger Scholars.

6 Cents a Year.

The beginners will find in this Quarterly the same songs and Hymns as in the other Leaves, and questions adapted to their grade.

Leaf Cluster.

For the Little Folks.

$4 a Year; $1 a Quarter.

The Leaf Cluster has been enlarged and made beautiful by a new process of engraving, and is a valuable help in the teaching of the lessons to the little ones

Picture Lesson Paper.

For Infant Classes.

25 Cents a Year.

The Pictures Lesson Paper is printed on tinted paper, with beautiful engravings, questions and stories for the little people. The most attractive little children's paper published.

Sunday-school Advocate.

For the Children.

Single copy, 35 Cents a year. To clubs of six or more, one address, 25 Cents each. The freshest, finest and best paper for children.

Sunday-School Classmate.

For Scholars from 12 to 18 Years of Age.

Single copy, 35 cents a year. To clubs of six or more, one address, 25 cents each.

This beautifully illustrated paper contains the best reading for young people.

N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
37 Natchez St., New Orleans.

Juvenile Periodicals.

We are now prepared to furnish th following Juvenile Periodicals for 1884 at the regular subscription price:

WIDE AWAKE,

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$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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The Only Magazine in the World Expres for Babies.

Only 50 Cents a Year.

It will have its baby music, its bab stories, and its large, beautiful picture

Our Little Men and Women

For Youngest Readers at Home and at School.

Only $1.00 a Year.

Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

THE PANSY,

An Eight page Weekly, for Boys and Girls

Only 75 Cents a Year.

This illustrated paper, edited by "Pansy," is equally suited to week day an Sunday reading.

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The charming singing birds' services commenced at 10 o'clock a m. Sermon from the text, Psalms, 34th chap., 11th verse, as follows: "Come ye Children, harken nnto me, I will teach you the fear of the Lord. While your humble speaker continued to extend the cordial invitation to come, the seats and aisles were crowded with dear children that had already come with willing hands and countenances bright that told of the labors done in the Sabbath School. At 2:30 o'clock the Sabbath School officers and teachers engaged in the responsive reading programme; an essay by Miss Anne Henderson, subject, "Life," was good; Miss Laura Ransom, Thomas and John Cirns, with various others of the juvenile class, spoke committed pieces. Great credit is due the teachers of the school. Miss Cora Kerr, Miss Minerva Henderson and Miss Mary F. King deserve great credit as teachers of our Sabbath School, and the committee for the proficient manner of conducting these classes; and last but not least that added pleasure to the occasion was Bro. Geo. Ransom. A handsome collection was taken np for the children's educational fund."

Rev. A P. Blakemore, Springfield, Tenn., writes: "Children's Day was one of the grandest I ever witnessed in my life. The programme opened with a gospel hymn; leader Miss H. Brandfort The reading of Scriptnre was in concert with the African Methodist and Baptist Sunday Schools, who joined us. Rev. W. J. Young, of the A. M. E. Church, repeated the Lord's prayer. Eliza Blakemore, aged six years, sang. Miss O. Allen, of Nashville, was the organist. E Baide, superintendent of the Missionary Baptist School, gave a fine talk on the dnty of parents; Rev. W. J. Young on love; A. Hardin on what ought to be done for Snnday Schools. Fonr dollars was collected and forwarded to New York. The celebration closed with a good old Christian hand shake. Pray for our little band."

James Taylor, of New Richmond, O., writes: "We are in debt and cannot get out without some aid. Our camp meeting will begin the last Snnday in July, and continne to the first Sunday in Angnst."

Rev. H. Henderson, Rolling Fork, Miss., writes: "When I came here we had four churches. Now we have five, and seven preaching points. This is a nice little church, thirty by twenty feet, and twenty members. All came over from the C. M. E. Church last Sunday The elder was with ns May 23 and 24, and held second quarterly meeting. It was well attended, and the work found in good condition. We raised for pastor, $97 50; for the elder, $19 55."

Letters From the Laity.

Fanny Sherrill, Memphis, Tenn., writes: "We are having a good time this year. We have a good pastor; one whom we all love—Rev. J. W. Moore. Our Sunday school is improving since he has been with ns. I attend Snnday school, and teach the Testament class. We had a Sunday School celebration May 22, and had a good time. At night we marched by torchlight. There were 139 lights. We had a good time. There are a good many yonng ladies and yonng men here who need education. We are getting our churches all out of debt."

C. B. Baldwin, Houston, Miss., writes. "On Children's Day we had beautiful marching, and a nice dinner. W. Renfroe, James Pullam and several others came for ward and delivered beautiful addresses concerning education. This is the second time we have observed Children's Day at Mount Olive Church, and we believe that Children's Day is becoming an institution of education. The church is beautifully decorated. A. A. [illegible], superintendent; Phillis Pullam, treasurer; J. N. Mimms, librarian; D A. Prophet, Sallie Buchanan and Alice Mimms, teachers. Pray for our success. Collection, 70 cents."

W. B. Gasby, Sabine and Shelby circuit, Tex., writes: "The elder visited ns on the 13th and 14th ultimo; held our second quarterly conference, and we had a glorious time. Elder Smith aroused the brethren on the Circuit concerning missions, and urges us to do all we can toward helping to raise the million dollars. Our elder is not only loved by our church, but by the Baptist and C. M. E.'s, who are very strong in this portion of the country. The sacrament was administered to sixty-four. Our pastor, also Mr. S. Horn, was heartily received by all. Notwithstanding the hard times and other hindrances he is doing much good here at large. There has been a spirit of enthusiasm awakened among us, which speaks better for the future. Bro. Horn is a thorough going man. His tendency is to make peace and harmony among his people, regardless of denomination. We ask that the blessing of God may be upon him, and that his efforts may be crowned with success."

V. J. E. Grangent, Paulding, Miss., writes; "We observed Children's Day. We had a very large gathering. The seats were crowded with Sunday School scholars. At 11 o'clock our pastor, R. H. Patton, preached to us on the occasion, We had responsive reading, and reading by the superintendent and other gentlemen and officers of the school. We recited one hundred and thirty six verses from the Bible by heart. We collected the handsome little sum of $3, which the pastor will forward at his earliest convenience to the treasurer. Our church was very nicely decorated with sweet smelling flowers. It is a new thing to us, and everybody is well pleased. We anticipate a better time next June, should the good Lord see fit to let us live. The children admire it."

A. McGregor, secretary of Benolent Society No.11, writes: "Benevolent Society No. 11, of Murfreesboro, Tenn., had their annual sermon preached June 28, 1855, by Rev. H. Primm, of the Nashville district, and also C. L. Seward, of the Murfreesboro charge, and through the sermon he read his report, which showed up for one year's work. We had before the socities gathered the First Benevolent, the Sisters of Charity, the Daughters of Zion, and the Grand Lodge of Relief. Collections were taken up as follows: Benevolence, $4; Sisters of Charity $3,10; Grand Lodge $1,20; Daughters of Zion $1,10; Secretary $1,45; total $10,85.

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Surgeon-General Confederate Army.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens. (Abridged edition.)	3 60
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. I) nett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) nett	7 50
Plain Account of Christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Polity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chaptere XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III	7 50
Atonement in Christ.—Miley	1 25
History of the Church—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX XLIV Harman	4 00
Systematic Theology. Theological Institutes Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis.	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
Catechism of the Methodist Episcopal Church. (No. 3)	05
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Discipline of the Methodist Episcopal Church. (Edition of 1884)	
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SECOND YEAR.

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Christian Theology Books II and III.—Wakefield	2 50
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Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
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History of Methodism. Abridged Edition).—Stevens	3 00

THIRD YEAR.

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Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of Christian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast	5 00
Era of the Protestant Revolution.—Seebohm.	1 25 75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter.	3 00
Review of the course for the three preceding years.	
To be read:	
Wesley's Sermons Vol. II. Checks to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 00
Protestant Foreign Missions — Christlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, AUG. 20, 1885.

"Be ye holy for I am holy."

"All things work together for good to them that love God."

A religious life is fragrant, beautiful and useful while it lasts.

"Neither be ye sorry, for the joy of the Lord is your strength."

Pleasing excesses in children are grievous offenses in grown up people.

"Thanks be unto God which always maketh us to triumph in Christ."

"Thou shalt call His name Jesus, for He shall save His people from their sins."

A trifling preacher and decayed vegetation are unfit for their designated uses.

A minister should be a man with a born, innate principle of gentility about him.

"Go ye into all the world and preach the Gospel to every creature, so I am with you always."

That which was sufficient for a slave is insufficient for a free man, woman or child. But a good many Negroes fail to appreciate this truth.

President Cleveland is reported to have said to a Mormon delegation: "I wish you out there could be like the rest of us." Considering all things this is at least an ambiguous sentence.

The Revised Old Testament is ready, but the appearance is that the run will not be near so large as that of the New. Our book house will carry a good stock in several styles and at several prices, always as cheap and as stylish as any in the market.

The late Gov. Henry A. Wise, of Virginia, chiefly notable on account of his official relation to the execution of John Brown, the champion of human freedom; was, it is said, opposed to slavery. One of his sons is now the Republican candidate for the Governor of that State.

In order to discern how shallow were the pretenses that the English war in the Soudan was waged against Mohommedanism, it is only needful to consider the effect of an alliance with Great Britain, one of the conditions of which should be Turkish occupation of that country. Such a treaty is not only possible, but entirely probable.

"Mr. John Jackson, of this office, got a $10 bill from the bank the other day. On the back of it was written: "When I was twenty-one years old I came in possession of $25,000. This is my last cent I have spent it all for whisky, women and horses. I am now twenty-four years old." What a lesson this should be to our young readers. Think of it; $25,000 squandered in three years, and he that was independent left penniless, and a moral, physical wreck. The bill can be seen at our office."—*Hartford (Ky.) Herald.*

Evil Communications.

The methods of politicians may be always honest in a sense, but they are probably not always moral. It is not moral to hand the drinks around at the gatherings for political purposes, and ministers of the Lord Jesus belittle themselves as they do the cause of Christ when they either do it or consort too much with others who are known to do it. We are inspired to write this in the dark as it were, with plenty of facts, well authenticated, for saying a good deal more But a hint to the wise is said to be, and in this case we hope it will prove to be sufficient.

If you feel nervous as to your kidneys, liver or urinary organs, use Hunt's Remedy.

Make Them Operative.

Every Southern, and almost every Northern State, has statutory enactments against race intermixture. Every State, North and South, has some sort of provision against lewdness. That there is an alarming degree of criminal commerce between the races, carried on mainly between white men and colored women, is apparent from the mingled fatherless progeny one meets with at almost every turn. This progeny is always a charge to some person other than those whose natural duty it is to support them. This burden usually falls upon either the State, or those who marry these unhappy mothers. Frequently the mothers being left alone to work out a support for themselves and children, are carried onward into deeper depths of infamy, with the hope of maintaining the result of the first crime. The remedy for this lies largely in an appeal to the courts in every case for the enforcement of such law as may exist against this, the wholesale debanchment and heartless abandonment of colored women. Of course it will be attended with many difficulties, not a little danger, and will often stride close to the heart of the higher social ranks. But let it be so. It will require heroic purpose and dauntless courage to reclaim from this *brutal* use a class whom it has doomed and devoted to it for centuries by those who regarded them only a short remove from beasts, and useful only as conveniences. A wholesome public sentiment can be soon created and arrayed against this more than diabolical form of outrage. If the Negro men do not purge themselves from all personal complicity in this debauchment of the women of their race, and then resist it to the last extreme when perpetrated by others, they need not hope for any real elevation for themselves.

The level of the women will be ever esteemed as the true level of men. Prompt and determined action on this line is the present duty. A manly and vigorous campaign on this line everywhere would soon result in the richest and most desirable outcome. All white women, and not a few white men, will align themselves alongside of the host of Negro fathers, brothers, sons and husbands who devote their life or meet death for the purity of their characters, families and country. Let their be a quick response of action to this appeal to the sense of Negro manhood. Let organizations be formed in every place. Let white people, who are favorable to the moral purity of our race, be invoked to join them. Let contributions be made, lawyers, Christian lawyers, be employed, and their advice obtained; and in this way let a systematic crusade against the debauchment of Negro women by Negro men and others be ceaselessly waged. Let the preachers of every denomination increase the volume and frequency of their sermons against this crime. Let every school teacher give time to lectures and admonitions on this line against this crying shame and abominable crime of our age and nation. We speak warmly and in favor of action. Is there not a cause for it? Must we be silent against this gigantic, insolent, festering crime; this blot upon our race's page; this slur upon our body politic? Must this journal go abroad, week after week, under the name of *Christian*, without one determined, bold and unequivocal protest against this sin? Must we forbear to speak of this terrific outrage upon the fair name of woman lest the true and virtuous of our readers blush for us, while passing before their very doors, and brushing against them at every step, sitting beside them in the house of God, and mingling with them in all the social places, are those who practice their lecherous riot, also their doomed and hapless victims. We will not hold our peace while tongue, and brain, and hand will serve us, and this insatiate, blighting monster crime remains and walks with uplifted head abroad. Ours is the cause of justice, truth and maidenly purity. We are at war with their foes, and desire to form an alliance, offensive and defensive with their friends. "First purity, then peace."

Race Prejudice.

Is race prejudice, as it exists in the South, instinctive, or is it the result of circumstances? As we do not find the same prejudice existing in other countries it cannot be instinctive. It must be the result of circumstances, and must die as we get further removed from the causes which produced it. Political equality can only find a sure basis on real equality. The political equality of the Negro is only surely his in perpetuity as he is regarded as the equal of the Caucasian, in the possibilities of his future development. It is too soon after the removal of the yoke of oppression, with its degradation and demoralization to whites and blacks, to expect the people who have been accustomed to regard the Negro as an inferior, not only in social position, but in race, to admit that he has endowments from the Creator equal to the other members of the human family. It will come. Time will bury the prejudices of the people of this country against the Negro. A new generation will rise up with no knowledge of the Negro as a slave, as an inferior in political life or school life; and when the Negro has had time to accumulate property and built himself elegant homes, and handles bank stocks, landed estates, and extensive manufactures, his social life will not be regarded as inferior to that of any other people. What the Negro needs is what every poor and ignorant man needs—education—to remove his inability to cope with others in the various pursuits of life; wealth to enable him to become a power in the business marts of the land; moral character, so that his intellect and his wealth may be best used to bless his race; not the Negro merely, but the human race. Any narrower views of the Negro's wants must be imperfect. He does not need anything more nor less than the rest of the race. He belongs to the human race; has been under disabilities for a while. God has removed them, and now the "brother in black" enters his life struggle with the same great needs as the "brother," on whom the Father of all, has put the yellow, brown, red or white skins. Prejudice must yield to humanity. It will die under the influence of truth in the nineteenth as it did in the first century. Jew and Gentile, Greek, barbarian, Scythian, bond and free, were made one in Christ then. Paul's address on Mar's Hill is as true now as 1800 years ago, and prejudice between the members of the human family must die, for God made them all of "one blood," and all have been redeemed by the blood of the everlasting covenant.

Be a Negro Man.

Let the Negro hating whites rage, and the color frightened Negroes imagine a vain thing, but we shall still maintain that illicit amalgamation in the past is no reason for the legal continuance of this crime in the future; and that progressive amalgamation between the white and black people means the destruction of the latter. Whatever we can do to preserve our distinctness as a race, that we will do. By the creation of one genus man in the order of God's providence several species of man have been developed. From God come both the genus and the species. If other species have by combination for oppression degraded any special type of man, we must not destroy that type to redeem it. We must claim its relation to the genus, and therefore its peerage, with all or any species of it. This race business is God's business, and "The Lord is righteous in all his ways, and gracious in all His work."

But Some Doubt.

The directors of the Methodist Men and Women's Mutual Aid and Beneficiary Association propose to invite members of various annual conferences to sit in council with them in their September meeting, at St. Louis, Mo., next September. Well, that is a proper move, for while none that we know of doubt either the integrity or good intentions of these excellent brethren, it would be foreign to the facts for us to deny that there is considerable and increasing doubt of the ability of the association to redeem its pledges to policy-holders. We hope they may be able to satisfy every doubter on these points.

Union Memorial Services Little Rock, Ark.

On the 8th of August the colored citizens of Little Rock, held Union Memorrial services at the A. M. E. Church. Rev. W. S. Lankford, of the M. E. Church preached a sermon at 11 o'clock a. m. to a respectable audience, in which most if not all the colored churches in the city were represented. At 3 o'clock p. m. Judge Thomas was called to the chair, and Rev. W. S. Lankford and Prof. Temple were chosen secretaries. A committee, consisting of Mr. A. Rector, Prof. H. R. Pinckney, Rev. W. S. Lankford, Hon. Rideout and Prof. Ish, appointed at a previous meeting, submitted the following preamble and resolutions, which were read most feelingly by Prof. H. R. Pinckney, of the Philander Smith College:

Whereas, The news of the death of General Ulysses S. Grant has occasioned keep sorrow and profound sympathy throughout the whole country, evoking also expressions of the most tender feelings from abroad in this hour of the nation's great affliction; and,

Whereas, His whole life has been a living example and positive demonstration of the correctness of the wise man's saying, "When the righteous are in authority the people rejoice; therefore,

Resolved, That we commend to the young men of our country the exemplary life of this distinguished citizen as worthy of imitation. That in testimony of respect to the memory of the illustrious citizen, whose death removes from us one of the most renowned in the world. We bow in sorrow with faith in Him who hath declared that "all things work together for the good of them that love God."

Resolved, That we share, with the rest of the country, as citizens of color, in the universal grief felt at the death of General Grant who, in every position, whether as a soldier or as a president, fearlessly and faithfully discharged every duty.

Resolved, That we do hereby express our full appreciation of his character and career as a public servant, and, as a race, cheerfully acknowledge his loyal and kind interest in us in the supreme hour of our need. That we shall as a people, ever venerate and revere the name of Ulysses Simpson Grant.

The orators of the day were then introduced by the president, and spoke af follows: Prof. Bailey, editor of *The Sun*, spoke eloquently of the many virtues of the fallen hero, General U. S. Grant, and his unflinching devotion to the cause of the poor and oppressed. Dr. J. H. Smith was next introduced and for some time held the audience spell bound with his polished words. The Doctor paid a lasting tribute to General Grant as a "ruler in righteousness" and as commander in chief of the armies of the nation in the hour of its most supreme peril. Rev. Dr. Howard, of the A. M. E. Church, was the first orator of the day, but in consequence of personal illness was not present to respond to his name. The question was then taken and the resolutions were unanimously adopted by a rising vote. The choir of Bethel Church having discoursed some excellent music for the occasion, then sang the closing anthem, and Rev. Dr. Simms, of the First Congregational Church, pronounced the benediction.

JUDGE THOMAS, Pres.
W. S. LANKFORD,
PROF. J. T. TEMPLE,
Secretaries.

Personal.

—Hubbard J. Brent, Esq., Master Winchester U. B. F. Lodge 60 sends a very pleasant letter and is prosperous.

—Mrs. Rev. W. S. Lankford, of Little Rock, lately quite sick, is now much better and on the road to firm health again.

—We learn that the year rolls pleasantly along with Rev. J. W. Robinson, at Waco, Texas, and we rejoice in his prosperity.

—Rev. C. H. Bullington, of the Murfreesboro district, Tennessee conference, is closing up his first year as presiding elder with encouraging success.

—The Rev. J. L. Perrine, of Louisville, is becoming quite a proper favorite with young ladies of character and who know a real gentleman when they see him.

—Rev. T. S. Johnson, late of Centre Street Colored Methodist Episcopal Church, Louisville, has has been sent to Little Rock, Ark., and his wife is with him.

—Dr. and Mrs. R. S. Rust are in the East. He enjoys the well-earned reputation of having founded more educational institutions than any other living man.

—We are under obligations to Sir George Taylor for valuable correspondence. His health is not so good at present, but he expects to attend the approaching Grand Chapter F. A. M., at Lexington, Ky.

—Mrs. Emma Smith and Miss Laura Jones, of Louisville; Mrs. Laura Taylor and Miss Tiney Miller, of Jeffersonville, Ind., were visiting their relatives, Mr. and Mrs. Wm. Anderson, of Lexington, Ky.,

—The late Henry Sinymaster, of Stroudsburg, Pa., has left an estate estimated at between $160,000 and $200,000, to be equally divded, after the death of his wife, between the Lutherian Theological Seminaries of Philadelphia and Gettysburg.

—Rev. G. W. Sams is in fair health and is doing all he can to succeed in his charge. The proposition made in the last session of his conference to make a quarterly donation of $2 from each church was a good one, and the contributions are greatly needed by him.

—Rev. J. F. Hamilton, of the African Methodist Episcopal Church, is gathing facts concerning the Methodist Episcopal school work among the freedmen. Dr. R. S. Rust or Joseph C. Hartzell, 190 W 4th Cincinnati, can furnish him a full supply of them and they would be glad to do so.

Rev. Ross Taylor, son of Bishop William Taylor, passed through Chicago, with his wife and four children, for California, July 9. Mr. Taylor says there is much sickness among the missionaries in Loanda, and that others would return if they had the means.—*Northwestesn.*

—Mrs. A. H. Stearns, a philanthropic lady of Morristown, Tenn., who has been sick for some time past, was able to be present at the late commencement exercises of our Seminary there, to the great pleasure of the large audience which greeted her. She has done much in behalf of Negro education in that section. We hope her complete recovery will be speedy and final.

—We are pained to learn that Dr. H. R. Revels, of the Mississippi Conference, has been lately passing through a severe spell of sickness, but we sincerely rejoice to know that he is now very much better. He was taken sick while away from home, but everywhere among the generous people of Mississippi, who passionately love him, is home for Dr. Revels. Let us pray the Lord to spare him to lead and counsel us many years yet.

—The Rev. "Dr." C. H. Collins, of Cynthiana, Ky., previously mentioned as one of the Kentucky "Gold Eagle" newspaper publishers, informs us that we were therein mistaken, as he has no direct or financial relation to that enterprise. We learn from him further that his connection with Israel Church, Washington, D. C., was not as pastor but as visitor by invitation of the pastor to preach a centennial sermon. We are glad to make these corrections in behalf of one whom we esteem a very worthy gentleman.

Schools and Colleges.

New Orleans University.

New Orleans University is supported by by the Freedmen's Aid Society of the Methodist Episcopal Church. Its doors are open to persons of both sexes and of all colors and religions. To all young men who have an interest in the welfare of their race we make an earnest appeal in behalf of education. Ignorance, vice and crime go together hand in hand; while intelligence, honor and virtue are intimately connected. Power for usefulness is measured largely by the extent of mental culture. Never before in the history of the world has education been more necessary to success than at the present day. Young man, do you hope to command positions of trust, to fill places of honor and usefulness? If so, you must prepare yourself for the conflict by education. Nothing else can make good this deficiency. Without intellectual culture your life work must, to a great extent, prove a failure. If you desire to be an honor to your race, a credit to yourself, and a useful member of society, do not neglect this important matter. See about it at once, and make preparations for attending some school of high standing. Remember that New Orleans University has been established especially for your benefit, that every possible effort will there be made for your rapid advancement, and that there you will recieve such training and culture as will greatly aid to make your life a triumphant success.

From every part of this fair, sunny land, there comes an earnest call for persons better qualified to preach and teach. Hence there ought to be multitudes of young men and women in our universities, preparing themselves to go forth fully qualified to discharge the duties demanded of them by their country and their God. None is so poor as to be unable to go to school, if he has the will. None is too old or too ignorant to recieve great benefit, if he comes with a true desire to learn. No parent who values the welfare of his child can allow him to grow up in ignorance, or to be educated where there is not a healthy influence in favor of religion and good morals.

For further information address the President, at New Orleans University, 1428 *St. Charles Ave.*, New Orleans La. *Catalogue* 1885–86.

Hausboro Colored Independent School.

We the patrons of the Handsboro Colored Independent School, closed Friday July 17th with an examination and a grand picnic given by the patrons of the school. We have a public school here also, but as we did not like the teacher that was given us we employed Brother T. H. Tipten, of Brookhaven, Miss., and paid him $40, per month and board, he has been teaching six months for us, and we like his teaching very much. He has given good satisfaction to all the patrons of the school. Bro. T. H. Tipten has been a faithful worker in the Sabbath School, he has built the Sabbath School up wonderfully. He labored faithfully for me and also the church, and he lived as a Christian in our midst, we feel sorry to give him up, hoping the good seed he has sown will grow,

and God will not let him feel satisfied until he comes back and cultivates the good seed. We have paid to him since he has been here the sum of $240,00 in cash. As a mark of appreciation to Bro. T. H. Tipten, he was presented with near $30 worth of presents from the hands of his many friends. May the Lord bless Bro. Tipten where ever he may go.

Handsboro, Miss.

Church Polity.

MR. EDITOR—If a quarterly conference recommends a man for ordination, but does not give him a certificate, and he meets the next district conference with the same men, and they all say they recommend him, has the president a right to declare him not properly recommended?—*Subscriber.*

Answer—Yes.

It is proper always to distinguish between the law and the equity of a case.

Somethings unlawful may be equitable, but it is the duty of an administrator of law to apply the law as written.

It is thought to be not a judicious procedure to so lean toward the equities as to overlook, violate, or in any way maladministrate even the most minute legal technicalities of a case.

Oppressive laws are quite as obligatory as any other. The attempted enforcement of a law is a sure method of testing its quality. Hence to enforce them is the short route to the repeal of inadequate, unpopular, oppressive or obnoxious laws. But this shows the folly of violating or otherwise attempting to avoid the inconvenience of such laws, or of failing to enforce them while they are unrepealed.

Now, in reply to your question, we hold that the only thing the "president" can legally do under such circumstances as you have related is to decide that there is no legal evidence of the recommendation before him.

The meaning of your question then is this: What in our law constitutes legal evidence to the president of a district conference that an applicant from a quarterly conference under its jurisdiction has been properly recommended.

1. A certificate signed by the president and secretary in behalf of the conference making the recommendation. See Dis., 1884, p. 65, par. 101, sec. 2 and p. 119, par. 194, 195 and 196.

Here we find that the law of the Methodist Episcopal Church requires every candidate for ordination to its ministry to obtain a recommendation certifying that the members of the quarterly conference being acquainted with his gifts, grace and usefulness desire and request his ordination.

Now, the presumption is that any quarterly conference granting such a recommendation will issue the proper certificate, so that the president of a district conference acting upon this which is the only reasonable presumption must decide that the recommendation is not at all before him because he has no legal evidence of it, that is no certificate.

For him to decide differently would be for him to decide that a certificate was before him when it was not.

The testimony of the members of the quarterly conference, verbally given, that such recommendation was granted, is, in law, no evidence at all that what they state is true, and the fact that they are well known to the president and reputable for sound veracity, is of no account in the face of a statutory provision that the evidence of a recommendation for ordination is a written certificate, signed by the president and secretary of the quarterly conference granting it, even if the candidate for orders was himself president or secretary of the said recommending quarterly conference. See Baker on the Discipline Edition of 1884, p. 77, chap. III, sec. 4, par. C.

This rule prevents trouble further on, for the district conference must certify to the annual conference that legal evidence of proper action in the quarterly conference was before them. See Dis. 1884, p. 60, par. 94, sec. 4.

Otherwise the annual conference holding final jurisdiction would refuse to elect. Dis., p. 55, par. 80. Or the bishop being informed at the last moment that the forms of law in the case had not been complied with would suspend and cease from ordaining the objectionable person. Dis., pp. [illegible] and 274, pars. 408 and 409. So that, though such decision of the president of the district conference might have the ostensible appearance of a hardship, it would be in reality an act of friendship to correct the error and prevent the confusion which would increase with every step of its progress toward the time and place of ordination.

General Church News.

Missionary Catechism on South America,

What is the size of South America? It is a peninsula of triangular form. With a length of 4,550 miles, and a breadth of 3,200 miles.

What is the climate? About three-fourths is in the Torrid Zone.

Who are the natives? Indians, many of whom are in a half civilized state.

How may they be divided? Into four groups: The Appalachian, the Brazilian, the Patagonian, and the Fuegian.

When was South America first discovered by Europeans? In 1498, when Columbus sailed along the northern coast and landed at the mouth of the Oronoco. Cabral, a Portuguese, discovered the mouth of the Amazon in 1500. In 1508, Pinzon entered the La Plata river.

Who were the first European settlers? The Portugese, near the month of the Amazon.

What large Empire was on the West coast? That of Peru, which extended along the sea-coast for 2,500 miles and inland from 200 to 500 miles.

What was their government? The Inca was the civil and religious head, held sacred as a decendant of the sun. The people were mostly the slaves of the State. The land was allotted in three parts to (1) royal use, (2) government support, and (3) parcels to villagers for common use and cultivation.

What was their religion? A theocracy, the Inca being regarded as sacred. They worshiped the heavenly bodies, thunder and the rainbow.

What has become of this Pervian Empire? It was overthrown by Pizarro in 1531.

What European nations have founded settlements in South America? The Portuguese and Spaniards were the earliest, and at one time claimed control of the largest part of the continent. The French, Dutch, and British, have also made settlements.

Have any of the European nations any claim upon South America at this time? All the countries are independant of European control except Guiana, their independence having been secured during the early part of this year.

What are the political divisions of South America? The three colonial districts, British, French and Dutch Guiana; the empire of Brazil; and the nine republics, Argentine, Bolivia, Chili, Colombia, Ecuador, Paraguay, Peru, Uruguay and Venezuela.

What is the religion of the people? The most of them are Roman Catholics, the Romish religion being recieved by them from the Spanish and Portuguese conquerors.

Are Protestant missions permitted? They are permitted in Brazil and in most of the republics, but are much opposed by the Romish priests.

What was the first Protestant work in South America? The first Protestant church in South America was formed by a colony of French Hugnenots on an island near Rio de Jeneiro in 1554 and survived until 1567, when the Portuguese dispersed the settlement.

What difficulties in the way of Protestant Mission? Opposition of the Roman Catholics.

What English Societies are at work in South America? The South American Missionary Society has 18 principal stations in Brazil, Argentine Repnblic, Uruguay, Chili, Terra del Fuego and the Frankland Islands; the Society for the Propagation of the Gospel in Foreign Parts has 4 stations, the London Missionary Society 2 stations, and the Wesleyan Missionary Society 6 stations in British Guiana. Dr. Kalley, of Scotland, directs an independent work in Brazil, and the British and Foreign Bible Society aids all societies and employs 2 agents and several colporteurs.

What Continental Society works in South America? The Moravians began work in British Guiana in 1777 and have now a large mission work with over 6,000 communicants.

What American Societies are at work in South America. The Presbyterian Church North in Brazil, Chili and Colombia; Methodist Episcopal, in the Argentine Repnblic, and Uruguay, with some evangelists in Bolivia and Paraguay; the Southern Presbyterians, Southern Baptists, and Southern Methodists, in Brazil, the American Bible Society has two agents and several colportenrs; there are also several missionaries in Brazil, Chili, and Colombia, sent out under the anspices of Wm. Taylor.

Baton Rouge Preachers' Meeting.

Tuesday, August 4, at 9:30 the Baton Rouge Preachers' Meeting convened, the President R. Thompson, in the chair. Scriptures read 143 Psalm, Hymn, 798. Prayer by M. P. Franklin.

The following members answered to their names: C. A. Taylor, J. P. Franklin, Geo. W. Wells, M. P. Franklin, Bedford Carr, Sanders Carroll, E. Harrison, Cadmus Wright, H. A. Sorrell, A. Branch, R. J. Thomas. The minutes of the previous meeting was read and approved. Reports from committies recieved: From committee on constitution and rules recieved and adopted. From committee on monthly programme recieved.

PROGRAMME.

Christ the Jehovah of the old Testament—Sanders Carroll

Divine Titles Ascribed to Christ.—Andrew Branch.

The Atonement.—E. Harrison.

Miracles—R. J. Thomas

What is Faith—Cadmus Wright.

Internal Evidence of Scripture—H. A. Sorrel.

Integrity of the Holy Scriptnre—J. P. Franklin.

Inspiration of Holy Scriptnre—C. A. Taylor.

Origin and Growth of the Methodist Episcopal Church—M. P. Franklin.

The Sonship of Christ—Bedford Carr.

Authenticity of the Holy Scriptures—Geo. W. Wells.

What is the Bible—Reese Thompson.

REESE THOMPSON,
MOSES P. FRANKLIN,
ANDREW BRANCH,
Committee.

CONSTITUTION OF THE BATON ROUGE PREACHERS MEETING.

Preamble.

All things and all beings have a common origin, and a common purpose, and they are all connected and related by immutable laws. Every step in the progress of humanity grows out of, and is the effect of a preceeding step. This is preeminently so of the church organizations. The ministers of the Baton Rouge District are like the stones in a pavement—they lie near each other, but there is no unity between them. A division of a church should be run more like a tree than a pile of stones. There must be root and trunk, branches and leaves; solid fibre, and fluid juices; buds, blossoms and fruits.

Name.

Sec. 1—This body shall be called the "Baton Rouge Preachers Meeting" of the Baton Rouge District of the Louisiana Conference.

Membership,

Sec. 2—The "Baton Rouge Preachers Meeting" shall be compassed of ministers of the Baton Rouge District. Local preachers, supernanuates with such restrictions may be required by Preachers Meeting.

Meetings.

Sec. 3—The Baton Ronge Preachers Meeting shall meet monthly; on Tuesday after the first Sunday of each month.

Officers.

Sec. 4—The officers of the Baton Ronge Preachers Meeting, shall consist of a President vice President, two Secretaries, a Treasurer, and an executive committee.

Officers' Duties.

Sec. 5—The President shall preside at all Meetings and perform such other duties as are implied by the name of his office. The Vice President shall preside in the absence of the President, or when requested by him.

The Secretaries,

Sec. 6—The Secretaries shall keep and preserve a record of the doings of the Baton Ronge Preachers District Meetings in a book suitable for that purpose, including all motions whether in the affirmative or negative.

Treasurer.

Sec. 7—The Treasurer shall recieve all dues, contributions and donations to funds of the Baton Rouge Preachers Meeting, and hold the same subject to the control of the executive committee.

Executive Committee.

Sec. 8—The Executive Committee shall consist of the President Vice President Secretaries and Treasurer. The Executive Committee shall have general control of the affairs of the Preachers Meeting in the interim of meetings.

Dues.

Sec. 9—The members of the Baton Rouge Preachers' Meeting shall pay monthly into the treasury 25 cents.

Library.

Sec. 10—The Baton Rouge Preachers shall purchase and own a suitable library, to be held for their use, to be known as "The Preachers' Library, the same to be domiciled in the city of Baton Ronge.

Rules.

Sec. I—The Baton Ronge Preachers' Meeting shall be opened by the reading of the Bible, singing and prayer.

Reports.

Sec. 2—The president shall make monthly reports and all suggestions in writing.

Sec. 3—Reading of the minutes of the previous meeting by the secretary.

Sec. 4—The treasurer shall make monthly reports.

Sec. 5—The executive committee shall make monthly reports.

Sec. 6—Unfinished business.

Sec. 7—New business.

Sec. 8—The rules and regulations which stand in Methodist Church assemblies generally are adopted by the Baton Rouge Preachers' Meeting.

GEO. W. WELLS,
BEDFORD CARR,
E. HARRISON.

After singing hymn 521 adjourned to meet the first Tuesday after the first Sunday, at 9:30 a. m.

R. THOMPSON, President.
GEO. W. WELLS, Secretary.

Joshua Tuthill, Saginaw, Mich., had Bright' Disease and was cured by Hunt's Remedy.

The Veneznelan Rebellion has been suppressed, and a British man of war carrying rebel refugees is in the hands of the Venezuela Government.

Something New.

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Attention is called to the cheap excursion offered by the Illinois Central Railroad from New Orleans to Chicago. Tickets will be sold at $12 for the round trip, good for 20 days. The train leaves Saturday, Aug. 22. A trip to Chicago is one worth making. It is the great business metropolis of the West.

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To get the most pleasure, to reconperate or to store up knowledge are questions at this time engrossing the attention of people who wish to make each season yield them something in the way of health, pleasure or knowledge or all of these combined. The C. I. St. L. & C. Ry. (Kankakee Line) which is also known as the "Big Four," has placed on sale Summer Excursion tickets to Denver, Pueblo, and Colorado Springs in Colorado, Milwaukee, Madison, St. Paul, Minneapolis, Yellow Stone Park and the many other popular resorts in Wisconsin, Iowa, Minnesota, Dakota and Wyoming Territory. Call on or address the nearest Ticket or Passenger Agent, C. I. St. L. & Ry for rates, routes, time-folders, illustrated guide books, eec.

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HEAVEN IS NEARER.

Oh, heaven is nearer than mortals think
When they look with trembling dread
At the misty future that stretches on
From the silent homes of the dead.
'Tis no lone isle in the brilliant main,
No distant but brilliant shore,
Where the loved ones, when called away,
Must go to return no more.

No; heaven is near us, the mighty veil
Of immortality blinds the eye,
That we see not the hovering angel band
On the shores of eternity.
Yet oft, in the hour of holy thought,
To the thirsty soul is given
The power to pierce through the veil of sense
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
The soul is restless to soar away,
And longs for the angel's call
I know, when the silver cord is loosed
And the veil is rent away,
Not long nor dark will the passing be
To the realms of endless day.

The eye that shuts in a dying hour
Will open in endless bliss;
The welcome will sound in an heavenly world
Ere the farewell is hushed in this.
We pass from the clasp of mourning friends
To the arms of the loved and lost,
And the smiling faces will greet us there
Which on earth we valued most.

Domestic Hygiene.

Evils of Roller Skating.

GEO. L. CURTIS, M. D.

It is strange that nearly every amusement for the young and middle aged is liable to become an unmitigated evil. When base ball was first introduced many supposed it to be the dawning of a great international amusement, free from all danger to body and soul. It was not long until it was clearly demonstrated that it laid the foundation of diseases, many times baffling the skill of the best physicians, besides leading to great moral evil. So with roller skating. It was hoped that it might be a healthy amusement, profitable to both the moral and spiritual. But it is demonstrated that it is greatly injurious to both. Dr. Julia T. Mills writes in the *Medical Record* that "her experience forces her to the conclusion that no good, moral, mental or physical, comes from roller skating." It lays the foundation for organic diseases, and then aggravates them. Especially is this true of girls and young women. Of its moral evil we need not speak. Its needs but once to be seen to be understood.

The following excellent paper is from the pen of Dr. Wm. H. Curtis, and kindly furnished for this department:

MENTAL HYGIENE.

The condition of the body depends greatly upon the condition of the mind, and the condition of the mind upon that of the body.

The influence of the mind over the body is wonderful, and a person to a greater or less extent can govern the limitation of disease. There are some diseaes which cannot be kept from the system, but by an exercise of the will or a play of the imagination can be influenced for better or for worse. The following example will illustrate this fact. A physician was called upon one night to go to see a lady who was suffering with an attack of facial neuralgia. Being indisposed himself and not caring to lose his patient, he sent by the messenger two pieces of metal, one of copper, the other of zinc, with the instruction to apply one over seat of pain and the other over the opposite side of the body and to allow them to remain until she experienced a burning sensation. There was no efficacy in either one or both, but they had the desired effect for when he called next morning his patient had recovered and was praising his new remedy for neuralgia.

If many of the cases of melancholia, which is but bordering on insanity, could be taken at the beginning and be sufficiently aroused to have instilled into them an idea of what life is, and why and for what it is worth living, they could by a mental, together with a physical effort, be saved from a life of perpetual darkness.

Of all the qualities of mind which conduce to health and long life, none are more essential than calmness and serenity of temper, and their concomitants of cheerfulness and hope. Usually, too, they are combined with a quick and active temperament, and with rapid bodily movement and a love of exercise.

Don't worry, for it is known that worry kills more men than the toughest work.

Avoid excitement. "To live long," says Cicero, it "is necessary to live slowly."

It is a mistaken idea that mental labor is injurious, but taken by itself, apart from grief, fear, a stinted supply of food, exercise, etc, it is rather beneficial than injurious. "Overwork of the brain is probably less injurious than underwork." But here, as elsewhere, the principle laid down in our first sentence is true.

The regulation of the passions is another factor which leads to hygiene of the body. The control of morals have baffled the priest and statesman, but the government of the mind, where the passions are born, lies with each individual. It is known that each time anger is permitted to become uncontrolable there is the destruction of a brain cell. While the loss of one cell is apparently insignificant, oft repeated destruction necessarily have a deteriorating effect.

Nothing will keep a clean body like a clean mind. A pure mind begets virtue and virtue health.

Even fear and timidity can be carried too far, and can be brought under subjection by cultivation.

Undue sympathy and warm affection are prejudicial; they subject the owner to constant anxiety, and are as wearing as the excitment of politics or gambling. It may appear hard hearted and cruel to counsel against sympathy, but there ought to be moderation even in this.

Among the various ills that flesh is heir to, one of the direst is melancholy, or in plain English "the Blues." It is a disease, and a very prevalent one, which appears simple on account of its prevalence, and is deserving of more attention than it receives. Its growth is gradual and insidious, gaining strength by indulgence. The blood of a melancholy man is thick and slow in movement, creeping sluggishly through his brain, producing this oppression of mind.

What must we do for this condition? Something better than patience is necessary. The best course is to try and strengthen yourself by vigorous muscular exercise, because of our first principle that the condition of the mind depends on that of the body. Ruskin declares that "cheerfulness is just as natural to the heart of a man in strong health as color to his cheeks;" and it is often the case, so often, in fact, as to almost establish the rule that "wherever there is habitual gloom there is either bad air, unwholesome food, improperly severe labor or erring habits of life." Sterne, the author of "Tristam Shandy," in speaking of his own nature, says that it was by mirth that he fenced against his physical infirmities, persuaded that every time a man laughed he added something to his fragment of life.

The great panacea, the matchless sanative which is the infallible cure for this disorder is *exercise, exercise, exercise.* Labor keeps the spirits bright. Above all keep up a stout heart, a clear conscience and a healthy, clean mind, and ten to one the body will not suffer the ailments it was want to suffer.

'Work, Work, Work!

How many women there are working to-day in various branches of industry—to say nothing of the thousands of patient housewives whose lives are an unceasing round of toil—who are martyrs to those complaints to which the weaker sex is liable. Their tasks are rendered irksome and their lives shortened, yet hard necessity compels them to keep on. To such Dr. Pierce's "Favorite Prescription" offers a sure means of relief. For all female weakness it is a certain cure All druggists

Zubehr Pasha is a prisoner at Gibralta.

The People's Church.

THE REV. J. W HAMILTON SPEAKS OF HIS REMOVAL FROM THE PASTORATE.

The removal of the Rev. J. W. Hamilton from the pastorate of the People'e Church a few days ago by the New England conference has given rise to considerable remark and feeling in the matter. Nine years ago Mr. Hamilton took charge of this parish, when it occupied the edifice on Church street and was a mission parish church. By the most faithful work and untiring zeal on his part, the present society has been established. The People's Church is at the corner of Columbus avenue and Berkley street and is the largest church edifice in New England, accomodating between 3000 and 4000 people The rule of the Methodist church is that its ministers shall be given new parishes every three years. The only exception ever made was in Hamilton's case. As he was building up the mission, he has been allowed to remain nine years; and now, just as his work is accomplished, he is removed—by order of a bishop who will not come here again for 10 years. Since Mr. Hamilton's removal two hastily summoned meetings of his parishioners have been held, at both of which he has been present and done his best to keep his congregation united. At the meeting Wednesday night a set of resolutions were passed expressing the grief and regret of the congregation at their loss.

Up to the present Mr. Hamilton has not felt that he could say a word on the subject, but yesterday said that he felt the time had come to make public his feelings in the matter, so as to avoid any misunderstanding of his supposed position. He said: "For obvious reasons, until now I have declined all invitations to answer questions publicy concerning my removal from the pastorate of the Peoples Church, but such is the universal comment, as you say, and on account of my relations to many personal friends in the city and outside of my parish, that I have no hesitency in saying a few things in the interest of the People's Church and my successor. I desire very much to have it known that this is in no sense a personal matter. There is no undue assurance in my saying that not a single official member of the church would have ventured to suggest my removal, and from every intimation given me, I am led to believe that had the New England conference voted upon the question, nine out of 10 of the ministers would have voted against a change of pastoral relation at this session of the conference. And it is not unfair to say that an equal proportion of the ministers in the six New England conferences would have given the same expression. From the understanding that I have of the words that have reached me from laymen and citizens of Boston, I am quite confident that a desire for change did not originate among them. No more candid and careful consideration could have been given to the subject than was by the presiding bishop. I sincerely believe him to have been actuated by an unbiassed judgment. From his standpoint it is simply a question of the rigidity of the law. Throughout the South and West, where this case has not been understood, a pressure has been made upon the authorities of the church either to increase the exceptions to the rule or obliterate this one. While no change was made, at the last General Conference held in Philadelphia in May, which would effect the People's Church. such has been the approach of the society to a position of self support that a number of the bishops have believed that it would stand the risk of a change for the sake of the law in the case. Again, it ought to be known that I have no responsibility in the matter whatever. No official intimation was given me that the change would be made until the announcement of the appointment was made by the bishop in open conference. But with the certainty of the change this was of course the manly, episcopal way of making the appointment. I entered into no negotiations with any churches in New England or out to secure a parish elsewhere. It was therefore similarly unknown to me that I was to go to Somerville parish. That this was the proper way under the circumstances to arrange my appointment is equally obvious.

It may be asked why did I not by some preliminary action in the building of this church or deed of it, provide for such an emergency. but I readily answer that I have not been aiming to create a personal following or building a church for my own ease or permanent occupancy. I am not in favor of independent churches. I have believed it were better to provide permanent supply for the pulpit in case I should sicken and die than to be looking out for myself. My letters will satisfy all my interested friends that I am not at work for this world or myself. The itinerancy of the Methodist Church has undoubtedly been a great secret of its success, but there will unquestionably, sooner or later, have to be further exceptions to the rigid rule in the interest of great local enterprises. I never acquiesced more heartily in any decision than I now do, under the circumstances, to my removal, and a great benefit must result at once from this great master stroke of the bishop. There is a sense in which the present enterprise has been principally a personal one. I have been left to carry it alone so far as any organized assistance has been offered At one time, indeed, the conference refused to vote to allow any collections to be taken in the churches in aid of the enterprise, and I have, therefore, never solicited such help. Had I, during any of the nine years failed, or the society failed, the simple eclesiastical remark would have been, "I told you so." Whatever sacrifice the work entailed, it was never possible for me voluntarily to leave it, but now, of course this act of the church relieves me of a load and responsibility which no one can possibly appreciate. The church at large is now at once made responsible for the indebtedness remaining upon the property. Boston laymen and Boston churches are now pledged to see that the work shall never fail, and I have been let loose so suddenly that I feel like a bird that has gone to sea in the air. At no time could I have left the church so well as now. The house is built, the congregation secured and 600 church members enrolled. Everything about the society is growing. A royal company of church officials have its success well in hand. As to my appointment, I simply am going back to an old home, as I began the building of the new church at Somerville 12 or 13 years ago to which I am now appointed. It would not be strange that I should be solicitons for the future welfare of the People's Church; and I beg for my successor, in whom I have the fullest confidence, a cordial reception on the part of the Boston people. He is in the fullest sympathy with the purposes of the People's Church. He is a young man of good promise, already good success and wonderful enthusiasm. It would not be fair, and most unkind, not to give him every sympathy and encouragement. He says himself that he would not have been more stunned had he been struck by lightning and lived than he was when his aapointment was announced.

I know just how much I have grown into this enterprise personally, but no great work, even in this world, must depend on any single man. I think I can appreciate, as no one else can, the consternation awakened among the people, but I know the people with whom I have been at work, and I am at liberty to say that the new pastor will recieve a most cordial greeting under the circumstances.

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Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1, exSunday
Leave New York	10 00 a m	12 00 krt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	0 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 29 p m	12 45 p m
Arrive Louisville	7 10 p m	5 23 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.
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No 1 leave Norfolk except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m
No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m. Old Point 11 10 a m. Norfolk 11 45 a m
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Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Cincinnati "	7:05 a m

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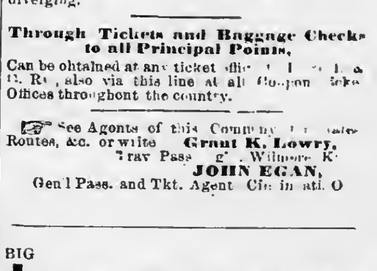
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" Henderson	6 10 p m	
" Evansville	8 10 p m	
" Tradewater	4 01 p m	
" Princeton	4 47 p m	
" Paducah	7 00 p m	
" Mayfield	8 27 p m	
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My [illegible] shortly after the close of the war in 1865. I left my home in Mississippi [illegible] side [illegible] about 1858 [illegible] Mrs. G[illegible] [illegible] Grace [illegible] [illegible] Phillips [illegible] [illegible] Phillips [illegible] [illegible] Addie [illegible] [illegible] Phillips [illegible] [illegible] Debbie [illegible] [illegible] Phillips [illegible] [illegible] Gardner [illegible] [illegible] [illegible] [illegible] Easter Phillips and the [illegible] went with father and mother with a man named Milton. I left to George Glover. I don't know who got Addie and Debbie. I have never heard from them since I left Itawamba county in 1859. Any information of any of these people will be thankfully received. Address R. H. B. Moore, Caldwell, B[illegible] [illegible], Texas.

MISSIONARY—I wish to [illegible] for my brother-in-law, Frank Grover. He [illegible] of the [illegible]. They are [illegible] mother [illegible] brothers and sisters. One [illegible] brothers [illegible] Willie [illegible] for sheep. The other [illegible] James [illegible] Hiram [illegible] names of Ely and Lucy. [illegible] went to Mississippi [illegible] twelve years ago. We were all raised together. I was [illegible] Mother and Lucy are dead. The old man is living. He went by the name of Hesekier Middleton. We all belonged to Mr. Ben Glover, and went by the name of Glover at the close of the war. I went by the of Edward Glover. I should be thankful to any one who will inform me of the whereabouts of any of these people to Medie Jeffreys or M. E. Johnson at Melvin, Choctaw county, Ala.

At Raymond, Miss., W. R Farr white, convicted of marrying Sarah Williams, colored, was sentenced to the penitentiary for nine years. The woman was also convicted and sentenced to the penitentiary for three years.

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Mrs. Henry Ellis, 500 Scott street, Milwaukee, Wisconsin, writes: "DR. S. B. HARTMAN & CO., COLUMBUS, O.: I am induced by a sense of duty to the suffering to make a brief statement of your remarkable cure of myself. I was a most miserable sufferer from the various annoying and distressing diseases of delicate persons, which caused me to be confined to my bed for a long time, being too weak to even bear my weight upon my feet. I was treated by the most reputable physicians in our city, each and all saying they could do nothing for me. I had given up all hopes of ever being well. In this condition I began to take your MANALIN and PERUNA, and I am most happy to say in three months I was perfectly well—entirely cured, without any appliances or support of any kind."

Mr. G. A. Proehl, New Portage, Summit County, Ohio, writes: "My wife has been sick for about five years. In the first place the doctor called it leucorrhœa, and treated it about one year, and she grew worse, and turned to ulceration of the womb, and was treated for that two years, but she grew worse and the doctor gave her up. Then I employed Dr. Underwood, one of the best doctors of Akron, but under his treatment she grew worse. She was paralyzed; she had lost all of the sense of feeling and her eyesight. She could not walk for nearly two years. About six months ago Underwood gave her up. She tried your PERUNA. She has taken three bottles, and it did more good than any other medicine. The paralysis has about left her; her eyesight is getting better. We will continue the use of PERUNA until she is well."

Mr. Isaac Nicodemus, Schellsburg, Bedford County, Pa., writes: "I am induced, by a sense of duty to the suffering, to make a brief statement of your remarkable help, as a sufferer of catarrh in my head and throat. I doctored with one of the best physicians in our place for that dreaded disease, catarrh, and found no relief. But in 1883 I lost my speech, and was not able to do any kind of work for near three months. I could neither eat nor sleep. PERUNA and MANALIN did wonders for me. I used three bottles of PERUNA and one of MANALIN, and now I am in better health than I have been for ten years, and I can heartily recommend your medicine to all suffering from that dread disease, catarrh."

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 m; preaching at 11 a m 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in streets; Rev J. J. Kiesle pastor Preaching at 10.30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles S huler pastor Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30 W. C. Barrow, Pastor

UNION CHAPEL M[illegible] CHURCH—Services: Sunday, preaching 11 a m 3 p m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 32 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation: Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor Sunday services—Prayer-meeting 6 a m. Preaching at 11 a m, 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening

HEVEN CHAPEL—JEFFERSON STREET Harrollton, corner of Plum street Rev. M. B Mason, Pastor. Services—Public worship at 11 a. m. 3 and 7 p. m Sunday Sunday-school 9 a m. Class meeting Monday evening, General Class, second Sunday at 11 a. m, and communion at 7 Preaching Thursday evening.

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First Street Church—Rev. John Qualls, Pastor Church corner First and Dryadas Streets. Services: Sabbath—5 a. m. prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights

MOUNT ZION M. E. CHURCH—James W Hudson pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday even at 4 p m. Tuesday night class meeting. Preaching Wednesday even at 7 p m and sacramont the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart Sunday Services; preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30 Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev Thomas Stalker pastor Preaching at 11 a. m. and 7 p. m. Sunday-school at 9 45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet Johnson and Prieur streets. Rev W. P Forest pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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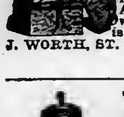
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Sunday-School and Children.

HOME READINGS.

M—1 Kings 19, 1 18.
Tu—Num. 11, 10 23.
W—Exod, 34, 23 35.
Th—Matt. 4, 1-11.
F—Matt. 3, 13 17.
S—Psa. 68, 28 35.
S—sa. 69, 1-18.

Golden Text—And after the fire a still small voice. 1 Kings 19. 12.

Outline—1. The Flight, v. 1-8. 2. The Vision, v. 9-14. 3. The Command. v. 15 18.

QUESTIONS FOR HOME STUDY.

How did Jezebel feel when she heard what had been done? She was so angry that she swore by all her gods to kill Elijah.

Was Elijah bold when he heard of it? No, he was so afraid that he ran away to Beer-sheba.

Leaving his servant at Beer sheba, where did he go? A day's journey into the desert, and sat down under a little tree.

He was so sad, what did he ask God? To let him die.

As he lay and slept who touched him? An angel, who said, "Arise, and eat!"

What could Elijah find to eat in a desert? He looked and there was a cake baken on the coals and some water.

After he had eaten and drank what did he do? Laid down again under the tree, and again the angel touched him.

What did he say this time? "Arise and eat, for you have a a long journey to take.

In the strength of this food how long did he walk? Forty days until he came to Mount Horeb, and hid himself in a cave.

The neqt morning what did the voice of the Lord say to him? "What doest thou here, Elijah?"

After Elijah had told the Lord all his trouble, what did he tell him to do? "Go and stand upon the top of the mountain."

As Elijah stood there what did God send? A great strong wind that tore the mountains and broke the rocks.

After the wind, what? An earthquake, which shook the ground.

What after the earthquake? A fire.

Did Elijah hear God's voice in the whirlwind, the earthquake or the fire. Not in either. [Repeat GOLDEN TEXT.]

As Elijah hid his face in his robe and listened, what did he hear? "What doest thou hear Elijah."

What did God tell him to do. Go back to Damascus, anoint two kings, and Elisha to be a prophet.

How many did God say there were in Israel who loved and worshiped him. More than seven thousand.

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Rev. Martin Spriddle,
Rev. Elijah Aukward,
Rev. Benjamin Brown, Sr.
Rev. P. H. Ryan.
Rev. Wm. H. Wilson.

MARSHALL W. TAYLOR.

aug20 4t

Obituary.

Bro. Austin Busby, one of the promising young members of St. James Chapel, Bremond, Texas, departed this life March 10, 1885, in full triumph of faith in Christ. Bro. Busby joined the church in Sept., 1884, and lived a faithful member. St. James has lost one of her brightest jewels. His last words were "meet me in heaven." Bro. Austin Busby was President of the Sunday-school Missionary society, and he was a faithful worker in the grand cause for missions. He leaves a father, mother, brother, sister and a host of friends to mourn his loss. Blessed are they that die in the Lord for their works follow them.

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Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona.	Sept 17.	Fowler
Austin	Denton, Texas.	Dec 10.	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20.	Ninde
Blue Ridge	Gastonia, N. C.	Oct. 1.	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1.	——
California	Stockton, Cal.	Sept. 3.	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China.	Oct. 14.	——
C'l German	Columbus, Ohio.	Sept 10.	Harris
C'l Illinois	Fairbury, Ill.	Sept 24.	Warren
C'l New York	Syracuse, N. Y.	Oct 8.	Merrill
C'l Ohio	Fostoria, O.	Sept 17.	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3.	Harris
Colorado	Pueblo, Col.	Aug 20	Andrews
Dakota miss'n	Blont, Dak.	Oct 8.	Foss
Des Moines	Des Moines, Ia.	Sept 17.	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17.	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10.	Merrill
Foochow	Foochow, China.	Nov 19.	——
Genesee	Lima, N Y.	Oct 1.	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15.	Hurst
Illinois	Bushville, Ill.	Sept 17.	Ninde
Indiana	Spencer, Ind.	Aug 27.	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10.	Ninde
Japan	Tokio, Japan.	Aug 20.	——
Kentucky	Covington, Ky.	Oct 1.	Harris
Michigan	G'nd Rapids, Mich	Sept 17.	Warren
Minnesota	Rochester, Minn.	Oct 1.	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada mis'n	Bishop's Ck, Nev.	Aug 20.	Fowler
N Mexico mis'n	Santa Fe, N. Mex.	Oct 1.	Fowler
" Spanish	Peralta New Mex.	Sept 24.	Fowler
N China mis'n	Peking, China.	Sept 24.	——
N. Dakota	Wahpeton, Dak.	Sept 17.	Walden
N. Nebraska	Ponca, Neb.	Sept 3.	Andrews
N. Ohio	Berea, Ohio.	Sept 3.	Merrill
N-w German	LeSeur, Minn.	Sept 24	Andrews
N-w Indiana	Valparaiso, Ind.	Sept 3.	Foss
N-w Iowa	Storm Lake, Ia.	Sept 24.	Foss
N-w Swedish	Dayton, Ia.	Sept 3.	Bowman
Norw'n & Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	De aware, Ohio.	Sept 24.	Foster
Oregon	Roseburg, Oreg.	Aug 27.	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17.	Merrill
Puget Sound	Tacoma, W. T.	Aug 13.	Walden
Rock River	Elgin, Ill.	Oct 8.	Fowler
St. Louis Germ.	St. Louis, Mo.	Sept 10.	Foss
Savannah	Savannah, Ga.	Dec 3.	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24.	Harris
S. California	Santa Barbara, Cal	Sept 10.	Fowler
S. German	San Antonio, Tex.	Nov 19.	Foster
S. Illinois	Edwardsville, Ill.	Sept 24.	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26.	Foster
Upper Iowa	Toledo, Ia.	Oct 1.	Warren
West German	Olaytonia, Neb.	Sept 3.	Ninde
W. Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 3.	Foster
West Virginia	Charleston, W. Va.	Sept 24.	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1.	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Notice.

The Navasota District, Texas Conference, Camp Meeting will be held on the Franklin Circuit Aug. 13-27, 1885. The camp is in the right place, just on the line of the two conferences. Persons attending camp meeting should come to Calvert and take wagons to camp ground. Persons seeking health-giving waters will find them at this place; the water is the same as that of the Wanlden's wells, and they are only 18 miles from the camp ground. Rev. A. Foster, of Calvert, has consented to be with us, also a number of preachers from the West Texas Conference. All denominations are invited, and the following pastors from the Navasota district: Rev. R J Campbell, Belleville circuit; Rev. Lymus Felder, Bryan circuit; Rev. F D Bookman, Iola circuit; Rev. Louis Horne, Prairie Plains circuit; Rev. W W Brown, Plantersville circuit; Rev. W H Jackson, Brenham circuit; Rev. Frank Gilmore, Patterson circuit; Rev. John A Tillory, Courtney circuit; Rev. Abner Thomas, Caldwell circuit, Rev. Mark Muldrew, Brazos circuit; Rev. Silas Bolden, San Fillipe circuit. All pastors of the West Texas Conference will be recognized as our own brothers, and will be provided for as other pastors. Rev. J S Whittaker and Rev. Aaron Alexander are requested to attend.

JOHN L. SMITH, Pastor.

Calvert, Texas.

Van Buren District.

Third Round.

Mr. Editor—Please make the following correction in the list of appointments for third round:

Fayetteville	Sept.	19-20
Fayetteville circuit	"	26-27
Morrilton	Oct.	3- 4
Conway	"	10-11
Batesville,	"	17-18
Newport	"	24 25
Sweet Home	Oct. 31	Nov. 1
Little Rock circuit	"	7 8
Argenta	"	14-15
Van Buren	"	21-22
Fort Smith	"	22 23
Alma	"	28 29

Dear Brethren—As this is the third round you will please be able to report your charges in good condition by bringing up your apportionments of benevolent collections.

W. R. R. DUNCAN, P. E.

Van Buren, Ark., Aug. 7, 1885.

Marshall District—Texas Conference.

Fourth Round.

Queen City	Sept.	5- 6
Kildare	"	12-13
Jefferson	"	18-20
Cypress	"	10-20
Hughes Springs	"	25-27
Pittsburg and Dangerfield	"	26 27
Marshall circuit	Oct.	3- 4
Marshall, Ebenezer	"	10 11
Red Oak and Zion	"	10-11
Bonham and Sulphur	"	17-18
Blossom Prairie	"	24-25
Clerksville	"	23 25
DeKalb mission	Oct. 31,	Nov. 1
Paris circuit	"	7 8
Paris station	"	14-15

H. WEBB, P. E.

Meridian District—Mississippi Conference.

Third Round.

Meridian	Aug.	8 9
Enterprise	"	15 16
Lauderdale	"	22-23
Shubuta	"	29-30
Shubata circuit	"	29 30
Meridian circuit	Sept.	3
Quitman and DeSoto	"	5- 6
Waynesboro and State Line	"	5- 6
Enterprise circuit	"	8
Macon	"	12-13
Mashulaville	"	15
Deerbrook	"	17
Ex-Prairie	"	19-20
Shuqualak	"	21
Paulding	"	26 27
Heidelberg	"	28
DeKalb	Oct.	3- 4
Philadelphia	"	3- 4
Daleville	"	5
Garlandsville	"	10-11

Dear Brethren—Be ready to report your collections for missions.

J. CAMPBELL, P. E.

Pine Bluff District—Little Rock Conference.

Third Round.

Lockesburg	Sept.	19-20
Centre Point	"	26 27
Washington	Oct.	3- 4
Fulton	"	10-11
Texarkana, 1st and 2d Churches	"	17 18
Texarkana circuit	"	24-25
Louisville	Oct. 31,	Nov. 1
Monticello	"	7- 8
New Edinburg	"	14-15
Pine Bluff station	"	21-22
Pine Bluff circuit	"	28-29
Red Fork	Dec.	5- 6
Gurdon	"	12-13
Garland City	"	19-20

G. B. DONNELLY, P. E.

Shreveport District—Louisiana Conference.

I have succeeded in getting reduced rates on the Texas and Pacific Railroad, through the kindness of B. W. McCullough, General Passenger and Ticket Agent, who informs me that his road will sell tickets at all stations between Shreveport and Alexandria inclusive to Mansfield and return for session of the District Conference at rate of five cents per mile. Tickets will be on sale on Aug. 11th and 12th, good for return until the 17th. It will be well to cut this out and have it with you. When purchasing tickets state for what purpose. Remember the date to purchase your tickets, This I have done for those of our friends and members of the conference who wish to attend. Be prompt, dear friends and brethren. H. J. WRIGHT.

Natchitoches, La., Aug. 3, 1885.

Central Alabama Conference.

To the pastors and superintendents of the Marion District:

Dear Brethren—There will be held in the town of Marion, on Sept. 3-9, a Sunday-school Institute of the M. E. Church for the district. Each pastor is required to be present and have one delegate at least from each Sunday-school. Come, brethren, such a meeting is very much needed, therefore do not be negligent to the call. The services of Rev. A. H. Gillett, D. D., promises already grand success. Although this institute is in the Marion District yet every one interested in the cause of Sabbath-schools is invited to attend. Ample preparations will be made for all. The following programme will be carried out with some modifications:

At 9 a m, devotional exercises for 15 minutes, conducted by Prof M J Moore, of Marion.
At 9:20 a m, election of officers and reports of delegates.
At 10 a m. The Sunday-school as an institution, and its international union—Prof. W B Patterson, President of the Lincoln Normal University, Marion, Ala.
At 11 a m, the greatest needs of the Sunday schools on the district—S W Jackson, of Eutaw, Ala
Afternoon Session—2:30 p m, devotional exercises for 30 minutes
At 1 p m, the relation of the Sunday-school to the church—Rev. N H Speight of Clinton, Ala.
At 4 p m, when should a child begin to attend the Sabbath-school—Rev, J T Ellis, of Eutaw.
At 4:30 p m, Question drawer.
Night Exercises—8 p m, praise services, conducted by Prof. M J Moore.
At 8:30 p m, the best Sunday-school music—Hon. Chas W Lovelace.
Friday—9 a m, devotional exercises for 30 minutes, conducted by A C Nimrod.
9:30 a m, the duty of parents to the Sunday-school—Rev. A J Curtis, of Marion.
At 10 a m, the relation of the pastor to the Sunday-school—Rev. W. H Nelson.
At 10:30 a m, preparing the lessons to teach them—Prof. M J Moore, of Marion.
At 11 a m, the best methods for training the children to give—Rev A C Nimrod, of Mt Hebron, Ala.
At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30 p m, devotional services conducted by the M E Church choir.
At 3 p m, the necessary qualifications of the Sunday-school teacher—Prof H A Kindal, of Marion, Ala.
At 4 p m, the aims and design of the Sunday-school—Rev Wm Leewood.
At 4:30 p m, question drawer.
At 8 p m, praise service and music by the choir.
At 8:30, lecture, Literature in the Sunday-school.

SATURDAY.

At 9 a m devotional exercises for thirty minutes, conducted by Rev E M Jones.
At 9:30 a m, the interest that the old should manifest in the Sunday school—Rev B D Lonis.
At 10 a m, singing in the Sunday-school; should there be choirs?—Rev E M Jones, Brush Creek.
At 11 a m, the best methods for studying the lessons—Mr J W Philen, of Lower Peachtree.
At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30, Song service by the choir.
At 3 p m, should Sabbath-schools have revivals—Miss Alice Bilbee, of Marion.
At 4 p m, punctuality, general discussion.
At 4:30 p m, question drawer.
At 8 p m, lecture.

Those who visit must be prepared to speak on each of the above subjects. Those to whom subjects have been assigned will prepare papers.

REV. E. B. McCAULY, P. E.

Revs. S W Jackson, W H Nelson and J T Ellis, committee.

LaTeche District—Louisiana Conference.

Third Round

Huberiville (dedication)	Aug 6-9	Sept 24
Ville Platte	Aug.	20-13
Eola	"	22-23
Cheneyville	"	23-24
Booneville	"	29 30
Bunkie (dedication)	"	27-30
Evergreen	"	27
Birdsong	"	26
Stuart Chapel	"	31
Spring Creek	Sept.	1
LeCompte	"	2
Alexandria	"	4- 6
Pineville	"	5- 6
Avoca	"	7
Waxia	"	9
Opelousas	"	12-13
Washington	"	13-14
Lafayette, dedication,	"	17-20
St. Martinsville	"	20-21
Cade	"	22
New Iberia	"	20-23
Glencoe	"	25-27
Jeanerette	"	27-28
St. Peter	"	29
Sorrell, dedication	Oct.	1- 4

A. E. P. ALBERT, P. E.

Chattanooga District—East Tennessee Conference.

Programme of literary and religious exercises for the Chattanooga District, East Tennessee Conference to convene at Rockwood, Roane county, Tenn, Aug, 20, at 9 o'clock a. m:

Opening sermon to be preached by Rev. C W Walton.
Pastoral visiting—Rev John T Henry.
The Character and work of the local preacher—Jas Yarnell.
What is the effect of an educated ministry—Rev A J Fletcher.
Relation of the Church to the temperance movement—Rev G W Cowan.
The duty of the district steward—
The duty of a class leader.
Can we raise our full assessment for missions—Rev L M Moores.
Church Extension work in the hands of the Chattanooga District—Rev P P Brooks.
Punctuality of ministers—Rev. Alexander Roach.
The work of the Freedmen's Aid Society in the M. E. Church—Rev B H Johnson.
The fall of man—Rev Robt Masonor.
A call and preparation for the ministry—Rev John Yellender.
The duty of the pastor to the Sunday-school—John Crawford.
Family worship—S W Burnett.
The duty of our exhorter—Rev Richard Gallagher.
The duty of the superintendent to the Sunday-school—Wm Wilson.
The annual missionary sermon before the district conference—Rev P P Brooks.
How to take the benevolent collection—Rev B H Johnson.
Review of the work of the Methodist Episcopal Church in the South since 1865—Revs L M Moores and A J Fletcher.

The Sunday-school interest will be looked after and properly discussed during the conference. Let all the pastors arrange the appointments of the local preachers and exhorters so as to have them acted upon by the conference.

E. PROVINE, P. E.

L. M. MOORES, Sec'y.

San Antonio District.

Fourth Round.

Hondo	Sept.	12-13
Pleasanton, at Rossville	"	12-13
Lavernia and Mt. Pleasant	"	16 20
San Antonio	"	26-27
Floresville	Oct.	3 4
Goliad	"	10-11
Victoria	"	17 18
Victoria circuit	"	17-18
Cuero and Mission Valley	"	24 25
Morales	Oct. 31,	Nov. 1
Hallettsville	"	7- 8
Gonzales	"	14-15
Mt. Vernon	"	14-15
Belmont	"	21-22
Seguin	"	28-29
San Marcus	"	29 30

G. W. RICHARDSON, P. E.

Houston District—Texas Conference.

Fourth Round.

Trinity, Houston	Aug.	30-31
St. James, Houston	Aug. 30,	Sept 1
Tabernacle, Galveston	"	5- 6
St. Pauls, Galveston	"	6- 7
Mt. Vernon, Houston	"	11-13
Sloan Street, "	"	13-14
Harrisburg	"	19-20
Spring	"	26 27
Richmond	Oct.	4- 6
Piltsville	"	10-11
Columbia	"	17-18
Brazoria	"	24-25
Oak Hill	Nov.	1- 2
Hockley	"	8- 9

District conference will convene at Richmond, Oct. 1, 1885.

F. C. MOORE, P. E.

SOMETHING NEW!

Dr. Scott's Electric Hair Curler & Tooth Brush,

Both sent to any part of the World on receipt of $1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Ladies & Gentlemen who wish to quickly bang, crimp or curl the hair, beard or moustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions. **Dr. Scott's Electric Appliances** are now sold and well known in every part of the world, and are guaranteed by

THE PALL MALL ELECTRIC ASSOCIATION OF LONDON, ENGLAND.

50 CENTS EACH, POSTPAID.



50 CENTS EACH, POSTPAID.

GREAT ANNOYANCE

has been caused to all people using tooth-brushes, by the bristles coming out in the mouth. **The Pall Mall Electric Association of London** now take pleasure in introducing to the American public a Tooth Brush which they guarantee free from this trouble some defect, **common to all other Tooth Brushes.** The bristles are inserted in the handle by a patent process, which renders it simply **impossible for them to come out in use. In addition to this,** the handle of the Brush is made of a newly invented material permanently charged with an electro-magnetic current, which acts without any shock immediately upon the nerves and tissues of the mouth & gums. The act of brushing causes this current to flow into the nerve-cells and roots of the teeth, and like water poured upon a plant, it invigorates and vitalizes every part, arresting decay, building up and restoring the natural whiteness of the enamel, and quickly producing a healthful rosy color in the gums.

LONDON, ENGLAND.

DR. SCOTT, New York. Your "Crimpar and Curler" works charmingly. Its effect causes universal admiration. They are most simple to use. I consider them worth a guinea apiece to those who devote much attention to the ever-changing arrangement of the hair. L. LANGTRY.

CARLTON CLUB, LONDON, W.

Dr. Scott's "Electric Curler" curls the Moustache and Beard most perfectly. My wifesees them in crimping her Hair, with pleasing results. COL. D. W. G.

The Royal Dental Society of London testify in the strongest terms as to the quick benefits following the use of Dr. Scott's Electric Tooth Brush, and many experts in dentistry declare it to be the greatest invention in dental appliances since the manufacture of artificial teeth.

The **handles are strong, beautifully polished,** not affected by acids, impervious to moisture, and forever free from that unpleasant, musty odor exuding from wet bone handles. These articles are sold by all Druggists and Fancy Goods Dealers; but if you cannot get them conveniently, remit us the price by Draft, Check, Money, Post Office Order, or Stamps, at our risk, and they will be promptly sent to any address postpaid.

AGENTS! (Either Sex) Wanted for Dr. Scott's Beautiful Electric Corsets, Belts, Electric Hair Flesh and Teeth Brushes and Insoles. No Risk. Quick Sales. Satisfaction guaranteed

Mention this Paper. For terms address **C. A. SCOTT, 842 BROADWAY, NEW YORK.**

THE LONDON ASSOCIATION

now offer to the American public their new **Electric Hair, Beard and Moustache Curler.** It is a handsome article, nickel-plated, with an ebonized handle, and it should occupy a place in the toilet of every lady and gentleman in America. By its aid the hair, beard or moustache can be curled in any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Those who wear crimps or other forms of false hair will find this Electric Curler a very useful article. It does not break off and ruin the hair like the ordinary crimping process, and in wet or hot weather it works as quickly as in cold. For curling the Monstache or Beard in a moment it has no equal, while it is so simple in its operation that any one can use it properly the first time. Directions accompany each one.

Philander Smith College,

Little Rock, Arkansas.

FALL TERM OPENS SEPT. 23, 1885.

WINTER TERM OPENS JANUARY 6, 1886.

Special advantages. Healthful location. A full corps of teachers.
Tuition free. Incidental fee one dollar per month—4 weeks. Board reasonable.
Many students pay their way by their services outside of school hours.
For further particulars address the President,

REV. THOS. MASON, A. M.
LITTLE ROCK, ARK.

aug 20-3m

Navasota District—Texas Conference.

Fourth Round.

San Felipe	Aug.	15-16
Patterson	"	22-23
Hempstead	"	29-30
Courtney	Sept.	2- 3
Plantersville	"	5- 6
Franklin	"	9-10
Hearne	"	12-13
Bryan	"	15-16
Bryan circuit	"	19-20
Caldwell	"	23 24
Millican	"	26-27
Navasota	Oct.	3- 4
Anderson	"	10-11
Prairie Plain	"	17-18
Brenham	"	24-25
Brenham ct	Oct. 31,	Nov. 1
Bellville	"	7- 8

The Navasota District Conference will convene at Anderson, on Oct. 7, at 9 p. m. I hope all the preachers will be there this time, as they all failed before.

W. B PULLAM, P. E.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 9 15-16; Good Middling, 10 3-16; Middling fair, 11 7-16.

SUGAR, ℔ lb—Yellow olarified, 5¼@5½; White clarified, 5½@5¾; Common 4¼@4¼; MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¼ fair, 5@5¾; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.
COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼
CHEESE, ℔ lb—Western factory —@8
CORN MEAL, ℔ bbl—Choice, $3.25.
FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.
LARD, ℔ lb—Choice, 6¾.
SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.
ESCULENTS—Irish potatoes, ℔ bbl.. $1.00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl-$3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kront, $4.50@7.50 per barrel
OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1,50@$2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.
Western Eggs 11@12c per dozen
Louisiana Eggs 12@12½c per dozen.
Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

PROVISIONS.

MESS PORK, ℔ bbl—Choice $11.12½
BACON, ℔ lb—Breakfast, 9½; shoulders 6@—; sides, short rib, 6¾; sides, long clear, 6¾; hams, sugar-cured, 9@9¼.
DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3 9.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion,** have prepared a miniature Statue *six inches in height*—the statue bronzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac simile of the model furnished by the artist.

The statuette in same metal, *twelve inches high,* at **Five Dollars Each,** delivered.

The designs of Statue and Pedestal are protected by U. S. Patents, and the models can *only* be furnished by *this Committee.* Address, with remittance.

RICHARD BUTLER, Sec'y.,
American Committee of the Statue of Liberty.
33 Mercer street, New York.

Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

Bound in cloth, gilt, 272 pages, and portrait. Sent, post-paid, on receipt of price, 60 cents.

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"NO TENSION" SEWING MACHINE.
NOISELESS—LIGHTEST RUNNING.
Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH.
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Absolutely Pure.

This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co. 106 Wall Street, N. Y.

Sunday-School and Children.

HOME READINGS.

M—1 Kings 19, 1-18.
Tu—Num. 11, 10-23.
W—Exod., 34, 23-35.
Th—Matt. 4, 1-11.
F—Matt. 3, 13-17.
S—Psa. 68, 28-35.
S—sa. 69, 1-18.

Golden Text—And after the fire a still small voice. 1 Kings 19. 12.

Outline—1. The Flight, v. 1-8. 2. The Vision, v. 9-14. 3. The Command. v. 15-18.

QUESTIONS FOR HOME STUDY.

How did Jezebel feel when she heard what had been done? She was so angry that she swore by all her gods to kill Elijah.

Was Elijah bold when he heard of it? No, he was so afraid that he ran away to Beer-sheba.

Leaving his servant at Beer-sheba, where did he go? A day's journey into the desert, and sat down under a little tree.

He was so sad, what did he ask God? To let him die.

As he lay and slept who touched him? An angel, who said, "Arise, and eat!"

What could Elijah find to eat in a desert? He looked and there was a cake baken on the coals and some water.

After he had eaten and drank what did he do? Laid down again under the tree, and again the angel touched him.

What did he say this time? "Arise and eat, for you have a long journey to take.

In the strength of this food how long did he walk? Forty days until he came to Mount Horeb, and hid himself in a cave.

The next morning what did the voice of the Lord say to him? "What doest thou here, Elijah?"

After Elijah had told the Lord all his trouble, what did he tell him to do? "Go and stand upon the top of the mountain."

As Elijah stood there what did God send? A great strong wind that tore the mountains and broke the rocks.

After the wind, what? An earthquake, which shook the ground.

What after the earthquake? A fire.

Did Elijah hear God's voice in the wind, in the earthquake or the fire. Not in either. [Repeat GOLDEN TEXT.]

As Elijah hid his face in his robe and listened, what did he hear? [Repeat Golden Text.] What did God say to Elijah?

What did God say to him to do.

God say there were [illegible] who loved and worshiped him. More than seven [illegible]

Spiritual Regeneration—Persons [illegible] with God.

"Nip 'in the Bud!"

[illegible] good thing [illegible] than [illegible] hand [illegible] on [illegible] Try it. It has cured [illegible] all druggists.

Looks So Untidy.

Nothing looks more untidy than the presence of scurf and dandruff in the hair and on the clothing. One bottle of Parker's Hair Balsam will heal the scalp and free it from this nuisance. Stops falling of the hair, promotes new growth and makes it soft, glossy and silky. Best of dressing. Deliciously perfumed.

Information Wanted.

We earnestly request any one knowing, to furnish us with the address of the widow, or any living relative of either of the following deceased ministers of the Washington Conference:

Rev. Elijah Grissom,
Rev. Julius C. Johnson,
Rev. John R. Tolson.
Rev. Joseph Gross.
Rev. John H. Brice,
Rev. Martin Spriddle,
Rev. Elijah Aukward,
Rev. Benjamin Brown, Sr.
Rev. P. H. Ryan.
Rev. Wm. H. Wilson.

MARSHALL W. TAYLOR.

aug20 4t

Obituary.

Bro. Austin Busby, one of the promising young members of St. James Chapel, Bremond, Texas, departed this life March 10, 1885, in full trinmph of faith in Christ. Bro. Busby joined the church in Sept., 1884, and lived a faithful member. St. James has lost one of her brightest jewels. His last words were "meet me in heaven." Bro. Austin Busby was President of the Sunday-school Missionary society, and he was a faithful worker in the grand cause for missions. He leaves a father, mother, brother, sister and a host of friends to monrn his loss. Blessed are they that die in the Lord for their works follow them.

W. J. MITCHELL

How to be Beautiful.

Ladies, you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood; invigorates the organs, drives all bad humors out of the system, and makes the palest face attractive. Tell your husbands.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec 10	Foster
Black Hills Miss	Rapid City, Dak.	Aug. 20	Ninde
Blue Ridge	Gastonia, N. C.	Oct 1	Mallalieu
Bulgaria Miss	Rustchuk, Bul.	Oct. 1	———
California	Stockton, Cal.	Sept. 3	Fowler
C'l Alabama	Mobile, Ala.	Dec. 10	Mallalieu
C'l China mis'n	Kiukiang, China	Oct. 14	———
C'l Germany	Columbus, Ohio	Sept 10	Harris
C'l Illinois	Fairbury, Ill.	Sept 24	Warren
C'l New York	Syracuse, N. Y.	Oct 8	Merrill
C'l Ohio	Fostoria, O.	Sept 17	Harris
C'l Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago Germ'n	Manitowoc, Wis.	Sept 17	Newman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Colorado	Pueblo, Col.	Aug 30	Andrews
Dakota miss'n	Blunt, Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	———
Genesee	Lima, N. Y.	Oct 1	Hurst
Georgia	Milledgeville, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Illinois	Bushnell, Ill.	Sept 17	Wiade
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Wiade
Japan	Tokio, Japan	Aug 30	———
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
Nevada miss'n	Bishop's Ck., Nev.	Aug 20	Fowler
N Mexico miss'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta, New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	———
N. Dakota	Wahpeton, Dak.	Sept 17	Walden
N. Nebraska	Fawn, Neb.	Sept 3	Andrews
N. Ohio	Berea, Ohio	Sept 3	Merrill
N-w German	LeSeur, Minn.	Sept 24	Andrews
N-w Indiana	Valparaiso, Ind.	Sept 3	Foss
N-w Iowa	Storm Lake, Ia.	Sept 24	Foss
N-w Swedish	Dayton, Ia.	Sept 3	Bowman
Norw'n Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oregon	Aug 27	Walden
Pittsburg	Allegheny City, Pa.	Sept 17	Merrill
Rock River	Polo, Ill.	Aug 13	Walden
Rock River	Polo, Ill.	Oct 8	Fowler
St Louis Germ.	St. Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 2	Mallalieu
S. Indiana	Brookville, Ind.	Sept 24	Harris
S. Dakota	Sioux Falls, Dak.	Sept 10	Walden
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Centreville, Ill.	Sept 24	Wiade
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
W. German	Chaseburg, Wis.	Sept 3	Wiade
W. Neb. miss'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 2	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Sparta, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Notice.

The Navasota District, Texas Conference, Camp Meeting will be held on the Franklin Circuit Aug. 13-27, 1885. The camp is in the right place, just on the line of the two conferences. Persons attending camp meeting should come to Calvert and take wagons to camp ground. Persons seeking health-giving waters will find them at this place; the water is the finest in that of the Waulden's wells, and they are only 18 miles from the camp ground. Rev. A. Foster, of Calvert, has promised to be with us, also a number of preachers from the West Texas Conference. All denominations are invited, and the following pastors from the Navasota District: Rev. R. J. Campbell, Bellville circuit; Rev. Hyman Hadick, Bryan circuit; Rev. F. D. Bostwick, Iola circuit; Rev. Louis Horne, Prairie Plain circuit; Rev. W. W. Brown, Plantersville circuit; Rev. R. Jackson, Brenham circuit; Rev. Frank Gilmore, Pattersons circuit; Rev. John A. Tillory, Courtney circuit; Rev. Abner Thomas, Caldwell circuit, Rev. Mark Maldrew, Brazos circuit; Rev. Silas Reddon, San Filipe circuit. All pastors of the West Texas Conference will be recognized as our own brothers, and will be provided for as other pastors. Rev. J. S. Whittaker and Rev. Aaron Alexander are requested to attend.

JOHN L. SMITH, Pastor.

Calvert, Texas.

Van Buren District.

Third Round.

Mr. Editor—Please make the following correction in the list of appointments for third round:

Fayetteville	Sept.	19-20
Fayetteville circuit	"	26-27
Morrilton	Oct.	3-4
Conway	"	10-11
Batesville	"	17-18
Newport	"	24-25
Sweet Home	Oct. 31	Nov. 1
Little Rock circuit	"	7-8
Argenta	"	14-15
Van Buren	"	21-22
Fort Smith	"	22-23
Alma	"	28-29

Dear Brethren—As this is the third round you will please be able to report your charges in good condition by bringing up your apportionments of benevolent collections.

W. R. R. DUNCAN, P. E.

Van Buren, Ark., Aug. 7, 1885.

Marshall District—Texas Conference.

Fourth Round.

Queen City	Sept.	5-6
Kildare	"	12-13
Jefferson	"	18-20
Cypress	"	10-20
Hughes Springs	"	25-27
Pittsburg and Dangerfield	"	26-27
Marshall circuit	Oct.	3-4
Marshall, Ebenezer	"	10-11
Red Oak and Zion	"	10-11
Bonham and Sulphur	"	17-18
Blossom Prairie	"	24-25
Clarksville	"	23-25
DeKalb mission	Oct. 31,	Nov. 1
Paris circuit	"	7-8
Paris station	"	14-15

H. WEBB, P. E.

Meridian District—Mississippi Conference.

Third Round.

Meridian	Aug.	8-9
Enterprise	"	15-16
Landerdale	"	22-23
Shuhuta	"	29-30
Shubata circuit	"	29-30
Meridian circuit	Sept.	3
Quitman and DeSoto	"	5-6
Waynesboro and State Line	"	5-6
Enterpriss circuit	"	8
Macon	"	12-13
Mashulaville	"	15
Deerbrook	"	17
Ex-Prairie	"	19-20
Shuqualak	"	21
Paniding	"	26-27
Heidelberg	"	28
DeKalb	Oct.	3-4
Philadelphia	"	3-4
Daleville	"	5
Garlandville	"	10-11

Dear Brethren—Be ready to report your collections for missions.

J. CAMPBELL, P. E.

Pine Bluff District—Little Rock Conference.

Third Round.

Locksburg	Sept.	19-20
Centre Point	"	26-27
Washington	Oct.	3-4
Fulton	"	10-11
Texarkana, 1st and 2d Churches	"	17-18
Texarkana circuit	"	24-25
Lonisville	Oct. 31,	Nov. 1
Monticello	"	7-8
New Edinburg	"	14-15
Pine Bluff station	"	21-22
Pine Bluff circuit	"	28-29
Red Fork	Dec.	5-6
Gurdon	"	12-13
Garland City	"	19-20

G. B. DONNELLY, P. E.

Shreveport District—Louisiona Conference.

I have succeeded in getting reduced rates on the Texas and Pacific Railroad, through the kindness of B. W. McCullough, General Passenger and Ticket Agent, who informs me that his road will sell tickets at all stations between Shreveport and Alexandria inclusive to Mansfield and return for session of the District Conference at rate of five cents per mile. Tickets will be on sale on Aug. 11th and 12th, good for return until the 17th. It will be well to out this out and have it with you. When purchasing tickets state for what purpose. Remember the date to purchase your tickets. This I have done for those of our friends and members of the conference who wish to attend. Be prompt, dear friends and brethren.

H. J. WRIGHT.

Natchitoches, La., Aug. 3, 1885.

Central Alabama Conference.

To the pastors and superintendents of the Marion District:

Dear Brethren—There will be held in the town of Marion, on Sept. 3-9, a Sunday-school Institute of the M. E. Church for the district. Each pastor is required to be present and have one delegate at least from each Sunday-school. Come, brethren, such a meeting is very much needed, therefore do not be negligent to the call. The services of Rev. A. H. Gillett, D. D., promises already grand success. Although this institute is in the Marion District yet every one interested in the cause of Sabbath-schools is invited to attend. Ample preparations will be made for all. The following programme will be carried out with some modifications:

At 9 a m, devotional exercises for 15 minutes, conducted by Prof. M J Moore, of Marion.
At 9:20 a m, election of officers and reports of delegates.
At 10 a m. The Sunday-school as an institution, and its international union—Prof. W B Patterson, President of the Lincoln Normal University, Marion, Ala.
At 11 a m, the greatest needs of the Sunday schools on the district—S W Jackson, of Eutaw, Ala.
Afternoon Session—2:30 p m, devotional exercises for 30 minutes.
At 1 p m, the relation of the Sunday-school to the church—Rev. N H Speight of Clinton, Ala.
At 4 p m, when should a child begin to attend the Sabbath-school—Rev. J T Ellis, of Eutaw.
At 4:30 p m, Question drawer.
Night Exercises—8 p m, praise services, conducted by Prof. M J Moore.
At 8:30 p m, the best Sunday-school music—Hon. Chas W Lovelace.
Friday—9 a m, devotional exercises for 30 minutes, conducted by A C Nimrod.
9:30 a m, the duty of parents to the Sunday-school—Rev. A J Curtis, of Marion.
At 10 a m, the relation of the pastor to the Sunday-school—Rev W. H Nelson.
At 10:30 a m, preparing the lessons to teach them—Prof. M J Moore, of Marion.
At 11 a m, the best methods for training the children to give—Rev A C Nimrod, of Mt Hebron, Ala.
At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30 p m, devotional services conducted by the M E Church choir.
At 3 p m, the necessary qualifications of the Sunday-school teacher—Prof H A Kindal, of Marion, Ala.
At 4 p m, the aims and design of the Sunday-school—Rev Wm Leewood.
At 4:30 p m, question drawer.
At 8 p m, praise service and music by the choir.
At 8:30, lecture, Literature in the Sunday-school.

SATURDAY.

At 9 a m devotional exercises for thirty minutes, conducted by Rev E M Jones.
At 9:30 a m, the interest that the old should manifest in the Sunday school—Rev B D Lonis.
At 10 a m, singing in the Sunday-school; should there be choirs?—Rev E M Jones, Brush Creek.
At 11 a m, the best methods for studying the lessons—Mr J W Philen, of Lower Peachtree.
At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30, Song service by the choir.
At 3 p m, should Sabbath-schools have revivals—Miss Alice Bilbee, of Marion.
At 4 p m, punctuality, general discussion.
At 4:30 p m, question drawer.
At 8 p m, lecture.

Those who visit must be prepared to speak on each of the above subjects. Those to whom subjects have been assigned will prepare papers.

REV. E. B. McCAULY, P. E.

Revs. S W Jackson, W H Nelson and J T Ellis, committee.

LaTeche District—Louisiana Conference.

Third Round

Hubertville (dedication)	Aug 6-9	Sept 24
Vills Platte	Aug.	20-13
Eola	"	22-23
Cheneyville	"	23-24
Boonoville	"	29-30
Bunkie (dedication)	"	27-30
Evergreen	"	27
Birdsong	"	26
Stuart Chapel	"	31
Spring Creek	Sept.	1
LeCompte	"	2
Alexandria	"	4-6
Pineville	"	5-6
Avoca	"	7
Waxia	"	9
Opelousas	"	12-13
Washington	"	13-14
Lafayette, dedication,	"	17-20
St. Martinsville	"	20-21
Cade	"	22
New Iberia	"	20-23
Glencoe	"	25-27
Jeanerette	"	27-28
St. Peter	"	29
Sorrell, dedication	Oct.	1-4

A. E. P. ALBERT, P. E.

Chattanooga District—East Tennessee Conference.

Programme of literary and religious exercises for the Chattanooga District, East Tennessee Conference to convene at Rockwood, Roane county, Tenn., Aug. 20, at 9 o'clock a. m:

Opening sermon to be preached by Rev. C W Walton.
Pastoral visiting—Rev John T Henry.
The Character and work of the local preacher—Jas Yarnell.
What is the effect of an educated ministry—Rev A J Fletcher.
Relation of the Church to the temperance movement—Rev G W Cowan.
The duty of the district steward—
The duty of a class leader.
Can we raise our full assessment for missions—Rev L M Moores.
Church Extension work in the hands of the Chattanooga District—Rev P P Brooks.
Punctuality of ministers—Rev. Alexander Roach.
The work of the Freedmen's Aid Society in the M. E. Church—Rev B H Johnson.
The fall of man—Rev Robt Masoner.
A call and preparation for the ministry—Rev John Yellender.
The duty of the pastor to the Sunday-school—John Crawford.
Family worship—S W Barnett.
The duty of our exhorter—Rev Richard Gallagher.
The duty of the superintendent to the Sunday-school—Wm Wilson.
The annual missionary sermon before the district conference—Rev P P Brooks.
How to take the benevolent collection—Rev B H Johnson.
Review of the work of the Methodist Episcopal Church in the South since 1865—Revs L M Moores and A J Fletcher.

The Sunday-school interest will be looked after and properly discussed during the conference. Let all the pastors arrange the appointments of the local preachers and exhorters so as to have them acted upon by the conference.

E. PROVINE, P. E.

L. M. MOORES, Sec'y.

San Antonio District.

Fourth Round.

Hondo	Sept.	12-13
Pleasanton, at Rossville	"	12-13
Lavernia and Mt. Pleasant	"	16-20
San Antonio	"	26-27
Floresville	Oct.	3-4
Goliad	"	10-11
Victoria	"	17-18
Victoria circuit	"	17-18
Cuero and Mission Valley	"	24-25
Morales	Oct. 31,	Nov. 1
Hallettsville	"	7-8
Gonzales	"	14-15
Mt. Vernon	"	14-15
Belmont	"	21-22
Segnin	"	28-29
San Marons	"	29-30

G. W. RICHARDSON, P. E.

Houston District—Texas Conference.

Fourth Round.

Trinity, Houston	Aug.	30-31
St. James, Houston	Aug. 30,	Sept 1
Tabernacle, Galveston	"	5-6
St. Pauls, Galveston	"	6-7
Mt. Vernon, Houston	"	11-13
Sloan Street, "	"	13-14
Harrisburg	"	19-20
Spring	"	26-27
Richmond	Oct.	4-6
Pittsville	"	10-11
Columbia	"	17-18
Brazoria	"	24-25
Oak Hill	Nov.	1-2
Hockley	"	8-9

District conference will convene at Richmond, Oct. 1, 1885.

F. C. MOORE, P. E.

SOMETHING NEW!

Dr. Scott's Electric Hair Curler & Tooth Brush,

Both sent to any part of the World on receipt of $1.00.

And if not perfectly satisfactory in every case, the money will be promptly returned.

Ladies & Gentlemen who wish to quickly bang, crimp or curl the hair, beard or moustache by a new method, or to possess sound, white teeth and rosy gums, are invited to read the brief but interesting description of these new inventions.

Dr. Scott's Electric Appliances are now sold and well known in every part of the world, and are guaranteed by

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GREAT ANNONYACE

has been caused to all people using tooth-brushes, by the bristles coming out in the mouth. The Pall Mall Electric Association of London now take pleasure in introducing to the American public a Tooth Brush which they guarantee free from this trouble some defect, common to all other Tooth Brushes. The bristles are inserted in the handle by a patent process, which renders it simply impossible for them to come out in use. In addition to this, the handle of the Brush is made of a newly invented material permanently charged with an electro-magnetic current, which acts without any shock immediately upon the nerves and tissues of the mouth & gums. The act of brushing causes this current to flow into the nerve-cells and roots of the teeth, and like water poured upon a plant, it invigorates and vitalizes every part, arresting decay, building up and restoring the natural whiteness of the enamel, and quickly producing a healthful rosy color to the gums.

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now offer to the American public their new Electric Hair, Beard and Moustache Curler. It is a handsome article, nickel-plated, with an ebonized handle, and it should occupy a place in the toilet of every lady and gentleman in America. By its aid the hair, beard or monstache can be curled in any desired style in from one to two minutes. For ladies it produces the "Langtry Style," the "Patti Bang," the "Montague Curl," and any other form desired by ladies wearing their hair in the fashionable "loose and fluffy" mode. Those who wear crimps or other forms of false hair will find this Electric Curler a very useful article. It does not break off and ruin the hair like the ordinary crimping process, and in wet or hot weather it works as quickly as in cold. For curling the Monstache or Beard in a moment it has no equal, while it is so simple in its operation that any one can use it properly the first time. Directions accompany each one.

Post Office Order, or Stamps, at our risk, and they will be promptly sent to any address postpaid.

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REV. THOS. MASON, A. M.
LITTLE ROCK, ARK.

aug 20-3m

Navasota District—Texas Conference.

Fourth Round.

San Felipe	Aug.	15-16
Pattersons	"	22-23
Hempstead	"	29-30
Courtney	Sept.	2-3
Plantersville	"	5-6
Franklin	"	9-10
Hearne	"	12-13
Bryan	"	15-16
Bryan circuit	"	19-20
Caldwell	"	23-24
Millican	"	26-27
Navasota	Oct.	3-4
Anderson	"	10-11
Prairie Plain	"	17-18
Brenham	"	24-25
Brenham ct.	Oct. 31,	Nov. 1
Bellville	"	7-8

The Navasota District Conference will convene at Anderson, on Oct. 7, at 9 p. m. I hope all the preachers will be there this time, as they all failed before.

W. B PULLAM, P. E.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 9 15-16; Good Middling, 10 3-16; Middling fair, 11 7-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5½@5¾; Common 4¼@4½; fair, 5@5¼; choice, 5¼@6.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¼; fair, 5@5¼; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl., $1.00@1.25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kront, $4.50@7.50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1,50@$2.00; ducks, $2.00@2.50; geese $4.@$4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

PROVISIONS.

MESS PORK, ℔ bbl—Choice $11.12½

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion**, have prepared a miniature Statue *six inches in height*—the statue bronzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

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By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN
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(Per Nonpareil line, each insertion.)

One time or more	8 cents,
One month (4 times)	7 "
Three months (13 times)	6 "
Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	8 cents, net cash

Editorial Notes.

Where'er the form of godliness was known,
The form without the power is cold as death,
'Twas thine to animate the heart of stone,
And breathe into the clay the living breath,
To teach the power of justifying faith,
Which works by love, and purifies the heart,
That this, and not the party shibboleth
Of orthodoxy, forms or priestly art,
Salvation could secure and grace divine impart,

We acknowledge receipt of catalogues of Philander Smith College 1884-85.

There is a growing interest in prohibition among the Negroes of the State of Ohio.

Chattel slavery degraded the body, but rum slavery degrades both soul and body here and after.

Bro. Plato Tiller, class leader of our church in Terra Haute, Ind. informs us that his church is in a "grown condition." Amen.

Marelita or Wendell, daughter, or grandson, Bro. Landry can scarcely decide of the two which he loves the most.

Mr. McDongall's reply to Dr. Leonard's Urbana speech, is as good as Mr. Christian Moerlein, the famous brewer, could have made and quite as useful to the liquor interest.

The prohibition party of to day is the direct and logical successor of the abolition party of yesterday. One fought to free the bodies and the other is fighting to free the minds of men. The first was and the last will be successful.

Dr. A. H. Gillett, in fact hereafter, it was so in name all over the South before. Every white preacher in the South is called doctor by the Negro preachers and people generally. It seems that with them the word doctor is used as a substitute for the word master.

Some secular newspapers are happy in reporting it abroad that Dr. A. B. Leonard adroitly worded the prohibition clause of our new Discipline, looking to his present candidacy. It is not complimentary to the General Conference that any such report should obtain public credence. And nothing is further from the truth.

Mrs. Josephine, sister of Rev. [illegible] Landry, has since the death of Mrs. Landry, been in charge of [illegible] home. She is highly esteemed, [illegible] amiable qualities, is a good housekeeper, and is passionately fond of her brother. There is [illegible] possibility that she will [illegible] in the responsi[illegible] by and by.

For the SOUTHWESTERN.

Thoughts on the Prophet Elijah.

REV. R. K. WHITING.

1 Kings, xviii, 19 29. We have beforo us the most important point in the history of Elijah, the grand climax of his wonderful career. We approach a scene only a little less sublime than the awful solemnities on Sinai. Among all the recorded acts of individnal heroism, which adorn the pages of sacred or profane history, none surpasses in true moral grandenr the conflict of Elijah with the prophets of Baal on Mt. Carmel. It was a day of judgment, when a solitary man stood np for God against an apostate nation, with all the royal patronage and malignant animosities of a powerful priesthood, and the popular prejudices of a demoralized people against him; yet he triumphed over all his enemies, themselves being judges, and gave idolatry a blow from which it never afterward recovered.

First—The Challenge. An honest proposition. Gather to me all Israel to or nnto Mt. Carmel. All Israel, that is, the tribal heads or representatives of the nation were gathered to witness the contest between Elijah and the prophets of Baal, four hnndred and fifty, and the prophets of the groves four hundred, who sat at Jezabel's table. "The prophets of the groves," all the critics say, should be translated prophets of Ashera or Ashtoreth, the female divinity of the Yidonians. Baal was the male and Ashtoreth the female deity of the Phoenicians. These "prophets of the groves" were the special pets of Jezebel. They were treated as members of the royal household, and with the 450 prophets of Baal constituted an army of 850 priests in all. From what we see it may be said that Baal was rich in Israel, while God was poor. While God had but 100 prophets hid closely in Obadiah's caves. Baal had 850—450 scattered over the villages and towns of Israel and 400 at the court. God's prophets are glad of bread and water, while 400 trencher prophets of Jezebel feed on dainties. They lurk in caves, while these lord it in the pleasantest groves.

Ahab sent. He conld not well refuse to do this, for it was nnquestionably a fair and reasonable proposition. Baal had not been able to deliver the land from famine, and now Elijah offers to give him a fair trial in his own line. He was professedly the God of Fire—Sun God—and could do anything. Neither Ahab nor the prophets of Baal could object, and, perhaps, the urgency of the present distress made him willing to try any means to remove it. Brethren, let us apply to the God of Elijah for help.

Sinners forsake Baal, and call npon the God of Elijan, who can and will hear, and answer yonr

[illegible] Gin, Tex.

For the Southwestern.

The Justice of God.

A SERMON BY P. M. CARMICHAEL

Text—"Just and Right Is He." Dnteronomy, 32, 3. Justice among men is giving to every one his due; and the very importance of doing so is truly acknowledged by every honest man. It is easy to see that there conld be no safety nor happiness in society if there were no justice, and it were not regarded by men. If there are any persons who do not approve of the administration of jnstice it is probable that they themselves are not just. The character of a judge may not be very amiable in the eyes of a criminal prisoner, and he may not look forward to the approaching assizes with any degree of pleasure; he wonld, perhaps, be willing to dispense with the whole system of jnstice in onr laws, because he is exposed to the pnnishment which those laws reqnire; bnt honest and virtnous men highly approve of the execution of justice. They regulate their affairs in their dealing with men by a regard to justice, and they wish to be treated in the same manner by their neighbors. This general regard to justice, this tribute of mankind to its excellence, leads us naturally to concinde that it must have the sanction of Divine authority, and that it mnst be a perfection of the Divine nature; and we could as easily conceive of a God without power, or a God without goodness, as of a God without justice. We are not left, however, to the mere conjectnres or conclnsions of reason. We have the fullest authority from God's own word to assure ns that he is perfectly just. The assertion is made in the text, which is taken from the song of Moses, not that which was sung immediately after the passage of Israel throngh the Red Sea, but that which he uttered just before his death, and solemnly delivered to the people. He begins the sacred ode by ascribing glory to God first, the glory of his greatness, and here the glory of justice and righteousness. By the justice of God we nnderstand that universal rectitude of his natnre, whereby in his government of the world he does all things with perfect righteonsness, giving to every one his dne.

First—We are to consider God not only as the maker and preserver of men, bnt as governor also. He who made man and finished him with all his wonderful power, has an nndonbted right to prescribe laws for his condnct, and to enforce the law which he prescribes by sufficient sanctions and reward and punishments, as, in His infinite wisdom, He sees fit; and in so doing He consnlts the good of His creatnres as well as His own glory; for, as the peace and order of society cannot be maintained with hnman laws perfectly enforced, so we cannot conceive of the preservation of the Divine government without laws worthy of a wise, holy and jnst God. This right seems to have been exercised toward Adam at the creation. Besides the moral law, the substance of which is love to God and man, and which was written on his own heart, a positive law was given to him as the test of his obedience. One particular tree, though as pleasant to the taste, and to the eye as good for food as others, was forbidden, and that on pain of death; for this positive law was armed with a dreadful sanction—"in the day that thon eateth thereof, thon shalt surely die." In like manner God has given laws to all mankind, and for many ages they were handed down from father to son, and afterwards renewed to the Jews, and throngh them to a great part of the world, in an awful manner at Sinai. Where men have not this written law, they have, as St. Paul says, "a law in themselves, the work of the law written on their hearts and their conscience," more or less informed, accusing or excnsing them, according as they observe it or break it, as yon will read Rom. 1-2. Now the law that God has given to man is worthy of himself. It is said in Rom. 7-12, to be holy and jnst and good it reqnires nothing bnt what God may justly demand of man, nothing bnt what we ought to pay. Can anything be more reasonable than that we shonld love the snpreme God in a supreme manner? In loving Him we shonld abstain from what He forbids, and perform what He requires, especially when both would be for onr advantage, our safety and onr happiness, and when disobedience would terminate only in our everlasting dertrnction. Thns as the Apostle saith, the "commandments were ordained unto life," but the words that demand onr serious regard are: "I fonnd unto death." Rom. 7. Alas, man is a fallen creatnre; fallen in Adam, the first sinner, and no more able to render the required obedience to the law, God, however, has not lost his right to command. His law, like himself, is unchangeable, and if not obeyed, renders the sinner liable to his awful displeasure.

Second—We observe, then, in the next place that God is just in punishing disobedience to His holy law, as He sanctioned the law of Paradise with that dreadful threatening "in the day thou eateth thereof thou shalt snrely die," so He sanctions the moral law with a terrible curse. It is written (Gal. 3-10), "Cursed is every one that continneth not in all things which are written in the book of the law to do them." He who continues not to do all the things, without omitting, without a single failnre in thought, deed or word, and that this is the meaning of this passage appears from another text in St. James, chap. 2-10: "For whosoever shall keep the whole law, and yet offend in one point, is gnilty of all." The law has not relaxed in its demands in consequence of the fall and frailty of man. Some have pretended that now sincere obedience is only reqnired instead of perfect obedience, bnt this notion has no foundation in the Scriptnre, and tends strongly to encourage sin, for most men, however sinful, flatter themselves that they are sincere, thongh they are imperfect. It is not by redncing the law that a sinner is entitled to entertain hope of salvation, bnt by looking to Him whom the Gospel sets before us as the end of the law of righteonsness, who has redeemed us from nnder the curse of a broken law, being a cnrse for ns (Gal. 3 13), but the law itself affords no relief. It may convince, it mnst condemn, and leaves every one who seeks salvation by obedience to it under its fearful cnrse. St. Paul, therefore, in verse 10 concludes that as many as are under the law are the curse, and that every month mnst be stopped, and all the world become guilty before God, for by the law is the knowledge of sin. It is by the Gospel and by the law that we obtain the knowledge of Christ, whom god hath given to be the propitiation for onr sins, that he might be just and the justifier of him which believe in Jesns. Rom. 4, 19, 20, 25.

If we consnlt the Scriptures we shall find that God has displayed His justice in many awful instances by the pnnishment of sinners.

The rebel angels were expelled from heaven. They are awful monnments of His jnstice already, and will be rendered visibly such in the judgment of the great day. What a dreadful revolntion sin caused in our world! See Adam cast out from Paradise; the earth cnrsed for his sake; man doomed to severe labor; woman to be mnltiplied in sorrows; creatures made snbject to vanity and tronble, sickness and death, like a mighty flood overwhelming all mankind. When men had multiplied on the earth sin seemed to have preserved a sad proportion to their numbers and wickedness, rose to a great and daring hight, so that jnstice could no longer forbear, bnt opened the windows of heaven and unbarred the gates of the great abyss, and ponred universal destrnction on a guilty world. At another time fire from heaven consumed the base inhabitants of Sodom; and the sword of Israel was the instrnment of Divine justice in the expiration of the wicked Canaanites. Israel herself highly favored as she was of God, conld not escape his chastening hand, bnt always suffered when she sinned. It was Divine jnstice that armed the Philistines, the Assyrians, the Babylonians, the Romans, and made them the severe scourges of an ungrateful and backsliding nation in their turn; having in like manner nation after nation in their turn, having filled up the several measures of their iniquity; having declined and perished, men ascribed their fall to the ambition of a neighboring conquest; bnt the real cause was predominant sin, pnnished by the sword of Divine justice. It is trne that God does not always execnte justice immediately on transgressors, but this is no impeachment of that perfection, althongh it be abused by some, because we know sentences against evil, though it be withheld, it is possible. At this very point believers better be carefnl for fear they stnmble themselves.

I will close, bnt not because my theme is exhausted, bnt for want of time to say more. With all that has been said establishes the fact beyond doubt that God is a God of jnstice, and that His justice gives Him a perfect right to prescribe laws for his creatnres which He has made; and if they obey not those laws his jnstice gives Him a perfect right to punish them for not obeying.

Ol may His Grace assist ns to obey all that is contained in His divine law, and make us perfect in all things pertaining to the work of our Creator and His dear church.

For the SOUTHWESTERN.

Dedication.

June 27 being a heavy day the people of Sherbnrne, Ky., were feeling still heavier. To morrow will be Dedication Day, and do yon think it will rain? Bro. Henry says trust in God; that did very well for the time. The evening mail arrived Elder Jones and Mr. Sissle not come. Great heavens! what heavy hearts. "Bro. Henry do you think they will be here?" "Yes." "Why?" "Because they told me they would." Just then Bro. Routt stepped np. "Bro Henry here is some mail for yon from Elder Jones and Sissle." Jones says we will leave on the noon train. "What, on the noon train and not here yet?" "Is it possible that he was blown away in the storm?" Bro. Henry, to allay the anxiety of the crowd said he supposed they would be here shortly. The next card was read and said. "Bro. Henry, I have made ready to come, but cannot; my wife is too ill to leave. Success to yon. G. Sissle." With hopes all dead, some one said, "postpone the dedication." "No," cries the pastor, "trust the Lord."

At 8 o'clock a white man orders the bridge pass opened, toll paid, and on he goes. The news spreads. Elder Jones has come; also his wife and danghter. The people are so glad. They all expressed great sorrow that Elder Sissle could not come. Elder Jones took qnarters at Bro. Frank Sanders. A hearty shake hands and a cordial welcome was tendered. After the usnal pros and cons of snch occasions, supper being ready, was enjoyed. A few miantes' chat and regrets passed because Bro. Sissle conld not be with us. Our sympathy is with Sister Sissle in her affliction. After retirement Elder Jones was taken sick, and suffered great agony from his stomach. I conld nnderstand how he stood the pain. When morning came he was no better. Elder Southgate end Ellett arrived. The pastor in consequence was revived. At 11 o'clock Elder Jones was nnable to walk, and a vehicle was ordered to take him to church. He was too sick to preach, bnt try he would, and did honor to the cause. From the depth of his soul came bubbling np the spirit with all its original power, and none could doubt bnt that he had recently been with God.

Elders Southgate and Ellett officiated. A collection was taken up, and $14 49 raised. Service was concluded by Elders Ellett and Southgate, as Bro. Jones got too sick to remain in the church, bnt after taking a little fresh air returned and gave the doxology benediction. It was rather nnfortnnate to be made sick by so much good grub. The next thing that met the eyes of our correspondent was eating, shaking of hands, interspiced with social conversation. At 3 p. m., Elder Southgate in our church, and Elder Ellett in the white church, we were determined to meet the devil half way, and batter down the walls of Satan. Three of his crew were overhauled and surendered to God's army. They exhibited signs of inward repentance, thank God. At the white church we got more money, bnt no one for the angels to rejoice over and make glad the city of onr God. The sermon of Bro. Ellett was enjoyed by every one, and has given the little man a great name in Shorbnrne.

At night, notwithstanding the joy during the day was grand, white as well as onr people, seemed to enjoy it; but the people turned out to see the last trace of a day long to be remembered by the people of Sherburne. After a short exhortation by the pastor, as Elder Jones was too sick to be out, and Elders Ellett and Southgate had gone home, $35 18 was announced collected on the table, besides the mission boxes.

Sherburn, Ky.

[Our correspondent tells all the haps and mishaps, the people, the money, the meeting, the preachers and the preaching, but what about the dedication? We snppose that went on also—ED.

Letters from the Pastors.

Rev. James Bowren, Hardensburg, Ky., writes: "Our first quarterly meeting came off June 13 and 14. Rev. A. Booker, presiding elder, preached three of his able sermons, which set the camp on fire. The result was seven converts. The Sunday School work is grand at this charge. There has been five children soundly converted to God from the class training in Sunday School."

Rev. G. W. Smith, Bay St. Louis, Miss., writes: "We are getting along very well at this place. This is my first year here, and when I first came I found our church at the Bay needed some repairs, and $75 on hand to begin with. To that amount we have added $25 more, and now we have in our church a new floor and a set of good benches. And we are working hard to get our church painted. At Pearlington, another one of my points, we have a fine little church in which is a beautiful organ, for which the young ladies of that place are working hard to pay. Since I came here we have been successful in gaining some souls for Christ. The Children's Day was observed, and we had a grand time. Collections, $5. Pray for us."

Rev. Thomas L. Ingraham, of Houston, Miss., writes: "The people here received their pastor with joy. After the first round I found that nothing short of the full performance of a pastor's duty would bring success. The loving advice of Bishop Mallalieu was ever with me. We have established two new preaching points, and one new church, and at that church we commenced with four borrowed members. We have added twenty souls to the circuit, and commenced to build two new churches on plan No 2. Rev. D. A. Williams was with us May 16 and 17, and his sermon was an awakening one. The elder says Houston is going out of the bottom upon the hill where she can be seen. We have not done much for the SOUTHWESTERN, but our bill will show $25, and we have arranged so that amount will be paid off Oct. 1, every cent, and the canvass does not stop here. Pray for our success."

C. W. Walton, Georgetown circuit, Tenn., writes: "Children's Day was celebrated the second Sunday in June, and it was a grand time, enjoyed by all of the five Sabbath Schools. At Cooper's Chapel the pastor was at his place, and the church was decorated with flowers. The scholars spoke well. Rev. Wm. Johnson followed, with an address at Jonel Sabbath School. Cato Gryan was the first speaker. Rev. M. Cox held forth at Smith's Chapel. There was a nice congregation. Rev. H. Barnell was with my people at White Oak Grove. He is a good worker. At Tiley's schoolhouse we had a fine time, conducted by Prof. Hill; also at Bunker's Hill. Sister Martha Gardner was very attentive. The Master was with all over the work."

Rev. Austin Logan, Libersville, Tex., writes: "This new work is doing well religiously. Times are hard, but the Lord has stood by us, and through him we will conquer the place. The people are willing to do all they can for the church. Some members have been taken in, and old men and women are coming to the front. The white people give credit to our church. The floods have kept us back this year to a great extent. I have two acres of ground for a church, and when the people lay by their crops they will help to build."

Rev. S Knight, Sparta, Tenn., writes. "I was told this circuit was dead. I have seven Sunday Schools, 236 scholars, thirty-five officers and teachers; have raised $98 in money, and lumber for the new church; have expended $25 on it, and all of the framing and part of the weatherboarding is paid for; $100 on subscription. Elder Bullington held our quarterly conference, preached five sermons, and we paid him $7.50. The church was greatly revived. I made during the quarter 285 pastoral visits, and visited the sick ninety-two times, preached thirty-six sermons to the children, received four into full membership, and baptized four, buried four, and married one. Raised $2 for benevolent causes. We have no respectable church on the entire circuit, and we contend with the A. M E. Church and false impressions created by them. The following persons each contributed 25 cents to missionary money: H. S. Gambel, S. M. Brayles, T. Clark, A. Maxfield, N. Watson, Alex. Price, F. Young, M. Moore, A. Gardenhy. Bettie Johnson, Rebecca Bounds, Alcie Jet, Jane England, Loethe Clark, Nannie Maxfield, Eva England, Margaret Stone, Hattie Young, Mintie Loughry, Nannie Young, Emma Murray, Elisa McKinney, Jane Brayles, Lizzie Pollard, Susanna Brayles.

Rev. J. D. Walden, Meridian, Miss., writes: "Elder J. Campbell held our second quarterly conference May 30, 1885. He addressed the Sunday School in the morning at 11 o'clock. We had a love feast, and the presence of the Lord was felt in our midst. At 3 o'clock the elder preached us a nice sermon, and administered the Lord's supper to 206 communicants; received into the church thirty five; paid pastor, $123; paid elder, $20.50 Our church and Sunday School is in good condition. We also collected the second Sunday in May for education $27.

Rev. A. Phillips, Nashville, Tenn., writes: "We observed Children's Day the second Sunday in June. We had grand exercises. The programme was attractive and full of wholesome instruction. After the exercises a collection was taken which resulted in $8 10. The children were delighted with the services."

Rev. A. Jackson, Denison, Tex., writes: "Rev. W. H. Davis was with us, and held the quarterly conference. Reports from pastors, class leaders and stewards show that we are holding our own. Sunday School superintendent report shows that we have a very good Sunday School, with six officers and teachers and thirty-six scholars of all ages. It is not what we should like it to be. We have a very small membership here, and most of them being old people, they care very little for Sabbath School. Service at 11 o'clock is generally postponed until 3 o'clock p. m., which is decidedly wrong. Eleven o'clock is the proper hour, according to the rules of the Methodist Episcopal Church. Wesley had a sermon to preach at the proper hour and he made his coachman drive him through the sea to be on time. We are asked to raise this year for benevolent claims $200. We want to come up with every mill of it. On the 21st of April our church was blown down by a cyclone, but we are building it up again.

Rev. J. L. Massey, Mason, Tenn., writes: "I boarded the train June 16 to visit Alamo, Tenn. Rev. J. W. Hall is pastor of the M. E. Church there. I preached for Bro. Hall two nights, and had one conversion, an old lady sixty-five years of age. When I left the pastor was happy. From this place I went to Friendship, where Rev. J. A. W. Moore is pastor. Bro. Moore and his good sisters made me wish I could stay with them longer. I preached for Bro. Moore one night, and had crowded house. At this place a committee of sisters was appointed to prepare a reception for the writer hereof Rev. J. W. Hall, of this committee, had everything on hand that would make one feel happy. The reception was given at the pastor's house. I find, Mr. Editor, that Bro. Moore, at this place, has won his way to the hearts of his people, and has the kindly regard of the white people."

Rev. A. A. Price, Greencastle, Ind., writes: "On the 6th and 7th instant, Rev. Charles Jones, presiding elder of the Indiana district, Lexington conference, held his first quarterly meeting for Greencastle to a crowded house of both white and colored. The church at Greencastle is greatly embarrassed financially. The present indebtedness is $920 41. It is a great pity for our work in this section that the church should be compelled to struggle for years to maintain a branch of our church here, and now to be threatened by the officers of the law with a foreclosure of the mortgages, which undoubtedly will be done unless there is immediate relief given from some source. The worst feature in this church's cause is the disposition of the membership not to give any more aid in the payment of these mortgages. An earnest appeal has been made to the white friends of this section, who, in other times, have come forward grandly to the rescue of our people, but, as yet, nothing has been accomplished. Our membership is small. The total of good and indifferent is only fifty-six, and not one out of this number is able to give any substantial aid to the church in her hour of need. Would it not be a burning shame for us to lose the only Methodist Episcopal Church for our people in Greencastle? Would it not be a shame to allow this property to be taken from us under the shadow of DePaw University? This church has had to struggle years to maintain her cause. We have been opposed on every inch of the ground; yet we have come thus far on our way, and now while our foes rejoice over our great financial burden, a few of us are willing to stay on the ship and work willingly and earnestly for the payment of this debt, and if we can't pay all, we are praying to be able to hold our property till "daylight brakes."

Letters From the Laity.

Wm. Duplessis, recording steward Wesley Chapel, Baton Rouge, La., writes: "The second quarterly conference of Wesley Chapel M. E. Church, was held June 22, and presided over by our beloved presiding elder, Rev. Stephen Priestly, who was heartily received by all the members and friends. Bishop Mallalieu and the Louisiana Conference, through the providence of an almighty God, has acted wisely in the selection of the presiding elder for the Baton Rouge district. We feel that he is one of us, and a good old Wesleyan Methodist preacher, up to the requirements of the timest. Next we have as our dear pastor, Rev. Reese Thompson, who is always at his post of duty. We heartily concur with the Bishop and his cabinet in the appointment of Bro. Thompson. When his appointment was first made there was some dissatisfaction, and a little trouble followed, but Bro. Thompson did not attempt to war on his supposed enemies. He quietly took them by the hand, and continued to preach the Gospel of the Son of man; and we can safely say that at no time has their been a better feeling existing in Wesley Chapel than now. Perfect peace and love seems to be in every breast, and Bro. Thompson has gained the confidence of all the people. We are having a crowded church at nearly every service. The fact of the above statement will be shown from the following figures of money raised since March 18, 1885, up to June 22, 1885. The following amounts was raised by classes this quarter: Class No. 1, Green Woodard, leader, raised $26 25; class No. 2, Reuben Jordan, leader, raised $27 20; class No. 3, Thaddens Hayes, leader, raised $23 90; class No. 4, Manuel Taylor, leader, raised, $20 10; class No. 5, Joseph J. Williams, leader, raised $37 75; class No. 6, Martha Morris, leader. raised $25 50; class No. 7, Daniel Thomas, leader, raised $60 35; class No. 8, Alex Varise, leader, raised $18 45; class No. 9, Richard Williams, leader, raised, $15 45; class No. 10, R. Thompson, leader, raised $6 50. Whole amount raised by classes, $261 45. Amount raised on building fund, $154 90; amount raised on public collection, $163 10; grand total raised this quarter, $579 45. The following amounts will show the expenditures for the same time: General expenses for traveling account, $55 55; paid gas company, $43 35; paid on indebtedness, $201 15; paid Pastor R. Thompson, $192 30; paid rent, $33 25; paid sexton, $17 25; paid secretary, $13 85; paid miscellaneous expenses, $11; whole amount expended, $567 70; cash balance on hand, $1 75, Dear Mr. Editor pray for us, and may the good Lord bless you in your work, and give you more subscribers for the SOUTHWESTERN. The General Conference in the selection of yourself as editor has acted wise. At no time has the paper been more acceptable with our people than now."

L. Richardson, Sunday School superintendent, Milford, Tex., writes: "This was the third time Children's Day was observed at Milford and Chambers' Creek. A large concourse of our best people were in attendance. The children from their rural homes were jubilant, and performed their part of the service well. The singing was delightful. Several interesting essays were read by young gentlemen and ladies on Sunday School and church topics. We think the service was a great blessing to the church as well as the children. Our collection was $7 85, which will be sent up by the pastor. I am sorry that the collection is so small. I hope we will do better next time. Pray for our success.

H. Worthy, late a Baptist preacher, writes of our work at Evergreen, La; "We had the pleasure of receiving our presiding elder, A. E. P. Albert. He preached a sermon that brought about a great change in the minds of the people. Our worthy pastor, Rev. Stephen Green, is doing good work. We have a good Sunday School."

The M. E. Church.

A Million for Missions

The Presiding Elders are still responding to the appeal of the Secretaries. There is to be a swift march to the front, where Methodism ought to stand.

W. H. Davis, Waco District West Texas Conference: "I think we can raise every cent of the apportionment. Will do all I can toward it.

R. T. Adams, Macon District, Savannah Conference: Our people are poor, but we are going to do our part. I have sent each pastor his apportionment, and unless the crops fail we will succeed in raising our share of the million."

E. B. M'Cauley, Marion District, Central Alabama Conference: "I shall push every effort to raise the amount on my district. Am sure we can do it."

Benjamin Brown, Washington District, Washington Conference: "We fully indorse your plan, and will do our best."

These responses are widely read. The cry for money for our onward march ought to be heard by every one of the three millions who have been brought to Christ by Methodist itinerants all over the land. We would like to have some encouraging reply from every district.

J. M. REID.
C. C. M'CABE.

RESPONSES OF PRESIDING ELDERS.

More favorable replies concerning the million dollar plan:

J. H. Stoney, St. John's River District, Florida Conference: "I have presented your communication to the Quarterly conferences I have met, and all say, 'We must meet it, and will do our part.' So you may look for the St. John's River District to measure up to the required standard."

Jesse T. Price, West Tennessee District, Tennessee Conference: "I like the plan well, and I think we can raise the money easily. You may count on this district.

J. J. Manker, Chattanooga district, Holston Conference: "The call is certainly an inspiring one. We are under a heavy pressure financially, but we will make an extra effort and do our very best.

Joseph Campbell, Meridian District, Mississippi Conference: "I think the million dollars can easily be raised if all the lovers of Christ will say, 'we will!' I say this for the brethren of Meridian District."

T. B. Ford, Little Rock District, Arkansas Conference: "We believe we can do it, and will spare no effort to accomplish the end.'

"Moderate Drinking Makes Drunkards."—There are 25,000,000 of moderate and immoderate drinkers and drunkards in the United States, which may be classed as follows: 17,000,000 moderate drinkers; 7,000,000 immoderate drinkers, and 1,000,000 of drunkards, more than 3,000,000 of the moderate drinkers (be it said to their shame) belong to the professed church of Christ. Stop all moderate drinking and in five years there will be no drunkards and the 250,000 liquor saloons in the United States will be closed. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards Every church that upholds moderate drinking upholds making drunkards, and sending souls to hell. "For the time is come that judgment begin at the house of God." 1st Peter, 4-17.—*Horace Waters.*

The Relation Between Buyer and Seller.

Merchants are a class of people that are often looked upon as a set of bandits, waging war against the pocket-books of the people, and therefore fit prey for the special police. If they can by any method be induced to sell at less than their regular rates, by brow-beating, by plausible speech, by an old cry, "it is naught, it is naught," it is considered a great feat of genius on the part of the part of the buyer. Buying at cash rates, the good nature of the merchant is often taxed by those ominous words, "please to charge it," and when payment is offered a year later, and the poor seller adds six per cent. interest, he is looked upon with holy horror as little better than a thief or assasin. Now we give a few rules, that, if heeded, will cause an era of good feeling:

1. Never try to "beat down." Go to honest men and pay what they ask With the competition now existing in all branches of business, there is no danger of paying more than an article is worth.

2. If you buy at cash rates and get trusted, do not complain because interest is charged on your bill. The merchant who buys for cash cannot afford to wait payment for goods without an equivalent.

3. Buy in your own town, so far as possible, and patronize those who help build your school-houses, make your roads, and who are expected to respond to all calls for charity, or for public improvements.—*Hearthstone Farm and Nation.*

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Hindu Devotees.

There are many who know the ... ned and need forgiveness, but do not know about our blessed Jesus through whom peace is given. Some of them will stand on their heads or on one foot, or in the water, or will set in one position for days, or weeks or months, hoping that this will please the God they worship. Our missionaries can tell them of a better way, —*The Missionary World.*

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For the SOUTHWESTERN.

Honor to Whom Honor is Due.

Our school has for its principal, Professor L. F. G. Murray, who was raised and educated by Rev. H. R. Revels, who stands foremos in our conference. Prof. Murray has in every way, morally, mentally, the necessary qualifications for this place. He stands highly respected by both colored and white. Althongh he come here nnder dnfavorable assurances, he has lived to out live every diffienlty, furthermore he has even made his enemies, some of them, his best friends. While we confess he is young, he has a peculiar air that gathers many friends in his circle. All such young men as he shonld be encouroged to coutinue in this well begun work. Let ns all join in one accord and say, "Go forward young men, we will stand by you even in the fiercest conflict of life's battle.

Our situhtion, as yon know is in the extreme Northern part of Mississippi, therefore we have been chilled all the winter and the best portion of the spring, bnt onr hearts have been made warm and the blood course d more freely through our veins since the 27th nlt than ever before. We were entertained four nights successively by Prof. Murray and his pupils. The school was very large this year, and time very short, therefore we did not expect the teachers to do much. Monday night April, 27th, the juveniles entertained us with some of the sweet music and most interesting recitations, declamations, and dialogues that hnman beings could wish to be entertained with; everything was without a doubt instructive from the beginning to the end, and showed to both patrons and visitors that no idle time had been spent during the scolastic year by the corps of teachers. The white friends too exhibited such a mark of interest and respect that assured us that we are tending upward. Prof. Murray was much encouraged by the presence of all the citizens, but he spoke so highly of the interest on the part of the mayor of our city, that I would do injnstice to the occasion, the mayor, and patrons of the school without naming him. Everything passed off very nicely the first night with but few exceptions, and I am proud to say these exceptions were not on the side of the teachers nor scholars. Time will not allow me to do justice to this night, for I must pass on to the exercises of Tuesday night, which was most excellent, although having been disturbed a little, yet the skill and tact that Prof. Murray posesses were so displayed, we were agreeably surprised and entertained.

The exercises opened by an appropriate quartette by Miss. Laura Johnson, R. H. Henderson and Messrs A. D. Ivy and C. W. King, then prayer by myself, after which our ear's listened to recitations, declamations, dialogues, solos and duets, all played their parts so self possessed that they could go anywhere. Many of the young ladies deserve praise for their clear delivery and thoroughness in every respect, but brevity being our object we will omit their names. The dialogue, Hypocondriac, was very charming in all its parts, also "Here she goes and there she goes" received an extraordinary applause, but encored—the moonlight masquerade illustrated certain features which were indeed romantic, although the two most prominent actresses did not appear. Next our ears were amused by a duet, bringing pretty flowers to strow on mother earth, all that is necessary to say is that it was exquisite. The chorus songs were most pleasing to the ear, and proved that there was no lack of vocal training by the professor; no one would have believed that so much could be accomplished in so short a time, had they not been here during the exercises themselves, although here, was very much surprised by the progress made. We were entertained [illegible] after eight days [illegible] owing to circumstances manifested here. There were two dramas, the professor wishes to display his dramatic performances, bnt I am sorry to say he did not bnt promised to let us enjoy the frnits of his labor this summer, which we await, thongh impatiently. I do not stop describing this night to you by choice but of necessity for the one half has not been told. I can only say you ought to have been here. Now the proceedings of Wednesday night. I scarcely know how to relate them; the entertainment was something that neither white or colored has enjoyed; a thing that has exalted Prof. Murray about five degrees, if possible, in the estimation of both white and colored, yet wonders never cease. Every one here knows what obstacles prevailed on this and the preceeding night, therefore we are made to wonder the more at the success and the effect produced. This night's exercises were the "Oratorio of Queen Esther" which showed that nothing can be done without great labor, the different personations were elcellent, and seemed to have been made for the same. The dress of the Persians who were first before us was ancient and produced a two fold effect, that of pleasing the eye and impressing the mind with a deep reflection of the past. Next the Jews appeared, and they with their supplications and dress caused the whole house to be moved with seeming pity and sadness.

Esther in the person of Miss, M. A. Hodges was performed without fault while Mordecai in person of Mr. A. D. Ivy could not be excelled in his solo and earnestness to Esther. The part of Haeman belonged to Mr. L. H. Reinhardt, though acted by Mr. C. W. King, was almost the exact personation of Haeman when he sought the lives of the Jews. King Ahasueras personated by Mr. J. Long certainly was well performed, he has the grace and dignity of a king, if not that of King Ahasneras. The solos of Zerish by Miss R. H. Henderson charmed every one, they perfectly faultless, also the solos of Miss Lilly Long, and Lulu Maxwell the alto. Mordecai's sister, Miss A. Mitchell, acted well her part; the two maids of honor, Misses Laura and Augusta Johnson were very dignified in their parts. We cannot help noticing the two little pages of the queen, Misses Bettie Mitchell, and Minnie Martin who attracted the attention of both old and young. This musical entertainment, was perfectly grand. The instrument was managed by Miss M. J. Williams, one of Prof. Murray's brightest scholars. I cannot help troubling you bnt, we must give honor to whom honor is due. Prof. Murray will ever be thonght of with pleasure, for his very laborious undertaking, and the hearts of these people are always ready to welcome him, for they believe that the Lord sent him here.

The Cantata went on only two two nights, but we wished it the remainder of the week; still we live in hopes of having a like enjoyment, so his scholars say. I can say for my self that I never have been more highly entertained in my life, and these closing exercises have reflected great credit upon the students of the school No. 2, and decked Prof. Murray's brows with many honors. He is sufficient, intellectually, if not in bulk, and capable of giving all the instruction demanded. Prof. Murray enjoys the respect and confidence of all classes. He is doing good work for his people, and in every way shows his interest in the work, and determination to make the school a permanent and grand success. He has those rare qualifications which enable him to work in harmony with all classes. The whites respect and help him, and the colored people believe in him and rally about him. The people tell me it takes a brick to stand the thrnsts and scoffs of Corinth, bnt I think Prof. Murray must be a rock.

The outlook for this place is good under its present administration. Under L. F. G. Murray the school has won the support and confidence of the people of wealth and intelligence who live near the school and know about. While the present counsels prevail, the school will never lack for material resources. What it needs is more pupils, and continned instruction, and that it will have. Its future is assured. I do not intend any reflections, whatever, bnt I truly wish we had a L. F. G. Murray in every part of the State. We have some, bnt the cry is, more!. While Mr. Murray is doing justice to his day school, I would not do him justice unless I told you the good he has done by building a No. 1 Sunday School at this place. He is now at his home in Holly Springs bnt his good work still goes on, and our hearts yearn for his return. He made a flying trip to our town last week, bnt was on business, and we could not induce him to stay. We now have the lumber on the ground to make new seats for our church. We are also going to build a belfry, with its steeple towering toward the heavens.

At this writing our revival is going on. Seven accessions have been made to our church, and we have from fifty to sixty penitents at the mercy seat every night, and the good work is still going on. Ask the prayers of all. God bless the SOUTHWESTEN. I have not been able to do justice by it, bnt I will in the near future, God being my helper. Yours struggling for Christ, J. J. HARRIS.

Rate of Increase of Negro Population.

Such being the history of the Negroes in ante-bellum days, when they were property, and when every consideration of self-interest prompted their owners to watch over their health, to encourage child-bearing, and to protect and preserve the children, is it to be supposed for a moment that this careless, improvident, ignorant race, thrown suddenly upon its own resources, should at once, or within a genetation, take on a rate of increase more rapid than before emancipation? The wonder is, that in the past twenty years they have not fallen further behind.

Considering the colored race in this country as a whole, it is seen that it has not held its own, either in a state of slavery or thus far in freedom. It is but another illustration of the fact, that an inferior race can not thrive side by side with a superior one. It would seem, therefore, under the circumstances, more profitable to study ways and means for preserving and strengthening the mannal labor element of the South, rather than to debate the methods of getting rid of it.—From "Are we to become Africanized?" by Henry Gannett, in *Popular Science Monthly for June.*

"The Slough of Despondency" in which you are wallowing, on account of come of those diseases peculiar to yon, madame, and which have robbed you of the rosy hue of health, and made life a burden to yon, yon can easily get ont of. Dr. Pierce's "Favorite Prescription" will free you from all such troubles. and soon recall the rose-tint of health to your cheek, and the elasticity to your step. It is a most perfect specific for all the weaknesses and irregularities peculiar to your sex. It cures ulceration, displacements, "Internal fever," bearing down sensations, removes the tendency to cancerous affections, and corrects all unnatural discharges. By druggists.

Rev. Dr. Marshall W. Taylor, the only survivor of the three original founders of the of United Brothers of Friendship, has been requested to prepare a history of its origin, founders and progress in the early years of its existance. The two other original founders were William Nathanial Hazelton of Louisville, and Charles Buckner Morgan, of Harrisburg Ky.

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Henry Clay's Family.

Inquiry is made as to the living descendants of Henry Clay. The presence of J. B. Clay, jr., of Lexington, Kentucky, in the city—at the National Hotel, where he was born while his father was a Representative in Congress, and where his immortal grandfather died—affords the opportunity to answer it authoritatively. There is but one son of the "Great Commoner' living, John M. Clay, who resides on a portion of the original Ashland estate, and is farmer and stock-raiser. Thomas H. Clay (deceased) left two sons and a daughter. Henry B., the elder of the sons, has a plantation on the Holston River, in Tennessee, which he successfully cultivates. The other son lives in Boston and is connected with a publishing house. The daughter is unmarried and lives with her mother near Lexington. The only child living of Colonel Henry Clay, jr., who fell during the battle of Buena Vista during the war with Mexico, is the wife of Henry C. McDowell, who owns the Ashland residence where they live. Colonel Clay left two sons; one served in the Union and the other in the Confederate army, and they lie side by side in the cemetery near Louisville. Of the family of James B. Clay, once Charge d' Affaires to Portugal, and a Representative to Congress as above mentioned, four sons and one daughter are living. His son Henry, a proming lawyer of Louisville, was killed in a rencounter in that city a few months ago, and his slayer has just been convicted of manslaughter. James B. jr., the eldest of the children, is a farmer and is engaged in raising thoroughbred horses in Fayette County, Kentucky. Thomas J. Clay, who is the fourth but the next living, is a First Lieutenant in the Sixteenth Infantry. U. S. A., and at present stationed at Fort Union, New Mexico. Charles D. Clay, the fifth son, is a Second Lieutenant in the Seventeenth Infantry, U. S. A., and at present stationed at Fort Custer, Montana Territory. George H., the sixth son, lives near Lexington with his mother and is a stock breeder. These six young men, the two sons of Thomas H. Clay and the four sons of James B. Clay, are the only living grandsons of Henry Clay.

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Now, had the anti-slavery men continued to talk and pray against slavery from 1840 to 1860, and vote for slavery, through the parties allied to it, as they had done from 1800 to 1840, there would have been a slave-holder or a pro-slavery man elected President in 1860, and slavery would have been settled upon us for perhaps a century to come. But, thanks be to God, there was a third party, the members of which voted as they talked and prayed, and accomplished the abolition of slavery.—*Horace Waters.*

Young or middle-aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send 10 cents in stamps for illustrated book offering sure means of cure. Address World's Dispensary Medical Association, Buffalo, N. Y.

There were 2,616 new cases of cholera in the Spanish plague-stricken districts on the 30th, and 1,036 deaths from the disease for the same time. In 48 hours there were 69 new cases and 41 deaths in Madrid. Thirty-one of the victims were women. Seventy bodies remained unburied in a cemetery outside of town, the police cordon around the infected houses preventing the people from obtaining burial licenses. The lower classes manifest the greatest hostility to the official doctors and ambulance bearers. The epidemic is spreading to all the northern provinces.

Brazil is the only empire in South America, and has a population of about 12,000,000. There are about 2,000,000 of negroes and about 400,000 Indians.

The aboriginal Indians of the country have to a large extent became amalgamated with the settled population, especially in the eastern provinces; but in the vast interior they remain to a great extent in a savage condition. There are many creoles who call themselves Brazileiras, decendants of the Negroes and Portugnese. The slaves of the country are being gradually emancipated. In 1884 they numbered 1,233,195, besides 363,000 children of slave mothers.

Dr. Sage's Catarrh Remedy cures when every other so called remedy fails.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

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Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of othodism.—Stevens. (Abridged edition.)	3 60
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of christian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introdnotion to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introdnotion to the Holy Scriptures. New Testament: Chapters I.XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in hrist.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homilectics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introdnotion to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis.	
To be read:	
Life and Epistles of St Paul.—onybeare and Howson. (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introdnction and Book 1.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
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A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

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Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
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History of Methodism. (Abridged Edition).—Stevens	3 00

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Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
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Wesley's Sermons. (Vol I.) Introdnotion to the Gospel Records.—Nast.	5 00
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To be studied:	
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Review of the course for the three preceding years.	
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rotestant Foreign Missions.—hristlieb	1 00

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, AUG. 27, 1885.

The native population of the Argentine Repnblic, in South America, are said to be a mixed race of Indians and Negroes; bnt in this amalgam race we have failed to find any of those high exploits in the arts of civilization which would justify North American Negroes in adopting amalgamation as a means to such an end.

The Rev. Daniel Ware, at Cape Palmas, Liberia, West Africa, is suffering from chronic dyspepsia. Will not some one, who has the money and the philanthrophy send him a case of "Brown's Iron Tonic Bitters," which, having affected a complete cure in our own case. We can safely recommend it to others who are suffering from like troubles.

When unable to refute his doctrines the malevolence of Christ's enemies in his earthly days as well as in ours, was manifested by their sarcastic references to his social status. "Is not this the carpenter's son," they said. But this sort of reference has failed in eighteen centuries to refute a single doctrine he proclaimed. Infidelity is a failure.

Dr. Braden writes from Nashville, Aug. 9, 1685, that sad tidings of the triumphant death of Rev. Ephram Manson, of the Tennessee Conference, reached from Brownsville where he was stationed. Just three weeks ago I sat beside him in the pulpit, heard him preach an excellent sermon, and earnestly invite seekers to Christ. He seemed full of vigor physically and spiritually. He was earnestly engaged in Sunday School work, and had just conducted an institute lasting three days. He entered the Central Tennessee College in 1871, and from the records he was in his thirty-second year when he died. He was a useful young minister, full of promise, and a genuine Christian man.

On Sunday, Aug. 16, Dr. Braden was in Lebanon, Tenn. He put in a full day's work. He taught a Bible class, and addressed the Sunday-School at 9:30 o'clock; preached again at 8 o'clock p. m. The congregations were good all day. The newly organized choir did their work well. The pastor, R. B. Wilson, is a student in the Central Tennessee College, and is spending his vacation, doing excellent work, filling up the vacancy occasioned by the transfer of L. M. Hagood to the Lexington conference. The Church Lyceum is interesting the young people in literary pursuits and is doing good. The class and prayer meetings are well attended, and an excellent Sunday School indicates the prosperity of the charge.

A Brooklyn clerwyman, Rev. Dr. Ludlow, who had been travelling in the Holy Land, had the bravery to venture a visit to the curious colony of Druses—the Mohammedan sect inhabiting the side of Mount Hermon, which a few years ago was guilty of the frightful massacre of the Christians thereabouts. He found them a strange people, bloodthirsty for backsheesh, however, rather than for gore, and turning their hatred for the time being against Turks instead of Christians. The curiosity of the Druses extended to the interior of their visitors pockets, and they even made off with the latters' boots, which they had politely taken off in calling upon the chief of the village. Dr. Ludlow will give an account of his stirring experiences in the August *Harper's*.

The estimated value of church property in Indianapolis, is $1,628,800; of which the Methodist own $425,—, the Presbyterians $325,000, the Episcopalians $250,000, and the Roman Catholics $243,000.

Dr. [illegible]'s Catarrh Remedy cures where every other so called remedy fails.

Miscarriages in Colored Journalism.

One by one, in close order and rapid succession, we have noticed of late the disappearance of some apparently well conducted and pretty solid visitors from the number of our weekly exchanges, edited by colored men. For example, the Indianapolis *Leader*, owned and edited by the Bagby brothers; the Louisville *Bulletin*, by the Adams brothers; the Springfield *Review*, by Dan Rudd and others; the *Afro-American*, by Herbert Clark, and the *Kentucky Republican*, by Scroggins & Johnson, not to speak of others less widely known, ably edited, and pretentious in character. All of these have suspended publication in the midst of terms for which their patrons had paid subscriptions and expected to receive them.

Though these failures were probably unavoidable, unintended, and unforeseen from the start, they have been attended with hardships and losses not alone to the owners and employes, but to the patrons as well. Why did they fail? For this there must be assigned one of two causes:

First—They were not organized upon a sound business basis, or

Second—They were not properly encouraged by the patronage of the people whom they were designed to serve.

We do not undertake to say which or how far both of these causes have entered into the cases here cited, but we regret that for any cause they have defaulted, because they seem to exhibit an inability on the part of colored men to manage, or a very great degree of ability to mismanage such affairs. They tend to weaken the influence of more successful and capable enterprises by undermining the public confidence, and reinforcing the stock of arguments already too abundant and freely employed by those who look incredulously upon every effort of Negro literary and business scholarship to assert itself.

We believe that many of these enterprises were never intended to be more than representatives of the personal ambition of gentlemen who wished to make known their usefulness as political leaders, and their fitness for official positions in government employ. Indeed, we know that this was the case with the *Afro American*, as originally projected by Mr. E. J. Waring, at Columbus, Ohio. It is to be regretted that these suspensions so frequently occur, more because of the effect they have to hedge up the path of future enterprises than on account of the direct losses which they entail, though these latter are by no means inconsiderable. The Negroes of this country must organize for business, not as individuals catering to and bidding for the patronage of the other races about them, as is done for example by the more prosperous barbers and restaurantuers of the colored people; but as a race they must begin to make employment for their young men and women, by the employment of their united capital in business enterprises. We consume enough to make our presence, barring politics, desirable in any community, because of the increased retail trade consequent upon our presence there in such numbers as our people usually gather about most cities and large towns. The duty upon us at present is to so organize that our productive shall neutralize our consumptive characteristics. Our business men must be required to qualify themselves for their business, give the best possible guarantees against mercenary ventures or dishonest failures, and then they must be patronized in every way until they are made to succeed. This course will encourage the men of means among us to invest them. It will also induce white men with money and business experience to form partnerships with Negro business men. Throw social and philanthropic nonsense aside. Such partnerships will secure them a share of the patronage which these Negro business men control. One thing is certain the Negro business man cannot and ought not to try or be expected to do a credit business. He must begin small, sell quick, and always as low as anybody else can sell the same articles. He must buy his goods from a wholesale house, and see to it that he gets inside bottom figures, and then he will not be undersold. We hope the merely personal newspapers will all close up as soon as they can, and that those established for permanent use as conservators of the public good may be so strengthened that their usefulness may be increased, and their patrons encouraged to vote them a more profitable business. Among the newspapers of the latter character, and of those which cannot fail, we wish to call attention to the SOUTHWESTERN. Were it to suspend to-morrow every subscriber would receive a weekly paper of like character, excepting the special features, but more excellent in many other respects, for every moment of the time covered by the terms of their subscription. This paper is now twenty years old, never misses a week except by failure of the mails, it overspreads the widest and speaks with a more independent tone than any paper in the county with a colored editor. Send for specimen copies and try it.

The Causes of Skeleton Congregations at Church on Sabbath Morning.

The causes which lead to and produce the usually depleted congregations which attend our Sabbath morning hour of service, may be set down under the following eight heads, viz:

1. Keeping of late hours on Saturday night, which leads to.

2. Late sleeping, breakfast, and dressing on Sunday morning. Both of these are bad habits, and are sinful because they are direct violations of that clause of the Fourth Commandment which requires of us to "Remember the Sabbath day to keep it Holy." Whereas those who set up either to work or do worse, seem to "Remember the Sabbath day to sleep, as this will necessarily follow their wake of the previous night.

3. A wordly spirit. It evinces a formal wordly spirit. It is in reality walking with the world which causes people who belong to the church, profess religion and have taken its vows of consecration voluntarily upon themselves, to remain away from the forenoon Sabbath services when health and circumstances permit them to attend. Such absence being justified by reason of the smallness of morning congregations. It is worse when these who fail to attend their own church in the morning can be often at other churches at that hour, and carry not only their presence and influence, but their contributions away from it, while their own church and pastor stand in need of all these. The minister cannot fail to be encouraged by the assurance that the presence of his members at morning service gives, that they appreciate their church and his efforts to serve them. Persons who join the church are not free, they belong to the church, and it belongs to Jesus. They have agreed to surrender some little personal dislikes, preferences and prejudices for the peace, pleasure and prosperity of the common brotherhood, which is the church wherein we live under self imposed but God ordained covenants of good fellowship. These covenants they are bound to observe with all they imply, and require or give a reason for failing. Where no reason is given the delinquent is guilty of willful neglect of the means of grace, and this also involves a willful violation of these covenants and vows which they have taken. There may be such inefficiency and ministerial or official indifference as will permit these offences to go uninquired into, but they are booked on the immutable and eternal tablets of Jehovah's heart, and they will certainly be brought into judgment. These causes of small morning audiences spring from the laity, but there are others which take their rise from ministerial proceedure.

4. Formalism stiffness, coldness of manner, dryness of matter, and the reading of that from paper as if the preacher had either borrowed some one else's sermon or was not very well acquainted with his own. This all may be very erudite, fashionable and refined but the pulpit is not a modern institution, and somehow even refined and scholarly people find their way to these churches where the place is made sweet and awful because the ministers are as a flame of fire, and words a burning hear. We always get large audiences at these services when the people know of our presence. It is not because we preach learnedly, but because our sermons are hot and burn, because they, such as they are, belong to us, and have the kiss and seal of the holy spirit brought upon them by much earnest prayer, faith and many tears. Let these things come in with others and our morning audiences will grow.

5. Indifferentism; want of fixed and deep interest or what seems to be so on the part of the ministers concerning this honor of sevice, from the fact that they are apt to swap off preaching for a prayer, praise, Bible or some sort of a modern invention, instead of the glorious old time service.

6. Novices in the pulpit. Where this indifference does not appear as above stated, it may and does in the shape of some tramp preacher, or some inexperienced and impressible brother, who seeks either a place to practice on to get a collection. We know of some places where this class have very frequent, almost exclusive control of the pulpits on Sunday morning, and in these churches there are very small congregations at the services. A church like a man will die if the food given is inutritious. The only preventative of atrophy and death is a change of diet, and the search for this depletes the congregation.

7. Protracted services. Running the morning services past the noon hour hinders people who live at service from giving due service to their employers, and also attending their church in the morning. They are bound to either work, beg or steal, and so when the minister knows that his congregation is composed as most colored congregations are of this class of people it is his duty to so arrange his hours to suit their condition. Where he fails to recognize and perform this duty, he will want a congregation in the morning.

8 Scolding rather than visiting those who are habitually absent. This is in some places quite a common practice, but it does not take many recurrences of it to reduce the minister's hearers and swell the rank of absentees. In fact a minister who uses his pulpit to scold his audience will soon have as he deserves to have, no audience to scold. It may be that reproof is at times needed and if properly administrated is very wholesome and helpful to a church, but that there ever was a dose of it administered publicly from the pulpit that failed to magnify the disease rather than cure the case, we do not believe.

The minister will find ample chance to do this in the most appropriate and effectual way in his visits from house to house. There should never be more than one person besides the pastor present when reproof is given. And a pastor should never reprove any one for doing what they have seen him do or done with him.

Rev. G. W. Leach Again.

Bro. Leach appeals to us as an old friend to say in the SOUTHWESTERN the best words we possibly can for him. That we are glad and ready to do. He is, to the best of our personal knowledge, an excellent gentleman and a very good preacher. When he was presiding elder it afforded us great pleasure to visit him. Our receptions were always cordial, and our entertainment brotherly. The people always spoke well of both him and his preaching. We should not hesitate to say that kind counsel will accomplish much with him, for he is willing to hear and accept reproof.

The South for the Negroes.

We have heard it said that "The Negro can live whereever the grass grows," but we are not thoroughly convinced of the truth of that saying, if it is to be applied in an unqualified sense. If the Negro is indigenous to a warm climate, he can only thrive in a cold one by acclimatization, by transfer of the torrid into the frigid, or by emigrating with the sun.

The Negro enjoys a degree of physical prosperity to be sure, but it is not in proof that he reaches his best physical conditions where the winters are long and bleak. For every one that prospers under such winters, there is a good many who take some sort of lung disease, and after a decline, more or less rapid, die.

It may be set down as a rule that of colored people coming from the South to the North to live, only those of superb health and faultless physique will be able to follow outdoor pursuits, and even these will generally not stand it long. The truth of these postulations may be easily demonstrated by the ravages of consumption upon this class of the population in some of the Western States in the mind of the writer. This climatic question must enter into all sensible calculations made by the colored people who propose to change their location in the future.

He Roars and Whimpers.

The old English lion fairly roared, so to speak, when Mr. Gladstone made his speech before Parliament the other day, by which he secured, as it were, a vote of confidence, all the money needed for active war measures, and was vociferously applauded by the people and favorably criticised by the press of the greater part of Europe; but it now looks as if the great speech was quiet bluster, and that it was part of a splendid piece of strategic diplomacy, which does not promise additional glory to England as a fighting nation, nor any well defined limit to Russian aggressiveness toward India. India is itself becoming restive of foreign control, and the star of British empire would seem just now to be slightly on the wane. As the SOUTHWESTERN intimated, however, this new menace for Russia has furnished an opportunity for England to release herself from the difficulties by which she was confronted in the Soudan. And the slave trade, of which we have heard so much, will probaby not be heard of until it is wanted as a pretext for another invasion of that country for which nations have been contending since the times of Moses in Egypt. The roar has turned to a whimper.

Personal.

The school picnic at Anderson, Texas, under Prof. A. White, was an agreeable affair.

All is quiet at Hempstead, Texas, and Rev. E. Jefferson is having a prosperous year there.

Mrs. Rev. J. M. Nuby is quite sick and confined to bed at her residence near Obannon, Ky.

Methodist preachers find an asylum in the hospitable home of Bro. Robert Ward and wife at Anderson, Texas.

Mrs. Rev. Frederick White has just reached and received a hearty welcome to the parsonage in Terra Haute, Ind.

Harry A. Garfield, son of the late President, has accepted a position as teacher in St. Paul's School, Concord, N. H.

Rev. W. C. Dickerson, of the Delaware conference, has renewed his claims upon our gratitude by recent kindnesses.

Rev. E. Williams has changed his residence. Correspondents will please address him at 11 Laurent street, New Orleans.

Rev. W. B. Pullam, presiding elder of Navasota district, Texas conference, was recently taken with fever at Anderson, Texas.

Rev. W. H. Logan, of Houston, Tex., was in Louisville, Ky., recently, as delegate to the annual meeting of the Knights of Pythias.

Rev. A. Alexander has been holding camp meeting seven miles from Anderson, in Grimes county, Tex., Rev. B. M. Taylor, assisting him.

After a somewhat extended and pleasant visit away, Dr. R. F. Boyd, our versatile correspondent, is back in Nashville again, greatly improved and ready for work.

Rev. D. W. Heston, of Newcastle circuit, Indiana, lost a baby by death, June 22. The death occurred at his residence in Anderson. Bro. Hester is an honored member of the Lexington conference, and will have the sympathy of all his brethren.

Rev. W. W. Locke, of Louisville district, Lexington conference, has been holding a protracted quarterly conference at Jackson Street Church, Louisville, Ky., the past two weeks.

Rev. A. J. Tilloy, of the Navasota district, Texas conference, is a young man of good attainments. He is on his first year in the conference, and is pastor at Courtney, where he has built a church, and is doing a good work.

We are under obligations to Rev. Henry Cardozo for important documents. The minutes of the South Carolina conference show that he is a leader, and this will be grateful news to his numerous friends in Ohio and the West.

That stannchest of friends and most genial of ministers, Marcus Dale, of Wesley Chapel, has the continued evidences of prosperity abundant in the pastorate of his vast parish, the greatest of ours in New Orleans. He is deservedly popular and will prosper anywhere.

Jonathan Willis, Esq., has just completed all payments on a fine three acre tract of land eight miles from the city of Louisville, on the Middleton Pike, in Jefferson county, Ky. He is an upright and worthy man, an officer of long and exemplary standing in the Methodist Episcopal Church. We sincerely wish him many years of happiness in his new home.

Church Polity.

MR. EDITOR—How long after a person joins the church before he should be called on to pray in public.—*Subscriber.*

Answer.—We suppose that you refer only to such persons as are full members of the Methodist Episcopal Church. Probationers in our church being not members, but only on trial in order that all concerned may decide upon the desirability of their becoming members, they may be advised and exhorted, but no legal process can be resorted to in securing of them the performance of any church duty.

The extent of the law is their continuance or discontinuance after they have been at least six months on trial.

Should a probationer remain on trial twenty years without conversion, a pastor who called upon him to pray in public would be a very indiscreet one. The fact that in all that time conversion had not taken place, would be proof that the person concerned had no soul-fixed desire to "flee the wrath to come" and to be saved from his sins, and was hence unfit to invoke the favor of God upon any person other than himself. But you refer to full members and touching them the the Discipline, 1884, page 114, paragraph 184, sec, 12, directs that the preacher who has the charge of a circuit or station, shall appoint

prayer meetings wherever advisable in his charge," and in paragraph 234, page 134, attendance upon these services so appointed is required.

This law applies to all members in full connection and not under charges. Hence the moment a person is admitted to full connection therein he is before the law of the Methodist Episcopal Church as completely a member thereof, as it is possible for him ever to be. Since he is a member, and since the law requiring attendance at the regular appointed prayer meeting is equally mandatory upon a new as upon an old member, or rather since in the eyes of the law members, are neither new nor old, but equal; and as the object is to cause the offering of public prayer up to God, which our church holds to be a means of grace, and the performance of this duty a condition of membership, and since young members certainly stand as much in need of the use of all the means of grace as older ones do, it is therefore our opinion that they should be called upon to pray in public just as other members are, that is, whenever the pastor esteems it advisable to do so.

There are persons so constituted that for mental and physical reasons they cannot perform this duty, The pastor should in his visitation find out these persons, and be careful not to call upon them in public. The effect of their refusal is at to embarrass both him and them, and demoralize the audiance.

Schools and Colleges.

A Screw Loose Somewhere.

Here are the extracts from a letter written by students, who last year attended one of our universities. It is pretty easy to see that they do not like the order of things there. We were not requested to publish these letters, and therefore withold the names of the writers with other irrelevant matter.

They are are specimens of the feeling among the students and patrons of at least one of our universities.

The feeling is neither capricious or unjustifiable, as we have reason to believe. Neither are these isolated cases. Let it be understood that these pupils are not raising a clamor against schools for white people, nor for admission into such schools.

That is not at all the question. These pupils and their parents and a good many others, are members of the Methodist Episcopal Church. They prefer its schools and have tried to attend them. But they want nothing short of just such treatment as colored people in a colored school, as they would re- if they were white pupils in a white school. THE SOUTHWESTERN has urged and advised its pastors to take no steps toward pushing themselves into our white schools. And our readers have followed this advice. Not an instance has occurred where they have given our Freedmens' Aid managers one minute's trouble on this line. But the SOUTHWESTERN would not deserve the respect of the Negroes if it even intimated that they ought to submit to fraud, insult, and various other forms of indignity from teachers whose sole interest in the Negro is to get as much salary as they can for teaching them.

These young ladies have in our judgment acted about right.

Our own schools should have the preference of our people only when they are managed in the interest of our people.

The school in question might as well be turned into an Episcopal [illegible] or an Industrial Home, the days of its usefulness are over without a radical change.

Here is what the young ladies have to say.

"Dear ——: I fear no good will [illegible] Prof. ——. Let me tell [illegible] did to me. I told him of [illegible] he smoothed it over. He [illegible] for me to come back, but my [illegible] he must be foolish, he [illegible] a servant long enough. [illegible] going back any more. I am really sorry for ——. Did they send him away. I trust there will be some change made there next year. Mrs. —— said her sister would take charge of the cooking next year. I know it will be tough times. Your true friend.

———

Another student says: "I am not at the university now, and dont expect to go there again, as long as the people are there who treated me so mean during my recent stay there.

We have all given up the hope of having a change at the school. However, as you know, if there is not a change there are other schools, and I have no doubt as to whether we we will be admitted into them.

I remain yours truly,

———

These are not extracts from anonymous, but letters properly written and signed, the originals of which are now in our possession.

We need schools from our young gentlemen and ladies wherein their parents, and all prominent Negroes can feel an interest, take pride and make themselves properly at home with faculty. Short of this they must fail of their purpose, and the money spent upon them will be spent in vain. We are not calling for mixed, but we cannot afford to permit distinctions and discriminations against Negroes in Negro schools.

The Death of General Grant.

REV. L. M. HAGOOD.

It is said of Cicero that he died like a philosopher.

"We say of our own hero he died like a Christian soldier."

"General Grant was a cosmopolitan." What better or more can be said of him than that he died as he had lived, a devout Christian Soldier. Raised from the cabin of his birth to the heart of the civilization of the 19th century, he despised ostentation and affectation when well, he spurned it when sick, and he did not covet it at death. He died as he had lived, a man of the people and for people—loved by those he conquered and mourned by millions who never saw but loved him."

Extract from speach at the Grant Memorial Service in Union Chapel, Cincinnati, Ohio, July 29, 1885.

For the SOUTHWESTERN.

To Henderson County.

J. BRADEN, D. D.

The train starts at 7:15 a. m. The hack is fifteen minutes earlier than expected. A hasty good-bye and we are off for the depot. So we began Saturday July, 25th. Our company consists of Mrs. A. Moore, her daughter Mrs. Laura A. Westbrooks and her daughter Miss Westbrooks, about two years old, and Vera Lee Moore, one of the Central Tennessee College singers, on a furlough of a few weeks; Mrs. Westbrooks is a gradnate of the college course of the Central Tennessee College, and wife of the Rev. C. P. Westbrooks, of Waco, Texas. Vera is in the junior class of the college, and a fine musician. She volunteered to go with the singers hoping to aid the college as the result of their songs. She and her associates have been faithful workers, and deserve well of our friends everywhere. Like the old Roman matron, Mrs. Moore has her jewels; and she is going down to see her old "Marsters" folks in West Tennessee, and she takes her jewels with her, for that is old Mar's command. Vera will play the piano and sing to the delight of the white folks, in the parlor which her mother often cleaned as a slave. Laura can give them an interesting and intelligent account of her years of experience as teacher, and itinerant wife in Texas, and Mrs. Moore will be happy, that after years of toil at the wash-tub, she has two such jewels. Dickson is just 40 miles west of Nashville, We have a neat little white church here, and the brick kiln waiting for the workmen to put it into the walls of a church for our colored people. This is a stirring little village, and has some enterprise, and plenty of room to grow. Huntingdon, the train stops and the writer leaves his company in the ladies coach, where they have rode comfortably. No one has seemed hurt or annoyed. This rail road, the Nashville, Chattanooga and St. Louis, deserves the thanks and patronage of the friends of colored education, as it is the only road coming into Nashville, that makes any reduction in rates to colored students attending school in this city. It gives them a reduction of one third the regular rates. Rev. G. W. Marsh smiles as he gives the Methodist grip, and after a brief call on Hon. A. Hawkins, who is one of the trustees of our college, takes us in a buggy, and Huntingdon is soon behind us. We have preaching in Huntingdon, in the church South. Nine miles South-east of Huntingdon, we pass through Clarksburg, a neat church stands by the road-side. Bro. Marsh says: "That is our church, Bro. Shingler preaches there." Clarksburg is a cross roads village with a string of buildings at irregular intervals, on two roads crossing at right angles. It is a very easy place to see, and a very easy place to be seen. Six mile farther and we stop at Bro T. Drake's. Sister Crake had provided an excellent dinner, which, as it was several hours after mid-day was heartily enjoyed, the writer found himself Henderson county, and in a sort of African colony, as on inquiry he found farms actually owned and paid for, or in process of being paid for by colored persons, as follows:

Thaddeus Drake	156 acres
John Douglass	300 "
Henry Elim	200 "
Shade Douglas	300 "
Lewis Pearson	500 "
Green Williams	80 "
James Smith	68 "
Park Smeels	300 "
Decatur Douglass	100 "
Lou Douglass	100 "
Taplor Raglin	100 "
Spencer Williams	140 "
Alex White	180 "
Cyrus Lucas	80 "
Samuel McVeay	60 "
Bill Jones	80 "
James Olive	80 "
Henderson Carter	550 "
Sim Barrom	80 "
Paddy McFarlan	120 "
Henderson Seats	80 "
Daniel Seats	80 "
Authony Williams	75 "
Archie Drake	50 "
Horace Meals	100 "
Jessie Barnhill	75 "
Will White	150 "
Smith Hart	150 "
Jerry Douglas	80 "
Reese Douglas	60 "
Enoch Douglas	50 "
Clarissa Turpee	61 "
Jeff Clemous	200 "
Kid Douglas	50 "
Clara Marsh	100 "
Simon Wood	50 "
Harrison Burton	50 "
John Fry	100 "
Thos White	100 "
Susan Corbet	50 "
Mary McVeay	150 "

One or two of these have cotton gins on their farms. No better cotton or corn is to be found in West Tennesse than can be seen on some of these newly opened fields. "I can ride seven miles in one direction said Bro. Marsh, from this place, through the land owned by colored people, and not touch on a spot owned by a white." What is land worth. From three to five or six dollars an acre. This land is on the southern part of Carroll and northern part of Henderson counties. It is generally wooded, considerable good timber, but it is from fifteen to twenty five miles from a railroad.

The writer spoke in a log church at night, hot as it was, and crowded to discomfort, the people listened attentively, and the other part of the congregation outside was as quiet and attentive as the within. The occasion was a Sunday-school Institute of Bro. Marsh and Bro. Swift's adjoining circuits. Bro. E. M. Manson from Brownsville was present and managed the Institute which had attracted attention for three days and nights. Bro. Manson was ably assisted in the work of the Institute. Sunday morning the Institute closed with a Sunday-school conducted by Bro. Manson. The writer preached at 11 o'clock and at night. Bro. Manson preached at 2 o'clock, which was followed by a prayer meeting with a dozen or more forward for prayer. At night one professed to be saved. The brethren here intend to have a new church, and they are abundantly able to build it. Bro. Douglass who took the writer back to Huntingdon on Monday, said the church will be up before cold weather.

The mule which Bro. Douglas drove took the whip very kindly. Several places were tried but the skin seemed to be about the same thickness and showed equal insensibility to the whip. "Kit takes good care of herself," was the remark of Bro, Douglass as the mules went off in a little dog-trot after a half dozen rousing blows with the whip: "She is never in a hurry," It was well the writer was not. We made the eighteen miles in a little over six hours, and had only a few minutes to wait till the train came. The white people, I was told by the brethren treat the colored people generally with as much respect, in this neighborhood, as if they were equally American citizens with themselves. The colored people are in favor of temperance, schools and churches, they are industrious and exhibit care and neatness in their homes. The writer slept well in their cabins, and fared sumptonsly at every meal It is to be hoped that the whole South will soon be dotted with plantations owned by Negroes. No better plan exists to make him a good citizen, than to let him posess his own farm and cultivate it for himself.

Nashville Tenn., Aug, 4th 1885.

Grant Memorial Services in Baton Rouge La,

THE PARADE.

SATURDAY, Aug. 8, 1885.

Exercises commenced at 2 p. m. by the assembling of the various benevolent associations, headed by the National Cornet and Field Bands of East Baton Rouge, on Boulevard street, where they were formed into a procession, and paraded the principal streets of the city, under the auspices of the grand marshal, Hon. A. Tanner, and his aids, namely; J. W. Washington, S. W. Campbell, C. Dncket, M. Hillner, M. Winfield, P. Martin, J. Thomas, D. Hudly, and C. Keller.

The procession certainly was grand. About four hundred horsemen followed in line, two by two; the footmen numbered about six hundred. all clad in uniforms according to the custom of the society to which they belong.

After parading the principal streets they then marched to the State House, and proceeded to House of Representatives, where the following exercises took place: President Wm Duplessis called the house to order and the services were opened by the Chaplain, Rev R. Thompson, reading the 90th Psalm, then music by Prof. Levy's Choir, "Nearer My God to Thee," after which prayer was offered by the Chaplain.

On a motion by Mr. M. Winfield, Messrs. Jos. W. Wahington and Oliver P. McKittrick, by acclamation, were elected secretaries to note the proceedings. Then President Duplessis introdnced the principal speakers who delivered an appropriate address.

THE ADDRESS.

Ladies, Gentlemen and Friends —God has seen fit, in his all-wise providence, to take away a beloved chieftain. We feel as though it is our undivided duty to suspend business, and hold religious and devotional exercises, in respect to one of the greatest generals that ever gave a command in the American army.

To day the American flag waves unfurled in the gentle breezes in morning for one of America's bravest heroes.

The fifty million of people that inhabit this vast continent from the Pacific in the far west, eastward to the Atlantic Ocean, and from the great lakes to the Gulf of Mexico, hold in reverence this day, as a day of memorial, to the death of Gen. Ulysses S. Grant.

Nearly four years have passed since these enlightened races have put on the garb of mourning. in unanimous sympathy for one of the chief heads of this grand Republic.

To-day Gen. Grant's mortal body ceases to exist, but his gracious works remain to exist forever.

The invaluable services that were rendered by this great General, in the late civil war are unimagined by her good people, and the ascending steps of military fame, and many battles won by him, show that he is one the greatest generals that ever fought a battle in the annals of the American history. To him is due a part of the credit for the victory of the Union soldiers in the late civil war.

Gen. Grant being a man of great integrity, resolute in spirit, and with a tender sypathizing heart, was beloved by all who knew him for his noble heart, and his charitable acts of kindness; never was he known to commit a disgraceful act, nor to take advantage of an individual within his power.

At the expiration of President Johnson's term in office he was the chosen candidate of the Republican party to fill that exalted position, chief of the nation, and on the 4th day of March, in 1869, he became the eighteenth President of the United States.

It should well be remembered by the colored race that it was under Gen. Grant's administration that the bill known as the 15th Amendment passed Congress, and became a part of the Constitution, providing the *colored man* with his privilege to vote, and that the rights of citizenship should not be denied him on account of race, color or previous condition of servitude.

Many other important acts passed under his administration, among which was a provision for the celebration of the first one hundred years of the independence of the United States, by a grand International Exposition, held at Philadelphia, in 1876, showing the great progress in civilization, and causing the friendly ties to be bound stronger and closer between the United States and other civilized nations of this green and productive earth.

In Gen. Grant's travels, when at Jacksonville Fla., a question of civil rights arose between the colored and white inhabitants of that place, the colored people being denied the privilege of stopping at the leading hotels. Gen. Grant's soft and penetrating words were: "Where I go, there you shall come." Like Washington, he was first in war, first in peace, and first in the hearts of his countrymen.

President Duplessis also introdnced Messrs. J. J. Williams, P. Martin, Rev. R. Thompson and Capt. Jno. S. Chapman each of whom delivered addresses.

COMMUNICATIONS.

The following communications were received:

BATON ROUGE, Aug 8, 1885.

To Chairman Grant Memorial Committee—Dear Sir: Please convey to your comrades and the citizens assembled my sincere regret at being unable to fill my engagement to address them at the memorial services to day. Illness in my family will prevent my performing a duty which I should have considered a high honor.

The death of General Grant is one of the most memorable events in American chronology, and the distinction achieved by him in scarcely a score of years has no parallel in the annals of history. His life and character form the highest tribute of American institutions and government. To-day his death is mourned not only by fifty millions of our people, but by the people of all the civilized world.

His mind and soul must, indeed, be embittered by the remembrance of our civil strife, and blinded by the bonds of prejudice, who can fail to discover in General Grant the highest elements of civil and military genius, or fail to recognize him as one of earth's greatest heroes. Again, regretting my inability to be with you, I remain, very respectfully,

T. SAMBOLA JONES.

BATON ROUGE Aug. 8, 1885.

Messrs. Wm. Duplessis, Tanner and Windfield.—Gentlemen: I regret that personal illness will prevent my addressing the public this evening. Permit me to say that your meeting is a laudable one, and if I could co operate with you in extolling the virtues and memorializing our lately deceased ex-President, it would afford me unalloyed pleasure. Very respectfully, gentleman,

H. F. BRUNOT.

RESOLUTIONS.

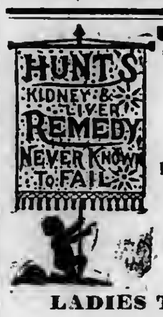
The following resolution of condolence was offered by President Duplessis, and was received and adopted by a unanimous vote of the entire assembly:

WHEREAS. It has pleased God, in His all-wise Providence, to remove from our midst our distinguished and honored chieftain, U. S. Grant, by the monster hand of death; therefore be it

Resolved, That we, the citizens of East Baton Rouge, do heartily tender our heartfelt sympathies to the family of our beloved and honored deceased friend, Gen. U S. Grant

Rev. R. Thompson, of the M. E. Church, then pronounced the benediction.

The House of Representatives was crowded from pit to dome About 1500 people are supposed to have been in attendance. Among the many of note we noticed Mrs. and Mrs. Turnbull, Miss Perkins, Mr. Lyons and family, Mrs. Gordon, Mrs. Burch and family, Mr. Barrow and family, Mr. Taylor and family, Mr. Wall. Mr. Barnes, Mr. Cotton, Mr. Martin and family.



Tonic

—AND—

Bitter

Prompt in Action,

UNEQUALLED

—IN—

RESULTS.

LADIES TESTIMONY.

Rheumatism and Neuralgia.

"I suffered severely from Rheumatism in my limbs, and Neuralgia in my head, my kidneys were not performing their functions. I resorted to HUNT,s Kidney and Liver REMEDY and was completely cured." Mrs. L. G. Tanner, Providence, R. I.

"Prosperity gains friends, adversity tries them."

Another Lady.

Mrs. Thomas Atkinson, of Providence, R. I., says: —"I was confied to my bed. A friend urged me no try HUNT's Kidney and Liver REMEDY. I had taken less than three bottles when I was able to resume my household duties."

"Be devoted to one thing at a time."

The Weaker Sex.

My kidneys became afflicted and weak; HUNT's Kidney and Liver REMEDY gave me the desired benefit. I consider it a sure cure."—Mrs. Florence L. Wood, Bridgeport, Conn.

"True friendship is eager to give."

Mrs. Rockwell's Heart Disease.

"I have been severely afflicted with heart disease for a number of years; my trouble was caused by inaction of my kidneys. I cheerfully recommend HUNT's Kidney and Liver REMEDY to all who may be afflicted as I have been."—Mrs. A. O. Rockwell, Pearl St, Providence, R. I.

"Without health all men are poor."

Minus 156 lbs. Water.

"I was tapped eight times. I had one hundred and fifty-six pounds of water taken out of me. Was treated by seventeen different doctors, and HUNT's Kidney and Liver REMEDY has cured me."—Mrs. David North, Ecorse, Wayne County, Mich., May 30, 1883.

$1,25 AT DRUGGISTS.

☞TAKE NO OTHER.

Send for Illustrated Pamphlet of Solid Testimonials of Absolute Cures.

HUNT'S REMEDY CO., Providence, R. I.
Sold by all druggists.
C. N. CRITTENTON, Central Agent, New York.

HEADQUARTERS

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W. D. SKILLMAN, Agent

94..... Camp Street, ...94

25tf NEW ORLEANS.

For the SOUTHWESTERN.

Difficulty of Pleasing.

Ah, me, our chapel critics seldom find,
So fine their taste, a pastor to their mind.
'Tis neither doctrine, liturgy, nor psalm,
Fine speaking only bears away the palm.
No soul can please them but the gifted few.
Send Bunting—lo! they want a Newton, too.
Were Paul to visit our degenerate land,
And preach as infancy might understand,
Our virtuous hearers would complain,
And wish him back to paradise again.
Ask them to hear an honest worthy man,
Like Nelson, wedded to the Gospel plan.
Plain, simple, unadorn'd or rude in speech.
He preach the Gospel! No; he cannot preach!
So vulgar, coarse, inelegant and rough,
Who, but a blockhead would go hear such stuff?
Watson may hope to please them now and then,
Mr. Clarke, who preaches noblest with his pen,
But finest viands soon their palate sate,
Unless served up on porcelain or plate.
Others, also, with judgment not so just,
For far-fetched fustian feel the keenest gust.
What plain, good men, can never understand,
"In excellent, is exquisitely grand!"
Some rare, or old conceit, no matter which,
So Gerund thought, make every subject rich;
Howe'er inflated, pompous and untrue,
They care not, so 'tis curious and new;
Antipodes of plainness, truth and sense,
And volunteers for rank extravagence!
Who probes the heart with duties unperformed?
Who storms a lying creed that should be stormed?
Who weighs the merits of an airy hope?
They love as well as Addison loved Pope!
The purest, simplest doctrines fail to please,
Not deck'd with flowers nor gemm'd with similes;
Plain truth must robes of gossamer put on,
And Tully's classic toga fit St. John,
To their false taste and wild luxuriant wit,
The book Divine, by inspiration writ,
Of wisdom full, with eloquence replete,
May seem too common, coarse and obsolete,
And Wesley's style, though beautifully chaste,
Be much too simple for their flashy taste.

Domestic Hygiene.

Should People Drink Much Water?

GEO. L. CURTIS, M. D.

Water is the world's most common form of liquid. It is sometimes a great enemy of man, but generally a blessing. Its very abundance has often caused people to overlook its real value as a refreshment, as a remedial agent, and as a menstruum for conveying remedies to the system. Under these three characters we will consider water, and answer the question as to the amount of water we may drink during any twenty-four hours.

1. Water possesses the power to refresh, invigorate and enliven the system when it is wearied or depressed by exercise or burning up with fever. While we are exercising there is going on a continuous, sensible perspiration, which may be seen in beads of sweat standing on the forehead and other parts of the body. At sometimes this perspiration becomes very great in amount, and when united with the insensible perspiration going on all the time, when sleeping as well as when awake, becomes a matter of great moment. All of this comes from the blood. It is the liquid or watery portion of the blood eliminated by the glands lying just below the skin, and in close contact with the arterioles and capillary vessels. As the water is eliminated the blood becomes thick and sluggish, moving with slow rate through the blood vessels. There will follow a sensation of languor, oppression, and in some cases of real fainting. A draft of water, not ice water, is quickly absorbed by the vessels of the stomach, and soon a stream of water is poured into the blood, which liquifies it, and sends it on its way with quickened pace. Immediately the sensation of faintness and languor pass away, and the whole being is refreshed. In short, cold water to drink is an absolute necessity to life.

We have seen four drymen working in a temperature intolerable to most people, sweating profusely, who were required to drink often large draughts of cool water in order to endure the exhausting labor, and great loss of water from the blood. It would have been absolutely impossible for them to endure such heat and labor without water.

2. Water as a remedial agent is valuable, but is often overlooked. The day was when a fever patient must not touch a drop of water lest he die. Now cooling drinks are prescribed, and used with the most satisfactory results. The temperature may be quite rapidly reduced by drinking water.

In many other cases of disease water is invaluable. In the *Boston Medical and Surgical Journal* appears a valuable article, from which the following is quoted:

"Water is, perhaps, the most powerful diuretic which we possess. The diuretic action of water drunk by a healthy man is very marked, and it appears impossible to explain its elimination by a mere increase in blood pressure, whether general or local. It has the power of increasing tissue change, and thus multiplying the products of tissue waste which result from it, but it removes those waste products as fast as they are formed, and thus, by giving rise to increased appetite, provides fresh nutriment for the tissues, and thus acts as a true tonic.

"In persons who are accustomed to take too little water the product of tissue waste may be formed faster than they are removed, and thus accumulating, may give rise to disease. If water be freely drank by such persons the product of water will be removed, and health maintained or restored. Thus many gouty persons are accustomed to take little or no water, except in the form of a small cup of tea or coffee daily, besides what they get in the form of wine or beer. In such people a large tumbler of water drank every morning, and especially with the addition of some nitrate or carbonate of potassium, will prevent a gouty paroxysm. Still more numerous, possibly, is the class of people who rise in the morning feeling weak and languid, more tired, indeed, than when they went to bed. Now, fatigue may be regarded as the imperfect response of muscles and nerves to stimuli, and such an imperfection in their action may be due either to their imperfect nutrition or to the imperfect removal of the products of their waste. Many such people are well fed, sleep soundly, and it seems almost impossible to believe that the fatigue which they feel in the morning can result from imperfect nutrition, more especially as one finds that after moving about the languor appears in a great measure to pass off. It seems to me that the languor must depend upon imperfect removal of the waste product from the body. I am, therefore, in the habit of advising such persons to drink a tumbler of water before going to bed."

3. Water is, in general, the best vehicle for conveying medicines into the system that can be found. While it will not always disguise the taste of medicines, it washes them down so rapidly that the taste is soon gone. Its solvent power is beyond calculation, and readily carries the remedial agents to the proper organs in a condition for perfect absorption.

It is possible for one to drink too much water for comfort; but when there is a real desire for a drink of water it does not harm the system to drink. Ice water is not healthy. An occasional draft may not particularly harm the stomach, but the continuous use of ice water does engender dyspepsia, gastritis, and various disorders of the digestive organs. Cool water, that is, water somewhat below the temperature of the surrounding air does no harm, but beware of much ice water.

Sir Moses Montefiore, the great Jewish philanthropist, died on the 28th.

General News Items.

The indications are that the rice crop will be large.

General Lodges of U. B. F. own lots upon which they have erected halls in Texas.

All Irish industries, with the exception of linen manufactories, are in a deplorable condition.

A large part of the smalest half of the population of Peru are "cholos" and "Zambos" or amalgam races.

The Grand Lodge of U. B. F. for that State meets in San Antonio, Texas, Aug. 24th. So writes Grand Secretary, B.White.

The first bales of new cotton are coming to market. This is a sign that some of our subscribers will soon send us some meney as they have promised to do.

The King of the Belgians, is about to inform the government of his assumption of his new title as a Sovereign of the Free State of the Congo.

It is estimated that of the total population of Ecuador in South America 100,000 are whites of Spanish descent, 300,000 are mixed, and 600,000 are pure Indians.—Gospel in all lands.

A petrified squirrel, taken from the heart of a tree near Knowlton, Wisconsin, a few weeks ago, has been presented to President Cleveland, and by him placed in the public museum at Washington.

It dont day to have one thousand homes blasted, ruined, defiled and turned into hells of disease and misery, in order that one wholesale liquor dealer may amass a large fortune.

In 1834 there were in Mexico 8,986 public elementary schools with nearly 500,000 pupils, and 138 for superior and professional education, with an attendence of 17,000. The government spent on education in 1884 over $3,000,000.

A terrible cyclone swept up the Delaware from Greenwich Point, wrecking the Major Reybold and other vessels on the river, unroofing and throwing down houses in Camden and Richmond, and killing four persons and wounding fifty-eight. Five persons are missing. The storms left a trail of wreckings as far as Huntington Valley.

A special dispatch to the Chicago *Times* from Fargo, Dakota, says: "A party of influential capitalists will soon leave Montana for Washington, to promote a scheme to divide Dakota on the Missouri River, and Montana north and south at the east end of Bozanan Tunnel. This would make Dakota an agricultural State, and leave a cattleman's State west of it. The cattlemen want a State whose legislation will protect them. Dakota would, by this division, be about 200 by 400 miles, and the cattle State 400 miles square."

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING. IN CASE -OF- **Accidents.**

For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down Inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY.

In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. Sore or Inflamed Eyes are speedily cured. *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For Colic and Scours it acts like magic."

Distemper, Diarrhœa and Worms in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia

School Matters in Texas.

Prof. I. M. Terrell, son-in law of Rev. Pierre Landry, is principal of school No. 6, at Fort Worth, Texas. Miss. F. A. Woodward, Miss. L. C. Mason, Miss. Louise Burnett, and Mr. H H. Butler are his assistants.

Texas, it is said, has the best educational system in the South.

Ten months constitute the school year, and during vacation there are summer normal schools held in various places for the benefit of the teachers.

Prof. Terrell has charge of one such this summer at Sherman.

The schools at Fort Worth are under the direction of the following fair minded public spirited gentlemen: His honor, J. P. Smith, chairman of the Board of Trustees. P. Martin, Esq., Secretary, Prof. Alexandria Hogg, Supt., K. M. Van Zandt, Esq., A. J. Chambers, Esq., G. S. Riely, Esq, F. J. Tatum, Esq., and Jessie Jones Esq, members.

Young folks who hope to attend college next fall, and have to depend for maintenance upon themselves or charity, should be active and economic during during vacation. May'be they can earn and save enough to get through school without other aid and be more manly for it.

Chautauqua Periodicals.

Chautauqua Assembly Daily Herald,

An eight page paper, printed on a steam power press on the Assembly grounds at Chautauqua, every morning during the meeting in August; 19 numbers in the volume, containing stenographic reports of more than 70 lectures on science, philosophy, religion and practical questions, besides reports of lectures' meetings, debates and classroom drills. An invaluable collection.

The first number will appear Saturday, Aug. 1.
Subscription price, ... $1.00
In clubs of five or more at one time . . . 90

THE CHAUTAUQUAN,

A first-class Literary Magazine. The organ of the Chautauqua Literary and Scientific Circle, containing one-half of the Required Readings of the course with the special departments of Local Circles, Questions and Answers on the Books in the course. C. L. S. C. Work and Notes on the Required Readings.

A Literary Department of great merit, furnishing articles from the foremost writers of the country.

Subscription price, ... $1.50
In clubs of five or more at one time . . 1.35
Vol. VI will begin with the October number.

Chautauqua Boys and Girls.

A Daily Paper for the Boys and Girls, to be issued at Chautauqua in August. Pictures of Chautauqua life. Full accounts of all children's meetings.

Subscription price 50c
In clubs of five or more, ... 40c

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The Chautauquan, Assembly Daily Herald and Chautauqua Boys and Girls $2 70

Address: DR. T. L. FLOOD, Editor and Proprietor.
je 25-8t Meadville, Pa.

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—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

Bound in cloth, gilt, 272 pages, and portrait. Sent, post-paid, on receipt of price, 60 cents.

Address, PHILLIPS & HUNT
32 Natchez street, New Orleans



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion,** have prepared a minature Statue *six inches in height*—the statue bronzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac simile of the model furnished by the artist.

The statuette in some metal, *twelve inches high*, at **Five Dollars Each,** delivered.

The designs of Statue and Pedestal are protected by U. S. Patents, and the models can *only* be furnished by *this Committee* Address, with remittance.

RICHARD BUTLER, Sec'y.,
American Committee of the Statue of Liberty.
33 Mercer street, New York.

Send for Price List and Circular!

AUTOMATIC

"NO TENSION" SEWING MACHINE.
NOISELESS—LIGHTEST RUNNING.
Most Beautiful and Durable Work,
AND DOES NOT INJURE HEALTH.
Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.

RAILROADS.

Chesapeake & Ohio R. R.

—VIA—
WASHINGTON
—TO—
BALTIMORE,
PHILADELPHIA,
and NEW YORK.
THE ONLY LINE WITH
Pullman Sleeping Cars
—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.

Schedule in effect October 12, 1884.

EASTWARD.	No. 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3. Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 43 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 21 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos. 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 runs daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No. 1 leave Norfolk, except Sunday, 7 40 a m. Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m. Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates, Tickets, Baggage Checks apply to any office of C. & O. R'y; or Depot or Ticket Office of connecting lines.

C. W. SMITH, Gen'l Manager.
H. W. FULLER, Gen'l Pass. Agt.

Ohio & Mississippi R. R

—The Direct and Fast Line to—
Cincinnati,
Louisville,
Washington,
Baltimore,
New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carboudale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the Line to take.

2 DAILY TRAINS
FROM ODIN
To WASHINGTON in 27 Hours,
To BALTIMORE in 28 Hours.

This is **5 Hours quicker** than the fastest time by any other line.

The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change.

The Night Express has Sleepers through without change. No other line from St. Louis offers a Double Daily Through Train Service to the National Capital.

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President and General Manager.
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General Passenger Agent.
Cincinnati, Ohio. je31tf

Louisville and Nashville Railroad.

The old reliable route to all Eastern cities. Through without change to Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla., Lynchburg and Washington, D. C., in Pullman cars. Entire trains through from New Orleans to Louisville.

	Leaves:	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. C. P. ATMORE, General Passenger Agent.

W. B. Kniskern, Ticket Agent; J. T. Harahan, General Manager; John Kilkony, Assistant General Passenger Agent, New Orleans; O. M. Dunn, Superintendent N. O. and M. Division.
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RAILROADS.

C. I. St. L. & C. 4
KANKAKEE LINE



4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

3 PASSENGER TRIANS each way per day between Cincinnati, Indianapolis, Lafayette and Chicago.

2 PASSENGER TRIANS each way per day, between Cincinnati, Indianapolis, Lafayette, Kankake, Seneca and Davenport, Ia.

KANKAKEE LINE.

Entire trains run through without change between Cincinnati, Indianapolis, Lafayette and Chicago. Pullman Sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

SHELDON ROUTE.

Commodious **Reclining Chair Cars** run through without change between Cincinnati, Indianapolis, Lafayette and Peoria Ills. and Keokuk, Ia. Close connection for Burlington, Ia.

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The ONLY LINE running Elegant coaches through without change between Cincinnati, Indianapolis, Lafayette and Davenport, Ia.

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At Cincinnati, in Central Union Depot, with all trains of the Cincinnati Southern Railway, (Queen & Crescent Route) thus avoiding the tedious omnibus transfer incident to ALL other lines.

At Indianapolis, in Union Depot, with all lines diverging.

Through Tickets and Baggage Checks to all Principal Points,

Can be obtained at any ticket office, C. I. St. L. & C. Ry., also via this line at all Coupon Ticket Offices throughout the country.

See Agents of this Company for Rates, Routes, &c. or write **Grant K. Lowry,** Trav. Pass. Agt., Wilmore Ky.
JOHN EGAN,
Gen'l Pass. and Tkt. Agent, Cincinnati, O.

BIG
J Great Jackson Route.

Illinois Central R. R. Co.

Double Daily Passenger Trains.

LEAVE.	ARRIVE.
Passenger No. 2. 9:15 a.m.	Pass'gr No. 1. 7:00 a.m
No. 4 St. L. & Chi. Express. 6:00 p.m.	No. 3. Chic. N O Lim. Ex. 6:00 a.m
No. 6 Sun Ex. 7:30 a.m	No. 5 Sun. Ex. 8:20 p.m

The standard gauge, steel rail route to all points North, East and West, with Pullman Sleepers through WITHOUT CHANGE to Chicago, St. Louis, Memphis and Cincinnati, and BUT ONE CHANGE TO NEW YORK and other Eastern cities.

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THE SOUTHERN TRUNK LINE
—TO—
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And the Short Line to
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The Direct Route to
Eastern Seaboard Cities, Texas, Arkansas and the Southwest.

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For Owensboro, Henderson, Paducah and Memphis and all points South and Southwest. Ticket office, 225 Fourth avenue; Depot, corner of Fourteenth and Main streets.

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Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	9 35 a m

Tickets now on sale at depot at lowest rates. Call on or address R. H. TALLEY, Ticket Agent, Memphis, Tenn.
Or B. F. MITCHELL, Gen. Pass. Agt, Louisville, Ky.

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We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for the whereabouts of my father's people. He was born in the town of Salisborough, Roan county, North Carolina, in 1824. He was a blacksmith by trade. He came down to Lonisiana with his owner, and was sold. I don't know any of his people by name. He was raised by his grandmother. His name is Mumford McCoy. I am his son. He is now dead. Address C. V. McCoy, Pearlington Postoffice, Miss.

In 1852 there were 156,149 votes cast for John P. Hale, Senator from New Hampshire, which gave the Liberty Party the balance of power between the Whig and Democratic parties. In 1854 or 1855, Horace Greeley, of the *Tribune*, I think, stated that the Whig Party was dead, and the only practical thing to be done was for its adherents to unite with the Liberty Party. A conference was held, which resulted in giving up the names of Whig and Liberty, and calling the new party "Republican," taking the Liberty Party's platform—"No farther extension of Slavery into free territory." About two-thirds of the Whig Party at the North, and one-quarter of the Democratic Party united with the Liberty Party, and in 1856 1,341,164 votes were cast for J. C. Fremont. In 1860, 1,866,352 votes were cast for Abraham Lincoln, who was elected President, and within five years after that the Lord destroyed slavery.

In 1872 there were only 5,608 third party Prohibition votes cast in all the United States; in 1876, 9,522; in 1880, 10,302; in 1881, about 30,000, and in 1882 nearly 100,000. If all the temperance people in the land will work and vote as they talk and pray, we will have one million votes in 1884, three millions in 1888, and in 1892 we will elect a President on the Prohibition platform, and a Prohibitatory Amendment will be in practical operation in every State in the Union.

She Had Confidence.

Mrs. H. C. Harshbarger, Manor Hill, Huntingdon County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been afflicted for three years, caused by over-work too soon after confinement. My kidneys became seriously affected; could not retain my urine day nor night. It was high colored, thick and bloody. My monthlies had left altogether for fourteen months, during which time I was confined to my bed with a beating in right ovarie. The discharge from the womb was so offensive no one could stay in the room. The urine continued bloody, with pain in voiding it, and when in bed would pass from me in my sleep. I have had three doctors attending me regularly, one for four months, one of the others one whole summer, and the third all winter. We had two others in consultation with them, and used twenty bottles of different kinds of patent medicines, all to no good. I then got a bottle of PERUNA, and before I had three-fourths of the bottle taken I quit wetting the bed and could retain the urine sufficient to attend church, which I had not done for three years, and my monthlies came back as natural as ever; indeed, I considered myself a well woman again. Since that time I have had pneumonia. My confidence in PERUNA was so great that I did not send for a doctor. I followed the directions in your "Ills of Life" and am over it, as well as can be expected of one so delicate as I have been. Others in my neighborhood had the same disease, and among them were strong men, and had the best physicians, and yet died, while I sailed through in safety on PERUNA and MANALIN. I sincerely believe, and would say to all the afflicted in the wide world, that PERUNA and MANALIN are the only two medicines that any one needs in any disease, if used as directed in your book entitled "The Ills of Life."

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M. E. Church Directory.

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SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sunday, preaching 11 a m., 8 p. m. 7½ p. m. Sunday school at 10 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 62 Robineon street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annonciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 8 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street Rev. M. O. B Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m. Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

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First Street Church—Rev. John Quelle, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m. and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7, Prayer meeting 6 in morning. Class meeting 8:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine church and good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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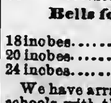
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S—John, 13, 1 14.
S—Isa, 58, 1 7.

Golden Text—Thou hast sold thyself to work evil in the sight of the Lord. 1 Kings 21. 20.

LESSON HYMN. C. M.

Hymual, No. 784.

Try us, O God, and search the ground.
Of every sinful heart;
Whate'er of sin in us is found,
O bid it all depart.

If to the right or left we stray,
Leave us not comfortless;
But guide our feet into the way
Of everlasting peace.

Up into thee, our living Head,
Let us in all things grow,
Till thou hast made us free indeed,
And spotless here below.

OUTLINE.

1 Ahab's Greed—v, 4 6.
2 Jezebel's Guilt—v. 7 16.
3 God's Justice—v. 17 19.

QUESTIONS FOR HOME STUDY.

What was there near King Ahab's place that he wanted very much for his own? A vineyard belonging to Naboth.

Why didn't he buy it if he was a rich king? He did try to, but Naboth would not sell it.

What did he do because he could not get it? He went to bed and cried, and would not eat his supper.

What did Jezebel tell him when she knew it? That she would give it to him.

How did she manage to get it? She wrote to the rulers of the city.

What did the letter say? Take Naboth and get some men to swear they heard him curse God and the king.

What were they to do next? Take him out and stone him to death.

Could she find any one wicked enough to do such a thing? Yes; they did just as she said.

As soon as Jezebel heard that Naboth was stoned, what did she tell Ahab? "Arise, and take Naboth's vinyard; for he is dead!"

As Ahab was walking up and down the vinyard who appeared to him? Elijah.

What did Elijah say to Ahab? "The dogs shall lick your blood in the same place they did Naboth's."

How did Naboth die? He was killed in battle.

When the servants washed his chariot, what happened? The wild dogs licked up his blood.

WORDS WITH LITTLE PEOPLE.

God teaches us by bad examples as by good ones. Just over that fence, or the other side that store window, is something you want almost as much as Naboth wanted the vineyard. This side the fence and the window you are safe; on the other side, you have sold yourself to work evil in the sight of the Lord. Surely as Ahab and Jezebel had. [Repeat the Golden Text.] Remember, no one gets sold to sin all at once; they creep along to it by degrees. Watch and guard against the least step toward it. Remember who is waiting to help.

Doctrinal Suggestion—Human Depravity.

Information Wanted.

We earnestly request any one knowing, to furnish us with the address of the widow, or any living relative of either of the following deceased ministers of the Washington Conference:

Rev. Elijah Grissom,
Rev. Julius C. Johnson,
Rev. John R. Tolson.
Rev. Joseph Gross.
Rev. John H. Brice,
Rev. Martin Spriddle,
Rev. Elijah Aukward,
Rev. Benjamin Brown, Sr.
Rev. P. H. Ryan.
Rev. Wm. H. Wilson.

MARSHALL W. TAYLOR.

aug20 4t

Marriages.

In February, Mr. Spencer Whiteous to Miss Mary E. Burney; March 16, Mr. H. Gray to Miss Sarah Wilson; June 3, Mr. Ghee Walton and Mrs. Annie Leonard; June 11, Mr. James Newman and Miss Amanda Hammock; June 24, Mr. Lorenzo Newman and Miss Carrie Washington; also Mr. James Perry and Mrs. Lucy Mathews, Rev. D. D. Goodwin, Yazoo City, Miss., officiating.

Rev. J. C. Clarke, local preacher of the Methodist Episcopal Church, was joined in matrimony to Miss Mary Jackson, of Monroe, La., June 20, 1885. The bride is a polished young lady, and has many friends who wish the young couple a long and happy life. Both are teachers and benefactors of their race. Rev. J. C. Jones officiated.

Obituary.

Great is the loss of the West Tennessee District, caused by the death of Rev. E. M. Manson, the preacher in charge at Brownsville, Tenn. On Friday, the 14th, Bro. Manson fell asleep in the arms of the One that has promised to go with us through the Valley of the Shadow of Death. His death is strongly felt by Elder Price, for in Bro. Manson he found a preacher, a friend true and tried, and a Christian. To his family he was a loving husband and father. Though his spirit is absent from the body, he yet lives in the hearts of all that came in contact with him. His body was brought to the church of the writer, three miles north of Murfreesboro, accompanied by his family and Elder J. P. Price. Not being ready for the funeral, Bros. Price, James and the writer spent several minutes in eulogizing. After which his body was taken to the grave for interment. The church has lost a true Christian, a worker, and a scholar; Elder Price a confidential and true friend; his wife an affectionate husband, and his child a kind father. Elder Manson was a young man just entering into the seemingly most useful part of his life, when the Father of Spirits told him he had done enough, to come up higher. Two of our promising young men have been carried away by the ruthless hand of death; but, oh, how sweet to the soul when it can say at that trying hour, "I am crossing; angels are around me, I'll soon be at home," as were the words of Bro. E. M. Manson.

H. W. SIMMONS.

Murfreesboro, August 19.

Sister Effie Scott, a member of Kateland M. E. Church, Rev. A. McGlocklin, pastor, died in May, 1885. She was prepared to meet her Lord.

Sister Eliza Woods, departed this life, June 11, 1885, in Orange, Texas. She left four daughters, one son, and five grandchildren to mourn her loss. She was a good and faithful member of the church, Aged 78 years.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Arizona Miss.	Tucson, Arizona	Sept 17	Fowler
Austin	Denton, Texas	Dec 10	Foster
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	
California	Stockton, Cal.	Sept. 3	Fowler
Central Alabama	Mobile, Ala.	Dec. 10	Mallalieu
Central China mis'n	Kiukiang, China	Oct. 14	
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill.	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Ohio	Fostoria, O.	Sept 17	Harris
Central Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Chicago German	Manitowoc, Wis.	Sept 17	Bowman
Cincinnati	Cincinnati, O.	Sept 3	Harris
Dakota miss'n	Blunt, Dak.	Oct 8	Foss
Des Moines	Des Moines, Ia.	Sept 17	Foss
Detroit	Pontiac, Mich.	Sept 10	Warren
East Ohio	Barnesville, O.	Sept 17	Foster
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Erie	Sharon, Pa.	Sept 10	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima, N. Y.	Oct 1	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Illinois	Rushville, Ill.	Sept 17	Ninde
Indiana	Spencer, Ind.	Aug 27	Harris
Iowa	Mt. Pleasant, Ia.	Sept 10	Ninde
Kentucky	Covington, Ky.	Oct 1	Harris
Michigan	Grand Rapids, Mich.	Sept 17	Warren
Minnesota	Rochester, Minn.	Oct 1	Andrews
Nebraska	Seward, Neb.	Sept 17	Andrews
New Mexico mis'n	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
North China mis'n	Peking, China	Sept 24	
North Dakota	Wahpeton, Dak.	Sept 17	Walden
North Nebraska	Ponca, Neb.	Sept 3	Andrews
North Ohio	Berea, Ohio	Sept 3	Merrill
North German	LeSeur, Minn.	Sept 24	Andrews
North Indiana	Valparaiso, Ind.	Sept 3	Foss
North Iowa	Storm Lake, Ia.	Sept 24	Foss
North Swedish	Dayton, Ia	Sept 3	Bowman
Northwest Danish	Cambridge, Wis.	Sept 10	Bowman
Ohio German	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Pittsburgh	Allegheny City, Pa.	Sept 17	Merrill
Rock River	Elgin, Ill.	Oct 8	Fowler
St. Louis German	St. Louis, Mo.	Sept 10	Foss
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. E. Indiana	Brookville, Ind.	Sept 24	Harris
S. California	Santa Barbara, Cal	Sept 10	Fowler
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Ninde
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West German	Claytonia, Neb.	Sept 3	Ninde
W. Neb. mis'n	Kearney, Neb.	Sept 10	Andrews
West Texas	Austin, Tex.	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Notice.

The Huntsville District Conference will convece at Orange, Tex., Wednesday Sept. 30th, 1885. The brethren will come in prompt on the night of the 29th of Sept. so as to answer their names, at the opening of conference, at 9 o'clock a. m. as the train arrives only at night, and if you fail to come on the 29th, you will be a day behind the opening session. The opening sermon is to be preached by Rev. A. C. Calbreath. The Missionary sermon is to be preached by, H. W. Wilson. Remember, our portion of the million dollars for mission is, $180.

E. LEE, P. E.

Lexington Conference, Board of Church Extension.

This Board will hereafter hold regular sessions the first Thursday of each month, at 10:30 a. m.

Bretheren and all interested, please, take notice. All communications for the Board, must be in the hands of the Corresponding Secretay, by the preceeding Wednesday.

By order of the Board,

E. M. S. HAMMOND, Pres.

L. M. HAGOOD, Sec'y.

Cincinnati, O., August 13.

Columbia Camp Meeting.

The Camp Meeting will take place at Columbia Camp Ground in Marion Co., commencing on the 9th of October, lasting to the 14th. All the ministers of Gulf District, are invited to attood, and all others that will come. Elder MacDonald will be present.

Bishop W. F. Mallalieu, D. D., Editor M. W. Taylor, A. E. P. Albert, and all others are invited to attend.

Rev. C. H. BROWN, P. E.
W. McDONALD, P. E.

Columbia, Miss., Aug., 11, 1885.

Columbus District, West Texas Conference.

Fourth Round.

LaGrange circuit	Sept.	5	6
LaGrange	"	12	13
Columbus	"	19	20
Alleyton and Tolan	"	26	27
Oakland	Oct.	3	4
Wellerburg circuit	"	10	11
Flatonia and Schulenburg	"	17	18
Welder and Peach Creek	"	24	25
Luling	Oct. 31 and Nov.		1
Lockhart	"	7	8
Weimar circuit	"	14	15
Ellenger and Industry	"	14	15
Columbus circuit	"	21	22
Caney and Providence	"	14	15

Brethren, have all benevolent money collected.

P. M. CARMICHAEL, P. E.

Huntsville District, Texas Conference.

Fourth Round.

Montgomery	Aug.	29	30
Willis	Sept.	5	6
Danville	"	12	13
Huntsville Station	"	19	20
Huntsville circuit	"	26	27
Walker circuit	Oct.	10	11
Lovelady circuit	"	17	18
Groveton circuit	"	12	13
Livingston circuit	"	24	25
Swartout	"	26	
Cold Springs	"	27	28
Wallisville	Oct. 31	Nov.	1
Liberty	"	7	8
Harden	"	10	11
Town Bluff	"	12	
Orange	"	16	17
Beveiport	"	21	22

EDWARD LEE, P. E.

West Tennessee District, Tennessee Conference.

Fourth Round.

Mason circuit	Aug.	29	30
Paris circuit	Sept.	5	6
Mansfield circuit	Sept.	9	10
Clarksburg circuit	Sept.	11	12
Henderson circuit	Sept.	13	14
Lindon circuit	Sept.	19	20
Clifton Circuit	Sept.	26	27
Waynesboro circuit,	Sept. 30 and	Oct	1
Lawrenceburg circuit	Oct.	3	4
Purdy circuit	Oct.	10	11
Brownsville circuit	Oct.	17	18

I shall require the pastors to give an accurate account of members and the increase this year. Each quarterly conference will commence at 11 o'clock a m, on Saturdays unless otherwise arranged Let us try at each quarter to settle up for the Southwestern Christian Advocate. Brethren bring the matter before each conference. J. P. PRICE, P. E.

Notice.

The Navasota District, Texas Conference, Camp Meeting will be held on the Franklin Circuit Aug. 13-27, 1885. The camp is in the right place, just on the line of the two conferences. Persons attending camp meeting should come to Calvert and take wagons to camp grofiod. Persons seeking health-giving waters will find them at this place; the water is the same as that of the Waulden's wells, and they are only 18 miles from the camp ground. Rev. A. Foster, of Calvert, has consented to be with us, also a number of preachers from the West Texas Conference. All denominations are invited, and the following pastors from the Navasota district: Rev. R J Campbell, Belleville circuit; Rev. Lymus Felder, Bryan circuit; Rev. F D Bookman, Iola circuit; Rev. Louis Horne, Prairie Plains circuit; Rev. W W Brown, Plantersville circuit; Rev. W H Jackson, Brenham circuit; Rev. Frank Gilmore, Patterson circuit; Rev John A Tillory, Courtney circuit; Rev. Abner Thomas, Caldwell circuit, Rev. Mark Muldrew, Brazos circuit; Rev. Silas Bolden, San Fillipe circuit. All pastors of the West Texas Conference will be recognized as our own brothers, and will be provided for as other pastors. Rev. J S Whittaker and Rev. Aaron Alexander are requested to attend.

JOHN L. SMITH, Pastor.

Calvert, Texas.

Van Buren District.

Third Round.

Mr. Editor—Please make the following correction in the list of appointments for third round:

Fayetteville	Sept.	19-20
Fayetteville circuit	"	26-27
Morrilton	Oct.	3- 4
Conway	"	10-11
Batesville	"	17-18
Newport	"	24-25
Sweet Home	Oct. 31	Nov. 1
Little Rock circuit	"	7- 8
Argenta	"	14-15
Van Buren	"	21-22
Fort Smith	"	22 23
Alma	"	28 29

Dear Brethren—As this is the third round you will please be able to report your charges in good condition by bringing up your apportionments of benevolent collections.

W. R. R. DUNCAN, P. E.

Van Buren, Ark., Aug. 7, 1885.

Marshall District—Texas Conference.

Fourth Round.

Queen City	Sept.	5-	6
Kildare	"	12-	13
Jefferson	"	18-	20
Cypress	"	10-	20
Hughes Springs	"	25-	27
Pittsburg and Dangerfield	"	26-	27
Marshall circuit	Oct.	3-	4
Marshall, Ebenezer	"	10-	11
Red Oak and Zion	"	10-	11
Bonham and Sulphur	"	17-	18
Blossom Prairie	"	24-	25
Clarksville	"	23-	25
DeKalb mission	Oct. 31,	Nov.	1
Paris circuit	"	7	8
Paris station	"	14-	15

H. WEBB, P. E.

Meridian District—Mississippi Conference.

Third Round.

Meridian	Aug.	8	9
Enterprise	"	15-	16
Lauderdale	"	22-	23
Shubuta	"	29	30
Shubuta circuit	"	29	30
Meridian circuit	Sept.	3	
Quitman and DeSoto	"	5-	6
Waynesboro and State Line	"	5-	6
Enterprise circuit	"	8	
Macon	"	12-	13
Mashulaville	"	15	
Deerbrook	"	17	
Ex-Prairie	"	19-	20
Sbuqualak	"	21	
Paulding	"	26	27
Heidelberg	"	28	
DeKalb	Oct.	3-	4
Philadelphia	"	3	4
Daleville	"	5	
Garlandsville	"	10-	11

Dear Brethren—Be ready to report your collections for missions.

J. CAMPBELL, P. E.

Pine Bluff District—Little Rock Conference.

Third Round.

Locksburg	Sept.	19-	20
Centre Point	"	26-	27
Washington	Oct.	3-	4
Fulton	"	10-	11
Texarkana, 1st and 2d Churches	"	17	18
Texarkana circuit	"	24-	25
Louisville	Oct. 31,	Nov.	1
Monticello	"	7-	8
New Edinburg	"	14-	15
Pine Bluff station	"	21-	22
Pine Bluff circuit	"	28-	29
Red Fork	Dec.	5-	6
Gurdon	"	12-	13
Garland City	"	19-	20

G. B. DONNELLY, P. E.

Shreveport District—Louisiana Conference.

I have succeeded in getting reduced rates on the Texas and Pacific Railroad, through the kindness of B. W. McCullough, General Passenger and Ticket Agent, who informs me that his road will sell tickets at all stations between Shreveport and Alexandria inclusive to Mansfield and return for session of the District Conference at rate of five cents per mile. Tickets will be on sale on Aug. 11th and 12th, good for return until the 17th. It will be well to cut this out and have it with you. When purchasing tickets state for what purpose. Remember the date to purchase your tickets. This I have done for those of our friends and members of the conference who wish to attend. Be prompt, dear friends and brethren. H. J. WRIGHT.

Natchitoches, La., Aug. 3, 1885.

Central Alabama Conference.

To the pastors and superintendents of the Marion District:

Dear Brethren—There will be held in the town of Marion, on Sept. 3-9, a Sunday-school Institute of the M. E. Church for the district. Each pastor is required to be present and have one delegate at least from each Sunday-school. Come, brethren, such a meeting is very much needed, therefore do not be negligent to the call. The services of Rev. A. H. Gillett, D. D., promises already grand success. Although this institute is in the Marion District yet every one interested in the cause of Sabbath-schools is invited to attend. Ample preparations will be made for all. The following programme will be carried out with some modifications:

At 9 a m, devotional exercises for 15 minutes, conducted by Prof M J Moore, of Marion.
At 9:20 a m, election of officers and reports of delegates.
At 10 a m The Sunday-school as an institution, and its international union—Prof. W B Patterson, President of the Lincoln Normal University, Marion, Ala.
At 11 a m, the greatest needs of the Sunday schools on the district—S W Jackson, of Eutaw, Ala.
Afternoon Session—2:30 p m, devotional exercises for 30 minutes.
At 1 p m, the relation of the Sunday-school to the church—Rev. N H Speight of Clinton.
At 4 p m, [illegible] child begin to attend [illegible]-school—Rev. J T Ellis, of L[illegible].
At 4:20 p m, Question drawer.
Night Exercises—8 p m, praise services, conducted by Prof. M J Moore.
At 8:30 p m, the best Sunday-school music—Hon. Chas W Lovelace.
Friday—9 a m, devotional exercises for 30 minutes, conducted by A C Nimrod.
9:30 a m, the duty of parents to the Sunday-school—Rev. A J Curtis, of Marion.
At 10 a m, the relation of the pastor to the Sunday-school—Rev. W. H Nelson.
At 10:30 a m, preparing the lessons to teach them—Prof. M J Moore, of Marion.
At 11 a m, the best methods for training the children to give—Rev A C Nimrod, of Mt Hebron, Ala.

Philander Smith College

Little Rock, Arkansas.

FALL TERM OPENS SEPT. 23, 1885.

WINTER TERM OPENS JANUARY 6, 1886.

Special advantages. Healthful location. A full corps of teachers.
Tuition free. Incidental fee one dollar per month—4 weeks. Board reasonable.
Many students pay their way by their services outside of school hours.
For further particulars address the President,

REV. THOS. MASON, A. M.
LITTLE ROCK, ARK.

aug 20 3m

At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30 p m, devotional services conducted by the M E Church choir.
At 3 p m, the necessary qualifications of the Sunday-school teacher—Prof H A Kindal, of Marion, Ala.
At 4 p m, the aims and design of the Sunday-school—Rev Wm Leewood.
At 4:30 p m, question drawer.
At 8 p m, praise service and music by the choir.
At 8:30, lecture, Literature in the Sunday-school.

SATURDAY.

At 9 a m devotional exercises for thirty minutes, conducted by Rev E M Jones.
At 9:30 a m, the interest that the old should manifest in the Sunday school—Rev B D Lonis.
At 10 a m, singing in the Sunday-school; should there be choirs?—Rev E M Jones, Brush Creek.
At 11 a m, the best methods for studying the lessons—Mr J W Philen, of Lower Peachtree.
At 11:30 a m, question drawer.

AFTERNOON SESSION.

At 2:30. Song service by the choir.
At 3 p m, should Sabbath-schools have revivals—Miss Alice Bilbee, of Marion.
At 4 p m, punctuality, general discussion.
At 4.30 p m, question drawer.
At 8 p m, lecture.

Those who visit must be prepared to speak on each of the above subjects. Those to whom subjects have been assigned will prepare papers.

REV. E. B. McCAULY, P. E.

Revs. S W Jackson, W H Nelson and J T Ellis, committee.

Chattanooga District—East Tennessee Conference.

Programme of literary and religious exercises for the Chattanooga District, East Tennessee Conference to convene at Rockwood, Roane county, Tenn., Aug. 20, at 9 o'clock a. m:

Opening sermon to be preached by Rev. C W Walton.
Pastoral visiting—Rev John T Henry.
The Character and work of the local preacher—Jas Yarnell.
What is the effect of an educated ministry—Rev. A J Fletcher.
Relation of the Church to the temperance movement—Rev G W Cowan.
The duty of the district steward—
The duty of a class leader.
Can we raise our full assessment for missions—Rev L M Moores.
Church Extension work in the hands of the Chattanooga District—Rev P P Brooks.
Punctuality of ministers—Rev. Alexander Roach.
The work of the Freedmen's Aid Society in the M. E. Church—Rev B H John Johnson.
The fall of man—Rev Robt Masonor.
A call and preparation for the ministry—Rev John Yellender.
The duty of the pastor to the Sunday-school—John Crawford.
Family worship—S W Burnett.
The duty of our exhorter—Rev Richard Gallagher.
The duty of the superintendent to the Sunday-school—Wm Wilson.
The annual missionary sermon before the district conference—Rev P P Brooks.
How to take the benevolent collection—Rev B H Johnson.
Review of the work of the Methodist Episcopal Church in the South since 1865—Revs L M Moores and A J Fletcher.

The Sunday-school interest will be looked after and properly discussed during the conference. Let all the pastors arrange the appointments of the local preachers and exhorters so as to have them acted upon by the conference.

E. PROVINE, P. E.

L. M. MOORES, Sec'y.

San Antonio District.

Fourth Round.

Hondo	Sept.	12-	13
Pleasanton, at Rosaville	"	12-	13
Lavornia and Mt. Pleasant	"	16	20
San Antonio	"	26	27
Floresville	Oct.	3	4
Goliad	"	10-	11
Victoria	"	17	18
Victoria circuit	"	17-	18
Cuero and Mission Valley	"	24	25
Morales	Oct. 31,	Nov.	1
Hallettsville	"	7-	8
Gonzales	"	14-	15
Mt. Vernon	"	14-	15
Belmont	"	21-	22
Seguin	"	28-	29
San Marcus	"	29	30

G. W. RICHARDSON, P. E.

How to be Beautiful.

Ladies, you can be sure of this: that you cannot have rosy cheeks and a clear complexion unless you are in good health. Disease always spoils beauty. Parker's Tonic purifies the blood, invigorates the organs, drives all bad humors out of the system, and makes the palest face attractive. Tell your husbands.

Looks So Untidy.

Nothing looks more untidy than the presence of scurf and dandruff in the hair and on the clothing. One bottle of Parker's Hair Balsam will heal the scalp and free it from this nuisance. Stops falling of the hair, promotes new growth and makes it soft, glossy and silky. Best of dressing. Deliciously perfumed.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8¼; Middling 9 15-16; Good Middling, 10 3-16; Middling fair, 11 7-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5½@5¾; Common 4¼@4¼; MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5@5½; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.
COFFEE, ℔ lb—Ordinary, 7½; prime, 9¾
CHEESE, ℔ lb—Western factory —@8
CORN MEAL, ℔ bbl—Choice, $3.25.
FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.
LARD, ℔ lb—Choice, 6¾.
SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.
ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kraut, $4.50@7 50 per barrel
OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1.50@$2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.
Western Eggs 11@12c per dozen
Louisiana Eggs 12@12½c per dozen.
Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.
BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.
DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shouldors, 3.7@3 9.

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Editorial Notes.

"We are living, we are dwelling
In a grand and awful time!
In an age on ages telling:
To be living is sublime!
Hark! the waking up of nations—
Gog and Magog to the fray;
Hark! What soundeth? Tis our nation
Groaning for a better day."

No sin of to morrow will be forgiven to day's.

Yesterday's repentance is ineffectual for to day's offenses.

Evil speaking is always sinful, and sin is always unjustifiable.

If you do not find Christ where wealth and splendor abounds look for him where poverty and want are supreme.

Holiness is an end to which Methodism is a means. Organizations in Methodism for the promotion of holiness are therefore superfluous.

As to every good there is a blessing, so to every bad character there is a curse, and we affect the one or the other by substituting the former for the latter charactor or not.

Whatever is found in a search for holiness is a means to it. Methodism was found by Mr. Wesley in his search for holiness; therefore Methodism is the means to holiness.

We fruitlessly toil all the night long because we toil along the shore. At the Master's word we must push out into the deep if we would take the net breaking draughts.

"What reason ye in your hearts whether it is easier to say thy sins are forgiven thee, or to say arise and walk! He who could and did say both with the power of execution is the Lord of both soul and body, and the all powerful savior of men in heaven and on earth.

The Saviour acted as if he thought the way to save publicans and sinners was to go and eat and drink among them. Let his ministers go and do likewise, avoiding all intemperance as he did. The servant is not greater; it is sufficient that he be as his Lord in these things.

"It is a good thing to wait upon the Lord," because by so doing we [illegible] assurance that in our ex[illegible] we can, without disappointment, wait for him. Waiting [illegible] upon which we [illegible] to wait for the Lord.

For the SOUTHWESTERN.

Reflections of Missionary Life.

BY BISHOP BURNS' COMPANION, REV. JAMES A. REESE.

An old proverb, "It is better late than never," living under its influence for fifty years, and proclaiming it to others through the Gospel; have just consented to publish, through your valuable paper, my heartfelt experience in the religion of Jesus Christ. Born July 2, 1810, at 3:30 p. m., converted when fourteen years old, I went with the first missionary band to Liberia in 1832. I sailed from Baltimore with many who went there to live. While there I never suffered from sickness, and was known as John Bull. On going to that dark land I was stimulated by having read John Stackhouse's history of the Bible, and would have went had I been certain of death. Put your faith in God was the rock on which I stood. Wherever the sun shone I believed I could live, and would live. The seasiekness purified my blood and prepared my system for the coming of old John. But the old gentleman never made his appearance at my house; hence my experience was only with Tom Small, who learned me all I know; but I put my faith in God. Having taken hold of God's strength, and made peace with him, I enjoy it now. He has not forsaken me in my old age, when I am bowed and gray headed. I want the views and feelings of my heart in my past life left in the hearts of some one in the church, of which I am and have been a member for 61 years. He will do for them what He has done for me.

I propose to send to your valuable paper a few pages on the great grace of God. Your church or churches are the directors of your paper, and with their and your help and with the assistance of the Lord, you can go forth conquering or helping to conquer the world for Christ. To your readers and to all Christians of every name and creed the subject matter intended to be discussed is of vital importance to every professed Christian of every name, and one which all orthodox Protestant denominations profess to believe, and is a part of their creed and constant theme of their public and private ministration and prayer; hence holiness of heart is believed professedly by all to be the privilege of every follower of our crucified Savior, for without holiness no man shall or can see the Lord. This is on the banner of the Methodists. By it they have grown from a corporal's guard to an army of millions. Many now occupying positions in other denominations, that on the cooling of the flame that burnt off the shackles of sin in the M. E. Church became formal, and joined the Baptist, Presbyterians, Episcopalians, etc; and while His assumptions are freely made, there is no reason why the whole truth should not be told. These denominations harmoniously agree in the imperative obligations upon all. To possess it is an indispensible qualification to an enterance into heaven; but do not all agree as to the time, when or where, the work of entire holiness is to be accomplished.

The Methodists, as a body, profess to believe and distinctly teach that it is the privilege and duty of every child of God to look for, to obtain, and to live in the possession and enjoyment of entire sanctification as expressed by the Apostle Paul in his memorable prayer for his Ephesian brethren, who were then believers in Christ, and whom he had previously addressed as Saints. I bow my knees unto the Father of our Lord Jesus Christ, of the whole family in heaven and earth, that He may grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in your heart by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God. Bow unto Him, said Paul, for He is abundantly able to do for us according to the power that worketh within us. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

To present, then, a clear, concise and vigorous view of this subject. It is necessary, then, to have recourse to the different standard writers as to evidences upon which the author founds his belief on the ontward in unison with his inward testimony in the possibility or belief of obtaining Christian perfection or entire sanctification in this life. In the language of one of the poets, is "To live when sin is all destroyed, and then my spotless soul receive and take me home to God."

My principal motive for laying these views before the church is that it may be strong in the Lord of hosts, and with His might and power go forth and be more successful in helping to conquer the world for Christ. It is the author's sincere and deliberate opinion that the dissenters from and opposers of the doctrine have not impartially, and with minds opened to conviction, examined the views already published by some of the ablest writers on the subject in Europe and America; and in consequence have formed vague and erroneous opinions from this cause, and have been in a prejudiced state of mind against a doctrine fully believed by thousands of their fellow Christians; believed upon a Scripture warrant, and with the concurrent testimony of numbers who have most blessedly realized it in their own, to them, undoubted heartfelt experience, through days and months and years, that the "blood of Jesus Christ cleanses from all unrighteousness," having been made holy in life and witnessed before thousands a good confession, and have gloriously triumphed in death. If it be true, then why should not Christians of every name be ready to examine with care and impartiality the arguments and proofs furnished in its support. If it be true, is it not a most invaluable privilege to know that it is so? Is there one among all [illegible] or members of the fa[illegible] Redeemer on earth who [illegible] willingly receive its truth and be benefitted by it? If true, is there one who would not rejoice with joy unspeakable to be admitted into a state of grace that would enable him to cry out continually with the Psalmist, "My heart is fixed, O! God! my heart is fixed." Finding it no longer necessary to hang his "harp on the willows, no longer," we must adopt the language of one of the poets as the expression of his daily experience:

"Now I repent, and sin again;
Now I repent, and now am slain—
Slain with the same unhappy dart,
Which O! so often wounds my heart."

He is cleansed from all sin; saved from all inbred corruptions; not that he may not sin, but that he can possess what the Apostle Paul desired most ardently for the Thessalonian Christians, saying in his prayer, "And may the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And he adds, "Faithful is he that calleth you." What is there in the condition of a professor of religion who doubts the possibility of his being sanctified before the moment of his departure from this life into the spirit world. Why, then, contend so vehemently for it? Is not the opposite condition much to be preferred? Why was it misunderstood. Those who believe that they have found the King's highway of holiness, who dare not hide their glorious discovery and be guiltless, the love of Christ constraining them to declare, we speak that we know and testify what we have felt and seen; and ye receive not our witness.

Princess Ann, Somerset county, Md.

For the SOUTHWESTERN.

Our Ministerial Institute.

REV. A. M. MASON.

A Ministerial meeting was held in Victoria, Texas., March 19th. The meeting met in Webster's Chapel, at 9 o'clock, Rev. J. R. Carnes, in the chair. Prayer by Rev. D. Harper, the following brethren were present: D. Harper, M. H. Robinson, A. M. Mason, Wm. Ellis, S. Scrugs, and I. Graham. After the roll was called, the president addressed the meeting. The after noon session was opened by singing and prayer, by Rev. S. Scruggs, after which the subject of the Sunday School was taken up, and discussed. Each brother spoke freely on the work of the Sunday School and said the church could not do anything if she had no Sunday Schools. The subject next discussed and which seemed to create a lively interest all around was the pulpit, its work and, how to do it. During the discussion Rev. P. M. Carmichael P. E. of the Columbus District, was present and introduced to the meeting. He gave us a fine address on the importance of the meeting; which will not be forgotten soon. The chairman followed with a stirring talk, full of good thought. Rev. P. M. Carmichael, was made an honorary member. Then Rev. Dr. G R. Townsend was introduced and gave an address, full of good judgement. It was agreed that Rev. G. R. Townsend, and Rev. P. M. Carmichael presiding elder of the Columbus District, preach a sermon on the subject of the pulpit, and its work, and how to do it, and they preached it with power; the Doctor said in his sermon, that the pulpit work reached far and wide. He said it did not stop in the pulpit alone. Subject third was then taken up. What kind of preaching do the people need in this matter was discussed with great care, it was a very important one. Rev. S Scruggs being the first to speak on this matter said, we, as Methodist Preachers, must preach a whole Bible to the people. Subject fourth was taken up. Is the Methodist Episcopal Church, the church for the people! If so why! This just suited the brethren and it was a hard one. We give many reasons because there are many to give. The writer will refer the many readers of the SOUTHWESTERN to "A Hundred years of Methodism," by Matthew Simpson, D D. L L D Now if any man, woman or child will read this noble book he will say the Methodist Episcopal Church is the church for the people; and this is not the only book; the "Illustrated History of Methodism," by Daniels, will tell you the whole truth. A preacher is one who addresses a public assembly and imparts instruction respecting the Divine will. From earliest associations, for the worship of God, religious truth has been imparted to mankind through the instrumentality of preachers. Noah was a preacher of righteousness, 2 Peter, 11 5 v. Moses was a most eminent prophet and preacher, raised up by the authority of God, and by whom it was said came the law John 1st chapter, 17th verse. This great man had much at heart. In the promulgation of his doctrine, he directed it to be inscribed. We that were in this meeting will be glad to see the next session come. Our hearts were made glad. We had visitors to attend. They enjoyed it. After reading the minutes we adjourned by singing, and the benediction. After all was over we commenced a protracted meeting which lasted two weeks. The result was 45 converts, and three additions. We were assisted by Rev. J. R. Carnes, Rev. P. M. Carmichael, Rev. S. Scruggs, Rev. G. W. Townsend, and Rev. Dr. G. Ball. Victoria is a nice little city. The pastor and people are alive and at work. I can say the people here love me. I am doing all I can for the SOUTHWESTERN.

Victoria Texas.

For the SOUTHWESTERN.

What Has Come of Making a Negro Editor.

REV. J. R. CARNES.

We present the following as a sample of a great many letters coming to us, In general we dont print them. But this one comes from such a source as to command especial attention. Brother Carnes is one of the manliest men in West Texas. What he relates can be relied upon as true, to the best of knowledge and belief. He is a true type of the high caste Negro. —ED.

I hope this will not disturb you in your great work, as editor of that grand old paper, that is now bringing light to thousands informationally. Such as have not been heretofore. The paper has been so wonderfully informed that even those who heretofore have been heard to speak in slanderous terms, with reference to the Negro's ability to hold office of the highest importance, in the gift of the church and people; to lay their hand upon their mouth, and watch with astonishment the rapid progress that he is making toward manhood, and intelligence. It was asked the other day, is that paper edited by a Negro? It can't be so! I said it is so! And his name is Marshall Taylor too, well said he, that is about as well as a white man could have done it. I said further, this is but a specimen among the many gentlemen of color, and our aim is to make this capacity general. A gentleman the other day whose name I withhold, desired to know what the Negroes were going to do, when they all become educated, I replied, we will make honorable and intelligent citizens of ourselves, and will be felt as well as heard, on the great question restricting the rights, and privileges of citizens of this great commonwealth. The paper is growing into popularity among our people, and it shall, and must be paid for. You shall have every dollar I owe you and that soon. The canvass is being pushed and collections taken, I will forward money as fast as collected.

Goliad, Texas

For the SOUTHWESTERN.

Interest Woman Has in the Cause of Temperance.

REV. ANDREW BRANCH.

The necessity for the work of temperance exists almost exclusively among men. But this is not a reason why women should not be engaged in it. They, in reality, are the greatest sufferers from intemperance; they suffer through others whose heart bears the burden of sorrow and suffering when the intoxicated husband enters his home, who bears the heaviest burden of the poverty and toil which his drinking often brings on the family! Who suffers the keenest anguish of the mortification and disgrace which is felt in consequence of it.

Ah, what a wretched home does the intoxicating cup often make for woman; it poisons every spring of domestic bliss, and makes that home, which should be the center of every attraction, a scene of wild disorder, madness and cruelty. It often happens that the intoxicated husband is inoffensive and kind until he reaches his own habitation; here the reign of the demon that has crazed his brain commences. His amiable nature is then transformed by alcoholic poison into one of fury; children flee from their father's frenzy. Instances have occurred where the whole family have been turned out of doors in the night, and women have been dragged by the hair. It is a mistake that such things occur only among poor, vulgar people; they are in families of respectability and in fine mansions, as well as in dirty hovels. Alcoholic drink is no respecter of persons; it produces the same violent temporary derangement, if there is a susceptibility to this kind of action on the brain, whether the person is naturally amiable or not. All know that it is a common thing for intoxicated men to be abusive, violent and disorderly. A woman has a fearful lot with a drunken husband. It is true some are quiet and sensible of their conduct; but this, though not so bad, makes a sad home for a woman, and then think of her anxiety; her waiting and watching for his return; those long, silent hours of the night, while her children are asleep; her domestic duties are done, she is occupied with her needle, and expects and fears his coming. Oh, how sad it is to think of these lonely hours and of the fearful forebodings that fill her mind! Has woman no interest in the cause of temperance? Every wife, mother, and daughter, every woman of every age and condition has a right to demand, and should demand, that the sale of intoxicating drinks should cease; I pray God's blessings may ever follow Mother Hester, who has organized the Women's Home Missionary Society at this place, and Sister Lucy Green styled as president, and also organised the Look Up Legion Society. Miss Lelia Flateau is President. So Methodism is being established here through the children.

Dutchtown, La.

From the Districts.

For the SOUTHWESTERN.

The Pine Bluff District Little Rock Conference.

G. B. DONELLY, P. E.

First Round. I commenced holding my first Quarterly conference at Locksburg circuit, March, 21-22 1885. The conference was largely attended, business done by dispatch. I preached Sunday at 11 o'clock, a m, the church was well filled and a powerful manifestation of the spirit. One received in church, Bro. M. Lockman pastor, was acceptable to the people.

My next work was at Centre Point. Rev. B. J. Donnel. pastor, was at his post, but not getting on so well, however, conference went on at the appointed time, and all the duties belonging thereto. The writer thought it best for preacher and members to remove this brother, which I did by his consent to Texarkana. The next point was Washington circuit. April, 4-8. The conference business commenced at 3 o'clock, p, m, with full attendence, business performed as at other places, only the presiding elder was requested to attend the funeral sermon of one Isiah Fountain at another place on the work. There also the spirit of power was upon us. The next conference was due at Fulton, April 11 12, but having no pastor, I give Bro. Donnell charge, and as his family was at a distance and ill, give him all the money raised, and, first installment for this charge; also $40 Church Extentention money, of which he receipted me; balance in my hands $1,50; paid the former pastor last fall $1 to pay for deed, $1 50 to pay for lumber.

My next call was in Little River County, where I sent Bro. E. D. Spencer, former pastor was appointed to Red Fork, but unable to reach it was excused by the Bishop W. F. Mallalieu. This brother did not expect me so no place was prepared for preaching, however we preached with other denominations. On changing Bro. Donnell from Centre Point, I supplied it with with Bro. E. D. Spencer, and filled his place with Wm. Lee, a local preacher, on Bro. Lockman's, work. Texarkana 1st and 2d churches, April, 18 19. The conference commenced at the first church, at 3:30 p, m, and at the second church at 5,30 p, m. Matters went on very well considering all things.

I met the Bishop at this place and was requested to go with him to Washington which I did, and we had a nice time. The Bishop's remarks were well accepted by all who heard him.

April 26 and 27 was spent with Bro. M. Fuller, pastor of the Texarkana circuit—the right man in the right place. The duties of the Presiding Elder was performed at each place and I never saw a greater appearance of a break out of a revival in my life as was in the Texarkana Second Church. The Bishop thought the same. I am sorry to say that nothing was done. If I can get amount asked for, for Bro. Fuller, this brother will do a work second to none in the conference. I have also given him charge of the Fulton work. May God help us to do the work of Methodist preachers.

Louisville Circuit—I was due at this place, May 2 and 3, but on account of a wash up on the narrow gage rail road, from Texarkana to Louisville, I could not meet the appointment, and to be engaged I returned to Washington, where the Bishop left a revival going on.

Red Fork was next—May 9 and 10, but the high waters prevented it. Bro. Witherspoon pastor, could not get to his work at this time. I recalled an appointment at Pine Bluff, Bro A. L. Ricardson, pastor. He is doing good work in paying the old indebtedness of the church, and was highly appreciated by the people. We lost the success of our revival at this place, but are not discouraged. We intend if we fail to try again.

MOay 7 and 18 I visited Bro. G. C. Brook's Pine Bluff circuit. This brother was appointed by the Bishop in another district. I found that the brother had sent in his report to the conference, which was lawful, on laying the matter before the Bishop he was excused; I appointed him to this work. As Bro. E. Pinkett did not go, however, the business of the conference went on, and the future looked bright. One mistake I regret, and that is the appropriation to this work was sent up to Little River Mission.

May 23 and 24 I met Bro. A. Hardeman, a hard worker and a good brother, at New Edingburg. This brother was trying to build a church almost of his own strength. May God help him. The conference work was done as at other places. Expressions of a good year's work was seen in every eye.

From this place I called to see Bro. J. G. Thompson at Monticello. This was my first visit to this place. It seems to be a place of not less than 3000 inhabitants, and must be looked after. A great work can be done here. We need most of all a church. We ought to be the men to fear no voice, and when we look around us and see 2,000,000 people making prayers for us, and the greatest of all, King Jesus, in the lead, saying, follow me; brother, you have only to go; rise, take up your beds and walk.

May 30 and 31, finding it possible, I returned to Lonisville, where I met Bro. G. W. Baber, pastor, battling away with sin and Satan; had six conversions, fifteen accessions. He is well beloved by his people. On account of the damage of the spring high waters the conference could not meet at Walnut Hill. In consequence the business was done at Louisville. This finished my first round. I commenced my second round June 20 and 21, 1885.

Marshall District, Texas Conference.

H. WEBB, P. E.

I have made some changes in my fourth round since my last notice. I am at home, laid up a few days, from the effects of heat. My district is prospering. We are on the last half of 1000 souls we claimed at the beginning of the year. Revivals are great in the district. I hope to out again in a few days, assisting in the battle.

Denton, Texas.

Van Buren Dist. Little Rock Conference.

W. R. R. DUNCAN, P. E.

Argenta Circuit. Bro. H. C. Dunlap is pastor, and has done quiet well. It was very disagreable while on this circuit to hold the first Quarterly on account of rain, but we succeeded in holding the conference, and preached to a good congregation, at 3 p, m, administered the Lords Supper to some few, and God came down in showers of blessings. This Bro. is trying to keep up this, with very meager support, but we hope times may get better soon. God bless Bro. D. Little Rock Circuit was our next place, but our appointments somehow became tangled up, but I hope God is blessing him. Bro. J. D. Johnson is pastor.

Sweet Home Circuit. Rev. E. Roberts has charge of this work, and is trying to live by the hardest; there is some little trouble on this work, but I hope things will move off nicely soon. Pray for Bro. Roberts, for he will surely have a hard time. Our quarterly conference and meeting was a success. On this charge we hope to be able to build a new church soon, if we can succeed in getting the $50 donated to this place by the Church Extention Society. The money is still in the hands of our Dear Bro. Sams. From this place we took leave for Alma, Bro. F. Wallace is pastor. He is having a hard time, though struggling to build a house of worship, with twelve members; on this our Bro. is not getting scarcely anything to live on; has only $45 of Missionary appropriation which ought to have been $100. Pray for him, church and conference; for God only knows how he can make it through.

Van Buren is next on this charge. Rev. W. H. Crawford is pastor, and is doing quite well; times are hard, but he is having some success. There were some four or five conversions and as many accessions. Some time before I was able to reach this place one beloved brother lost his dear wife, and a wife she was indeed, and in truth; she departed this life willingly to join God. Among her words last spoken was "Mr. Crawford preach," the wife said. "Bro. Crawford, have I not been preaching." Sister Crawford, "Yes; but preach more." Again she said: "Pa get down on your knees, you and the children and let me hear you pray once more. I want you to preach, for I will be looking down on you." Thanks to God for such words from a dying wife. Brethren, all who know Sister Crawford will mourn her loss, but our loss is her gain. Once more, dear Bro. Crawford, you have my most earnest prayers. God bless you and your remaining family. Fort Smith next. Bro. C. G. Brooks was appointed to this important post, but from some cause he failed to attend. I at once appointed Rev. D. Gamble to this point, he at once consented to attend and soon he was on his work, out among the people. Up to date fifteen have been converted, and more than twenty have been added to the church. We have bought one of the finest lots in town, on which to build a Methodist church. This is an important place. We must build this year. We have made an application for $500, and a $1000 loan, with which to build. If we can get this amount we can build a church in Fort Smith second to none when completed. Any one of our members coming to this country can find us by writing to W. R. R. Duncan, box 70, Van Buren. I am very anxious for this to be known all over our Methodist connection for two reasons, first, our members want a home when they come to this State, and must have one.

Second, our good brothers of the other churches tell them there is no such church in the State. What do you call this; or such statements. These are facts fresh from one long white mulatto presiding elder; if it is not true, your members said they were looking in your mouth when you said it; don't say so any more, brother, when you meet some one of us every day of your life. The places where you made these statements, are Conway, Morrilton and Fort Smith, Arkansas. Look well brethren to such untrue statements. Pray God such will never occur again along the Fort Smith and Little Rock Railroad.

Letters from the Pastors.

H. Swann, Austin, Texas, writes: "I desire again to inform the public that we still continue to work in the Master's vineyard for the advancement of his cause, both spiritually and temporally. At the beginning of our revival effort our worthy Bishop, W. F. Mallalieu, came to Austin in the interest of Sunday School work. After lecturing on the importance of Sunday School work he invited penitents forward for prayers, and a number responded to the call, all of whom were shortly after converted. The fire continued to burn until 140 souls were converted to God, 128 of whom united with our church. The total number which have been added to the church this year is 180. The fourth Sunday in May we made a financial rally for the purpose of aiding our church building enterprise. The writer preached a sermon on the text, "It is more blessed to give than to receive," after which the collection was taken by classes, which resulted as follows: Thos. King's class, $34; Henry Thomas, $15 75; George Giles, 26 25; Geo. Bauton, $17 75; W. Studemeyer. $7; Robert Jones, $27 80; J. W. Alexander, $19 70; M. W. Alexander, $7 50; R. Dukes, $27 50; Irvin Harris, $14 70; A. Jenkins, $13 20; A. Brown, 19 75; C. Baker, $32 30; Richard Adamson, $6 75; P, Dickerson, $13; John Johnson, $14; M. Henderson, $16 50; W. Blackson, $13 75; from the public, $16 20; total, $343 40. Our third quarterly conference convened on Saturday, June 13. Rev. C. L. Madison, presiding elder, conducted it, and a good degree of interest was manifested in the proceedings. The quarterly meeting occurring on Children's Day the presiding elder took part in the exercises, and we had a pleasant and profitable meeting. At 3 o'clock the elder preached an able sacramental sermon, and 300 persons partook of the communion. On the occasion of the Lord's feast 330 testimonies were given for Christ. The collection for Children's Day was $21; for the West Texas Conference Seminary, $12 90; total collection during the day $33 90. So you can see that we are still moving forward. Pray that our success may continue.

Rev. P. H. Hill, of Lexington, Miss., writes: "Children's Day service was held on the second Sunday of June. Bro. A. J. Howard and W. W. Truhart conducted morning exercises. The opening address was by Miss Sarah A. Hill, my seven-year old daughter. The welcoming address was delivered by B. F. Horner. W. H. Lee and Miss Mary King lead the school in singing. Then came responsive readings. The collection was $2 95. An able address was delivered by Rev. Isaac Crawford, pastor of the of the First Baptist Church of Lexington. In the afternoon service I explained the grand missionary field. A. J. Howard also delivered an able address. We were much gratified to see the daughter of Dr. H. Revels, Miss Dora Revels, find a place as one of the teachers in our public schools."

Rev. H. Robinson, of Spring Hill, Tenn., writes: "We had the second Sunday in June set apart to preach to the children. There was only one house on the Lewisburg charge when I went to it, and our preachers had to preach wherever they could get a chance. I gave the children an educational talk at the public school house, and took up 35 cents. The third Sunday was appointed for Farmington, where we are putting up a new house. The people were much pleased with the meeting. Two little boys, Luck Young and Elijah Schumley, acted as stewards, and the collection was $1.

Rev. S. Smith, of Austin, Texas, writes: "My work is in a growing condition. We have just closed a protracted meeting, which resulted in 30 conversions, 50 of whom joined the church. Elder C. L. Madison held our third quarter, and we had a grand time, 75 partaking of the sacrament. The collection for the Elder was $16 65. The times are very hard."

S. M. Bolden, of San Felipe, Texas, writes: "Our third quarter was held June 6 and 7. Elder M. Reddick was with us, and preached a noble sermon on Sunday. He delivered a lecture to the Sunday School, demonstrating the benefits of attending Sunday School, and showing the members why they should attend regularly. He also gave us a fine lecture on duty, and preached on Sunday. The brethren were all present with encouraging reports. We had a grand time on Sunday; baptised 1 and administered sacrament to 38. Also had dinner on the ground. Collected $5 40 for the Presiding Elder. Five joined the church. Pray for us, that the Lord may speed the work."

Rev. R. Duke, Morales, Texas, writes: "My work includes Morales and Edna ville, the latter being the county seat of Jackson county, the only town in it. My work is not doing much, but we hope to improve. We are largely in the majority of church goers. The climate is not very good for our white brethren. Lands are cheap and can be bought for from $1 to $5 per acre, producing from one half to three-fourths of a bale of cotton or 25 to 40 barrels of corn per acre. They are well watered by the Navida and Lavaca rivers. Only a few of the colored people have acquired homes, and they are behind the times in this respect, but I think they are beginning to look up. This is one of the best counties in the State for public schools, which are open from eight to ten months of the year. The State appropriated for children between eight and sixteen years, and the county extended it from sixteen to twenty years, and levied an extra tax for their support. It is a good field for teachers, and we want our teachers to rank with the rest, just as Dr. Boyd, of Nashville, puts it. The school at Morales is taught by Prof. J. Johnson, of Columbus, and is in fine condition. Bro. Johnson fills the bill every inch of his charge, and is a benefit to the people in and out of the school. We hope to keep him with us until we can look up a little higher. On Sunday he gives all his time to our Sabbath School, and never forgets the little ones. Many of the older ones have attended since he came. Children's Day was conducted by him, and we took the collection by classes. Infant class, Prof. Johnson teacher, $4; young ladies, by Miss M. S. Thomas, $2 35; class of B. F. Chase, $1 60; Superintendent H. Brown, from the older people, $1 30. Total, $9 25."

Rev. W. Duncan, Brentwood, Tenn., writes: "My third quarterly conference was held Saturday, June 19. Rev. James Pickett, the presiding elder, not being present, Elder Prim presided. The various reports were promptly made in the usual manner, and we believe, to say the least, that some good was accomplished during the quarter which is now past. On Sunday morning the inclement weather prevented our having 11 o'clock services, but at 3 o'clock in the afternoon the funeral of Sister Sally Meritt was preached by your humble servant. Sister Meritt died in the full triumph of faith, and as I write she is standing in the awful presence of God. In the evening, at 7:30 o'clock, the Lord's supper was administered, Elder Prim officiating.

Rev. H. Primm, Franklin, Tenn., writes: "Our third quarterly meeting was held May 30 and 31. Our loving presiding elder, James Pickett, was with us; four class leaders and one local preacher were present, and one sent in his report with 25 cents in it. The elder said they had the best reports he had ever heard in the district. The following are the reports of the of the classes: No. 1, $8 05; No. 2, $3 75; No. 3, $3 25; No. 4, $14 35; total, $29 40. I have had fifteen to join the church this year. We are doing all we can for the benevolent collections. Pray for us."

Rev. E. Jefferson, of Hempstead, Texas, writes: "Our third quarterly conference was held June 13 and 14, presiding elder, Rev. W. B. Pullam and a majority of the conference were present: He preached to the children at 11 o'clock a. m., and also preached at 3 o'clock p. m. to a crowded house. Four children were baptized, and the sacrament administered to eighty-six persons. Collections, $10."

Letters From the Laity.

Jacob H. George, Singleton, Miss., writes: "Children's Day was observed at Pleasant Grove Church June 14. Rev. Wm. Gatewood addressed the Sabbath School in a very interesting manner, and afterwards there were exercises by the school. Rev. J. H. Marshall, of the Baptist Church, also addressed the school, after which $1 90 was taken up. The programme for children was highly interesting. M. A. Edmond, the superintendent of the Sunday School, delivered an address. We are making improvements in the church."

D. S. Walker, of Brownstown, Ark., writes: "Our Sunday School has heard a grand lecture from Mr. Lockman, our pastor. Children's Day was observed, and a large number of Baptist friends were with us. Miss Peggie Brown was queen for the day service. The collection was $2. There was a grand march, an adjournment for dinner, and in the evening there were able lectures by T. A. Carr, of Howard county, T. J. Smith, of Little River county, and J. Booth, of Sevier county."

J. F. Thomas, of Anderson, Texas, writes: "We had a booming time here on June 19. There were five speakers, and all of them argued the advance of the colored man and proved it to be rapid. I am thankful for the privilege of freedom enjoyed."

C. R. Hamilton, of Eylan, Texas, writes: "We enjoyed a good time on June 19. Rev. G. W. Gill, of Texarkana, delivered an address on the subject of education and improving our time. Last Sunday was the appointed Children's Day. We started for a good time, but the rain cut off, and so we had a time on Sunday night."

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my relatives—my mother, sisters and brothers. My mother's name was Annie Straan; she belonged to Billie Straan. We were first brought from Butt's county, Georgia, and from there to Alabama; from there to Mississippi, and from there to East Texas, Jasper county. Our owner, Billie Straan, got in debt in Alabama, and run away with us to Texas, because his property was to be levied on. The sheriff came to Texas for us, and took my mother and five children back, but Martha and Maria remained out here with our old owner, Billie Straan. The sheriff was Billie Straan's brother, Sam Straan. My brothers are named Columbus and Richard; sisters are Hannah, Betsy, Matilda, Amanda and Martha Maria. Sister Hannah is the oldest and Amanda next. Hannah was left in Alabama. When last heard from they were all still in Alabama. Sister Martha Maria is dead. I heard indirectly from them a few years ago, but nothing definite enough to give satisfaction. Sam Straan, my owner's brother, that carried my mother and five children back to Alabama, I heard, got shipwrecked while on his way back to Texas after Martha Maria and myself. I am alone here in Texas, with no relative except two of my deceased sister's children. Aunt Mary is dead; also old Billie Straan. My name was formerly Amanda Straan, but is now Amanda Whitfield. I wish to know if any are yet living in Alabama, Louisiana or Georgia, for I am very anxious to hear from some of my people. This is the second letter I have written, but have never had an answer. Aunt Mary Straan's two daughters, Caroline and Harriett, are still living and anxious to hear from any of our people. Aunt Mary Straan is a fellow servant of my mother, Annie Straan. Address in care of the M. E. Church, Amanda Whitfield, Columbus, Texas."

MR. EDITOR—I desire to inquire for my brother who was sold from us before I could recollect, or was old enough to remember him. His name was George. We belonged to the Widow Tindol. At that time we lived in Roberson county,

Texas. His mother was Maria Tendol; my name is Ned; had another brother named Mallory, who also belonged to Widow Tendol. My brother was sold to Jesse Brown, who lived at Wheelock, Texas. Brown sold him to a Mr. Roberson, I think, who lived near Huntsville, Texas, and I have not heard from him since. He left us in 1857 or 1858—mother does not know exactly when. Address J. E. Carrington, Boggy, Leon county, Texas.

MR. EDITOR—I wish to find my brother. He left West Point, Tenn., about the year 1886; he was about twenty years old; he had two fingers cut off his left hand; his little finger and the second. His mother's name was Caroline Kelly, his father William Noland. Address David Kelly, Martin's Mills, Tenn.

MR. EDITOR—I desire to find the whereabouts of my mother, sisters and brothers, whom I left in Roan county, North Carolina. My mother's name was Hannah Hilliard; sisters, Jinsy, Flora and Lucy; brothers, John, Benjamin and Miles Calvin. My father, Jack Hilliard, died when I was quite an infant. I was sold from the Hilliard estate to a speculator by the name of Bill Hadin, who brought me to Texas, whom I have been living with ever since. Address Diana Johnson, Goliad, Texas.

MR. EDITOR—Allow me to inquire for the whereabouts of my father's people. He was born in Salisborough, Roan county, North Carolina. He came from there a slave thirty-five years ago, but he is dead now; his name was Mumford McCoy, a blacksmith by trade. Address C. V. McCoy, Pearlington, Miss.

Why He Likes It.

MR. CLEMONT KINGSBURG.

For the first time since I have subscribed for your paper, which I have carefully read ever since August, 1884, I take pleasure, (being one of little worth recognizing by the better class of people) in trying to tell you in this note how well I love, and appreciate your paper. Sir I can safely say to you without any doubt, and with much credit to others, the paper and myself, that your paper does me more good in reading its contents, than any other paper that I ever did read.

It furnishes me matter from one week to the end of the other, all the time, appearing all the time new and interesting. Brother Taylor. My circumstances have been such a hindering cause to my progress that I have failed, so far, to pay you for the SOUTHWESTERN; but sir, I intend to pay you for the full time in the course of four months time from writing. If you are and will be kind, (which I know you are) enough to send me the paper that long you will be sure of your money, if I live and you do, as if you had it now. Brother Taylor, I see many things and subjects in your paper that are recognised and published from the pens of other men, which, I suppose, to be intelligent, and possessing wise thoughts, expressed before the community at large. And as a teacher, having a will and desire to do some good among our people, I want to ask you if I may not write on some short and interesting subjects for the columns of the SOUTHWESTERN. The reason I ask you this privilege is because I have not been raised in high colleges: but plain English. I have a broad and enthusiastic mind in regard to the good of our people, and take an interest in the rising generation. I once heard you say that you would publish anything of interest that any one would send to the paper, no difference how badly written. I sent you or two letters to the paper, and the last one I sent was not published. I could never tell why. I hope God will forever bless, take care of, and give you an eternal reward in his kingdom, for publishing such a paper as the SOUTHWESTERN CHRISTIAN ADVOCATE.

La Teche District Conference.

S. E. H. MORANT.

MR. EDITOR—On the morning of the 12th instant we boarded Morgan's cars, and pulled out by his iron horse, headed for New Iberia, the seat of the Teche district conference, to convene the next day, the 13th instant. On the train we met the delegation above us, and picked up many below, on their way to the same point. All appeared as if just from the tents in the camps of the living God, and doubtless felt like conquering heroes from the smoky fields of battle, on their way to headquarters to give in an account of how the plan of battle had been conducted the past several months; because all along the line of our front the enemy had been vigorously attacked and driven out of his entrenchments at the point of God's holy word; his outpost swept away and guns spiked; his lines pierced, flanked and broken; nay, routed; and hundreds killed, wounded and taken prisoners. The latest news, however, is, the enemy was reorganizing his scattered force to attempt a new front. We have no fears, as our rear is well guarded both center and flanks by the artillery and battalions of heaven.

We arrived without accident at our destined point. At the depot we met our worthy division general, Dr. A. E. P. Albert, in company with quartermaster general A. J. Picket, and a host of orderlies; and in less time than it takes me to pen this letter, we were on our way to our quarters. The next train up brought in representatives from the left of our front. At night Rev. William Smith bombarded the enemy's works in our front here. His fire was well directed and terrific. The shouts within our lines, and the cries of the enemy commingling, all heard amid the bombardment, was something pleasant to listen to. Every night during the session the enemy's works were bombarded in turn by Revs. Smith, Hilton, Morant, Hoyt, Bolden, Abbott and Dr. Albert. The hours of the day were occupied in drilling under the able management of Drs. Albert, Godman, Prof. Hoyt and Revs. Marshall, Mason, Lyons and others. Dr. Albert reviewed his campaign. The exhibit was quite gratifying, showing quite an advance beyond the line of his former front, and nearly 400 souls of the enemy had been killed dead in sin and made alive in Christ Jesus, the great general of the Lord's host. His brethren presented him for merit and service to his church, race and country, a nice solid gold, hunting case Waltham $75 watch, stem-winder and setter. It was the occasion for rejoicing both to the donors and receiver. Sister Cora L. Armstead, of Alexandria, was elected lady superintendent of the Women's Home Mission Work of the district. Resolutions were adopted thanking Bishop Mallalieu and Sunday School Union for over 3000 school books, etc.; Dr. Godman and Prof. Hoyt for their able addresses, etc., and esteem of the brethren on his district, and the able manner in which he has conducted and managed the interests of the church; to Morgan's Railroad for reduced fare to and from the seat of conference; to the press for special notices; to the citizens of New Iberia for kind treatment; to pastor, officers, sexton and members of St. James M. E. Church—seat of conference—for entertainment; also to Dr. M. W. Taylor for the able manner in which he is conducting the interests of the SOUTHWESTERN CHRISTIAN ADVOCATE, pledging ourselves to renewed efforts toward securing more cash subscribers, and do all we can to enlarge the borders of its circulation among our church members and congregations; also resolutions asking the continuance of Dr. Albert in the presiding eldership, and asking Dr. Godman to put in print the sermon delivered before the district conference, entitled, "God's Providenc Toward Africa;" also asking Dr. Albert to put in print his sermon, "From Egypt to Canaan," he delivered before the district conference; also the committee for the efficient manner in which they managed the business of the conference.

Glencoe was selected as the next place, at which to pitch headquarters, and concentrate the forces of the churches on the district. Mrs. Dr. Albert, Susan Barksdale, and Miss Mary A. E. Thomas were present, participating in the deliberations of the conference, making sorties on the enemy's works. Sunday was field day; not a man remained in his tent; the works of the enemy were stormed on all sides from early morning until 11 o'clock p. m. There was a great number of wounded and several souls captured. Quite an amount of pocket blood was shed throughout the day. Conference adjourned sine die.

Washington, La., Aug. 19.

The license law is a great curse to all this nation. The Government has no more moral right to license men to make drunkards than it would have to license men to break the Ten Commandments. The enormity of the evil of intemperance is almost inconceivable. There are nearly 1,000,000 drunkards in the United States, and 3,000,000 women and children are suffering disgrace and poverty on account of their drunkenness. Nearly 100,000 men die drunkards every year, and go to a drunkard's grave, and I fear to a drunkard's hell, as we read in God's book that "No drunkards shall inherit the kingdom of God." 1st Cor., 6 10. Statistics show, also, that 84 per cent, of all crime committed in this country is the result of intemperance. How long shall we tamely and quietly tolerate a slavery that not only debases the body but destroys the soul.—*Horace Waters.*

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Upon an estimate of ten millions, the population of Mexico is divided about as follows: 1. Full blood Indians, 5,000,000; 2. Mestizos (half caste Indians and whites), 3,000,000; 3. Oseoles (whites of Spanish decent), 1,500,000; 4. Gachupines (Spaniards by birth), 50,000; 5. Other Europeans and Americans, 100,000; 6. Full blood negroes, 10,000; 7. Zambos or "Chenos" [Indo Africans], 45,000; 8. Mullattos Eurafricans], 5,000;—*Gospel In All Lands, June.*

503 N. 20th St., Philadelphia, Nov. 21, 1881.—Darbys Prophylactic Fluid has proven to be a potent remedy for Inflammatory Rheumatism in a case which came under my observation. A member of my family a few days ago was suffering severely from a swollen and inflamed limb caused by that dreadful disease; one application of your Prophylactic Fluid as per directions dissipated the swelling and relieved her from all pain. This testimony to its curative properies is given unsolicited.

For some purposes oats have as great feeding value per pound as any grain, but it is not for laying on fat or furnishing cream and butter from milk.

If billions, or suffering from impurity of blood, or weak lungs, and fear consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery," and it will cure you. By druggists.

It don't pay to hang one citizen because another citizen sells him liquor.

Hunt's Remedy cures billious headache, costiveness, and dyspepsia, and purifies the blood.

HAY-FEVER.

How it may be Contracted.

Some interesting experiments, etc., given by Dr. Walker of Cincinnati, Ohio.

Hay-Fever is a catarrhal affection of the mucous membrane or lining of the eyes, nose, mouth pharynx, larynx and bronchi, attended with more or less dyspnoea, coughing, sneezing, etc. It is induced by the action of the pollen of various plants, chiefly of the graminance, and severity varies according to the amount of pollen in the air and certain atmospheric conditions. This pollen has been applied to the mucous membrane of the (1) nares, (2) larynx, trachea and bronchial tubes (by inhalation), (3) conjunctiva, (4) tongue, lips and fances, and in all of these cases sy nptoms of Hay-Fever were produced. Some persons are not susceptible of its effects, while others are very sensitive to the influence.

Mr. C. H. Blackley, one of the best European authorities, collected 880 pollen grains on a square centimeter (Thirty nine Hundredths of an inch) of glass in one day. These grains are inhaled in breathing, thus reaching all the parts permeated by air in the act of inspiration. Their action seems to depend on the pollen-sac absorbing moisture from the contiguous mucous membrane and bursting; the minute granules it contains are thrust out and produce irritation.

The general plan of treatment is to give tone and allay irritability. It is reasonable, that if a remedy can be found which will destroy the vitality of the pollen grain without injury to the mucous membrane, and at the same time give tone to the weakened parts and relief to the irritation, speedy and permanent benefit would be secured. Fortunately such remedies exist, which will be readily recognized by every well read physician. The difficulty has been to reach all parts involved. The spray and the inhaler have been used with good results as far as available but the application can be only partial, as every anatomist knows.

The Air Medicator and Injector a simple, inexpensive instrement, manufactured by The Medicated Air Remedy Co., 36 Arcade, Cincinnati, Ohio., meets this great necessity, as by its use the air is medicated and pumped or forced into contact with every diseased point. Medicated Air only, is carried into the head.

By this method, not only are the distressing symptoms relieved, but the poison itself is neutralized and destroyed, thus restoring the diseased membranes to their normal healthy condition. This instrument judiciously used with proper medicines, allows the business man to continue his business at home, with less expense, less discomfort and less anxiety than on long uncomfortable journeys to mountainous regions.

An American named John Platt, belonging in Yonkers, N. Y., shot and instantly killed by a military guard at San Domingo, having been mistaken for ex-President Sesario.

Young or middle aged men, suffering from nervous debility, or kindred affections, should address with 10 cents in stamps for large treatise, World's Dispensary Medical Association, Buffalo, N. Y.

Don't place much dependence on feeding hoppers. They lead to waste and invite rats and mice. Judicious and regular feeding twice or three times a day is better.

Forty five persons killed and twenty five badly wounded by the fall of a block of buildings in Cologne, Prussia.

Center pieces of beautiful Venetian glass have a mirror at the base, surrounded with flowers in Venetian glass work.

For all diseases of the kidneys, and liver. Physicians prescribe Hunt's Remedy.

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[Pat. Nov. 22, '81.]

Combining with our Self-Acting Valve and Non-Heating Burner, the one thing needed to make an

ABSOLUTELY PERFECT LAMP.

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WOMAN WANTED SALARY $25 to $50 for our business in her locality. Responsible house. References exchanged. GAY & BROS., 14 Barclay St., N.Y.

aug20-6t.

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	5
History of Methodism.—Stevens (Abridged edition.)	3 60
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture (chapters I XXX.—Harman	4 00
Systematic Theology.—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhtoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Seemons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope.)	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in brief.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology. Theological Institutes. Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—onybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hondred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV —Wakefield	2 50
Plain Account of hristia —Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol I.) Introduction to the Gospel Records.—Nast.	5 00
Era of the Protestant Revolution.—Seebohm.	1 25
	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII —Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 3, 1885.

Pastoral visits made only to favorites in a church is as the administration of physic only where there is no disease.

"Woe unto you when all men shall speak well of you, for in the same manner did their fathers to the false prophets."

The spirit of George Whitefield seems still to brood over some Georgia Methodists to the detriment of their Christian ethics touching the Negroes.

A preacher who cannot succeed in getting himself abused for righteousness sake is on better terms with the Devil and bad people than he may be aware of.

"Dr. Taylor is magnifying the name of his race."—Bishop R. S. Foster.

Such a testimonial from such a man is worth living for.

The word Negro designates a black or the descendant of a black person in Africa or elsewhere, but Nigger signifies a mean, degraded, low flung one of any hue, clime or time.

Bishop Bowman is again at his home in St. Louis; and is in firm health. The Lord spare his life a great many years yet. Let prayers be frequently made for the beloved and lovable senior Bishop.

Mrs. Taylor was wearied this morning. Catechising our remaining little boy, she said: "Who made you, Roscoe?" "Papa," was the prompt response. It was not a good time to smile audibly, so the writer promptly retired.

"H. M.," Atkins, Pope county, Ark., write to Rev. J. W. Hughes, care of Wesley Methodist Episcopal Church, Washington street, St. Louis, Mo., for instructions how to organize the Methodist Men and Women's Mutual Aid and Beneficiary Association.

Barrenness, whether in the church or in women, is an abnormality and a disease, caused by either hereditary or personal sin. If the married will or cannot, and the unmarried dare not bare children, who shall "multiply, be fruitful, and replenis the earth?"

Though a perfect and an upright man the Devil knew, slandered and assailed, but was not permitted to destroy Job. So it has been, and will be, with all good men in all time, but "ye shall not be tempted above that ye are able." My grace is sufficient for you, saith the Lord.

The true faith acknowledges Jesus Christ as the Son of the living God. In this it is distinguished from all forms of unitarian belief, infidelity, and every phase of idolatrous wrong faith. Upon this true faith the Lord has built His church, and the gates of hell assailing shall not prevail against it.

The Negroes of Spring Hill, Tenn., have a reading association in a flourishing condition. John W. Stephenson lately read before it a paper of high merit. His theme was "Onward and Upward." We have been favored with the paper, and copious extracts are at the command of readers, who we know will be delighted with it.

Persons who send us articles which they know they have copied from books, should bear in mind that others, as well as they, know that such articles are stolen. It does not affect us injuriously to print them when the doctrine is correct, but it does so effect those who pretend to have written, when, in fact, they only copied them without credit to the authors. It is no more dishonest to steal a horse or a cow than it is to steal a printed document and call it one's own; and the moral character of those who do the one is about the same.

Scatter Flowers Over Their Graves.

There are thousands of Negroes all over the country who draw their pension and enjoy the bounty thereof which was purchased for them by the blood and suffering of Negro heroes and patriots who fell for the National cause and for freedom; who stood upon the field of glory facing their country's foe, and fell bleeding beneath their country's flag.

These lie buried in many an unmarked grave, and their names have almost passed from the memory of those upon whom have fallen the golden bequest of their valorous achievements.

But it is not meet that it should be thus. Those brave and gallant soldiers who went forth at the call of the country and fought its battles so nobly by the rivers and lakes, and bays, and in the swamps of all the South, should be held in everlasting remembrance by all its citizens and especially by the Negroes of this nation.

The colored troops who fought in the late war fought the battle of freedom. Of freedom for themselves and for those who of their race should come after them. For this are they especially worthy of reverent remembrance by all of the race who survive them and gather in freedom and citizenship, the abundant and imperishable fruit of their planting. Whatever as a race we now enjoy in the privileges and immunities afforded by this country, whatever protection is afforded us by its flag. It is all the consequent of their high manhood and valor.

Therefore on the 30th of May when the loyal people of the Nation go forth with loving hands to scatter flowers over the graves of their fallen soldiers, let not the Negro citizens of the Republic be absent, nor the graves of the Negro defenders of its precious institutions, be forgotten or neglected while those of their fairer comrades are beautifully decorated by tender, loving and patriotic hands. It is to be presumed that the graves of colored soldiers will not be overlooked by those who go forth with garlands of May flowers to bedeck the graves of the others; but it must be left to neither chance or philanthropic impulses. The Negroes must do this work of love themselves. They must rise up as with one accord, and hie them away to every mound beneath which sleeps in death the mortal remains of a Negro soldier, and some tender token of their loving memory, be it ever so small and valueless. Only a green leaf laid on in love will do.

A Worthy Example.

Sister Eton a lady of wealth and also a devout member of the Methodist Episcopal Church at New Iberia, La., we are informed has donated land and built at her own expense a neat little Methodist Episcopal Church. She superintended the work herself. Since its completion a prosperous revival has been held there, and a good prospect is ahead. Brother A. J. Pickett, pastor there claims that she is the model colored Methodist Episcopal lady, and we are not prepared to deny it. Mrs. John Norcam of New Haven, has been a very liberal giver, Anut Fanny Canada of Louisville, Ky., was very rich, and give liberally while she lived, besides bringing her husband, and a good many other people to keep them from being sold South. Mrs. Col. Robert Hayden, left $500 to Union Chapel Cincinnati, where her husband was for a long time—until his death, an honored member, and Mrs. Washington Spradling is quite well circumstaced in Louisville, though the extent of her is not known. Indeed we can say, with the preacher "Many daughters have done well." But of Sister Eton it must be said, for "She excells them all."

With such demand for help coming from every side, we marvel that our wealthy colored men and women do not leap to the front and do something worthy of the occasion of their station. Who will be the first to do it? We are waiting to write who? Must our white friends do it all? And do it all, all the time?

Among the Preachers and People.

We have lately looked in on Bro. Ezra Miller, at Litchfield; Marcus McCoomer, Jeffersonville; W. L. Muir, Jackson street; A. Posey, Coke Chapel; Bro. Phillips, Clark Chapel, Nashville; Bro. Tate at Wiley; Leonard and Marly at Central and High street; Bro. Heston, at Troy; Carr, at Falmouth; Hammond, at Covington; Evans and Thomas, at Lexington; Vaughn, at Versailles; Hagood at Union Chapel, Cincinnati, and Bro. Sisle, at Paris, and have rejoiced in the association of all these brethren and their people, except in one case where the pastor was absent. Only in this way can one be positively informed as to the real condition of the Negroes.

Let those Whom God has Blessed with Means and Grace to Help the Needy Read This.

Below we print a letter written to us by a young lady at school. We have known her from almost her infancy. She has no parents, or colored relatives that she is aware of. She has a few stains of Negro blood but they are enough to prevent her receiving the benefit of vast provisions made for the benefit of such as she. Out of our limited means we have already applied $2000, to her use. We know as her letter shows that it has been judicially expended. It is not sufficient to meet the case. She does not like to ask a loan, not clearly seeing her way to repay it.

She is a pure and saintly girl, ample testimony could if needed be produced as to that. Now could not some one undertake this case? Has our vast audience of readers one who would like to answer to God for sending out into the ranks of humanity, one fully prepared and devoted colored woman. Whoever desires to do this, can have full particulars from us, if they will write. Two years more will finish her course $200 will more than meet the expense. We will undertake the application of it. We know there are many calls. But think and pray over this one. Imagine that it is your own child, and that you are not. Then act as the Lord directs.

Dearest Friend: As I know your time is limited, I cannot say I have much expected a reply, but as you have not written in a good while, I would like very much to have an early answer. I am so grateful to you for your kindness towards me already. I got me a very neat brown suit for commence. ment, it will be very agreeable for the summer of course, as it is heavy material. We had a very pleasant time at the close of school, the subject of my reading at the undergraduates exercise was the "Maiden's Martyr." I was very highly commended.

You have no Idea how tired I was when school closed. I felt proud though when my standings were read, my average was eighty-five, yet I thought it ought to have been better. I know where my weakness lies, in my arithmetic. My class finishes the book next year, and if I don't pass it will nearly kill me.

Doctor there is going to be a business school here this summer and I would like so much to attend? I am now engaged in wrapping and and backing catalogues, then I have to go over the books and get them all straight, when this is done I will be at leisure for the vacation I think.

Now I have a special request of you, that is to please allow me something for the vacation, so I can have three or four hours to practice and go to school in vacation. I am perfectly willing to live off of any allowances; I am willing to live on bread and milk, just to get a start in an education. Make the lowest estimate you can, I am willing. I ask this with my whole heart, please answer this letter immediately, and tell me what to do. Much love to all the family. I am now cleaning the carpenter's room and doing his washing; he allows me two dollars a month, will pay for my schooling or help pay for my music, that is what I took it for. I need every bit of time though, for I cannot have it during school time. Remember me in your prayers at all times and in all places.

Yours, SCHOOL GIRL.

Rather Human After All.

If our Christian or Campbellite brethren insist that they use the Bible only without human creed or comment, we shall urge them to make these professions true by the discontinuance of weekly sermons to their people. Sermons are only comments upon the Scriptures, which contain the opinions that preachers form after such investigation as their scholarly attainments enable them to make. As the preacher is human his view of the Scriptures, formulated into a sermon, can only be a human opinion or comment upon the Scriptures; this and nothing more. Consistency with their profession requires, therefore, that Campbellite ministers, without comment, read the Scriptures only, or to desist from adverse criticism upon others, who, like themselves, after reading, formulate and promulgate opinions of the meaning of the word of God.

As to creeds there is a rather stilted one in the hymn book of the Christian or Campbellite Church; and their hymns are not merely a collection of Bible poetry which can lay claim to Divine inspiration, either.

Dirty Churches.

To keep a dirty church may not be an unpardonable sin, but it certainly is an inexcusable neglect. We do not advocate extravagance in either church buildings or furniture, but we insist upon well swept and dusted churches, no matter of what furniture. Let janitors be dismissed, officers be removed, parties be changed, and even presiding elders be deprived of their position who will not so earnestly press as to carry this matter of clean churches successfully into every congregation. Where there are clean churches, as a general thing, a better class of people attend church. The homes are also influenced more or less by the church.

House Cleaning.

This is time for cleaning house. Take up carpets, scrub and whiten everywhere. There is no hope for the permanent prevention of disease where these precautionary and necessary preliminary measures are neglected or overlooked. Hang out the bedclothes where the sun can shine on them; let the sun into every part of the house some part of every day. Have plenty of lime everywhere, especially about the fences, trees, outbuildings and stables. It kills insects, dries and purifies the air, and is in every way conducive to health. Where there are no carpets use plenty of soap and water, and frequently do these things, and read our Domestic Hygiene, and you will have very small doctors' bills to pay.

What Did You Say?

Rev. William Davis, of Magnolia Church, Jackson, La., is happy because Sister Amanda Capital, of his charge, donated him a large pound cake with other presents, and with other good brothers and sisters propose to present him a nice new suit of clothes. All we have to say in reference to it is, that we know a good many preachers who would be willing to get a little happy under similar circumstances. Go thou in all the churches and do likewise.

A New Rule.

To find the truth about the Negroes when reading of them in the generality of newspapers, if the report is in their favor, multiply it by ten. If against them substract 50 per cent for the reporter's ignorance of the subject upon which he writes; cancel his misstatements and his prejudiced statements together, and the result will be approximately the correct statement of the case. Try this rule at least mentally, and your opinion of the Negro race will undergo a speedy change in their favor.

MR. EDITOR—I highly appreciate the paper, first because its editor is a colored man; second, because it treats upon subjects that should be interesting to people of my color, and third, because it shows that the Methodist Episcopal Church, to which I belong does not ignore the Negro because of color; and fourth, because through it I can learn what my people are doing for their God and advancement.—G. A. Shanklin, Moffat, Bell county, Texas.

You hit the nail on the head at every blow. Now send us a good list of names. A good thing is always better when shared with friends whom we love.

"Allow me to congratulate you as *our editor*. Your paper is an honor to Methodism, an honor to our race, and an honor to you."—W. Charles Dickerson, Delaware Conference.

This gentlemanly minister is, himself, in many things, an honor to our race, and his opinions, so freely expressed, confer an unmerited honor upon us; but for Methodism and the SOUTHWESTERN'S sake we submit.

Personal.

—Bishop Walden is busily at work in the Far West.

—Mrs. Hon. Rev. H. H. Garnett gets her living by school teaching.

—Rev. Aaron Jones has gone on a visit to Atlanta, partly of a business nature.

—Bishop Foss delivered an eloquent address at the Grant memorial in Minneapolis.

—Rev. C. T. Jones, of Wesley Chapel, Jeffersonville, Ind., is gaining his health, and succeeding grandly in the pastorate of that charge.

—Rev. J. D. Evans and wife, of Taylor Chapel, Marshall, Mo., like the SOUTHWESTERN, they are pleasant people, and are passing a pleasant year.

—A recent letter with many kind expressions from Rev. A. J. Fletcher, of Big Springs, East Tennessee conference, assures us of his continued health and prosperity.

—"You can find anything in the Bible if you look for it," says the *Independent*. "See this about Grant, from 1 Samuel xvi,, 18: 'Behold I have seen a son of Jesse, * * * that is a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.'"

—The following are the committee of the Grant Memorial services held in Baton Rouge: President, Wm. Duplessis, chairman; Wm. Van Buskirk, secretary; Thomas Washington, treasurer; A. Tannar, Paul Martin, O. P. McKitrick, A. Martin, W. H. Harrison, M. Winfield, W. T. Taylor and A. Tillman.

—Rev. Geo. W. Wells, eminently fitted for any position as teacher or preacher, gifted and scholarly, tarries in his country asylum, while the masses of our people in the cities grow cold and drop out of our churches for the want of ability, such as his, to hold and lead them. Without adequate compensation he is preaching the Gospel for the Gospel sake.

—Geo. W. Hays, Esq., and Wm. Copeland, Esq., have been invited to allow the use of their names before the Hamilton county Ohio Republican Convention as candidates for the State Legislature. Col. Robert Harlan, Charles W. Bell, Thomas Johnson, Ferd. Stith, and a number of others, all Negroes, are willing to be invited to do the same thing.

Church Polity.

Mr. Editor.—Is a pastor in charge allowed to expel a member from the Methodist Episcopal Church without a trial?—*Subscriber.*

Answer. No.

It is the duty of every Methodist Episcopal Preacher in charge "To recieve, try and expel members according to the form of Discipline." See Discipline, 1884, page 108, par., 183, sec. 3.

It would require three-fourths of the members of all annual conferences, and two-thirds of the General Conference to "do away with the privliges of our members of trial before the *Society* that is the church, or by a committee and of an appeal." See Dis., 1884, pp. 48, 9, par. 71, sec 5. and par., 72.

To understand the form of discipline for trying an accused member read Dis., 1884, pp. 132, 138, par., 230,-246; also page 143, par., 258.

It is quite a common thing for ministers in some sections of our work to conduct church trials with a great deal of laxity or extra judicial severity. We have known them use official members as a committee to try offenders. Sometimes they have been known to proceed in a more original manner, and just pronounce certain persons expelled. All such conduct is in flagrant and outragous violation of "the form of Discipline." These high handed and offensive measures occur more among colored than white churches, because the white people being generally better posted as to their rights, resist them.

The sooner colored members learn their disciplinary privliges, as well as their duties, the better it will be for them and the preachers also. A member said to be expelled without a disciplinary trial before a committee after due notice is not expelled at all. But the minister who attempts such a thing ought to be.

Schools and Colleges.

An Indianola School.

REV. A. M. MASON.

Mr. J. D. Sharber's school closed on the 19th inst., with a celebration in honor of the emancipation of the slaves. He addressed a large congregation at night on the emancipation and freedom of the slaves, which was philosophically discussed. He spends the summer in Galveston, Texas, visiting his aunt, Mrs. Dr. Wilkins. He expects to teach again in Indianola.

The Mansfield Lyceum.

The Methodist Episcopal Church Lyceum at Mansfield, La., has in its management some of the best and most thorough-going young people of the place as members and managers. Among them are Miss. Florence A. Simkins, Miss. Sarah Camine, Miss. Maggie E. Gilbert, Miss. Pearl A. Mayo, Miss. Sopreny Camine and Rev. F. Harvey, President.

Morristown Seminary.

The Methodist Episcopal Seminary and Normal Institute at Morristown East Tennessee, had its annual commencement May 17 20. Rev. R. J. Cook, A.M., pastor of the First Methodist Episcopal charge, at Knoxville Tennessee, presided Sunday morning and evening, the former being the Baccalaureate, and both were very satisfactory sermons.

On Monday night the Rev. Dr. L. B. Caldwell lectured on "*Soul Food.*"

On Tuesday evening Dr. Cook lectured. The singing by Miss. Lizzie and Miss Evie Brown of Altoona, Pa., was done in fine and pleasing style. The latter of the two is teacher in the seminary.

On Wednesday at 2 o'clock p. m. the closing exercises were had.

The programme consisted of recitations, declamations, dialogues, and singing, in all of which the pupils acquitted themselves very creditably. We are told that there was not a single mistake occurred. The music was excellent. William M. Wolf, and Jeremiah H. Bowers were the graduates.

Rev. W. C. Graves president presented them their diplomas in behalf of the trustees. Prizes are allowed in this seminary for scholarship, penmanship and deportments. Several such prizes were distributed at this closing exercise.

This school is giving good satisfaction to the citizens generally. It is especially intended for colored people. They are particularly pleased with the good manners and professional ability of the president, Prof. J. S. Hill.

Their appreciation of the faithfulness and fitness of the faculty was received by the attendance of more than 250 students last term, and the prospect of a still larger number in the coming term.

Rev. D. W. Hays commends this seminary quite highly. The Hon. William M. Farland of Tennessee has been elected one of the trustees. Carpentry and shoe making will be added to the course of study for the coming term.

The College of Liberia,

The newly elected professors, members of the faculty of the College of Liberia, Rev. T. McCant Stewart and Rev. Hugh M. Brown have returned to this country, having, as is clamed, never entered upon their duties in the college. This is certainly very discouraging to the friends of education. The youth of the Republic must be educated to fit them for active service in the affairs of the nation. The great need of Liberia to-day is competent school-teachers, and yet with the offer open to young men of this country to do good in Africa, most of those who go out exhibit a desire to return to this country. New professors must be elected in November, and Dr. Blyden is expected to return in the interest of the college.

A.

Pittsburg Female College.

The stringent times has made its impression on the colleges as well as other interests, but through the persistant efforts of President Pershing the enrollment for the year reached 208 pupils, representing eleven States. The institution still maintains its national fame, and the same tests of thoroughness are in force to maintain its standard of excellence.

Commencement week opened Thursday, June 18, with the examination of the class in Latin for the Holmes gold medal prize. In the evening the piano contest came off for the McKee prize, a superb gold medal, cast at the United States mint, Philadelphia. Friday afternoon, the examination of the class on Butler's Analogy took place in contest for the Vice-President's gold medal. The contest was so close that the committee divided the honor between two contestants. At night the reading contest took place for the Mrs. Margaret Davidson silver cup.

The baccalaureate sermon was delivered on Sunday evening in Christ Church by Rev. Dr. Lupton Clark, from the text, "Sirs, We would See Jesus. It was much appreciated.

Most of Monday was occupied by the examination of the Junior class in mathematics in contest for the Bishop Simpson's gold medal. In the evening the vocal contest for the Hamilton gold medal occurred, part of the day, as were portions of several previous days, the examination of undergraduates was concluded. At the Ordinary contest took place for the Vice-President, Mrs. [illegible] daughter of Dr. Pershing, the dean of the school of music, through her efforts [illegible] of great excellence. [illegible] a pupil of Ta[illegible] a rich teacher.

Portions of Wednesday and Thursday the Art School was open to the public.

The great contest feature was the graduating exercises Thursday evening, the 18th. The essays and music were superb. Graduates—Miss Birdie Pinnell of Buckhannon, W. Va.; Misses Garnet Robison, Laura Hamann and Alice Siemens, Allegheny City; Miss Lizzie Miller, of Arnold's Park; Miss Effie H. Brown, of Parkersburgh, W. Va.; Miss Alice Spriggs, Woodfield, Ohio; Miss Cora Atchison, Weston, W. Va.

Books and Current Literature

LEADERS IN MODERN PHILANTHROPY. By William Gardner Blaike, D.D., L.L.D. Edinburg, Scotland. Published by the American Tract Society, 150 Nassau street, New York Price, $1 25.

This is a 12 mo, bright amber colored cloth and gold gilt volume 279 pages, with fifteen engravings, that of John Howard being the first. It is a very readable book, as any must be who undertakes to tell of the life of such men who devote their lives and fortunes to helping others. It fails, or rather does not attempt, to give publicity to men of our own country who have made philanthropy a living reality to us. In this it probrbly does well, as there is enough of their doings to fill a volume by itself; and so the writer and publishers probably thought.

LUCK OF A WANDERING DANE. Price 25 cents.

Is an anonymous work. "It is dedicated to nobody, for the use of everybody." It has 37 chapters in 129 pages, with paper fanny illustrations, and a great deal of humor. It claims and does illustrate life. It is rather an admonition than an example. Its chief value is perhaps in its ability to expell tears and provoke a laugh.

"Shall We Meet." A beautiful hymn by H. L. Hastings, of Boston with a complete catalogue of his other publications has been recieved. The author's address is 47 Cornhill st, Boston. The song was composed in memory of his deceased brother.

We are under obligations to George Munroe publisher, for a copy of the *New York Fashion Bazar* for August. It is amply illustrated by plates and patterns, together with miscellany. Price single copies 25 cents, yearly subscription $2,50.

The International News Co, 31 Bleekman, st, New York, regularly favors us with *The Season*, a handsome ladies illustrated magazine. The number for September contains three colored fashion plates and a sheet of patterns. Price 30 cents. Inquire at news stands.

Many of our Southern exchanges, religious and secular, have reproduced from *The Christian Advocate* the paragraph announcing Dr. Howard Henderson's forthcoming volume on the Literature of the South, accompanying the notice with pleasant words as to the peculiar fitness of the author for his work. Dr. Henderson, who is now pastor of Simpson Church, Jersey City, is a Kentuckian by birth, and has been diligent with his pen from his youth. For years associated with the choicest spirits in the Southern "demesne of letters," few can be found more familliar with their works than he, and perhaps none more able to make a presentation of them at once critical and popular.—*The Christian Advocate*, New York, May 1, 1884.

Gail Hamilton's slashing article in the June number of the *North American Review*, on "Prohibition in Politics," is to be followed in the July number of the same periodical by one of similar character from her on "Prohibition in Practice."

General Grant's article on "Vicksburg" is to appear in the September *Century*.

The August *Century* will have a paper on "Hotel-Keeping—Present and Future." It will contain chapters on the proper construction of hotels, plumbing, ventilation, appointments, staff, the table, advantages of the American and European plans, etc., etc.

A writer in the "Open Letters" department of the August *Century* discusses the question, "What shall be Done with our Ex-Presidents?"

The numbers of *The Living Age* for August 1st and 8th contain Sir William Napier, *National*; Mr. J. R. Lowell, and Local Government and Ireland, *Fortnightly*; Modern Catholics and Scientific Freedom, *Nineteenth Century*; From Montevideo to Paraguay, and A Walking Tour in the Laudes, *Macmillan*; An Afghan Jailor, *Leisure Hour*; A Paris Suburb, *All The Year Round*; The March of the White Man, The Biblical Brotherhood, The Musical Pitch Question, and Leo XIII. as Ultramontane, *Spectator*; The Measure of Fidget, and the International Sanitary Conference at Rome, *Nature*; with Instalments of "A House Divided Against Itself," "Mrs. Dymond" and Fortune's Wheel" and poetry. Littell & Co., Boston are the publishers.

THE DANCING MANIA. By J. F. C. Hecker, M. D. No 72 of the "Humboldt Library of Science." J. Fitzgerald, Publisher, 393 Pearl St., New York. Price 15 cents.

The Dancing Mania of the Middle Ages is one of the most curious episodes in the history of mankind, whole villages, towns, and communities being seized with an irresistible impulse to dance and leap about, and to wander up and down the whole of Europe, communicating their frenzy to the people wherever they wandered. The symptoms of this strange disorder, and the mad antics of its victims are vividly portrayed by the author from contemporary annals. For sale by Ellis, opposite Post office.

For the Southwestern.

An Appeal for Aid.

O. H. SMITH, P. E.

On arriving home to-day from a three weeks trip on my district I found the enclosed letter from Brother Jackson. I endorse it and hope it will do some good. These two places are promising and in need of a little help. I trust the appeal will not be unheeded, though, I know the people everywhere, have their hands full. At each of my quarterly conferences under the question. "Is there any other business?" I always bring up the SOUTHWESTERN, and urge the official members to take it, and the pastor to make a thorough canvass for it:

Bro. J. W. Jackson, of Carlisle, Ark., writes; "At the last session of the Little Rock conference I was appointed by our beloved Bishop, *N.* F. Mallalieu, D.D., to the Carlisle circuit. This is a new circuit, being only organized last year without a member, and now we have a membership on the circuit of twenty-five, with two Sunday Schools with sixty scholars, officers and teachers, and two points for public services, Hazen and McCreanors'. At neither place have we a house of our own to worship in. At the town of Hazen, situated on the railroad, we manage to get one Sunday in a month in the Baptist Church—a log church—to worship in, and at McCreanor's we use the school house. At Hazen we have a lot, and have managed to raise a subscription of about $25, provided that we start the building. Our membership is small and poor, but zealous and determined Methodist. The field is a fine one, and if we had a house at Hazen our church would outstrip them all. We need a house badly, so that the old Methodist Episcopal Church can take the field for Christ and his church, and to lift up humanity. Bro. J N. Dunlap, a true Methodist from God's country, donated us the lot, and also fifty cedtends for seats. We need $200 to build the two churches. Will not some Christian sisters and brothers help us by giving us a dollar or five dollars a piece. I believe that if they knew the situation, as I do, we would get it without a word. We are anxious to commence building at Hazen the first Monday after the second Sunday in July, 1885. Friends, please help us, for God loveth a cheerful giver. Send money to either Rev. O. H. Smith, presiding elder Little Rock, Ark., Rev. J. W. Jackson, P. C., Carlisle, Ark., postoffice box 312. Friends, again I ask, please help these poor people to get a house to worship in, "where none dare molest or even make us afraid," and the Gospel of our blessed Lord and Savior will not be cramped."

For the Southwestern,

Notes By the Way.

J. BRADEN D. D.

"The people want to see you down here." So wrote one of the brethren, and a ride of a hundred and fifty miles bring us to Bell's. Stepping off the train and looking around we step up to a solid looking gentleman, appearing very inch, a farmer, who says. Is this Dr. ——; "yes." We ride twenty miles through a rich farming region, the corn and cotton crops are good. With this solid farmer, behind a well mated team of iron grays, of his own raising in the dust, such as West Tennesseed woods can supply, in profusion, after a six weeks drowth. At 9 o'clock at night we addressed a good audience in Price's Chapel, Friendship, Crocket County, on the subject of physical, mental and moral culture The people listened well. Sunday morning Aug, 23. Bro. McGeary came and took us Brther J. A. W Moore P. C. of the Friendship circuit, and the writer, to a neat well built frame church, St Peters, not in Rome,—but in Dyer County, Tennessee. The large and flourishing Sunday school was in progress, W. Sherrill superintendent, and A. F. Stephen Bible class teacher, both students from the Central Tennessee College, and engaged in teaching school in the neighborhood were managing the school admirably. The writer addressed the school, and after love feast began to preach at 12 o'clock p. m.; after the sermon sacrament of the Lords supper, and then the lunch baskets were brought out and emptied. The large congregation enjoyed an hour's social intercourse and dispersed. The presiding elder J. P. Price was present and conducted the exercises. He preached in Friendship at night, and at midnight started for his home, at Brownsville in his buggy where he arrived safe at 9 o'clock, a. m. The writer rode home with Brother Davis, to Brother May's, near whose residence is a church for the whites. He has stood by the M. E. church amid great opposition, both for being a union man and a member of the "Nigger Equality Church," as our church is called by the neighbors who were on the side of the lost cause. The writer preached to a congregation of about fifty whites mostly young people. Twenty miles from the rail road the spirit of fraternity has not leavened the community as it has in the large centers. The remnant of the old bitterness is still felt in the treatment of our ministry and members by our Southern brethren. The opposition to the recognition of the rights of the Negro is also more active. There is more unwillingness to let the Negro have his rights, and there is still a strong disposition to call the M. E. Church the "Nigger Church." The division of the conference did not free the whites from the odium of belonging to the church that held on to the Negro. The brethren who favored the division of the conference, have largely gone to the church South, and those who remain think the division has not done the good anticipated. The colored work in this region under the pastorate of Brother Moore is developing strength. He has been successful in paying debts and in bringing up the finances of the charge, as well as elevating the standard of church discipline. The work among the whites should be fostered. Much has been done. Much more will be accomplished if the church is true to her trust.

Aug, 25, 1885.

Brownsville Tenn.

President Johnson of Liberia in his annual message to their Congress says: "For the past year the expenses have been in excess of the receipts, increasing the indebted of the community."

Any body can catch a cold now. The trouble is to let go, like the man who caught the bear. We advise our readers to keep a bottle of Dr. Bull's Cough Syrup handy.

COMPARATIVE WORTH OF BAKING POWDERS.



REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum, or phosphates, or other injurious substances.

E. G. LOVE, Ph.D.

It is a scientific fact that the Royal Baking Powder is absolutely pure. I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.

HENRY A. MOTT, PH.D.

I have examined packages of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds, skillfully compounded and composed of the purest materials.

WALTER S. HAINES, M. D.,
Prof. Chemistry Rush Medical College, Chicago.

The Royal Baking Powder is composed of pure and wholesome materials in correct porportion. It contains no injurious subetance. The purity of the cream of tartar employed in this powder is worthy of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tarter of inferior quality is used.

H. D. GARRISON, M. D.,
Prof. Materia Medica, College of Pharmacy, Chicago.

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No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders as shown by the chemical analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, besides affording the advantage of better work. A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

* While the Diagram shows some of the Alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Pleasant Events.

W. N. BABBINGTON, ESQ.

After Elder Cushman had stated the needs of the people at Franklinton, La., the above named gentleman, who is a lumber merchant at that place, promptly proposed to donate us an acre of well located land and otherwise aid us in the erection of such a church as Bro. Cushman had indicated in a statement then concluded on that subject. Another like it is that of Mr. Richard Reeves, of Washington parish, La., who gives three acres near Franklinton for the same purpose. Now the pleasant phase of this matter is that Mr. Babbington is a member of the Methodist Episcopal Church South and Mr. Reeves is a Baptist. It tends to show the possibilities which lie in the way of a straightforward, upright but courageous discharge of ministerial functions in this country. Bro. Cushman is really doing a good work here, and constantly gaining in the wealth and power of his influence for good.

A Wonderful Sermon.

REV. I. N. WILLIAMS.

MR. EDITOR—On Sunday, April 26, 1885, at the M. E. Church in Thibodeaux, La., of which Rev. G. W. Lacey is in charge, we were permitted to listen to a wonderful funeral sermon of three members of our church delivered by Rev. F. T. Chinn, of Donaldsonville. I have heard many a funeral sermon but this one caps all that I ever heard in all the days of my life; it was so plain and so striking that all the hearers were spell bound for about half an hour. I imagine that I can hear his tuneful voice now and see him darting about the pulpit almost as limber as a rag. I must say that Mr. Chinn is a wonderful preacher of the Gospel, and he is a wonderful workman on board the Gospel train. He is little but he is loud; he is rawboney, but he is fat. May God bless the Church with Chinns like him.

For the Southwestern.

Justice Demands a Kind Word.

On last Friday it was our good pleasure to be at the examination of Prof. John G. Lewis, private school. In the forenoon making preparation for a funeral services we could not be present any until afternoon. We were made glad at the rapid steps of the children, in shewing a marked improvment in their studies in reading, writing, geography, arithmetic, history and grammar. Our daughter Jane Wright showed a proficiency in all of the foregoing studies; she is only 12 years of age, and with care, scrutiny, and close observation of our feeble knowledge, we must admit and that with a good degree of pleasure that Mr. John G. Lewis is a teacher which any community would be blessed to have in connection with their school. He is leader of a brass band of some of the young men of the town which he has selected, they practice three nights in the week, and are making a good headway, they have good instrements, twelve in number. In his school the same as in his band they have good order, all in time; rules and regulations to go by, any deviation without a good reason for it causes a little friction. Mr. Lewis will leave this coming week with his son Johnny to spend a couple of months as vacation in your city. Our friend jolly John as he is sometimes called owing to his liveliness. He is a widower.

W.

Natchitoches, La., Aug. 24 1885.

What Christ is to Those Who Know Him

What the breast is at the birth,
What the soil is to to the earth,
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree,—
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,—
That is Jesus Christ to me.

What is the estate to the heir,
What is autumn to the year,
What the seed is to the farm,
What the sunbeam to the corn,
What the flower is to the bee,—
That is Jesus Christ to me.

What the light is to the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,—
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to the well,
What beauty is in all I see,—
All this and more Christ is to me."

Domestic Hygiene.

Muskmelon.

Although in Europe the melon is generally eaten with salt and pepper after the soup, in this country, on account of its sweetness and fragrance, it is preferred between the cheese and dessert. Wash and bury the melon in broken ice until serving time; divide in thick cuts, remove the seeds, reconstruct the melons, and serve surrounded with ice on a folded napkin.

THE USEFUL LEMON.

Bear in mind that lemons are the most useful fruit in domestic economy. The juice of half a lemon in a teacup of strong black coffee, without sugar, will often cure a sick headache. Lemon juice and salt will remove ordinary iron rust. If the hands are stained there is nothing that will remove the stains so well as lemon. Cut a lemon in half and apply the cut surface as if it were soap. Lemon juice is also a remedy for rheumatism and for the so-called biliousness of spring. In the latter case, take the juice of a lemon before breakfast, the pulp may also be eaten, avoiding every particle of skin. Lemon juice with sugar mixed very thick and taken at intervals relieves coughs. It must be very acid as well as sweet.

MINCED PORK.

Try it. Mince two pounds of cold roast pork, freeing it from any fat or skin, and seasoning it with peper and a little dry mustard. Cut up six or eight large tart apples, mincing them very finely, first removing the skins and core. Put the minced apples into a saucepan with a quarter of a pound of good butter, and four medium sized onions, also minced. Set the saucepan over a moderate fire and cook the contents until tender, stiring them to prevent burning. When tender add a half cup full of the roast pork gravy (or the same quantity of good stock), two tablespoonsfuls of good vinegar and a little brown thickening. When the sauce has boiled for five minutes, stir in the minced pork, and when it becomes thoroughly hot squeeze in a little lemon juice and serve at once.

STRAWBERRY TART.

Butter and line a ten inch wide pastry circle with puff paste; put it in a baking sheet and line the circle with buttered paper, and fill it with dry corn or cherry pits and bake. Remove the pits and paper and baste the paste with thick syrup and dry in the oven. Cool and fill with large, ripe strawberries. Steep a pint of strawberries in a thick syrup for two hours; strain, and cover the tart over with this syrup and serve. Blackberries may be served in the same manner.

A LEMON SANDWICH

Is among the novelties for the breakfast table. Peel a lemon, removing carefully all the white part of the skin, which is bitter. Slice very thin with a sharp knife, removing all the seeds. Make very thin toast, brown, butter, keep hot, and lay between two slices of this the rings of lemon, dusted over with powdered sugar. Serve quickly.

WATER CRESS SALAD.

Water cress requires no other seasoning than salt and vinegar. The best way to season it is to immerse it at the last moment in salted water acidulated with vinegar.

Sunday School Work in the Louisiana Conference.

CONDUCTED BY REV'S. M. C. B. MASON and E. LYON.

Our next appointment after Woodville was Baton Rouge and Clinton, on Tuesday and Wednesday morning, July 28 and 29. Leaving New Orleans on the 28th, via Mississippi Valley Route, we arrived at Baton Rouge at 12 m. We had intended to go to Clinton first, and then back to Baton Rouge, but failing to hear from the preacher in charge there, we stopped here to await an answer to a telegram, inquiring if he expected us. At 5 p. m. the reply came informing us that he was not prepared. Hence we concluded to spend the whole time in Baton Rouge. Brother R. Thompson, one of the strong men of our conference is the pastor here, and is indeed the *Pastor* not only of the sheep, but of the lambs as well, and is loved and admired by all the people within and without the Church. We had arranged for two meetings here, one in the morning mainly among the children, the other at night, when parents, children and the public in general would be expected. These were two of the grandest meetings we have held. In the morning by actual count there were 106 members of the school present, and a large number of visitors. Rev. Lyon spoke on the "necessity of early conversion," Rev. Mason on the "duties of Superintendents and teachers, and their relations to the pastor." The spirit of the Lord was with us and the meeting was of exceptional interest. Sister Hester Williams, the veteran worker of the Woman's Home Missionary Society, was present, and said good words for us and our work. At night we spoke to a crowded house of all ages. Brother Mason spoke on the "Sunday School, what it is, and what makes it a success." Brother Lyon on the "duty of parents to the church, to their children and to God." Nowhere was the power of the Lord made more manifest than here. Fifty three arose for prayer, among whom were some who were known as skeptics. Surely the Lord was with us, and we pray much good may come from this meeting. The pastor appointed the next day as a day of fasting and prayer, for the success of the revival to begin the following Sabbath. We left here Friday morning with glad hearts, and feeling ourselves much obligated to the pastor for his kindness, and to the people for their care and attention, especially to Mr. Richard Tanner, whose guests we were. From here we go to Terrebonne Thibodaux, Baldwin, Cypremort, and to New Iberia, the seat of the La. Teche District Conference. Will give an account of these meetings in your next issue.

Storm Signals.

As the coming of a great storm is heralded by the display of cautionary signals, so is the approach of that dread and fatal disease, Consumption of the Lungs, usually announced in advance by pimples, blotches, eruptions, ulcers, grandular swellings, and kindred outward manifestations of the internal blood poison, which, if not promptly expelled from the system, attacks the delicate tissues of the lungs, causing them to ulcerate and break down. Dr. Pierce's "Golden Medical Discovery" is the great remedy for this, as for all diseases having their origin in bad blood. It improves the appetite and digestion, increases nutrition and builds up the wasted system.

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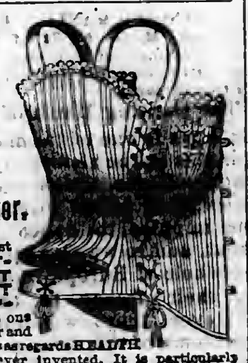
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Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 28 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	8 25 p m
Arrive Newport News	10 45 p m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

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Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 21 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
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Ohio & Mississippi R. R
—The Direct and Fast Line to—
Cincinnati, Louisville, Washington, Baltimore, New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS. Leave	Daily
New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.
Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.
The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the Line to take.
2 DAILY TRAINS
FROM ODIN
To WASHINGTON in 27 Hours,
To BALTIMORE in 28 Hours.
This is 5 Hours quicker than the fastest time by any other line.
The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change.
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	Leaves:	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. C. P. ATMORE, General Passenger Agent.
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KANKAKEE LINE.



4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.
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JOHN EGAN,
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Great Jackson Route.
Illinois Central R. R. Co.
Double Daily Passenger Trains.

LEAVE.	ARRIVE.
Passenger No. 2, 9:15 a.m.	Pass'gr No. 1, 7:00 a m
No. 4 St. L. & Chi. Express, 6:00 p. m.	No. 3. Ocio. N O Lim. Ex. 9:00 a.m
No. 6 Sun Ex. 7:30 a.m	No. 5 Sun. Ex. 8:20 p.m

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	Express Daily	Accom Daily ex Sun'y
Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 30 a m	.....
" Louisville	7 00 p m	9 00 a m

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Or, H. D. ELLIS, Ticket Agent.
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General News Items.

The volcano of Cotopaxi, Ecuador, is in eruption.

The Persian army is to be organized by German officers.

London issues periodicals with an annual circulation of 1,017,000,000.

It is better to have a humble cottage on the Rock, than a palace on the sand.

The Louisville Exposition has opened with encouraging prospects of success.

The total population of the Hawaiian Islands is 84,409 by a recent census.

The British naval authorities are to try the experiment of a rubber-clad war ship.

The sales of the Revised Old Testament in Great Britain have been very large.

The friends of Lieut. Greely, of Arctic fame, fear that he will not recover his health.

The American Society of Microscopists was in session last week at Cleveland, Ohio.

The indications are that complications tend to arise in reference to the place of Gen. Grant's burial.

The first of the new cotton crop sold in Memphis for from 45 to 68 cents; and the present promises to be the heaviest crop since the war.

The working of the New York Housebuilding Association ought to be known, and its benefits obtained by all our people, especially in the South.

The South Carolina Methodist Episcopal Conference opposes emigration out of that State, but favors non interference with the people's preferences in the matter.

There are twenty-one Republicans in the present Kentucky Legislature, of whom three are in the Senate and eighteen in the House. The entire Assembly contains 138 members, and of them 38 are in the Senate.

A Cleveland (Ohio) campaign paper has of late been regaling its readers with some delectable bits of personal history. Hon. R. T. Greener, J. P. Green and Col. Robert Harlan are the subjects. Verily, these journals of abreviated tedure have an unsavory calling.

Mr. H. Sampsel, Ottawa, Kansas, writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years more than every thing and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpowered me. I determined to give PERUNA and MANALIN a fair trial. Used four bottles of each, and am, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, on account of bad water etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition [illegible] treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first [illegible] doing her work. Now [illegible] strange, but it is, never-theless true. She used it all, [illegible] and chase Billie down [illegible] the day since she took the first [illegible]

[illegible] was pronounced in-[illegible]

Miss C. S. Fell, 314 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen [illegible] severe cough and bronchitis (or [illegible] call it). I was treated by [illegible] but found no relief. [illegible] patent [illegible] not benefit what-[illegible] Star, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me [illegible] PERUNA. I am happy [illegible] a change after I [illegible] bottles I took [illegible] all, and now I feel like a [illegible] If it hadn't been for PE-[illegible] I would be in my grave [illegible] a wonderful remedy, and I recommend it to all my friends."

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in streets; Rev J. J. Kienle pastor Preaching at 10.30 a m, and Sunda -school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Verret Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30, at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. A. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p.m. 7½ p. m. Sunday school at 1o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Mercus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday ave.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., Acting President 1428 St. Charles Street.

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m, Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydon, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7:30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W.P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m; Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love-feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p.m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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We have, for the convenience of advertisers, made up our *Religious List* containing the names of all the leading denominational papers with prices. *Our Agricultural List* containing the names of all the prominent agricultural papers with prices. Our *Local List* of 1,300 County and City Weeklies and Dailies, arranged by States with publishers' prices and the prices at which we can insert advertisements. These Lists are mailed free on application.

We will furnish to any reputable advertiser who will apply, an estimate showing exact cost of any proposed line of advertising, and when desired, will make up lists and write advertisements, provided the amount desired to be expended is named. We have had a wide experience, and can suggest lines of papers best adapted to the wants of an advertiser.

We keep constantly supplied with the newest styles of type best adapted to the display of advertisements. Send us your copy and we will return with estimate a proof from type without extra charge.

Our organization for correctly following an advertisement in the newspapers is perfect, and our patrons can be assured that correct work from every publisher will be exacted.

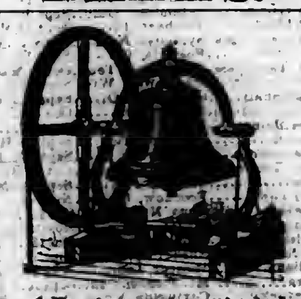
To any advertiser entitled to credit, or any one who can furnish us proper references, we will extend any reasonable line of credit. Publishers pay us a commission for all the business we send them, and any advertiser can be assured of obtaining through us lower prices than can be obtained from publishers direct. In no instance do we charge advertisers any addition to publishers' rates.

Edwin Alden & Bro.,

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Newspaper Advertising Agents.

BELLS.



The following prices include the Mountings.

Bells For Churches, Schools, Etc.

Diameter.	Weight.	Bell & Mounting.	Price
24 inches	165 lbs	300 lbs	$35 00
27 "	200 lbs	350 lbs	45 00
29 "	225 lbs	375 lbs	55 00
32 "	375 lbs	550 lbs	80 00
36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	180 00
48 "	1235 lbs	1800 lbs	230 00
54 "	2050 lbs	2800 lbs	350 00

Bells for Factories, Farms, Etc. without mountings.

18 inches	75 lbs	$13 00
20 inches	100 lbs	18 00
24 inches	165 lbs	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

PHILLIPS & HUNT,
tf 37 Natchez st., New Orleans, La.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.
apr30 26new



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.
mar5-1y

MENEELEY BELL COMPANY.

The Finest Grade of Church Bells
Greatest Experience. Largest Trade.
Illustrated Catalogue mailed free.

Clinton H. Meneeley Bell Co.,
TROY, N. Y.
nov29-1yr

McShane Bell Foundry



Manufacture those celebrated Bells and Chimes for Churches, Tower Clocks, &c., &c. Price-list and circulars sent free. Address

HENRY McSHANE & CO.
oct23-1y Baltimore, Md.

OPIUM MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN Jefferson, W

mar5-52t



AGENTS WANTED for the
Twenty Years of Congress,
1861—1881,
by James G. Blaine.

Hon. J. S. Wise of Va. says: "*Whoever takes it up, no matter whether he be Mr. Blaine's friend or enemy, will never put it down until he has read the whole.*" Agents make from $200 to $1000 per month. Address,

The Henry Bill Pub. Co., Norwich, Conn.
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Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instruments are received and fully tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.,
Wholesale Distributing Dep't for the South.
(Mch15-1y)



DR. BIGGERS' HUCKLEBERRY CORDIAL for the bowels. This one of the most pleasant and effectual remedies for all summer complaints. At a season when violent attacks of the bowels are so frequent, some speedy relief should be at hand. The wearied mother, losing sleep in nursing the little one teething, should use this medicine. 50 cts. a bottle. Send 2c. stamp to Walter A. Taylor, Atlanta, Ga., for Riddle Book.

Taylor's Cherokee Remedy of Sweet Gum and Mullein will cure Coughs, Croup and Consumption. Price, 25c. and $1 a bottle.

20 YEARS OF CONGRESS. JAMES G. BLAINE

1,000,000 Copies will soon be sold. The only history of our Government from 1861 to 1881. Hon. John S. Wise, M. C. from Virginia, says: "*Whoever takes it up, no matter whether he be Mr. Blaine's friend or enemy, will never put it down until he has read the whole.*" $200 per month to good responsible agents. Apply at once, The Henry Bill Publishing Company, Norwich, Conn.
dec30 52t

Hoge's Improved Circular Saw Mill



Unexcelled for Accuracy Simplicity and Durability.

With Universal Log Beam Rectilinear Gauge, Dogging Set Work, & Double Eccentric Friction Feed.

Price from $200 to $3000

Write for Circulars to

Engines, Boilers, Planing Machines, Planers and General Wood Working Machinery.

SALEM IRON WORKS, SALEM, N. C.
aug13-13t



Bibles at 1-2 and Old Testaments at less than 1-2 the prices of the English editions, and equal to the English in type, paper, printing and accuracy. *First agent sent out reports an order at every call for two weeks.* Rare chance for agents to make money. Send $1.00 for outfit. TERMS VERY LIBERAL.

The Henry Bill Pub. Co., Norwich, Conn.
may14-1f

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga.
apr2-5 4t

CATARRH

Send 50 cts. and symptoms for Trial Treatment, to last 20 days, by mail post-paid. Which will convince the most incredulous that Dr. Brockington positively and permanently cures at small expense, by a pleasant treatment, the worst cases of Catarrh, though the bones of the nose have become effected, causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough, Bronchitis and Incipient Consumption. No Snuffs, washes, douches, inhalers or atomizers used. Over 7000 cases cured. The best Internal treatment ever discovered for this dangerous disease. Address Dr. C. N. BROCKINGTON, [illegible] FOURTH AVENUE, LOUISVILLE, KY.
(Mention this paper.)

oct2-1yr

Sunday-School and Children.

Lesson X—Elijah Translated.—2 Kings 2 1-15, Sept. 6.

HOME READINGS.

M—2 Kings 2. 1 15.
Tu—2 Kings 1. 1-18.
W—Gen. 5, 18 32.
Th—Acts 1. 1-14.
F—2 Kings 2. 16 25.
S—3. 9 17.
S—Psa 104. 1 24.

Golden Text—And Enoch walked with God: and he was not; for God took him. Gen. 5. 24.

OUTLINE.

1. The Journey, v. 1 18.
2. The Request, v. 9, 10.
3. The Chariot, v. 11, 12.
4. The Mantle, v. 13 15.

QUESTIONS FOR HOME STUDY.

Who was with Elijah the last years of his life? Elisha, his servant and helper.

What was Elisha asked at Bethel and at Jericho by the sons of the prophets? Do you know the Lord will take away your master to-day?"

What did he answer? "Yes, I know; but hush! I do not want to talk about it.

See if you can find out how many times that day Elisha said, "I will not leave you."

When together they came to the river Jordan what did Elijah do? Took off his mantle, and with it struck the water.

What happened? The waters parted, and they two went over on dry ground.

What did Elijah ask Elisha? "What shall I do for you before I am taken away?"

What did Elisha say? "I ask that same spirit which has been in you."

What did Elijah answer? "If you see me when I am taken away, it shall be so."

While they walked and talked what happened? There came a chariot of fire, and horses of fire.

What then? Elijah was carried up into heaven as if in a whirlwind.

Did Elisha see him go up? He did.

What become of Elijah's mantle? Elisha caught it as it fell from Elijah.

How did Elisha get back over Jordan? He took the mantle and did as Elijah had done.

What did the followers of the prophets say when they saw Elisha? "The spirit of Elijah rests upon Elisha."

WORDS WITH LITTLE PEOPLE.

It will make no difference whether we are alive and asleep up when Jesus comes, if only we are ready to go. Only one thing need make you afraid, and that is, if you do not come now and let him wash away all your sins. He says he will keep so near to him that whether you live to hear the sound of his coming, or are called to die, you will step your little hands for joy.

Doctrinal Suggestion—Victory over death.

Information Wanted.

We earnestly request any one knowing, to furnish us with the address of the widow, or any living relative of either of the following deceased ministers of the Washington Conference:

Rev. Elijah Griscom,
Rev. Julius O. Johnson,
Rev. John R. Tolson,
Rev. Joseph Gross,
Rev. John H. Brice,
Rev. Martin Spriddle,
Rev. Elijah Ashward,
Rev. Benjamin Brown, Sr.
Rev. P. H. Ryan.
Rev. Wm. H. Wilson.

MARSHALL W. TAYLOR.
aug20 4t

Marriages.

At Midway, Madison county, Texas, [illegible] 1885, at Midway Chapel, Mr. [illegible] to Miss Laura Jourdan, [illegible] officiating.

[illegible] and Jennie Raymer were [illegible] July wedlock August 20, 1885, [illegible] of Mrs. E. V. Isom. [illegible] and Mason Davis; Mattie Davison; Cottage [illegible] Aug Mitchell; Andrew [illegible] Laura Spruill; all by [illegible] Oxford, Miss.

17t 15c

"Crossest Man in Alabama."

"De crossest man in Alabama lives dar," said the driver as we approached a wayside home, near Selma, Ala., to ask accommodations for the night. At supper, and after it, "mine host" scowled at every one, found fault with every thing earthly, and I was wondering if he would not growl if the heavenly halo didn't fit him, when incidental mention being made of the comet of 1882, he said: "I didnt like its form, its tail should have been fan shaped!"

But next morning, he appeared half offended at our offering pay for his hospitality! My companion however, made him accept as a present a sample from his case of goods.

Six weeks later, I drew up at the same house. The planter stepped lightly from the porch, and greeted me cordially. I could not scarcely believe this clear complexioned, bright eyed animated fellow, and the morose being of a few weeks back, were the same. He inquired after my companion of the former visit and regretted he was not with me. "Yes," said his wife, "we are both much indebted to him."

"How?" I asked, in surprise.

"For this wonderful change in my husband. Your friend while shaving, handed him a bottle of Warner's safe cure. He took it, and two other bottles, and now—" "Madam, he broke in, I from an illfeeling, growling old bear, I am healthy and so cheerful my wife declares she has fallen in love with me again!"

It has made over again a thousand love matches, and keeps sweet the tempers of the family circle everywhere.—*Copyrighted. Used by permission of American Rural Home.*

Conference Notices.

Plan of Episcopal Visitation.—1885. Full Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala	Nov 26	Mallalieu
Arkansas Miss	Texarkana, Arkansas	Sept 17	Fowler
Austin	Dallas, Texas	Dec 10	Foster
Blue Ridge	Gastonia, N. C	Oct 1	Mallalieu
Bulgaria Miss	Rustchuk, Bul	Oct 1	——
California	Stockton, Cal	Sept 3	Fowler
Central Alabama	Mobile, Ala	Dec 10	Mallalieu
Central China Mission	Kiukiang, China	Oct 14	——
Central German	Columbus, Ohio	Sept 10	Harris
Central Illinois	Fairbury, Ill	Sept 24	Warren
Central New York	Syracuse, N. Y	Sept 3	Merrill
Central Ohio	Xenia, O	Sept 17	Harris
Central Tennessee	Nashville, Tenn	Oct 8	Mallalieu
Chicago German	Lake View, Wis	Sept 17	Bowman
Cincinnati	Cincinnati, O	Sept 3	Harris
Dakota mission	Yankton, Dak	Oct	Foss
Des Moines	Des Moines, Ia	Sept	Foss
Detroit	Detroit, Mich	Sept 10	Warren
East Ohio	Cambridge, O	Sept 3	Foster
East Tennessee	Knoxville, Tenn	Oct 7	Hurst
Erie	Erie, Pa	Sept 30	Merrill
Foochow	Foochow, China	May 10	——
Genesee	Lima, N. Y	Oct 1	Hurst
Georgia	Macon, Ga	Nov 18	Mallalieu
Helena	Helena, Ark	Oct 15	Hurst
Illinois	Jacksonville, Ill	Sept 10	Ninde
Indiana	Greencastle, Ind	Sept 10	Harris
Iowa	Mt. Pleasant, Ia	Sept 10	Ninde
Kentucky	Covington, Ky	Oct 1	Hamlin
Michigan	Adrian, Mich	Sept 17	Warren
Minnesota	Minneapolis, Minn	Oct 1	Andrews
Nebraska	Fremont, Neb	Sept 24	Andrews
New Mexico	Las Vegas, N. Mex	Oct 7	Fowler
New England	Lynn, Mass	Sept 10	Ninde
New Hampshire	Dover, N. H	Sept 24	——
North China	Peking, China	Sept 24	——
North Dakota	Wahpeton, Dak	Sept 17	Walden
North Nebraska	Fremont, Neb	Sept 2	Andrews
North Ohio	Huron, Ohio	Sept 2	Merrill
North Pacific	Salem, Oregon	Sept 24	Andrews
North Pacific German	Portland, Or	Sept 3	Fowler
Northwest Indiana	Valparaiso, Ind	Sept 3	Foss
Northwest Iowa	Storm Lake, Ia	Sept 24	Foss
Northwest Wisconsin	Stevens Point, Wis	Sept 2	Bowman
Ohio German	Cincinnati, Ohio	Sept 10	Harris
Oregon	Salem, Oregon	Aug 27	Walden
Pittsburgh	Allegheny City, Pa	Sept 17	Merrill
Rock River	Elgin, Ill	Oct 8	Fowler
Rocky Mountain	St. Louis, Mo	Sept 10	Foss
Savannah	Savannah, Ga	Dec 3	Mallalieu
South Indiana	Greenville, Ind	Sept 24	Harris
South California	South Riverside, Cal	Sept 10	Fowler
South German	San Antonio, Tex	Nov 19	Foster
South Illinois	Edwardsville, Ill	Sept 24	Ninde
Tennessee	Calhoun, Tenn	Oct 28	Mallalieu
Texas	Houston, Tex	Nov 26	Foster
Upper Iowa	Toledo, Ia	Oct 1	Warren
West German	Claymont, Neb	Sept 3	Ninde
West Nebraska	Kearney, Neb	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va	Sept 24	Merrill
Wisconsin	Dodgeville, Wis	Sept 24	Bowman
Wisconsin German	Waukesha, Wis	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Marshall District—Texas Conference.

Fourth Round.

Queen City	Sept.	5- 6
Kildare	"	12 13
Jefferson	"	18 20
Cyprus	"	19 20
Pittsburgh and Dangerfield	"	25-27
Hughes Springs	"	26 27
Marshall circuit	Oct.	3- 4
Red Oak and Zion	"	10 11
Marshall, Ebenezer	"	10 11
Bonham and Sulphur	"	17 18
Clarksville	"	24-25
DeKalb	Oct. 31, Nov.	1
Blossom Prairie	Oct.	7- 8
Paris station	"	14-15
Paris circuit	"	14 15

H. WEBB, P. E.

Ohio District.

Third Round.

New Richmond, at Laurel, by Z. Ross	Sept.	12-13
Batavia, at Batavia, by C. H. Pyles	"	19 20
Cheviot at Cheviot	"	19 20
Cumminsville at Cumminsville	"	20-21
Troy	"	26-27
Springfield	Oct.	2- 4
Dayton, at Mechanicsburg, by H. W. Tate	"	3- 4
Marion, at Marion	"	5
Ouerlin	"	10 11
Cleveland	"	10-11
Ohio, at Georgetown, by W. M. Brown	"	[illegible]

[illegible]

Steubenville	"	17-18
Bellaire	"	19 20
Flushing, at Bridgeport	"	21-22
Mt. Pleasant	"	24-25
Portsmouth	Oct. 31, Nov.	1
Ironton	"	3- 4
Louisa, at Louisa, by J Downs	"	7- 8
Aberdeen	"	7- 8
Augusta	"	14-15
Covington	"	21 22
Maysville	"	27-29
Mayslick, by J W. Moreland	"	28-29
Cincinnati	Dec.	12 13

The District Conference and Sunday-school Convention will be held at Oberlin, Ohio, Oct. 7, 1885 Also the annual meeting of the District Stewards will be held at the same place. A full attendance of all the members of the conference is expected. JOSEPH COURTNEY.

No. 70 East Fifth st, Covington, Ky.

Shreveport District—Louisiana Conference.

Fourth Round.

Boggie	Aug.	23
Mooringsport	"	30
St. Paul, Shreveport	Sept.	6
Coushatta	"	12 13
Columbia	"	19-20
Allen	"	26 27
Dixie	Oct.	3 4
Scott	"	10-11
Cross Lake	"	17-18
Bastrop	"	24-25
Ouachita	Oct. 31, Nov.	1
Monroe	"	7- 8
Fairfield	"	14-15
St. Paul and St. James, Shreveport	"	21-22
Mansfield and Grand Cane	"	28-29
Natchitoches and Campte	Dec.	5- 6
Cane River and Chapin	"	12-13
Cotile circuit	"	19 20

With the view of seeing all the work and people on the district I have arranged the fourth quarterly programme so that each place will have a whole week and Saturday and Sunday to hold the conference and close up our work this conference year. It is hoped, therefore, that the brethren will have their reports ready as required by the Discipline. P. LANDRY, P. E.

Notice.

The Huntsville District Conference will convene at Orange, Tex., Wednesday Sept. 30th, 1885. The brethren will come in prompt on the night of the 29th of Sept. so as to answer their names, at commencing at conference, at 9 o'clock a. m. for the train arrives only at night, and if you all be some on the 29th, you will be a day behind the opening session. The opening sermon is to be preached by Rev. A. C. Calbreath. The Missionary sermon is to be preached by H. W. Wilson. Remember, our portion of the million dollars for salvation is, $180. E. LEE, P. E.

Lexington Conference, Board of Church Extension.

This Board will hereafter hold regular sessions the first Thursday of each month, at 10:30 a. m.

Brethren and all interested, please, take notice. All communications for the Board must be in the hands of the Corresponding Secretary by the preceding Wednesday.

By order of the Board,
E. M. S. HAMMOND, Pres.
L. M. HAGOOD, Sec'y.
Cincinnati, O., August 13.

Columbia Camp Meeting.

The Camp Meeting will take place at Columbia Camp Ground in Marion Co., commencing on the 9th of October, lasting to the 14th. All the ministers of Gulf District, are invited to attend, and all others that will come. Elder McDonald will be present.

Bishop W. F. Mallalieu, D. D., Editor M. W. Taylor, A. E. P. Albert, and all others are invited to attend.

Rev. C. H. BROWN, P. E.
W. McDONALD, P. E.
Columbia, Miss., Aug., 11, 1885.

Columbus District, West Texas Conference.

Fourth Round.

LaGrange circuit	Sept.	5 6
LaGrange	"	13 13
Columbus	"	19 20
Alleyton and Tolan	"	26 27
Oakland	Oct.	3 4
Weilerburg circuit	"	10 11
Flatonia and Schulenburg	"	17 18
Welder and Peach Creek	"	24 25
Luling	Oct. 31 and Nov.	1
Lockhart	"	7 8
Weimar circuit	"	14 15
Ellinger and Industry	"	14 15
Columbus circuit	"	21 22
Caney and Providence	"	14 15

Brethren, have all benevolent money collected.

P. M. CARMICHAEL, P. E.

Huntsville District, Texas Conference.

Fourth Round.

Montgomery	Aug.	29 30
Willis	Sept.	5 6
Danville	"	12 13
Huntsville Station	"	19 20
Huntsville circuit	"	26 27
Walker circuit	Oct.	10-11
Lovelady circuit	"	17-18
Groveton circuit	"	12 13
Livingston circuit	"	24 25
Swartout	"	26
Cold Springs	"	27 28
Wallisville	Oct. 31 Nov.	1
Liberty	"	7 8
Harden	"	10 11
Town Bluff	"	12
Orange	"	16 17
Beveiport	"	21 22

EDWARD LEE, P. E.

West Tennessee District, Tennessee Conference.

Fourth Round.

Mason circuit	Aug.	29 30
Paris circuit	Sept.	5 6
Mansfield circuit	Sept.	9 10
Clarksburg circuit	Sept.	11 12
Henderson circuit	Sept.	13 14
Lindon circuit	Sept.	19 20
Clifton Circuit	Sept.	26 27
Waynesboro circuit, Sept. 30 and	Oct	1
Lawrenceburg circuit	Oct.	3 4
Purdy circuit	Oct.	10 11
Brownsville circuit	Oct.	17 18

I shall require the pastors to give an accurate account of members and the increase this year. Each quarterly conference will commence at 11 o'clock a. m. on Saturdays unless otherwise arranged. Let us try at each quarter to settle up for the Southwestern Christian Advocate. Brethren bring the matter before each conference. J. P. TRICE, P. E.

Waco District—West Texas Conference.

Kosse and Long Branch	Sept.	9-10
Marlin and Big Creek	"	13-13
Marlin circuit	"	19-20
East Waco	"	26-27
Majors and Rifle Point	Oct.	3- 4
Waco Mission	"	10-11
Waco, St. James	"	17 18
Groesbeck and Mexia	"	24 25
Hubbard and Antioch,	Oct. 31, Nov.	1
Spring Hill	"	7- 8
Milford	"	15-16
Dallas	"	21-22
Denison	"	28 29

W. H. DAVIS, P. E.

Notice.

Rev. Geo. W. Smith, presiding elder of the Palestine district, is very low with brain fever and is suffering both night and day, so, brethren of the Palestine district, if there be any change in your appointment this will be the cause. To the pastors of San Augustine and Shelby your fourth quarter will be held on the 31st of October. Brethren, I am in hope that each one of us will engage in prayer in behalf of the elder for he is low.

A. TAYLOR

Palestine, Texas, Aug 24.

Gulf District Camp Meeting

Will open on the 10th of September and close on the 21st, at Ocean Springs, Miss. I have a notice from Mr. C. P. Atmore, General Passenger and Ticket Agent of the Louisville & Nashville Railroad, promising that he will sell round trip tickets to Ocean Springs from Mobile, New Orleans and all intermediate points at four cents per mile. These tickets will be sold commencing September 10 and ending with morning trains of Sept. 21st, tickets good returning until the 22d inclusive. Those expecting to visit the camp meeting from New Orleans must come on the morning train, and those from Mobile must come on the evening train, the only two day trains that will stop at the camp ground.

N CANNON, Pastor,
W. McDONALD, P. E.
Committee.

Handsboro, Miss., Aug. 24.

General Church News.

A heretic full of lowly love is better than an orthodox icicle.

"Thou shalt not drink wine or anything that may intoxicate."—Buddhist Commandment.

The Congregationalists of Eau Claire Wis, are about to build a church at a cost of $30,000,

The Lutherans in Hungary number some 990,000. The church, it appears, pays great attention to education.

The colored Methodist Episcopal Conference met at Centre street, Louisville, Ky., June 3, Bishop Miles presiding.

In New York and Philadelphia the Episcopal Church has over 50,000 communicants, or about one-sixth of its entire membership in the United States.

At the session of the Presbyterian General Assembly last week, at Cincinnati, committees were appointed to raise $140,000 to liquidate the debt of the Home and Foreign Mission Board, and to raise $200,000 as an additional endowment for the Board of Ministerial Relief. The receipts for the Board of Education were $72,723. The Board of Church Erection has received $120,986 and paid out $108,042.

Mr. Gladstone is likely to be permanently afflicted with hoarseness.

There were 648 cases of smallpox in London during the last week of July.

Rioters in Londonderry were dispersed at the point of the bayonet.

Keep Looking Young

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil, not a dye, sure to work, clean, harmless. Restores color.

"It Will Cure Asthma."

"I had suffered with asthma for over forty years, and had a terrible attack in December and January, 1882. One day I took four doses of Parker's Tonic. The effect astonished me. I slept perfectly that night, and am now wholly well Parker's Tonic will cure chronic asthma." E. C. Williams, Chapman, Pa.

Church Bells.

Churches in need of Bells will do well to write to the Cincinnati Bell Foundry Co., for a copy of their new Catalogue, giving prices, description, etc., of their celebrated bells.



The Great Church LIGHT.

EBINK'S Patent Reflectors for Gas or Oil, give the most powerful, softest, cheapest and best light known for Churches Stores, Show Windows, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. Don't be deceived by cheap imitations.

I. P. EBINK, 651 Pearl St., N. Y.
aug13-4tsow

Philander Smith College

Little Rock, Arkansas.

FALL TERM OPENS SEPT. 23, 1885.

WINTER TERM OPENS JANUARY 6, 1886.

Special advantages. Healthful location. A full corps of teachers.
Tuition free. Incidental fee one dollar per month—4 weeks. Board reasonable.
Many students pay their way by their services outside of school hours.
For further particulars address the President,

REV. THOS. MASON, A. M.
aug 20 3m LITTLE ROCK, ARK.

Wiley University,

Marshall, Texas.

FALL TERM OPENS SEPTEMBER 29.

Five courses of study adapted to the wants of all faithful students. Prepares for the WORK OF THE MINISTRY, for TEACHING and for BUSINESS; thorough in instruction and firm in discipline; careful and watchful in government, healthful and convenient in location A safe and pleasant home for Ladies and Gentlemen who DESIRE to OBTAIN an EDUCATION.

Special opportunities will be afforded for the study of music the coming year.

EXPENSES VERY LOW. NO SCHOOL OFFERS BETTER ADVANTAGES AT SO LOW A COST.

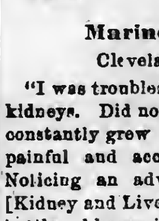
For New Catalogue and information, address the President.

N. D. CLIFFORD,
MARSHALL, TEXAS, Aug 20 1885

It is said that Mrs. Hayes, since leaving the White House, devotes a good deal of her time to poultry, Some may sneer at this; but if true, it reflects more credit upon her simple tastes than if she spent her time in living on the memory of her past greatness, and in setting an example of snobbishness to her neighbors.

The medicine that can search and root out every ill of kidneys or liver, is Hunt's Remedy.

The complete control of the Cheyenne and Arrapahoe reservation in the Indian Territory to be turned over to the War Department.



It has saved from lingering disease and death hundreds who have been given up by physicians to die

It cures all Diseases of the Kidneys, Bladder, Urinary Organs, Dropsy, Gravel, Diabetes, and Incontinence and Retention of Urine.

It encourages sleep, creates an appetite, braces up the system, and renewed health is the result.

It cures Pain in the Side, Back or Loins, General Debility, Female Complaints, Disturbed sleep, Loss of Appetite, and Bright's Disease.

SOLID PROOF.

"God loveth a cheerful giver."

Railroad Men.

Springfield Mass., April 23, 1883.

"I am satisfied from personal experience and care that HUNT'S [Kidney and Liver] Remedy will do just what is claimed for it."—Albert Holt, Paymaster B. & A. R. R.

"Be just in all actions"

The Druggists Unit.

Worcester, Mass., April 11, 1883.

"My druggist, Mr. D. B Williams handed me the best kidney medicine he knew of. It was HUNT'S [Kidney and Liver] Remedy, and acted effectually in my case. Am pleased to recommend it."—C. H. Draper, 223 Main St.

"To destroy an enemy make him your friend."

Marine Engineers.

Cleveland, O., June 23, 1883.

"I was troubled with weakness of the kidneys. Did not know the trouble but constantly grew worse. Urination was painful and accompanied with blood. Noticing an advertisment of HUNT'S [Kidney and Liver] Remedy I procured a bottle. I began immediately to improve in many ways. The second bottle left me without pains. My appetite is now good and I feel renewed vigor, thanks to HUNT'S [Kidney and Liver] Remedy."—William Jones, Marine Engineer, 252 Hanover Street.

$1,25 AT DRUGGISTS.

☞TAKE NO OTHER.

Send for Illustrated Pamphlet of Solid Testimonials of Absolute Cures.

HUNT'S REMEDY CO., Providence, R. I.
Sold by all druggists.

C. N. CRITTENTON, Central Agent, New York.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.
July 16-1y.

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, June 27, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 8½; Middling 9 15 16; Good Middling, 10 3-16; Middling fair, 11 7-16.

SUGAR, ℔ lb—Yellow clarified, 5¼@5½; White clarified, 5¼@5¾; Common 4¼@4½;

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5@5¼; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@—.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;

ESCULENTS—Irish potatoes, ℔ bbl. $1.00@1.25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@4.00; cabbages, $2.00@$2.25 per crate; sour krout, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26; boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1.50@$2.00; ducks, $2.00@2.50; geese $4.@$4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

PROVISIONS.

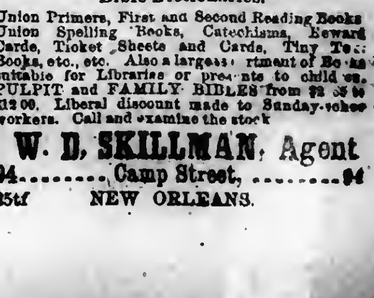
MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6¾; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

The dark color of charcoal makes it valuable for cold coils, as it absorbs heat from the sun's rays. It has, however, other valuable properties. It has some potash and enough of sulphur to make it a preventive of insects in beds for growing radish, early turnips and onions.

All the gambling houses in Chicago closed by order of the chief of police.



FOR CLEARING THE SKIN and scalp of Birth Humor, for allaying Itching, Burning and Inflamation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases, CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, CUTICURA, 50c. SOAP 25c. RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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Bibles and Testaments, Teachers' Bibles, Bible Dictionaries.

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SOUTHWESTERN Christian Advocate

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Seven times (1 week)..... 7 "
Thirteen times (3 months)..... 6 "
Twenty-six times (6 months)..... 5 "
One year (52 times)..... 4 "
Special Notices..... 8 cents, net cash

Editorial Notes.

"Sons of God, your Saviour praise!
He the door hath opened wide;
He hath given the word of grace;
Jesus' word is glorified.
Jesus, mighty to redeem,
He alone the work hath wrought;
Worthy is the work of Him,
Him who spoke a world from naught."

No temptation is sinful to you unless you yield to it.

How many parsonages have you built since you entered the ministry?

When a man is clothed in his right mind look for him, and you will find him sitting at the feet of Jesus.

It is all right to meet the devil, but all wrong to accompany him. Smite him whenever you meet him, and pass on.

In the midst of storms, headaches, cross providences, adversities, sickness and death, feel for your faith, find it, and be calm.

How work did not pay you well last year. Has your labor upon it made it so that it will pay you or your successor better next year?

The man out of whom Jesus cast a legion of devils wanted to go with him, but the Master wanted that he should go for him. Go for him now, and with him when he comes without sin unto salvation.

We are to live, and since this is true we want what we need rather than what we like and want. The epicureans ate what they liked and wanted, because they lived to eat, their god was their belly.

The presiding elder who receives more salary for one quarter at one small appointment than his whole district collects for the Episcopal fund for a year; has no heart in the work, and should be neither a presiding elder nor a pastor in the Methodist Episcopal Church.

When the herdsmen [illegible] they went into the city and into the country [illegible]; but when many ministers [illegible] the love of Jesus having [illegible] malice of Satan destroying [illegible] willingly go to all [illegible] the cities, avoiding the [illegible] possible. Did [illegible] of Nazareth [illegible] to us?

For the SOUTHWESTERN.

Dr. Leonard as Governor.

REV. H. W. WHITE, P. E. LEXINGTON DISTRICT, LEXINGTON M. E. CONFERENCE.

It may be strange, but it is Providence, that Rev. Dr. Leonard was nominated for Governor of Ohio by the Prohibition party. In the opinion of the common politician it is not only strange, but decidedly immoral to leave the pulpit or share labor with it and a purely secular office. We agree that every political office is infinitely beneath the ministry. Yet it is every man's right, his duty, which, at times cannot, nay, must not, be avoided. The deeper the corruption of politics the more obligatory is it upon the incorruptible men, whether from the pulpit or pew, to throw themselves forward. Pure men have no desire to be governed by the votaries of vice; they feel it a greater sin to let bad men and bad laws rule without an earnest effort to purify the State.

Ohio is becoming one vast beer garden; her youth an army of drunkards. God demands the reform preached in the politics of Dr. Leonard. The Doctor is the political salvation of the State. I am no politician myself, but I would vote for a temperance man always regardless of party. Republicanism in Ohio is quite different from that in Kentucky. As for Democracy there is but little difference anywhere. It trims its sail for the political in all the States; but the laws of liberty and pure government are the same every where, and it does not lie in the power of any party to ultimately destroy them. I noticed that the Republicans very poorly supported the Rev. John Asberry in Kentucky. They treated him as a certain captain did his company. He said: "Boys, don't retreat until you have to; then retreat in good order; but as I am lame, I will start now." The Republicans abandoned the Negro Asberry as soon as he was nominated. Whenever a black man in this State is out for office the Republicans retreat. They seem to have forgotten that by the grace of God the Negro's arm saved the Republic, and he bled for what he got. The Republicans, as well as Democrats, always rush to the rear on the temperance question. God forbid that I should remain in a party that does not and will not believe in temperance.

Thousands of Christians will not vote for Dr. Leonard; but only those who think more of party than of principles. It is their privilege to vote for whom they please; but it is a privilege in the hands of party slaves. It is a sad commentary upon Christianity that Christians will often support an evil advocated by their party rather than good advocated by a weaker party.

They of all men should support the reform; it is base not to labor where virtue calls, simply because it has not power alone to battle down vice and corruption.

Let Ohio make the canvass a matter of prayer. What you wish to know ask God. Now is the time. Lay aside your party prejudice, and listen to the pleadings of conscience.

My conviction is Dr. Leonard ought to be Governor. If we are defeated in this canvass, I doubt not God will give us victory in his own good time, for all things work together for good to them that love and fear the Lord.

This is an important canvass, and if Dr. Leonard be elected it will be a great victory over rumsellers and whisky drinkers. Some think Dr. Leonard ought not to leave the pulpit for politics. In any conflict between virtue and vice, it is the eminent duty of the pulpit, in any and every way, to battle for virtue. Dr. Leonard is fighting rum in the best possible manner. There is not a better man in the State for the occasion.

If it be a crime to leave the Republican party, it is damnation to support intemperance. Were I in Ohio I should vote for Dr. Leonard, the man God has given the State to fight beneath the banner of Prohibition. Let Ohio lead and make a thorough reform. Kentucky, probably, will follow. The homes of many will be made happy.

It is hoped that Dr. Leonard will resign the pulpit for the present, and give himself fully to the service of God in this great prohibition movement.

LEXINGTON, Ky.—It is hopeful for reform when so ardent a partizan as Bro. White has been, can speak in the interest of prohibition with such emphasis.—ED

For the SOUTHWESTERN.

Pittsburg Correspondence.

The writer has just returned from a visit to the Forest City; otherwise and more familiarly known as Cleveland. It was a delightful visit. We have some taste for contrasts, and it was fully gratified while away. There could be no greater contrast than there is between Pittsburg and Cleveland. Here the streets are narrow, and lined on both sides with rows of towering business blocks. In the busy season pandemonium reigns, and to hear yourself talk were an impossibility. But in the city by the lake everything is different. Broad avenues, lined with rows of great trees extend for miles, and, except in the very heart of the city, are built up with magnificent mansions of more or less grandeur. Between the pavements and the streets, or drive-ways, are broad grass plots, some of them forty or fifty feet in width. The pavements are all flagstones, a great improvement on brick. But with all its beauty and magnificence Cleveland has its woes and mishaps. It was our misfortune (to a slight degree) to get in the center of an infant riot the next day after we reached the city. A large number of Poles and Bohemians, of the worst class, many of them thoroughly impregnated with anarchist doctrines, were on a strike. They of course went to extremes and marched some fifteen hundred strong to the screw works, and, after breaking down the door and almost murdering the superintendent, compelled three hundred satisfied workmen to quit their places. The latter, however, armed themselves, and returned to work next day, and had a second visit been made, there would have been a few scores less strikers.

A more vicious set of men than those rioters it would be hard to find. They numbered about three thousand, and had it not been for a very determined police force, backed up by a regiment of infantry, a troop of cavalry, and a very dangerous Gatling gun battery, all of which were at their various armories ready for action on a minute's notice, human life would have been a very uncertain possession for a short time at least.

While in Cleveland we made a trip to the famous Put-in Bay, a name so inseparably connected with that of the brave young Commodore Perry. The scenery thereabout is grand, but we have not the command over words requisite to do sufficient justice to it, so each reader must imagine the scenes as best he can.

As our visit came to an end, so perhaps had our notes concerning it better do likewise. It is now but a short time till the next annual meeting of the conference, and the brethren who look out for good appointments are doing so, while those who allow their merits and the judgment of the Bishops to settle the question are training their souls to receive whatever they can get as from the hands of the Lord. So be it, their reward shall be greater at the day of reckoning.

Our various colleges and other institutions of learning have finished the scholastic year, (with one exception,) and have been very cautious and sparring in grinding out their honorary degrees. Allegheny college, at Meadville, Pennsylvania, gave a "D. D," to one of our presiding elders, and elected Rev. N. Luccock, one of the most prominent of the younger men in the Pittsburg conference, to the chair of mathematics. CELES.

Pittsburg, July 14th, 1885.

For the Southwestern.

Incidents Immediately Preceding and Succeeding the Death of Rev. I. B. Griffin.

MRS. E. S. SPRIGGS.

I was with Brother Griffin from the time he went to the Cooper Wells, and thence to Starkville, his old charge, because he was unable to take the water.

But he rapidly became worse. He suffered continually, and talked but little; but at times he expressed a desire to live, that he might complete the erection and payment for the new church at Vicksburg, of which he was pastor. He would say, "I wonder what my people are doing; I think I shall be able to go back to them shortly." His mind seemed to be engrossed with the determination to finish that work. He suffered severely, but was never heard to complain. About 10 o'clock p. m., July 6, he called for Brother Pratt and said to him, "If any one asks about me, tell them I am ready, willing, and waiting to go; I have nothing against any one."

About 3 o'clock a. m., he asked me, the writer, "where is Brother Pratt." Being called to the bedside, Brother Griffin said to him, "Never mind, I will tell you in the future." After that he spoke to me only of his suffering. Twice he called for his mother. He then prayed to be taken out of his suffering, and died about 10 o'clock on Tuesday morning July, 27. He was beloved by all who knew him. The people of Vicksburg were sincerely attached to him. They stood by him with great constancy during his last illness there.

At Starkville where he died, the same manifestations of esteem were apparent in every act and word as at Vicksburg. He was pastor at Starkville the preceding year, and the people said that the Lord had sent him there that they might care for him in his last sickness and death.

For the Southwestern.

Bellaire Views.

REV. ELIJAH HENDERSON.

MR. EDITOR—I don't wish to be considered tedious, but being a true and tried member of the M. E. Church, and a patron of the SOUTHWESTERN, a paper that so well adapts itself to the interest and history of the M. E. Church and our brethren, allow me to say it does this work as no other paper can do. It is admitted by all that it perpetuates Methodism among every people. We hope it may continue to do as it has done in the past—work strenuously with the help of God in bringing souls to His kingdom. We must educate and discipline the people, and the speediest way this can be done the better. Let the people feel that they have a recognition in the editorial department of the paper. The church will look after the interest of her people, and I think it is fully believed that the grand old M. E. Church has struck the key note. All the old members may not get the full system, but they can continue on as they have done the remaining days of their lives. There is one thought that will illuminate the otherwise dark Valley of Death, that our sons and daughters, while their fathers may, as it were, view from Pisgah summit, the promised land. Thank God our children may enter the land by the key of knowledge through just such fitting instrumentalities as Dr. M. W. Taylor will use to our advantage with our Advocate. Go on Dr. Taylor, in this grand and good work.

Bellaire, Ohio.

For the Southwestern.

A Lost Letter.

REV. A. BOOKER.

While sitting on a veranda, a few days ago, with a member and his wife, I discovered an old letter lying near us in the yard. It was beautifully written and this attracted my attention. I picked it up and read it, and it ran thus:

"Brother—I call my children my family. I don't consider that I have any wife; she is here and that is all. You know that I don't fool with every woman like that."

I think we ministers ought to keep family matters at home, and not expose our family matters to our brother ministers, and their lives with them. As I am acquainted with the writer and receiver either can come in possession of the lost letter by addressing me at Jeffersonville, Ind., lock box 56.

For the Southwestern.

More Parsonages Needed.

REV. J. C. HOUSTON.

The journal of our last annual conference in [illegible]te shows that we have [illegible]nd stations and only [illegible] parsonages, leaving sixty-eight charges without a house for the preacher and his dear family. In my humble opinion there has been too little attention given by many of the ministers to this important part of their duty. In the consideration of this subject we hope to move the pastors and trustees to immediate thought and action. I am opposed to renting a house for the preacher. The amount paid for a year or two for rent will build a decent house. Although the preacher may not have the rent to pay he is often embarrassed or insulted about it. We are also opposed to the preacher with a family boarding out. He can support two families with what it will cost him to board one. Some preachers to avoid this cost eat from house to house; eating at one place to day and another to morrow is not the best way to live. A pleasant face is not always proof of a pleasant heart. The minister who thus acts will have time for little or no study. If he has books he is but seldom where they are. The full result is a total failure in the pulpit. A failure here means spiritual death to church and preacher.

There are ministers who do not move their families on their work at all, because there is not a decent place to put them. This most invariably proves a great hinderance to the church and preacher. He needs his wife with him to take hold of the little end of the heavy cross that he must carry. The people want her with him. They say that he holds her above them when he leaves her behind. His love for his family will often cause his absence at a time when he is greatly needed on his work, which will tend to lower him in the estimation of his congregation. He will spend nearly half of his salary in going to see them, and pay enough for his own board to keep up his whole family. In view of these, as well as many other important reasons that I will not use space here to mention, we cannot comprehend why ministers are so indifferent in the discharge of this part of their work. Many unmarried preachers think as they have no family they have no need to build. In my opinion he can build with most ease. Let the money that it would take for his family go into a parsonage. It is the property of the church; the next minister may need it. A man whose interest stops at himself will not do for the pulpit. There are others who think that a work of this sort will cause a deduction in their salary. This is a very grave mistake; one that has and is proving detrimental to the cause. Too many ministers seem to sleep all the week and awake only in time to whine out what they call a sermon; then hollow out I want my money. This done, all is done. They return home, sit down in their soft cradle of indolence and close their weak eyes in sweet repose for another week. "Whatsoever thy hand findeth to do, do it with thy might."

Again, it is well to remember that the Bishop puts a minister in charge of a church, not a public school. This, I think, is doing the church great harm. It keeps him out of his place, and teaches the people not to support the ministry. If he teaches school they will expect him to get his money like other teachers—from the school. Let the work of the pastor be one, and the minds and hearts of his people will center upon him. Parsonages, churches, etc., will then go up to the honor of God himself and the people.

Winona, Miss.

The constituents of Sir Charles Dilke resolved to accept his denial of the charges brought against him, and to support him in the coming election.

From the Districts.

For the Southwestern.

Third District Conference—Shreveport District.

FIRST DAY'S PROCEEDINGS.

The third district conference, Shreveport district, convened according to previous notice, at Wesley M. E. Church, Mansfield, La., Aug. 13, 1885, at 9:30 o'clock.

Ninety-two members were present, with Presiding Elder Pierre Landry in the chair, assisted by the Revs. S. Davage, T. G. Montgomery, F. Harvey, W. R. Butler, and S. S. Wright. He conducted the devotional exercises.

On motion Rev. H. J. Wright, pastor of Mansfield M. E. Church at Natchitoches, La., was elected secretary, assisted by Rev. V. Chapman, of Monroe, and C. D. Shallowhorne, of Fairfield M. E. Church.

The organization being completed the disciplinary committees were appointed.

The bar of the conference was fixed at 11 o'clock a. m. The sacramental service was preached by the Rev. S. Clemens, of St. Paul M. E. Church, Shreveport. The sacrament of the Lord's supper was administered by the presiding elder, assisted by all the elders present, to over 200 communicants. This over, a short session of the conference was held, when, on motion, the ladies of the Home Missionary Society were admitted to seats within the bar of the conference, and the following took their seats. Mrs. Corr, Redman, district manager; Mrs. L. C. Shallowhorne, Mrs. M. L. Wilson, Mrs. Sinclair, Miss Ford, Mrs. Maggie Slaughter, Mrs. Elisa Williams, Mrs. Cynthia Coleman, Miss Florence A. Simpkins, Miss Pearl Hays, Miss Maggie E. Gilbert, Miss Sarah Canine and Miss Sophronia Canine.

The literary programme was taken up and referred to the committee on devotional exercises with instruction to fix the time for the several exercises.

On motion of Rev. A. Hilton it was agreed that the conference should be governed by so much of the rules of the General Conference of 1884 as are applicable to its working, and that so amended as to meet at 9 a. m. to 1 p. m. and an afternoon session from 3 to 6 p. m.

The conference and the large congregation present joined in singing the doxology.

Benediction by Rev. A. Hilton.

Evening Session.

The conference convened pursuant to adjournment, with the presiding elder in the chair.

On motion the reading of the minutes was postponed.

On motion a telegram of greetings to the La Teche district conference, in session at New Iberia, was unanimously agreed to.

Letters of greetings and encouragement were received from Rev. J. U. Hartzwell, D.D., assistant corresponding secretary of the Freedmen's Aid Society at Cincinnati, and secretary Louisiana annual conference.

Rev. C. C. McCabe, D.D., of a million for mission fame, presented a most gratifying statement to the conference showing that up to June 25, $[illegible] 12 of the million has been received, also letters from Rev. A. [illegible] Gilbert, D.D., presiding elder La Teche district, Rev. J. F. Marshall and others.

Rev. S. Davage in the chair. The presiding elder reported the work on his district, which was full of interest to the conference and all present. The report in full will appear in the printed minutes.

A vote of thanks was tendered the presiding elder for his kindness and patience in his dealing with all over whom he has authority.

The presiding elder in the chair.

On motion the conference adjourned.

Benediction by Rev. F. Harvey.

SECOND DAY.

The conference convened pursuant to adjournment.

Bro. A. Hilton and C. W. Reeves conducted the religious exercises.

The minutes were read, approved and adopted.

On motion the committee on resolutions was instructed to report resolutions expressing the sense of this conference on that world-renowned hero, Gen. U. S. Grant.

A resolution was adopted calling upon each superintendent to record the attendance of that of the local preachers and exhorters to the Sunday School, and report the same at the next district conference.

On motion the lyceum of Mansfield M. E. Church was invited to participate or send in such paper or papers on any subject they might select, which would be read and made a part of the minutes.

Miss Sarah Canine, the secretary of the lyceum, was introduced to the conference.

A paper touching upon the mission of the church was introduced and read by Bro. A. G. Miller, and referred to the committee on resolutions.

The pastors who were ready made their report, when the following brothers read their essays: Rev. J. H. Pierre read an essay on "The Pharisees; Their Organization and Faith;" Rev. P. B. McDonald read a paper on "Temperance," which elicited the commendation of the conference.

A committee of twelve on temperance was appointed by the chair as follows: H. J. Wright, chairman; C. D. Shallowborne, S. Davage, P. B. McDonald, A. G. Miller, D. J. Price, Charles H. Ford, J. P. Calvin, Emmerson Hutchinson, D. K. Mickelberry, George Thomas and Morris Jennings.

Bro. A. McGlocklin handed in his essay, which was laid over.

Rev. S. Davage read an essay on "Christian Purity," which was well received by the conference and congregation.

Rev. S. S. Wright read an essay on "Is There a God," which was pointed and elicited the attention of all.

Rev. A. Venable read an essay on "Duties of Stewards."

The hour of 11 o'clock having arrived, according to the report of the committee on devotional exercises, Rev. A. Hilton preached a good sermon from the text, St. John, 3, 16, to the conference and a large congregation, after which the conference adjourned.

AFTERNOON SESSION.

The elder called Bro. T. G. Montgomery to the chair.

The conference met pursuant to adjournment. Religious exercises by Rev. John Sparks and Bro. D. J. Price.

Rev. A. Venable finished his essay on "Duty of Stewards."

Rev. D. Shelby read an essay on "Qualifications of Sunday School Teachers."

Hon. J. C. Pugh, District Attorney, and his excellency, George E. Head, Mayor of Mansfield, was introduced to the conference, and took seats within the bar.

The elder in the chair.

Rev. S. R. Hason read an essay on the "Witness of the Holy Ghost," which was good.

The Hons. J. C. Pugh and Geo. E. Head were invited, and addressed the conference with words of silver mixed with gold. The large congregation listened to these gentlemen with the most profound appreciation. Their speeches of three-quarters of an hour made some lasting impression on the minds of all who heard them. A vote of thanks was tendered them.

Rev. V. Chapman read an essay, "Why a Million" for missions, which dealt with figures and facts, and made a splendid showing.

A committee was appointed to wait upon the parish and city authorities, and invite them to visit the conference.

Rev. T. G. Montgomery read an essay on the "Church Extension Society," which was well received.

Rev. John Fopp addressed the conference upon "Methodism in North Louisiana," which was full of life.

Rev. Charles Shelton, of the Zion Hill Baptist Church, was introduced.

The conference adjourned.

Benediction by Rev. S. Davage.

THIRD DAY.

The conference met pursuant to adjournment.

Rev. J. H. Pierre and John Fopp conducted the religious exercises.

After some correction the minutes were adopted.

A telegram from the La Teche district conference, now in session at New Iberia, was received and read and made a part of the minutes.

Prof. A. F. Hoyt, of New Orleans, acting president of the New Orleans University, was introduced, and read a communication from the La Teche district conference relative to the Annual Conference, which was laid on the table.

Rev. Dr. Hartfield, corresponding secretary of the Grand Cane Baptist Association, was introduced and invited to address the conference. He said he would do so when the temperance question came up or was presented.

The pastors who failed to report yesterday reported.

The committee on temperance reported through Bro. A. G. Miller, its secretary.

Dr. Hartfield addressed the conference in one of his most impressive styles, and said that he was fifty one years of age, and that he had never tasted a drop of liquor of any kind. His words brought tears to the eyes of nearly all present; himself bathed in sympathetic tears. A vote of thanks from the the entire congregation was given him.

Bro. Butler made his report as did Bros. Spears and Montgomery.

Rev. H. J. Wright read his essay on The Needs of an Educated Ministry. On motion a vote of thanks was extended.

Prof. Hoyt addressed the conference previous to Dr. Hartfield. His address was quite interesting, and was listened to by a large audience A vote of appreciation was shown him.

Bro. George Johnson, of Moonsingport, made his report.

Several committees reported.

On motion, 4 p. m. was set as the hour for the Women's Home Missionary Society.

Conference adjourned.

Benediction by Prof. Hoyt.

Afternoon Session.

Met at 4 p. m.

Rev. V. Chapman and Bro. H. Swanson conducted the service.

The ladies of the society took front seats, and addresses were made by all present.

The following societies represented: Natchitoches, Fairfield, Mansfield, Monroe, Marthaville and Resoir.

Prof. Hoyt addressed the meeting.

On motion the reports were received and adopted.

Rev. Robert J. Harp, pastor of the M. E. Church South, at Mansfield, was introduced.

Bro. Folford reported his work.

Bro. F. Harvey reported his work, also Bro. S. Davage, which concluded all the pastors.

The time of adjournment being near at hand, for want of time, on motion all local preachers, exhorters, class leaders, superintendents and district stewards were directed hand in their reports, and it be a part of the minutes.

On motion Bro: V. Chapman and D. J. Price were appointed statistical secretaries.

On motion the following were granted local preachers' licenses: George Thomas, Wilson Archie, Amos Wise, Ned Howell, William Alexander, Alphonse Harrison, Clipps Washington, Zack Carter, Bailey Nelson, Charles Adams, E. W. Gaskin, Alex. Hayes, David K. Mickelberry.

On motion the licenses of all local preachers present were ordered renewed.

The committee on periodicals and church literature reported:

The following named local preachers were recommended to the traveling connection: David J. Price, Pleasant C. Colton, Jos. P. Calvin, Emerson Hutchinson, George W. Shelby, George Johnson

The committee on devotional exercises reported as follows:

Sunday be observed as a district conference Union meeting, commencing in the morning with a love feast, conducted by Rev. Samuel Davage and John Fopp.

The following named brethren were appointed. [See Sunday's proceedings.]

The following resolutions were adopted:

MANSFIELD, La., Aug. 15.

As a conference we are grateful to God for the continued zeal with which He inspires His people in the divine work of enlightening the ignorant and uplifting the fallen. We rejoice in the light that arises in the darkness in the great enterprises that are undertaken by Christ's people in the same spirit that moved Him to leave His Father's heavenly courts for this blighted world. We have hope for the future, because our Lord reigns and the captain of Israel is a victorious commander. Love is mightier than hate, righteousness than iniquity. We believe the time approaches, and is not far distant when caste prejudices will have vanished, and God's people of every grade and color will go forward in solid phalanx to certain triumph.

We believe that this Southern country will yet rejoice in universal education, and the colored man will be the happy recipient of the highest culture with no one to question his right or to envy his privileges. We regard the Freedman's Aid Society of the Methodist Episcopal Church as one of the potent agencies for bringing forward the most glorious day which we anticipate, and to this end we pray it may come ever near to the people, have more access to the wealth of the country, and be increasingly successful in building up the strongholds of intelligence and godliness; therefore

Resolved, That we recognize in Drs. Rust and Hartzell, the secretaries of the Freedman's Aid Society, men of God, who are committed wholly to the work of lifting humanity, men who have waged many conflicts, and won many victories in the maintenance of sentiments that we have expressed. We bid them God speed in their good work.

Resolved, That we cordially and earnestly reaffirm our determination to make good our individual pledge to raise the amount to complete the New Orleans University.

Whereas. Our largest two charges are situated in the City of Shreveport, and a great many young people are connected with our churches and Sunday Schools; and whereas, the public school system of this State is very poor; whereas, we need schools taught by Christian teachers; therefore

Resolved, That we recommend that a seminary be erected in the City of Shreveport preparatory to the to the New Orleans University. Be it further

Resolved, That this be referred to the committee.

Benediction by T. G. Montgomery.

SUNDAY'S PROCEEDINGS.

Forenoon to preach the opening sermon.

Collections.

Rev. A. Spear	$2 35
Rev. W. R. Butler	3 20
Rev. J. H. Pierre	3 35
Rev. John Fapp	3 35
Rev. S. R. Hason	4 10
Rev. H. Daniel	4 10
Rev. D. J. Price	3 15
Rev. Emerson Hutchinson	3 25
Rev. King Mickelberry	2 75
Total	$29 60

AFTERNOON SERVICES.

Collections.

Rev. D. Shelby	$5 00
Rev. George Johnson	2 50
Rev. P. B. McDonald	2 50
Rev. Henry Johnson	1 35
Rev. S. S. Wright	2 05
Rev. C. D. Shallowhorne	1 05
Rev. S. Davage	4 15
Total	$48 20

At 8 p. m. Rev. V. Chapman preached.

Collection	$6 70
Collection during the conference session	31 10
Grand total	$86 10

The afternoon service was attended by many white citizens of the city, among them Judge Hall and lady, who expressed much satisfaction at the proceedings, especially so of the closing sermon by Rev. Samuel Davage, who preached an excellent sermon from the text, 1 Peter, 1 chap., part 16 verse, "Be Ye Holy, for I am Holy."

Sunday night, after preaching, a short session was held, at which 110 members of the conference were in attendance.

The committee on resolutions reported the following resolutions which were unanimously adopted.

Whereas, We have received reduced rates from the Texas Pacific Railroad Company and the T. P. and V. Railroad Company.

Resolved, That we extend to them our thanks for these favors.

Resolved, That as a conference our sincere thanks are hereby extended to the citizens of Mansfield, Rev. Frank Harvey, pastor, the members of Wesley Methodist Episcopal Church, Rev. J. M. Carter, and such other members of the Baptist Church, who so grandly entertained the members of this district conference during its session.

Resolved, That the thanks of this conference is hereby extended to the Rev. P. Landry, presiding elder, who so ably and impartially presided over this conference, and pray that the Lord will prosper him in the great work assigned to him.

Resolved, That we extend to Rev. H. J. Wright, secretary, our profound thanks for the able manner in which he executed the duties of his office, and his efficiency in the performance of all duties assigned to him, and to the assistant secretary, Rev. C. D. Shallowhorne and V. Chapman and D. J. Price.

Resolved further, That we extend to Mr. Foster, the proprietor of the livery stable, for general accommodation and special favors.

The business of the conference being concluded, the large congregation present joined the conference in singing. "Praise God from whom all blessing flow."

Benediction by presiding elder.

Ohio District, Lexington Conference.

JOSEPH COURTNEY, P. E.

The first round of quarterly visits in this conference year are closed. The charges, generally speaking, are progressing slowly. The spirituality of the work seems to be uppermost, while we are passing through an unprecedented crisis financially, which has reduced the members and congregations to straightened circumstances. In fact in some parts of the work they can hardly keep tongue and buckle together. The amount estimated by the twenty-four charges for ministerial support including the pastors bishops, presiding elders and conference claimants, are about $10,200. When the memberships few in number as they are in those charges, and their circumstances financially and domestic obligations are properly considered, the above estimate makes a pretty fair showing toward supporting the gospel. The charges and brethren with but few exceptions, are apparently pleased with the appointments. We could not expect satisfaction, as no conference appointments ever have given that. Pastors seem more determined now than heretofore to represent the benevolent causes and urge collections for the same. We have made it a specialty to counsel the pastors, officers, and committees to pursue the disciplinary course in taking the benevolent and all other collections. Our material interest in purchasing and paying off old church indebtedness, all things being properly accounted, are progressing well. We have four new pastors who are serving their first year in the district, viz; Rev. E. W. S. Hammond, ex-presiding elder of Indiana District, now at Covington, Ky. The congregations are increasing, quite a number have joined the church and a good work is being done; Rev. Lewis M. Haygood, who was transferred from the Tennessee Conference and stationed at Cincinnati, O. The standard is being raised at Union Chapel, signs of general increase are visible, he is all push and work. Rev. James Taylor, formerly of Indiana District, now on Richmond circuit, wears a sunshiny face and is doing well; Rev. Braxton Daniels from Lexington District, now on Mt. Pleasant circuit, stands fair; and is fully demonstrating his ability as master workman for the cause of Christ. Rev's. W. T. Franklin, Joseph Adkins, Theodore L. Wilson, E. A. White and Eben Jackson used as supplies, are manifesting qualities which are necessary in order to become regular ministers of our beloved Zion. Our district conference will meet at Oberlin, O., Oct, 1st 1885. On September 30th will be held at the same place a Sunday school convention which will occupy the whole day, morning, afternoon and evening. The convention will be conducted by Rev. E. W. S. Hammond. Each charge is expected to send a delegate to the convention, which will be composed of all the members of the district conference, and special delegates from the Sunday schools. All local preachers and exhorters are expected to be in attendance on the session of the conference, as the renewal of their licenses is to come up and be disposed of in it. The programme for the session will be published in the SOUTHWESTERN in a few weeks.

Covington, Ky.

Letters from the Pastors.

D. Brown, Huffman, Ala., writes: "The children met at Brownsville church, June 21st, at 10 o'clock, with singing and reading. Prayer by Rev. L. Williams, number of verses read by heart was 144; then recess and we met again, and were addressed by J. W. Clift, a Baptist preacher, on the subject of Sunday school. Then followed by Prof. W. M. McAdery. Collections $2.20. We had a good time on that day."

J. W. Jackson, of Carlisle, Ark, writes: "We celebrated Children's Day, at Hazen, June 16th. Hazen is the eastern point of Carlisle circuit. The day was rather warm, and, the air was sultry, notwithstanding, we had the lagest concourse of people that ever assembled in Hazen for religious worship. (I mean colored.) Having no house in this place, we celebrated in the Baptist church. Among persons of note, were Mrs. Olive Curtis, consort of Mr. Samuel Curtis, the leading merchant at this place. Rev. Mr. Hart, of the Arkansas Conference, and Miss Curtis, daughter of Mr. and Mrs. Curtis, Prof. C. W. Rogers, student of Rust University, Prof. L. T. Thomas, Rev. Jonas Simpson, of Lonoke circuit, and Rev. George Berry and I. S. Rigney Esq., of McCreanors. The programme as edited by Dr. D. P. Kidder, ordered of you, was used in conjunction with our Jasper and Gold Songster. Mrs. Curtis, who is a teacher in our Sunday school here, has prepared a class of twenty boys and girls, who recited "Beautiful things" very nicely; by the way, Mr. Editor, Sister Curtis was formerly a teacher in the white Methodist Episcopal Church South, and Sunday school, also Secretary of the W. C. T. U., and after Mrs. Curtis consented to teach a class in the Methodist Episcopal Sunday school, although the patrons of said school were colored, her class in the white school refused to have her as a teacher, and some withdrew from the temperance society, nevertheless Mrs. Curtis still teach-

es the Negro school. Mrs. Curtis addressed the audience on the origin of Children's Day, which was well recieved. Rev. Hart then gave us an old fashioned Methodist talk; after which we proceeded to take the children's collections which was $3,30, sale of medal $2,00, total; $5,30. Dinner was, after dismissal by Brther Hart served on the ground. After dinner addresses were delivered by Prof. L. L. Thomas, Prof. C. W. Ridges and W. L. Thomas; they were well delivered and recieved. This being the first Children's Day that ever was in Hazen, it was a jolly day for the Methodists. On the 31st day of June was Children's Day for McCreanors, the western point of Carlisle circuit. The day was ushered in with a thunder storm, and the rain came down in torrants, we began to dispair; when about 9:30 o'clock a. m., the rain ceased, sky cleared, and we began to prepare for the day. We use the school house at this place, and under the management of Mrs. Alice V. Jackson, our amiable better half, and the best portion of it too. The house was beautifully decorated with wild flowers and evergreens. Pictures adorned the walls and in rear of the platform, over the stand in gilded letters were "Children's Day, welcome." Persons of note were Prof. C. W. Rodgers, Misses. Ida and Emma Haley, daughters of our worthy Sunday school superintendent at Hazen, Brother J. J. Howlett, Messrs Morman and Spencer. The programme here was the same as at Hazen, addresses by Prof. C. W. Piggens and the undersigned. Dinner here was served on the ground. There were fully one hundred and fifty present. Collection from the children. $4, medals, $2; total, $6; other collections $5.30 grand total for the circuit $11.30. This was done under a treme idious opposition from the Babtist brethren at McCreanors and Carlisle. I long to see the day when these people will be able to have houses of their own for worship.

Rev. W. H. Gallion, of Macon, Miss., writes: "The church is still holding its own, and we are doing what we can to build up the blessed Redeemer's Kingdom in this place. Since I came to this charge about seventy-two souls have been added to our Zion, and our people have steadily increased in Christian piety. Our first quarterly for the year 1885 was held April 18 and 19, which showed that each member of the conference was fully prepared to represent his part of the work. Elder Campbell, our faithful presiding officer, was on time, and opened our conference in his usual style, full of [illegible] zeal and deep piety. The leaders presented their written reports, which showed that faithful work had been done during the year. The trustees' report showed that valuable and needful improvements had been made on our church property. They had [illegible] new doors, window [illegible] repaired the aisles and the [illegible] put a real neat sofa in the pulpit. The improvement cost more than $100. The sisters have taken an active part in making their church neat and tasteful [illegible] The church and Sabbath School have purchased [illegible] which has added much to the interest of the Sabbath School. The organ reached us in time to celebrate Children's Day, which was much enjoyed by our little folks. Mrs. [illegible] our accomplished music [illegible] and a number of our congregation performed on the organ this occasion. A collection of [illegible] dollars. She is a power [illegible] our community, and [illegible] for her assistance to the [illegible] is very acceptable. [illegible] church is doing [illegible] to take into consideration [illegible] active stewards which [illegible] William [illegible] We are not [illegible] church is [illegible] J. W. Longstreet, [illegible] and, performs his part well. We have just closed a protracted effort, though not so successful as others we have held since we came to this place; yet we rejoice to note that several souls were happily converted and added to the church. The following named brethren preached for us during our revival: Revs. P. Jemison, L. P. Brown, W. Jones, S. A. Cowan and O. W. Ivy. Bro. Cowan, who has been attending Gammon School of Theology, spent a week with us, and preached very acceptable sermons. Our members were highly pleased with his preaching, and did much to make Bro. C. happy by giving him many entertainments while in our midst. We hope to do much for the Master before the close of the conference year."

M. Adams, Okolona., Miss., writes: "We are glad to say that Children's Day was a grand high day with our school here in Okolona, June 14. The programme prescribed for the occasion was carried out promptly by the school and visitors. It was said that it was never better in any year previous. Sisters Fannie Carter and Harriet Green acted superintendents. The responsive reading for morning services and the exercises for the afternoon was well prepared. Collections, $7 05."

Rev. T. G. Montgomery, Shreveport, La., writes: "Children's Day was observed, and we had a grand time. A large number rehearsed chapters of the Bible by heart After the children had finished the superintendent and teachers spoke. A good collection was taken up. I told them their banner must be hoisted as the rallying point for scattered troops. We forwarded the collection to Dr. Kidder, New York."

Rev. D. Collier, Waynesboro, Tenn., writes: "The elder held my quarter on Indian Creek, and on Sunday he preached Bro. Charley Parker's funeral. A large number of people were out, and the elder's sermon will be long remembered."

Letters From the Laity.

J. C. Thompson, of Greenwood, Miss., writes. "We had a very nice time on Children's Day, June 14. At 11 a. m. Rev. J. W. Dunn preached to 200 or more. At 2 p. m. the programme of exercises was listened to by a very good attendance, Rev. J. W. Dunn speaking on education everybody was pleased. Scholars and teachers 41, old people 168, collections $8 50."

D. M. Eubanks, Forest, Miss., writes: "Our pastor on this circuit is gaining souls for the Lord, and is upbuilding for education and the Sabbath Schools. By the last of September he expects to have his third church built. I was converted under him in August, 1884, and am exhorting under the leader ship of Rev. J. I. Garrett; I feel moved by the Holy Ghost to preach."

The M. E. Church.

That Church Extension Society.

Rev. H. F. Pease, of Lamartine, Wis., writes the Church Extension Secretary as follows: "Enclosed find our annual collection for Church Extension—$20, plus $2 for the 100 song services sent us sometime since.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 10, 1885.

The Grant memorial service at Baton Rouge, La., was held in the Capitol building, and rose to the dignity of a State affair.

It was getting close to the throne when Joanna, the wife of Herod's steward, was converted. Capture the women and babies for God and the next generation will be his.

I read with interest your paper referring to the chart or pictures by Rewell of Cleveland, Ohio, entitled Colored Chieftains, and endorse what you say.—Rev. C. K. Wright, Savannah, Ga.

The columns of the SOUTHWESTERN are well filled with readable matter. It is a paper that is an honor to your church, and should be patronized by colored people of whatever denomination.—Rev. E. P. Marrs, Baptist minister.

Careful examination into the subject justifies the assertion that in many localities of our common country, North and South, Christian white people would be more favorable and helpful to Negro professors and their church enterprises if the latter would be more consistent.

The Rev. D. Godman pleads for African as a substitute for both the words Negro and colored people. But not all Africans are neither black, nor decended from the blacks, the term African is too indefinite to [illegible] either in Africa or elsewhere. Negro does very well.

The term African includes all the natives of Africa and their descendants, but since it fails to describe any one particular class of Africans from another, it does not meet the demand for a short, comprehensive word to use when referring to the Afro Americans Negro fills the bill exactly.

Prominent Negroes on General [illegible]

"As long as human hearts shall feel or human [illegible] shall speak, these hearts will cherish the memory; and these tongues prolong the fame of Ulysses S. Grant."—Hon. Robert Harlan, Cincinnati, Ohio.

"As a child of the people, General Grant has proven himself equal to the greatest of the earth. He was not a politician, but he was a man of facts, and his simplicity was his strength. He was not a particularly religious man, but when he stands before the great white throne his record will be clear."—Prof. Peter H. Clark, Cincinnati, Ohio.

"General Grant's elements of success were perseverance and patience, [illegible] with [illegible] prudence."—Rev. Allen Allensworth, Cincinnati Ohio.

Why We Have Colored Conferences.

What the Negro can or can not do in the Methodist Episcopal Church must be demonstrated by the unmixed conferences. An example of this will be found in the perfect minutes of the Lexington Conference, which Secretary Tate has just sent out from his office at [illegible]. Secretary Tate was once a [illegible] slave, and had he not found his place in a conference purely colored would probably not now be able to demonstrate as he has the possibilities of this race of advancement by any North Carolina Negro. When with fair opportunities for success responsibilities are placed upon these, we would not retire white men in the white conferences, but we certainly would if we could advance Negroes to all leading places in the mixed conferences. If not [illegible] what reason and purpose [illegible] conferences are [illegible] to continue in existence [illegible] said to have been legislated out of existence a year ago? If any man judges us to be unfriendly to white men he is wrong. But our love for the white shall never extend to the point of injustice to the black race.

Inefficiency Rather Than Poverty.

Careful attention to the hundreds of letters written us by their pastors, who are, in reality, the only men capable of speaking from personal knowledge of the true every day life and condition of the Negroes will show two things:

1. That where our pastors are behind the times, or too inexperienced or too imitative, that there is a great deal of talk about the poverty of the people they serve and very little effective work done.

2. That where our pastors are strong, properly self asserting, original, and up with the times, the people find money to pay them, carry on church work and attend to benevolence as well.

Inefficiency, is probably more prevalent and promiscously influential than poverty in the South.

A Grand Ralley vs. a Steady Pull.

Is a grand rally favorable or the reverse to a steady pull forward in church work?

It is a law of physics that chills alternate fevers, a heat succeeds or precedes a cold, extreme precocity in children is often succeeded by idiocy in adults. Over exertion is followed by over inaction or paralysis. So these extremes never meet except to cancel each other. A normal state in either mental, physical or industrial matters is the surest of final good results. In all our church work there should be system. System will insure certainty as to quantity, quality and time of results. Our Church has in its book of Discipline the most far-reaching and comprehensive system of church work. Where these are closely followed we have no high and low tides which, in ecclesiastical parlance, means living and dead churches. The steady, strong moving carre. bears everything before it.

Light on the Doctrine.

The following resolutions were passed at the late session of the Indiana District, Lexington Conference, signed by Rev. Charles Jones, P. E., A. A. Price and G. W. Ziegler:

Whereas, We have listened with patience to the very interesting address of Rev. M. W. Taylor in regard to the "Status of the American Negro," therefore,

Resolved, That we heartily appreciate the kindness of Dr. Taylor's very interesting lecture, and earnestly request him to publish in pamphlet form his lecture on the subject of amalgamation and miscegenation, and we, as his co-workers for the success of the race, will promise our hearty support to him, and pledge ourselves to do all we can to bring them before the public.

She Found Her Brother.

Lecturing on the merits of this paper the other day in Shelbyville, Ky., we turned to our column of "Lost Friends," and began to read the first notice upon which our eyes fell. We had only read a few lines, when springing up, a lady said, "That is my brother." So it was, and so it is daily. The SOUTHWESTERN has opportunities for bringing together these families shattered and broken by the demon, slavery, enjoyed by no other paper in the world. No wonder so many love, take, and read it. It knows and looks after their wants.

Personal.

—Rev. S. A. Cowan is in charge of our church at Vicksburg, Miss., by appointment of Elder Shumpert.

—Rev. Robert R. Roberts, writes from Galveston, Aug. 29, 1885: "Dear Editor—I wish to notify the brethren of this conference, and the many friends of Rev. P. Morgan, of his illness. He has been ill for two months, and during this time he has not been able to preach. Bro. Morgan has been thinking of crossing to the other side and joining the churches in glory, but is a little better at present. Bro. M. is one of our best men. He is building his church, and has worked hard to show the friends that he meant business. The Lord has blessed him to see the work begin. The stewards love him, and are standing by him. The Tabernacle will be a beauty when completed. Let us have your prayers for him."

Church Polity.

If a class leaders wife fails to attend church on Sunday claiming to be sick, but gets well enough to go several miles to a frolic on Monday, and do her work besides, what course must the leader, her husband, pursue.—*Subscriber.*

Answer.—He should set a good example for her by faithful attendance upon all church services punctually, and by kind and gentle conduct at home. A wife may be a member of the church and yet either unconverted or a backslider. If he sees proper, and it is true, he can report her as he would any other member for wilful neglect of the means of grace. Sometimes class meetings being poorly led are insipid and dull. A Methodist class meeting is a farce if it is not brim full of snap, fire, and life. If your class lacks for fire, snap, and life, either put it into it or see that your wife is changed to a class which has it. That will probably prove to be a complete cure. Wives are close observers, and slow forgetters; what they see at home follows them to church, and sometimes unfits them for worship.

Schools and Colleges.

Honor to Whom Honor is Due.

PROF. W. H. CROGMAN, M. A.

I was very much pleased to read in the SOUTHWESTERN, issue of July 30, the kind words spoken in behalf of our school by Rev. L. H. Welch, and certainly appreciate the complement which he pays to me in common with the other teachers. I desire, however, to throw some light on a statement in Dr. Welch's article, or rather to reconcile that statement with another seemingly contradictory one which the Doctor, in his address to our theological students last spring, said President Ware, of the Atlanta University had made to him. The statement in the Doctor's article to which I refer is the one in which he says that [illegible] President of the University, is the originator of the model home idea for the [illegible] training of the young ladies. Prof. Thayer informs me that he has the Doctor's authority for the statement. On the other hand, in addressing the theological students, Dr. Welch stated that he had visited Atlanta University, and that, among other things President Ware had told him that we have a model home in operation, but the idea originated with them. Now, doubtless, both of these statements are true to a limited extent. Without doubt the "model home idea," so far as it relates to the work of the Freedmen's Aid Society, originated at Clark, and the other schools of the Society have simply "followed suit." It is, however, but justice to President Ware and the authorities of his school to say that they also conceived the idea of the "model home" some years ago. As early as the fall of 1878, three years before President Thayer came to Atlanta, President Ware informed the writer that it was among the plans of that institution to erect, as soon as funds could be secured, a two, story brick building to accommodate about twenty girls who should be taught there how to sew, cut make, cook, and, in fine, do all the duties pertaining to a well regulated Christian home. In addition to this it was to be also a home to which young ladies who had graduated from that institution, and had spent a few years in teaching might return and take a post graduate course of reading under some person competent to direct. A year or two later without the desired building, they began to put the "model home idea" into practical operation by using two rooms in the ladies' dormitory, in which the young ladies in the last year of the "Higher Normal Course" were given instruction in cooking. Just one year before our "model home" at Clark was started, that of the Atlanta University was put in operation in a cottage rented from Prof. Chase, of that school.

These are the simple facts given by one who has had intimate acquaintance with both schools, having been formerly a student of Atlanta University for three years, and since then a teacher in Clark for nine years. We give these facts with no other desire than to do justice to all the parties concerned.

Clark University, Atlanta, Ga.

Bishop Mallalieu's Free Scholarship Offer for New Orleans University.

To all the Methodist Episcopal Sunday Schools in New Orleans, the following offer is made. Bishop Mallalieu will pay the monthly fee of one dollar for the year 1885 6, at New Orleans University, of one new scholar from each Sunday school, that is, one scholar who did not attend the University during the past year. Any number of scholars can be examined for it, and the one, for each Sunday school, who passes the best examination, will get the free scholarship.

All who wish to try for it should on hand at the University, 1428 St, Charles ave., at 9, a. m., Monday, Sept. 14. The examination will be in the lower English studies, like arithmetic, spelling, and geography. A. F. HOYT.

National Association of Local Preachers.

The following announcement by C. B. Stemen, President, and W. H. Kincaid, Secretary, speaks for itself: The twenty-eighth annual meeting of the National Association of Local Preachers of the Methodist Episcopal Church, will be held in Brooklyn, N. Y., commencing Saturday morning September 26th, 1885, and closing the following Tuesday night.

Delegates from all Conference, Districts, and City Local Preachers Association, will be received, and, where no regular organization exists, local preachers with letters from their presiding elders or pastors, will be accredited as delegates. Properly accredited local preachers of any branch of Methodism, will be received as corresponding or fraternal delegates.

The names of delegates should be sent as soon as possible to Rev. G. W. Mooney, Brooklyn, N. Y., E. D., and homes will be provided; and write to him about orders to buy railroad tickets. Also send duplicates of the names of all delegates to Rev. W. H. Kincaid, Secretary, Lock Box 367, Pittsburg, Pa., to prepare the roll.

For the SOUTHWESTERN.

A Presiding Elder in the Sunday School.

REV. E. D. SPENCER, LITTLE ROCK CONFERENCE.

Rev. G. B. Donnelly, presiding elder of the Pine Bluff district, called a meeting of Center Point, Locksburgh and Washington circuits Sunday schools, the object of which was to aronse an interest in our connectional work, especially the Sunday School, Freedman's Aid, Missionary and Educational societies. Besides many good things he told us about the progress of the Negro race.

The elder answered the twenty-seven following questions asked him by the pupils of the schools:

1. When was the first Sunday School organized in this country?

Answer—In 1784.

2. How many school age children are there in our government?

Answer—15,000,000.

3. How many of these children are in the public schools.

Answer—9,000,000.

4. How many children do not attend these schools?

Answer—4,500,000.

5. How many do not attend any schools?

Answer—4,000,000.

6. Do any children attend the private schools?

Answer—Yes; 500,000.

Sunday School—Mr. Speaker, can you tell us how many nominal Christians there are in this world.

Answer—388,250,000.

7. How many people are there in the world?

Answer—1,800,000,000, and they are thus divided: Christian believers, 388,250,000; Parsees, 1,000,000; Brahminical Hindoos, 120,000,000; Mohammedans, 122,400,000; Budhists, 482,600,000.

Mr. Speaker, you say there are 18,000,000 school age pupils in our government. Tell us how many are there in the different slave States.

Answer—In Alabama, 76,426; Arkansas, our own State, 25,452; Delaware, 2798; Florida, 20,713; Georgia, 104,560; Kentucky, 22,245; Louisiana, 22,850; Mississippi, 138,196; Missouri, 27,321; North Carolina, 97,059; South Carolina, 88,632; Tennessee, 62,343; Texas, 41,559; Virginia, 93,860; West Virginia, 4890; Maryland, 31,827; District of Columbia, 10,541. You can make the total yourselves.

I am sorry I have not before me the many important questions asked the presiding elder and answers given. Also, that out of about twenty five our white friends present not one, to my knowledge, would agree to help us. However, we realized the sum of $5. This being the first meeting of the kind ever held in this country I think it a splendid commencement. Pray, for we are coming. God bless our presiding elder.

Bro. J. D. Johnson took great interest in the meeting, teaching a public school at this place, and giving good satisfaction to all.

The $5 realized is not agreed upon, as the Sunday School did name it for any particular one of the agencies for missions.

Center Point, Ark.

For the Southwestern.

Thoughts on the Beatitudes

MRS. LUCY P. TAYLOR.

We are blessed for obedience to God's commands. It is a blessing to live so consistently, that in our lives we shall illustrate the power of grace to save us.

Salt possesses great purifying power, and that of such a life is like it.

We know the value and use of light to our bodies; true Christianity is a light equally needful to our souls.

As true Christians we represent a city set on a hill. Our light will shine out and be seen from afar.

If we are poor our riches are "the kingdom of God," if we continue in His love.

We may have seasons of mourning, but our comforter is near, and we shall be comforted.

And by meekness we shall inherit the earth.

Though we hunger and thirst, if it be for righteousness sake we shall be filled.

And as like begets like so our mercy to men begets for us the mercy of our heavenly Father.

The evidence that we are children of God is that we are makers of peace.

God's blessing means something, nor should we, like Esau, sell our blessing for "a mess of potage."

The salvation of God is the blessing we may, by obedience or disobedience, gain or lose.

If we lose our soul how great will be that loss to us.

"How shall we escape if we neglect so great salvation."

Heaven is the blessing of God. If we expect to gain it, we must by meekness first become inheritors of the earth.

To do this we must keep God's commandments, and He will show us how to do this.

"Thou wilt show me the path of life; in Thy presence is fullness of joy, and at Thy right hand are pleasures forever more."

These are to be our blessing when we come to the right hand of God in heaven.

Jesus and angels will welcome us there, "with ten thousand blessings in their hands to satisfy the poor."

This is why we are told blessed are the poor for theirs is the kingdom of heaven. May God help us to so live that we may obtain that blessing.

May we all come to rejoice in the love of God.

"The dear ones are gathering home."

For the Southwestern

Sermon—The Advance of Faith and Truth.

REV. B. BALDEN.

Text, Rev. 6, 2: "And I saw and beheld a white horse, and he that sat upon him had a lance, and a crown was given unto him and he went forth conquering and to conquer."

The white horse in the spiritual world signified the understanding of truth. He that sat upon him had a bow, which signified the doctrine of truth by which they fight against the falsities and evils. By him that sat upon the white horse signifies the Lord; the seals signifies the exploration by the Lord of all upon whom the last judgment was about to come as to their understanding of the Word and states of their life. To open the book and to loose its seals was to know the states of life, that one that judge not after sight and hearing but with a righteous judgment. Truth is meant by the white horse; white is predicated of truth, hence by the divine revelation is meant a supernatural communication of truth from God to man. By supernatural is meant beyond the light of nature or reason. Then it is to all who believe in God of infinite wisdom and power and goodness must admit the possibility that is known of his revealing himself to man in the manner he pleases. Ezekiel 2, 9 10, "And I looked and behold a hand was sent unto me, and the roll of a book was therein, and he spread it open before me and it was writeen within and without; there was written therein lamentation and mourning and woe." Thus the states and standing of the church is made known. When he spoke to the prophets of old they told of his coming to redeem man: Isaiah 26, 11; Daniel 12, 4; Genesis 49, 9 10; Hebrews 7, 14; Isaiah 11, 1 10; Romans 15, 15; Isaiah 53, 7; John 1, 29 30; Peter 1, 19. The conquering Jesus is the Redeemer for God to save the world.

St. Paul M. E. Church, Cheneyville, La.

General Church News.

The statistics for the past year of the United Presbyterian Church in this country contain the following figures; Pastors and stated supplies, 510; congregations, 868; members, 88,871.

The eighty-sixth annual meeting of the Religions Tract Society was lately held in Exeter Hall, London. It has publications in 172 languages. Last year's business in trade and grants was over one million dollars. The expenditure in missionary work was over $230,000.

The Baptist Home Missionary Society loses $100,000 through John H. Deane, who failed last year. Mr. Deane was president of the Baptist Publication Society and a member of the finance committee of the Baptist Home Mission Society. He was counsel for the Mission Society and invested money for it at various times in real estate.

The ship British Statesman was foundered off Calcutta. Twenty-three lives were lost.

Everybody's Air Brake.

"Yes sah" said Uncle Zach "I'se watched it forty years an' its as I say; De fust of May an' Christmas day of de same year allers comes on de same week day."

Further conversation proved Uncle Zach an incredulous person. Chancing to mention Dr. Carver's feat of breaking glass balls with a rifle, he said:

"I heard 'bout dat shootin' and knowed right off it wasn't squar'; dat was a Yankee trick, boss' sho's you born."

"What was the trick?"

"Dar wuz loadstone put into de glass balls, an' likewise onto de bullets; so when de bullet fly outen de gun, it an' de balljes drawed together, which, in course, brokesde glass—dats de trick!"

Later, Uncle Zach observed a rope running along the side of the car.

"Boss, what's dat line fur?"

"To apply the air brake in case of an accident." Then we had further to explain how the force of the brake was obtained; to which Uncle Zach responded:

"Look a here boss, you sholy don't 'spect me to b'leeve dat foolishness? Why de biggest harricane whatever blowed couldn't stop dis train, runnin' forty mile a hour. An' you think I gwine to b'leeve a little pipe full of wind under the kyars can do it? No sah-ree!"

There are a great many Uncle Zachs who judge everything simply by appearances. The air-brake does not seem to be a very powerful thing, but power and efficiency are not necessarily equivalent to bigness and pretense.

Philip Hone, Esq., who resides at the United States Hotel, New York city, and is engaged in raising subscriptions for the New York *World* Bartholdi pedesral fund, was once upbraided by a distinguished relative who was a physician, for commending in such en thusiastic terms a remedy that cured him of bright's disease eight years ago. He said: Sir, has the medical profession with all its power and experience of thousands of years, anything that can cure this terrible disorder?" No, no, that is true, there is no mistake about it but that Warner's safe cure is really a wonderful effective preparation. That remedy is an "air brake" that every man can apply and this fact explains why it has saved so many hundreds of thousands of lives.—*Copyrighted. Used by permission of American Rural Home.*

For the Southwestern.

Fraternity.

G. W. RICHARDSON.

A few pleasant incidents have occurred in my experience during the eight years I have been presiding elder in the West Texas Conference, which are not only very enjoyable in themselves but they increase my desire and hope that the Methodisms of America may, at no very distant day, become one. In the summer of 1883 I was traveling to the mountains with my family, principally to have [illegible] daughter, and camped near the banks of the Pedernales to remain over Sabbath. Rev. M. A. Dougherty, who was then presiding elder of the [illegible] district, was traveling in company with me, going to his quarterly meeting at Mason. A mile behind us Rev. Mr. Black, of the M. E. Church South, came up to camp and said he was hurriedly meeting a short distance away, and his presiding elder was with him. He invited Bro. [illegible] and myself to attend [illegible] and help in the public [illegible]. We both accepted the invitation to preach, and those [illegible] people in the mountains of Texas caused just as happy hearts as we had belonged to the Church of Methodism. [illegible] people would never feel [illegible] strangers, were to take [illegible] Three weeks ago I [illegible] meeting of the M. E. Church South, [illegible] Goliad, and accepted an invitation to preach for them at 11 o'clock Saturday. After preaching I had more invitations to visit them at their homes, to stay all night with them when I came to Goliad, than I could accept if I were to stay on San Antonio District two years more. I wish to say that I received these tokens of Christian fraternity after they had full knowledge of the fact that my work was entirely among the colored people. At that camp meeting I invited the pastor of the Church South at Goliad to preach for my congregation a week from the next Sabbath. He very promptly accepted my invitation, and gave us an excellent sermon. Two weeks ago yesterday I attended a district conference of the M. E. Church South at Victoria, received an introduction and was invited to a seat within the bar of the conference. Before I went away I requested the presiding elder, Dr. Gillett, to send me a man to fill my pulpit at Victoria at 3 o'clock the next Sabbath. The Doctor not only produred the supply but came with him. The people were wonderfully carried away with the sermon. Many of them supposed the preacher was one of my Northern friends who was on a visit to Texas. Methodism is just about the same thing whether the word South is attached to the preacher's name or not. After the sermon I asked Dr. Gillett to administer the sacrament to my people. His remarks in connection with that part of the service, on the wonderous love of Christ, who is the Savior of all men, and on the oneness of believers, and the great privilege of all believers to show that oneness at the Lord's table captivated all hearts. We felt very much like Peter on the mount of transfigration, "Lord, it is good for us to be here." I believe such fraternity pleases the Great Head of the church.

Hallettsville, Aug. 8, 1885

For the Southwestern

Some Peculiarities of Chinees Methodism

REV. F. OHLINGER.

Our circuits have from four to twelve preaching places each, most of them offer but little more than a Sabbath day journey, and some of the preaching places are only a mile apart. This feature of the work has its serious objections as well as its tangible causes. We will state both. In the first place it is a concession to the unchristian 'one side" spirit which ought to be silenced once for all. Not only do Christians of neighboring villages sometimes find it difficult to worship together once a quarter, but even object to being connected with the same circuit. If they are nevertheless put on the same circuit there is often much contention and wrangling as to where the pastor is to reside. Again, instead of preaching to an audience of one hundred or more the preacher has to divide this number between himself and two or three local preachers who themselves confess their need of receiving instruction. Finally the whole machinery of the church is to a large extent clogged by this undue individualism; church extension, education, and above all self-support are greatly retarded by it. It is harder for two small classes to build two small churches than for these two combined to build one good church. So, also, many classes are without schools, being financially too weak to support one, and yet failing to unite with an adjacent class in this important matter; and, furthermore, if we could induce our people to walk a mile or two to church on Sunday and have preaching now and then in the week instead of only on Sunday five of our best circuits could be readily made into three self-supporting circuits. But there is another side to the question. In the first place it is quite a common thing for whole families to belong to the church, and the plea is "our aged parents, our small footed women and little children can not walk far, and it costs too much to hire sedans for them." Again, "We can get our heathen friends and neighbors to attend services occasionally who would never go to such and such a village to hear preaching." Further, "our village is large enough to make a strong class if the Missionary Society will only have patience until we get a few more of our neighbors converted, we shall ere long reach self support and have a stronger, more intelligent and compact church than would otherwise be the case. We are going on to self support." This feature of our Hok Chiang Methodism deserves close scrutiny and, to say the least, firm-handed guidance on the part of the Foreign Missionary.

Worse Than Sneak Thieves.

Bands of confidence operators have been recently let loose in various sections of the West and South, to prey upon and annoy the housekeeper. They are generally composed of women, although employed and directed by agents of the other sex, and their method of procedure, as explained by several ladies who have been victimized, is as follows: Obtaining access to the kitchen, they introduce the subject of baking powders, inquiring the kind used in the family. Being shown the can, perhaps a fresh, full one, they volunteer to "test" it to ascertain its qualities. Their "test" consists in placing the can on a hot stove or over a lamp or gas jet, or in mixing the baking powder with water both hot and cold. If the bakig powder is good for any thing the heat will, of course, expel the gas, which, being ammoniacal or carbonic, is apparent to the sense of smell. The claim is then made that this odor, indicates something detrimetal, although as a matter of fact, a baking powder that would give off no gas when subjected to heat would be without leavening powder and valueless. They will also mix the baking powder offered them with water. If pure it effervesces quickly. The baking powder they peddle being similarly mixed foams up slowly. This they claim as evidence of superiority, whereas it is the exhibition of a trick only, as this effect is caused by the presence of flour in the baking powder they are peddling, and is sure evidence of adulteration. Of course the object of these fraudulent tricks is to destroy confidence in all other kinds of baking powder, and to sell the particular brand for which the women are traveling.

Were this the whole of the operation, housekeepers would not often be deceived. Every intelligent person knows that baking powder is not made to be used in this way but in cooking where its action is entirey different from that produced from dry heat or mixing with water alone. The chief object of jugglery is to destroy the baking powder given for testing; or by neating it to off its leavening gases, and so weaken it that when used it will fail to work. At the next baking there is heavy food of course, and the "tramp" probably gets the credit of having told the housekeeper a valuable fact, instead of having spoiled her baking powder, as was actually the case. The average "tramp" will, in this way, destroy from fifty to seventy-five pounds of baking powder a day.

A second method of spoiling for use the baking powder in a kitchen where they are not permitted to experiment with it, is by dexterously throwing in the can a small quantity of salt, soda or powdered line. Again, should there chance to be no baking powder in the house, the operators will produce of the kind used by the family, a sample that has been purposely adulterated or "doctored" to make such an exhibition as they desire under the so called test.

The only way to protect our food from being contaminated by tramps of this kind is to turn all persons who wish or attempt to tamper with it unceremoniously from the door, and to use those articles only which experience has proven satisfactory, or the official tests have established as pure and wholesome.

Books and Current Literature

Wide Awake for August opens with a fanciful frontispiece by H. F. Lungren, entitled "In the Sweet o' the Year;" the same artist also contributes a fine full page drawing of Burns' "Highland Mary," the eighth in the series "Heroines of the Poets" The number has some remarkably good short stories of which dogs and horses are the heroes; "The Gypsy's Prophecy," by a Virginian author, Miss Anna Leach, "Hunted by a Wild Stallion," a Canadian story by Edmund Collins, and "William Rufus," by Mrs. Jessie Benton Fremont, being a dog once owned by Wade Hampton, and guilty of some astonishing behavior. Among the many poems Susan Coolidge has a fine illustrated ballad, "Edenhall," and Marion Douglass, "The Talking Crow." Wide Awake is $3.00 a year. D. Lothrop & Co., Publishers, Boston, Mass.

B. F. Avery & Sons, publishers of "Home and Farm," have purchased of the Messrs, McDonald the *Southern Bivouac*, and the June number, much enlarged will be the first of the new series. The magazine will hereafter be under editorial charge of General Basil W. Duke and Richard W. Knott. As formerly, war papers will be the special feature of the magazine, each number will have literary articles illustrating all phases of Southern life, the purpose being to make it, in every sense, a representative literary magazine.

Dr. W. T. Barnard has the lead in the September "Popular Science Monthly," and opens an able and elaborate discusion on "The Relations of Railway Managers and Employes." This is an interesting branch of the great labor question, and presents many of its problems in a light especially favorable for critical study. Dr. W. G. Thomson considers "The Present Aspect of Medical Education," and gives many valuable suggestions upon the subject. The "Insect Fertilization of Flowers" is interesting and beautifully illustrated by the German botanist Behrens, and is full of nice points on this curious topic. No man in this country—perhaps no man of this age—is better qualified than Professor E. D. Cope to treat of the "Origin of Man and the Other Vetrebrates." As a statement of just how that subject stands to-day, his illustrated paper is valuable. A sketch and portrait of the celebrated African explorer, Dr Gustav Nachtigal. New York: D. Appleton & Company. Fifty cents a number $5 a year.

Artists and lovers of art find encouragement in the growing development of public taste in this country. Leading artists are content to acquire distinction as illustrators and designers, and few publications of books are barren of illustrative decoration. W. H. Gibson, whose delicate work is so familiar to us all, is equally successful in his interpretation of nature in color or in black or white. Exquisite winter scenes from his brush are among Prang's forthcoming publications. Tender in treatment and faithful in sentiment they are as valuable as studies for amateurs as for their legitimate intention as gift cards.

"Grant's Memorial: what shall it be!" is discussed in the September number of the *North American Review*, by Launt Thompson, Karl Gerhardt, O. L. Warner, and Wilson McDonald, sculptors; W. H. Beard, painter; Calvert Vaux and Henry Van Brunt architects; and Clarence Cook, art critic. This symposium is sure to attract wide attention at this time, when the desire is so general to erect a monument to Grant that shall be worthy of the man, the nation and American art. The same number of the *Review* contains a consideration of the question, "Shall our National Banking System be abolished?" by George S. Boutwell, F. J. Scott, S. Dana Horton, and Edward H. G. Clark. "Ouida" contributes an essay on "The Tendencies of English Fiction," and Elizabeth Stuart Phelps writes on "The Great Physical Opportunity." But the most readable article in the number is ex-Sergeant-at Arms French's "Reminiscenses of Famous Americans," which is a series of delightful anecdotes about the famous war senators. Mr. French is writing a book of these reminiscences. If it equals this forestallment in the *Review*, it will be one of the famous works of modern literature.

The September *Pulpit Treasury* furnishes its readers this month with a portrait of Principal MacVicar of the Presbyterian College, Montreal, a view of the College and of the Crescent St, Church. Dr. MacVicar's sermon and sketch of his life are admirable. Other sermons are by Prof. J. Packard; D. D., Dr. W. H. Anderson, Dr John Hall and Chancellor Sims. D. D. The discourses are worthy of the men. The Leading Thoughts of Sermons are by Prof. Marquis, Bishop Bowman, Bishop Beckwith, Dr. W. M. Taylor, Prof. F. L Patton, Rev. R McNicoll, Pres. G. Anderson, D. D, and Dr. Battle. Articles on Current Literature, Dr. Somerville The World Evangelist. The Superficialty of Radical Reformers and Securing Church Attendance are by Bishop W. F. Walsh, Dr. G. Draper, Rev. J. Chambers and Rev. H. M. Sydenstricker, espectively. Every preacher and Christian worker should read it. Yearly, $2.50. To Clergymen, $2,00. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

"Nineteen Beautiful Years." Miss Frances E. Willard's first book—its new relation to the Woman's Christian Temperance Union.

Miss Willard's first book was written when she was twenty-two years old, and published by Harper & Brothers. It has had a fine sale, but as she relinquished the copyright in return for one hundred copies of the first edition, it has never been to her a source of income. She now buys the stereotype plates of her publishers, who, in view of her object, charge but $100, and present them to the Union Signal, because of her desire that every bit of her life work, so far as possible, should be somehow connected with the Woman's Christian Temperance Union. Especially tender and significant is this wish as related to the biography of that sweet companion of her youth, that "only and long-lost sister Mary," who gave her the "call" to Christian work in these lovely last words of her life, "Tell everybody to be good."

The poet Whittier, who writes the preface of this new edition, has always been fond of "Nineteen Beautiful Years," and has distributed many copies among his young friends. Gail Hamilton has written few sketches more full of her best characteristics than one with this book for a text and which this edition will contain. She says she looked it carefully through to see if Mary Willard had written an opinion of her own works, adding, "I would give more to know what effect I had on a fresh young soul like that than to know what twenty newspapers and magazines thought."

Bishop R. S. Foster, the early and helpful friend of Miss Willard in literary matters, has a fine introduction, and Luella Clark the poet, who was teacher of rhetoric and composition to Frances and her sister, contributes a beautiful poem. Miss Willard adds a chapter, "After Twenty Years," especially suited to interest young women in Christian work and the white ribbon movement. There will also be a picture of Miss Willard and her mother, taken in commemoration of the latter's eightieth birthday.

Our friends will send in their orders without delay. Will not the press help us to make these facts known? MATILDA B. CARSE, President Woman's Temperance Publication Association.
MARY ALLEN WEST, Sec.
161 LaSalle St., Chicago, May 5, 1885.

A celebrated doctor says that 'other preparations as substitutes for Hunt's Kidney Remedy, are worthless in comp rison with it."

Farmers with good quarters can begin to "set" their hens in January in Pennsylvania and the States south of it. The spring chicken is a welcome visitor to this city.

Salvation Oil, the greatest cure on earth for pain, has made a most brilliant debut. All druggists and dealers in medicine sell it at 25 cents a bottle.

Sheep will do well in partly cleared wood lots, though they should not be turned in if a new growth of wood is desired, at least until after it has attained considerable size. The burrs get into the wool and greatly impair its value.

Delicate diseases of either sex, however induced radically cured. Address, with 10 cents in stamps for book, World's Dispensary Medical Association, Buffalo, N.Y.

For the Southwestern,

A Voice for Fraternity.

REV. S. B. DANLEY.

In the SOUTHWESTERN of the 7th of May I find these words, some old Baptist doctrine written by Rev. Willis H. Jackson: "Mr. Editor, I don' see any need of Bro. Jackson reflecting the Baptists in that way. His article on tobacco was good with this exception. I think the time is now that all men should respect one another. I do not believe that the Baptists holds that as their doctrine. It may be practiced by most people, but never, as I have learned, has such an article been in their manual as that ("Don't do as I do, but as I tell you). We belong to a church, Bro. Jackson, and some one may misrepresent our doctrine. "Whatsoever you would that men do to you do even so to them; for this is the law of love."

Dear Editor, your paper is winning the people, but there is not much to be hoped for it from Bro. Jackson's article. If one can not write without casting reflections on others uncalled for, it may be well for them not to write at all.

A celebrated physician declares that "Hunt's Remedy will cure any case of kidney disease that can be cured."

The most persistent thing we know of is a half famished house fly.

Best Goods are Put in Smallest Parcels

The old proverb is certainly true in the case of Dr. Pierce's "Pleasant Purgative Pellets," which are little sugar-wrapped parcels, scarcely larger than mustard seeds, containing as much cathartic power as is done up in the biggest, most repulsive looking pill. Unlike the big pills however, they are mild and pleasant in their operation—do not produce griping pains, nor render the bowels costive after using.

A Lesson to Learners.

When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friends, by one article alone, and in which thou mayeth deal, too, if thou peaseth—it is civility."

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. YELLOW FEVER has been greeted with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

ENDORSED—J. Marion Sims, M. D., Hon. Alex. H. Stephens, Bishop Geo. F. Pierce and others.

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The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and RESTORATIVE, to impart Health, Strength and Vigor to Mind and Body. The Second Brain Tonic and Intellectual Beverage, highly endorsed by the elite of the Medical Profession, for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and invalids this delightful invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price $1.00 per bottle.

J. P. PEMBERTON & CO., Prop'rs, Atlanta, Ga.

For the Southwestern.

The U. S. Senate, Past and Present.

J. T. BOWMAN.

Cold Senate, how thy spacious chambers ring!
But not with music as in Webster's day;
And there no Lincoln on his lyre doth play,
But burlesque oft contending is thy king.
No more a Sumner strikes his sweet harp strung,
But thou hath wranglers, I am forced to say,
Who like vile adders by the pent pathway
Where children pass, hide 'neath the bush to sting.
Yea, men there love to stir up prejudice,
And soil a colored nation's smooth content,
And freeze the noble stream of civil rights.
Say, what can make a filthy Senate nice?
Not all the glossy chat of Parliament,
But men, who shed on Justice polished lights.

New Orleans, La.

Domestic Hygiene.

MEDICAL SAYINGS.

"No man is fit to practice medicine who is not clean.—Dr. Gordon of Maine.

Recently a woman practicing medicine and writing M. D. after her name, when tried in court for her misdemeanors as a physician, testified that M. D., after her name did not mean "Doctor of Medicine," but "Money Down."

"A peril of greatness not mentioned by the old philosophers, as they lived before the days of the telegraph, appears of late to be that the great man can never find out what is the matter with him when he is sick.—Medical and Surgical Reporter.

BLUNDERS IN HOUSE BUILDING.

When one really knows what a house is for it is not difficult to arrange a plan that shall be entirely satisfactory. The common observation, that every man ought to build two houses, that he might in the second correct the mistakes of the first, is the outgrowth of the thoughtlessness with which most houses are designed; and while one might possibly avoid in a second experiment the particular faults embodied in the first, unless the larger lessons of carefully analyzing its merits had been learned he would commit [illegible] blunders just as gross as those in [illegible]

[illegible]

The windows in a stable should be in the rear [illegible] They should be so arranged as to throw a light on the eye of the horse or cow obliquely.

Corrosive sublimate, dissolved at the rate of one pound of the poison to five gallons of water, will keep wood from decay to a surprising degree. [illegible] be well [illegible] will be entirely [illegible]

Finger glasses [illegible] crystal are now used in preference to any others.

Dinner cards of the most recherche description have the name of the guest printed on [illegible] letters [illegible] and the [illegible] are the most used for this purpose.

A yeast [illegible] should not be much corn, and it [illegible] pigment the greater [illegible]

[illegible] ed. [illegible] kept and butter made. The [illegible] may be turned into [illegible] it to the [illegible] and butter, and an [illegible] ply [illegible]

[illegible] them [illegible]

But don't feed much of it by itself, or there will be a good many fowls with dirty breasts and plumage. They slobber too much in taking it down. Mix with bran or meal, and there will be no waste and little "mussing."

The weakest child of God is far better than the best child of the devil.

It is quite common with nursery men and market gardners to grow crops worth more than the salable value of the land they occupy. Farmers can do this occasionally with potatoes, onions, tobacco and hops. These all, however, require extra manure and labor, and the idea that a farmer can have his entire acreage in any of this class of crops generally ends in failure, unless he is exceptionally situated for getting manure easily and in large quantities.

On cold mornings a most acceptable breakfast for the biddies is a "hot mash," made of wheat bran and corn meal mixed scalded and well stirred. Mix in other things that you know to be palatable and useful, particularly bits of meat, but omit condiments, such as pepper, unless in very small quantities. Condiments are worth no more to fowls (probably) than to human beings.

Any body can catch a cold now. The trouble is to let go, like the man who caught the bear. We advise our readers to keep a bottle of Dr. Bull's Cough Syrup handy.

The Pulpit and Politics.

REV. E. W. S. HAMMOND.

Read before the Indianapolis Preachers meeting.

Mr. Webster has defined politics to mean "the science of government; that part of ethics which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity; the defense of its existence and rights, against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals." The venerable Dr. Whedon, late editor of the Methodist Quarterly Review, has said that government is ordained by God, and that "Society is not formed by a fable social compact; but on the contrary, God has formed man for society; and government is the form into which he has obliged society to throw itself for its own peace and welfare. Hence, at all times every government that truly is a government, is ordained of God and entitled to our obedience." It is the proud boast of the American citizen that his is the best form of political government upon the face of the earth—a government of the people, and by the people, and for the people; recognizing as the secret of its great strength and underlying power, allegiance to God, and the perfect equality of all men before the law. It is easy to conclude, from the marvelous success that has charactorized this government during more than a hundred years of its history, in all of the circumstances by which it has been surrounded, and in every phase through which it has passed, that such a form ought to be perpetuated. The factors in this great governmental problem are the governor and governed, and the qualifications of each, necessary to perform their several functions, are questions of the greatest magnitude.

While our marvelous progress has challenged the admiration of the entire civilized world, it will be admitted that the results achieved have grown out of the intelligent discussion of the multifarious questions touching our great political economy, and a disposition on the part of the patriotic to engage in the work of government with renewed energy and zeal—that, in the successive steps of our national progress, this work has developed a large number of devotion to God, and the great principles of liberty, equality and justice has covered them with an earthly immortality. The rapid growth of this country in wealth; the great influx of foreign immigration; the assignment of the negro to his proper sphere in the body politic; the establishment of civil service reform; the suppression of the rum traffic; the adjustments of the relations between capital and labor; the protection of our great industries; the maintainence of national dignity, at home and abroad; and, in fact, the harmonious blending of the various social questions, by which each citizen is protected in the pursuit of life, liberty and happiness, are among the questions which present themselves for the consideration of every citizen, regardless of position or creed, or political affinity.

What, then, is the relationship which the minister of the gospel sustains to the discussion of these important questions? My answer is, that in every respect he has the same rights that any other citizen has. Morally, as well as politically, he is under solemn obligations as a faithful watchman to look after the interests of his fellow-citizens. As the representative of a distinctively moral phase of all these questions he is to take decidedly a leading part. Duties which he owes to God, to his family, and to his country, ought to suggest very strongly the propriety of the use of both voice and influence in securing to his fellow-men the blessings of good government. Eight years ago the great Fisher Ames said: "Our country is too big for union, too sordid for patriotism, too Democratic for liberty. Its vice will govern it by practicing upon its folly. This is ordained for democracies. The men who have the best principles, and those who act from the worst will talk alike, except only the latter will exceed the former in fervor. But the language of deceit, though stale and exposed to detection, will deceive as long as the multitude love flattery better than restraint." My observation leads to the conclusion that the sentiment just quoted is very highly applicable to our people and our times. Men, not principles, is too often the battle-cry of the great political parties.

One cannot fail to notice the evil influences which environ us, and which are a fruitful source of many of the perils that threaten our political happiness. The poular will is often thwarted by the use of the most corrupt means. It is not a very cheering reflection that the mammon of unrighteousness holds high carnival, and that we can hear the great wheels of the political Juggernaut crushing out every principle of patriotic virtue. Officers of the law too frequently wink at its many violations, in order to retain their positions and secure the suffrages of the baser elements. It has become a poular practice now to be able, in political parlance, to "manipulate the boys." The average voter inquires if the candidate will spend his money freely; if he will reward his political friends and punish his opponents.

The olibarchy of intemperance aspires to diccate the policy of the great political parties, and is preparing to flood our land with crimes. It is sometimes considered inexpedient to engraft into the platforms of political parties those great moral reforms so necessary to the perpetuity of good government. We have reached a crisis in which the minister is expected to take a conspicuous part. It is impossible to effect a reform in these matters until the better sentiments of the people are aroused, and for this great work his relationship to the people, his office and calling furnish him pre-eminent qualifications.

It is a matter of profound significance that, in every crisis through which we have passed, and in the arbitrament of every question involving the weal or woe of this great republic, ministers of the gospel have been equal to the exigency; and it is an undisputed fact that the counsels of these good men have in several instances saved the "old ship of State" from impending ruin. The name of the now sainted and great Bishop Simpson will go down into history with increasing luster as one of the greatest, purest and best that ever adorned its pages. His illustrious record would be incomplete without the additional fact that he was the tried and trusted counselor of the immortal Lincoln and Stanton during the dark days that tried men's souls. The brave Bishop was unmistakably on the side of the Union and the Constitution.

Publicly and privately—in the ecclesiastical council, or in the social assembly—he taught the people their duty in the crisis, and to him, as much as to any other influence, was the great church of which he was the honored representative indebted for that spirit of patriotism which made Mr. Lincoln feel that its prayers, and its masses, and its contributions of loyal men entitled it to the pre-eminence. It is an old but unreasonable objection that because of the very peculiar relationship existing between the minister and his flock, he must refrain from making any allusion to the great political questions of the day, except in a sort of a vague conservative way. He is allowed to vote, and sometimes to denounce from the pulpit prevalent evils, but must take no further part in bringing about the good results desired. This is a species of slavery which ought not to be tolerated. He is accepted as the spiritual guide, and is authority on all moral questions, and it is but in keeping with the spirit and teaching of his great Master that the people be taught to pay tribute to whom due, and to render unto Cæsar the things that belong to him. In other words, teach them how to weigh intelligently the great questions which are presented for discussion, and to so use their franchise that the desired results will be secured. If it be true that the "powers that be are ordained of God," then it becomes the imperative duty to teach the people the necessity of subjection to the higher powers, in an intelligent conception of the relationship which they sustain to the government and a willingness to sustain its polity and maintain its dignity. We are living in an age of wonders, when the changes of thinking and feeling are very sharply defined. These times are demanding a class of ministers who are not afraid to think, and to act, and to speak, and to come out boldly on the side of right and justice, and humanity, and he who refuses to do this, who fails to have the courage of his convictions, but who is continually oscillating bteween duty and popularity will sooner or later find himself supplanted by others more worthy of the leadership of the people.

I have great faith in the future of our common country. The evils which seems almost insuperable will be eliminated. The persistent efforts of demagogues and political adventurers to corrupt the ballot and prevent the free exercise of the sovereign rights of the people have called attention to these abuses, and the demand for radical reforms has become the imperative duty of the hour. To this end, all patriotic citizens, and especially all faithful ministers of the gospel, should labor patiently and hopefully. Let the trumpet give no uncertain sound. Let the forces be intelligently disiributed. Let it be distinctly understood that the minister is to take an active part in the preliminary work preparatory to the battle of the ballots. Let him pay some attention to the qualifications and character of the men who aspire to the various offices within the gift of the people. Let him invite the co-operation of the people who are immediately influenced by him, by virtue of his important office and calling. Let him urge upon them the necessity of attending the primaries, and that it is a criminal neglect of duty to relegate matters pertaining to their best interests as citizens into the hands of rings, and cliques, and party "bosses," and we will in the near future, have pure politics, a pure ballot, and purer men to represent us in all the offices of trust and emolument. Our country will then wheel into line as a mighty factor in the spread of righteousness throughout the world.

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Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 26 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 8, Daily.	No. 1, ex-unday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

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No. 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 3 20 a m, arrive Newport News 10 45 a m. Old Point 11 10 a m, Norfolk 11 45 a m.

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Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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" Madisonville	4 37 p m	.....
" Henderson	8 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 39 p m	.....
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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people. I left them on the road in a city by the name of Batesville, Mo. My mother, brothers and sisters' names are: Mother, Charlotte Whiteside; brothers, Jessie Whiteside, William Henry Whiteside, George Washington, Penny Green and Owa Penny; My sisters' names, Lusinday Whiteside, Julia Whiteside, Mary Elizabeth Penny, Louisiana Penny; and my name at that time was Amanda Jane Whiteside, but since that time my name is Amanda Jane Prince. Please address Amanda Jane Prince, Goliad, Goliad county, Texas.

MR. EDITOR—I desire to find my brother, Pink Alexander. He left me in Columbus, Colorado county, and went to Houston about eight years ago. Address Aaron Alexander, Navasota, Grimes county, Texas.

Woman's Face

"What furniture can give such finish to a room, as a tender woman's face," Ralph Waldo Emerson. Not any, we are happy to answer, provided the glow of health tempers the tender expression. The pale, anxious, bloodless face of the consumptive, or the evident sufferings of the dyspeptic, induce feelings of sorrow and grief on our part and compel us to tell them of Dr. Pierce's "Golden Medical Discovery," the sovereign remedy for consumption, and other diseases of the respiratory system as well as dyspepsia and digestive troubles. Sold everywhere.

The Vienna correspondent of the *Times* telegraphs to that paper that in Austrian official circles the opinion is generally entertained that as a result of the meeting at Varzin between Prince Bismark and Count Kalnoky, Austrian Minister for Foreign Affairs, a severe tariff war between Germany and Austria has been averted.

The Bishop of Qainhon, in Anam, the scene of the recent massacres of Christians, implores liberal assistance. He reports that 10,000 Christian refugees are starving.

A Mother's Love—A Practical Illustration of Its Power.

A mother's love! What a potent thing it is! It will melt the heart of the most hardened criminal, when no other influences would be effectual. No one but a mother knows its full meaning, but every one can appreciate it if they will. It is known, sometimes, to mean sleepless nights, care, inconvenience, and, if necessary, want, hardship and death. But the subject has been too frequently treated, by the sweetest poets and the ablest writers to furnish an essay for these columns. Too many practical illustrations occur in every day life for it to be dwelt upon, so that it is unnecessary to speak of the subject further in order to make the reader understand the full meaning of what is to follow.

Mrs. Lizzie Schuler, of Ashland, Ky., writes that her daughter has been [illegible] which resulted from [illegible] She has also had lost all hope of her daughter, (her ideal) being well, and how overjoyed she is at the result. After trying many remedies, she says Pemuna brought a cure, and that the daughter's hearing is restored. [illegible] by speaking in the most [illegible] of Pemuna, and then describing in the most lovely manner the [illegible] her, and reviews the [illegible] experienced while her [illegible] affected.

Dr. L. R. Cox, Martins Ferry, O., writes: "I have a large trade on your Pemuna. Think it is a good remedy."

Mr. Robert C. Hannah, Tolesborough, Lewis county, Ky., writes: "I write to inform you of the great benefit I received by the use of your medicines, Pemuna and Manzanita. I had been low spirited and [illegible] for about six months with a bad cough, and my friends thought I was [illegible] tried a number of patent medicines, and many of the doctors in the country (and we have some as good physicians as will be found in the country), but found no good whatever, [illegible] Catarrh, hesitated upon [illegible] remedies. I did so, but [illegible] little faith in them at [illegible] consequent my first [illegible] a change for the [illegible] I say cordially well, [illegible] a wife as there is in the [illegible] great is your value [illegible] Pemuna and Manzanita [illegible] them to all of my [illegible]

[illegible] to sell by all druggists. Price [illegible] $5. If you cannot [illegible] from your druggists, we will [illegible]

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 8 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin street; Rev J. J. Kiesle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. O. Barrow, Pastor

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class; Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday-school at 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University A. F. Hoyt, M. A., Acting President 1428 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, and 7, public worship, communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30 Z. T. Gayden, pastor

ASYLUM M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, between Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 2 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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[illegible] WANTED for the [illegible] WALKER! [illegible] J. WINSLOW [illegible] CHICAGO, ILL.
july30



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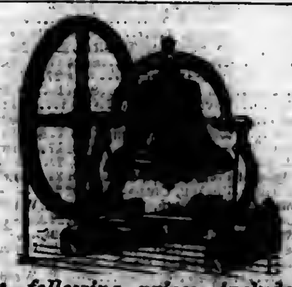
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36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	190 00
48 "	1345 lbs	1800 lbs	230 00
54 "	2050 lbs	2300 lbs	350 00

Bells for Schools, Farms, Etc. without mountings.

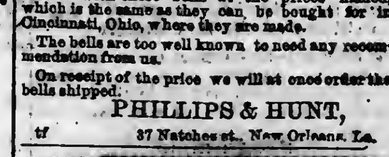
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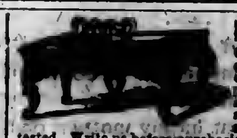
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oct2-1yr

Sunday-School and Children.

Lesson XI.—The Shunammite's Son, Sept. 13.

HOME READINGS.

M.—2 Kings 4. 18 27.
Tu—2 Kings 4. 1-7.
W—2 Kings 4. 8-17.
Th—5 Kings 4. 38-44.
F—Luke 7. 11-23.
S—Luke 7. 36 50.
S—Acts 20. 1-12.

Golden Text—I am the resurrection, and the life. John 11. 25.

OUTLINE.

1. The Child and the Mother, v. 18-21.
2. The Mother and the Prophet, v. 22 31.
3. The Prophet and the Child, v. 32-37.

QUESTIONS FOR HOME STUDY.

When Elisha was in Shunem who was very kind to him? A good and rich woman who was called the Shunamite.

How did she show her kindness? By making him a little room.

What did God give her in return? All the little boy she ever had.

While he was in the harvest field one day what did he cry out? "My head! my head."

Where was he carried? Home to mother, and she held him until noon, when he died.

What did she do with his dear little body? Carried it up stairs and put it on Elisha's bed.

Did she tell his father he was dead? No; she only told him she wanted to go at once to the man of God.

When she came in sight of Elisha what did he know? That she was in trouble.

When he knew what the trouble was what did he do? Sent his servant in haste to lay his staff upon his face.

Was the mother contented with this? No; she said, "As the Lord lives, I will not leave you until you go too."

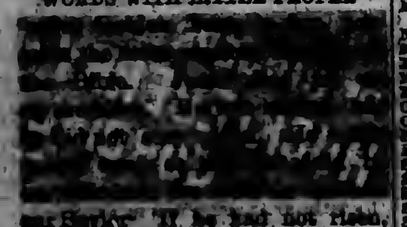
When they came to the door what did the servant girl say? "The child is not awaked."

What did Elisha do after he had shut the door and prayed? He put his hands and face upon the little boy's hands and face.

After he had [illegible] this time again, what [illegible] boy sneezed and opened [illegible].

What did that happy mother do when she saw her boy alive? She fell at Elisha's feet.

WORDS WITH LITTLE PEOPLE



our Savior. If he had not risen, then we, when we die, should never be alive again, but now we shall be, and when Jesus raises us, we shall never, never die again, but we shall live in a body that will never be sick or tired, in a beautiful, heavenly home, forever and forever.

Doctrinal Suggestion—The resurrection.

Information Wanted.

We earnestly request any one knowing, to furnish us with the address of the widow or any living relative of [illegible] following [illegible]

Rev. Elijah Gresham,
Rev. James O. Johnson,
Rev. John R. Tolson.
Rev. Joseph Gross.
Rev. John H. Price,
Rev. Martin [illegible],
Rev. Elijah [illegible],
Rev. Benjamin [illegible], Sr.
Rev. P. H. Ryan,
Rev. Wm. H. Wilson.

aug20 4t

Obituaries.

Sister Charlotte Parker died in the city of Natchez, Miss., July 14, 1885. She lived in the parish of St. Martin for many years. Sister Charlotte Parker lived a most devoted Christian life, always found in her place of worship when bodily ailment did not prevent.

She lived to the ripe age of eighty-eight years, and left behind her a well spent life. She was a pillar in Bryant's Chapel, of which she was one of the founders.

We will ever remember the kindness of the members of her church in tending the sick sister. The two sisters with whom she lived and died—Misses Lucy and Fanny Dutrneil—were indefatigable in administering to her every want. Bros. Travis Larkins and Henry Gant and I visited her before she became speechless, and in answer to the question, "How is it with you and your Redeemer," she replied that all was well; that she was "waiting on the Lord."

Thank God for those words, for by them we know that Sister Charlotte Parker has met her dear Savior beyond the river. Her toilsome journey is done, and she shines forth as the sun. Thus we leave her and cry amen.

EDWARD FIELDS, Pastor.

Bro. Albert Carter, one of my converts of last year, departed this life June 19. He was willing and ready to go. He joined the church in September last, and proved himself a child of God. He was about twenty-one years old.

Sister Alice Freeman died July 14, in full triumph of faith. She told her sister and friends she was going to die.

J. I. GARRETT.

Forest, Miss., July 14, 1885.

Sister Margaret Amos, a member of Martin Grove Church, near West Station, Miss., died June 21, 1885. She leaves a husband and two children to mourn her loss. A. G. HOUSTON.

Vaiden, Miss.

Sister Mary Gamson, a member of St. Morris M. E. Church, departed this life Aug. 10, 1885.

Sister Amarka Lexy, a member of New Hope M. E. Church, died Aug. 25, 1885. Both have gone home to live with Jesus. H. MAY.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edgewood, Ala	Nov 3	Mallalieu
Arizona Mis	Tucson, Arizona	Sept 17	Fowler
Arkansas	Dardin, Texas	Dec. 10	Foster
Central Mission	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Mis	Rustchuk, Bul	Oct. 1	
Cen'l Alabama	Mobile, Ala	Dec. 10	Mallalieu
Cen'l China	Kinkiang, China	Oct. 14	
Cen'l German	Columbus, Ohio	Sept 10	Harris
Cen'l Illinois	Danbury, Ill	Sept 24	Warren
Cen'l New York	Syracuse, N. Y	Oct 8	Merrill
Cen'l Ohio	Fostoria, O	Sept 17	Harris
Cen'l Tennessee	Tullahoma, Tenn	Oct 15	Mallalieu
Central German	Manitowoc, Wis	Sept 17	Bowman
Central Mission	Rio Grande, Texas	Oct 8	Fowler
Des Moines	Des Moines, Ia	Sept 17	Foss
Detroit	Pontiac, Mich	Sept 10	Warren
East Ohio	Barnesville, O	Sept 17	Foster
East Tennessee	Knoxville, Tenn	Oct 15	Hurst
Erie	Meadville, Pa	Sept 16	Merrill
Foochow	Foochow, China	Nov 19	
Genesee	Lima, N Y		Hurst
Georgia	Ellijay, Ga		Mallalieu
Helston	Johnsonville, Texas	Oct 15	Hurst
Illinois	[illegible]	[illegible]	Ninde
Indiana	[illegible]	Aug 27	Harris
Iowa	[illegible]	Sept 10	Ninde
Kentucky	[illegible]	[illegible]	[illegible]
Michigan	[illegible]	[illegible]	[illegible]
Minnesota	[illegible]	[illegible]	Andrews
Nebraska	[illegible]	[illegible]	Andrews
N Mexico	[illegible]	[illegible]	Fowler
North China	[illegible]	[illegible]	Walden
N. W. German	[illegible]	[illegible]	Andrews
N. W. Indiana	[illegible]	[illegible]	Foss
Upper Iowa	[illegible]	[illegible]	Bowman
Ohio German	[illegible]	Aug 27	Walden
Oregon	[illegible]	[illegible]	Merrill
Rock River	Elgin, Ill	Oct 8	Fowler
St Louis German	St. Louis, Mo	Sept 10	Foss
S. Dakota	Sioux Falls, Dak	Sept 24	Harris
S. German	San Antonio, Texas	Nov 19	Fowler
S. Illinois	Edwardsville, Ill	Sept 24	Ninde
Tennessee	Gallatin, Tenn	Oct 22	Mallalieu
Texas	Houston, Tex	Nov 26	Foster
Upper Iowa	Toledo, Ia	Oct 1	Warren
W. Nebraska	Kearney, Neb	Sept 10	Andrews
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis	Sept 24	Bowman
Wisconsin	Waukesha, Wis	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Ohio District—Lexington Conference M. E. Church

The twenty-fifth session of the district conference, together with a Sunday School Convention, will be held in Rust chapel, Oberlin, Ohio, Wednesday, Oct. 7, 1885.

Programme

1. Opening services, Tuesday evening, Oct. 6—Rev. L. M. Hagood.
2. Can a Professor be a Successful Christian and Neglect the Means of Grace—Rev. O. W. Fox.
3. The Work and Qualifications of the Class Leader—Nelson Heward.
4. Ministerial Responsibility—Rev. J. Courtney.
5. The Circulation of Our Books and Periodicals—Rev. Henry W. Tate.
6. What is the Best Method of Pastoring a Church—Rev. L. M. Hagood.
7. The Importance of Raising the Benevolent Apportionments, and the Best Method—Rev. J. F. K. Moreland.
8. The Present Demands of the Pulpit—Rev. E. W. S. Hammond.

Programme

Sunday School Day, Oct. 7, 1885—Rev. E. W. S. Hammond will have charge of the services.

a. Scripture Reading and Prayer—James Taylor.
b. Statement Setting Forth Objects of [illegible]
c. Origin of Sunday School—W. C. Echols.
d. The Model Sunday School—E. W. S. Hammond.
e. The Relation of the Sunday School to the Church—Henry W. [illegible]
f. Sunday School Equipments—[illegible]
g. The Sunday School [illegible]

h. Qualifications of Officers—E. W. S. Hammond.
i. Relation of Parents to the Sunday School—J. W. Moreland.
j. The Proper Use of the Blackboard and Object Teaching in the Sunday School—L. M. Hagood.
k. The Influence of the Berean Lessons Upon Bible Study—James Taylor.
l. The Influence Exerted by the Sunday School for Good—J. Courtney, Presiding Elder.

A full attendance of Local Preachers, Exhorters, Sunday School Superintendents, District Stewards and Class Leaders is expected.

The editor of the Southwestern Christian Advocate, and all the presiding elders of the Lexington Conference are invited to attend the sessions of this conference. J. COURTNEY, P. E.

Marshall District—Texas Conference.

Fourth Round.

Queen City	Sept.	5. 6
Kildare	"	12 13
Jefferson	"	18 20
Cyprus	"	19 20
Pittsburgh and Dangerfield	"	25-27
Hughes Springs	"	26-27
Marshall, circuit	Oct.	3. 4
Red Oak and Zion	"	10 11
Marshall, Ebenezer	"	10 11
Bonham and Sulphur	"	17 18
Clarksville	"	24-25
DeKalb	Oct. 31, Nov.	1
Blossom Prairie	Oct.	7- 8
Paris station	"	14-15
Paris circuit	"	14 15

H. WEBB, P. E.

Ohio District.

Third Round.

New Richmond, at Laurel, by Z. Ross	Sept.	12-13
Batavia, at Batavia, by C. H. Pyles	"	19-20
Chevint at Cheviot	"	19 20
Cumminsville at Cumminsville	"	20-21
Troy	"	26-27
Springfield	Oct.	2- 4
Dayton, at Mechanicsburg, by H. W. Tate	"	3- 4
Marion, at Marion	"	5
Oberlin	"	10 11
Cleveland	"	10-11
Cadiz, at Georgetown, by W. H. Brown	"	17-18
Steubenville	"	17-18
[illegible]	"	19 20
[illegible]	"	24-25
Portsmouth	Oct. 31, Nov.	1
Ironton	"	3- 4
Louisa, at Louisa, by J Downs	"	7- 8
Aberdeen	"	7- 8
Augusta	"	14 15
Covington	"	21 22
Maysville	"	21-22
Mayslick, by J. W. Moreland	"	28-29
Cincinnati	Dec.	12-13

The District Conference and Sunday-school Convention will be held at Oberlin, Ohio, Oct. 7, 1885. Also the annual meeting of the District Stewards will be held at the same place. A full attendance of all the members of the conference is expected. JOSEPH COURTNEY.

No. 70 East Fifth st., Covington, Ky.

Shreveport District—Louisiana Conference.

Fourth Round.

Boggie	Aug.	23
Mooring-port	"	30
St. Paul, Shreveport	Sept.	6
Coushatta	"	12 13
Columbia	"	19-20
Alton	"	26-27
Dixie	Oct.	3- 4
Scott	"	10-11
Cross Lake	"	17-18
Bastrop	"	24-25
Chestatee	Oct. 31, Nov.	1
Monroe	"	7- 8
Fairfield	"	14-15
St. Paul and St. James, Shreveport	"	21-22
Mansfield and Grand Cane	"	28-29
Natchez, Cohea and Campti	Dec.	5- 6
Cane River and Chapin	"	12-13
Cotile circuit	"	19 20

With the view of seeing all the work and people on the district I have arranged the fourth quarterly programme so that each place will have a whole week and Saturday and Sunday to hold the conference and close up our work this conference year. It is hoped, therefore, that the brethren will have their reports ready as required by the Discipline. P. LANDRY, P. E.

Notice.

The Huntsville District Conference will convene at Orange, Tex., Wednesday Sept. 30th, 1885. The brethren will come in prompt on the night of the 29th of Sept. so as to answer their names, at the opening of conference, at 9 o'clock a. m. as the train arrives only at night, and if you fail to come on the 29th, you will be a day behind the opening session. The opening sermon is to be preached by Rev. A. C. Culbreath. The Missionary sermon is to be preached by, H. W. Wilson. Remember, our portion of the million dollars for mission is, $180.

E. LEE, P. E.

Waco District—West Texas Conference.

Kosse and Long Branch	Sept.	9-10
Marlin and Big Creek	"	12-13
Marlin circuit	"	19-20
East Waco	"	26-27
Majors and Rifle Point	Oct.	3- 4
Waco Mission	"	10-11
Waco, St. James	"	17 18
Groesbeck and Mexia	"	24-25
Hubbard and Antioch, Oct. 31,	Nov.	1
Spring Hill	"	7- 8
Milford	"	15-16
Dallas	"	21-22
Denison	"	28 29

W. H. DAVIS, P. E.

Notice.

Rev. Geo. W. Smith, presiding elder of the Palestine district, is very low with brain fever and is suffering both night and day, so, brethren of the Palestine district, if there be any change in your appointment this will be the cause. I, the pastors of San Augustine and Shelby your fourth quarter will be held on the 31st of October. Brethren, I am in hope that each one of us will engage in prayer in behalf of the elder for he is low.

A. TAYLOR.

Palestine, Texas, Aug. 24.

Gulf District Camp Meeting

Will open on the 10th of September and close on the 21st, at Ocean Springs, Miss. I have a notice from Mr. G. P. Amore, General Passenger and Ticket Agent of the Louisville & Nashville Railroad, promising that he will sell round trip tickets to Ocean Springs from Mobile, New Orleans and all intermediate points at four cents per mile. These tickets will be sold commencing September 10 and ending with morning trains of Sept. 21st, tickets good returning until the 22d inclusive. Those expecting to visit the camp meeting from New Orleans must come on the morning train, and those from Mobile must come on the evening train, the only two day trains that will stop at the camp ground.

N. CANNON, Pastor,
W. McDONALD, P. E.
Committee.

Handsboro, Miss., Aug. 24.

Keep Looking Young

This is the age of young men. Other things being equal they are everywhere preferred. Save your young looks. It means position and money. Is your hair falling off—dry or lustreless? Preserve and beautify it by using Parker's Hair Balsam. Not an oil, not a dye, sure to work, clean, harmless. Restores color.

Letters from China and Japan report that there have been disastrous floods in those countries, which have spoiled the crops and caused great distress.

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Aug. 27, 1885.

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☞ See our Agents throughout the South. oct9 1y

The Marquis of Salisbury has ordered a cessation of the negotiations with King John, of Abyssinia, for a march to the Soupan.

Letters from Tonquin say that the treaty of Tien-Tsin is a dead letter so far as the evacuation of the country by the Chinese is concerned. They have refused to return to China or to disarm, and are forming a strong army of irregulars and preparing to attack the French.



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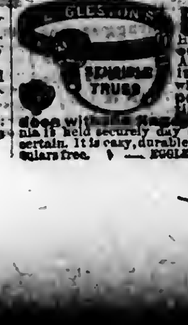
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Editorial Notes.

Would it were now as in the olden date,
When o'er the soul of Israel's primal king,
An evil spirit of delirious hate,
Sat brooding mischief with his raven wing,
Then would the harper, loved in Zion, sing;
Though at his youthful breast, the Prince his dart,
With hell-engendered energy would fling,
Until the soothing spell of tuneful art
Stole, like the calm of heaven, upon the stony heart.

The Clark University *Elocator* has a new outfit, and looks as well as it reads.

"What a man sows that shall he also reap," morally, industrially, financially and spiritually.

[illegible] have proven their opposition to emancipation by [illegible] every race who would let them.

W. Cable's reply to the [illegible] "The Freedmen's Case in Equity," will appear in the *Century* under the title, "The Silent South."

[illegible]roughs, the famous es[illegible] naturalist, has a paper in the [illegible]t of August 22, in w[illegible]ases "The Master [illegible] works of poets and [illegible] as indicative of the the personality of the

[illegible] the group of Garrison [illegible] *August Century*, the [illegible] number will contain an [illegible]ption of Pru[illegible]h in 1835 for endeav[illegible] establish a school for [illegible] is called "Connecticut [illegible] Ages."

[illegible] lady, one of [illegible] of Missouri; [illegible] and the other a [illegible] in our church, de[illegible] school in the coun[illegible] in teaching one in [illegible] hill. Both are well [illegible] can be heard from [illegible] editor.

[illegible]. J. Grover, of Chicago, [illegible] of August 22, dis[illegible]l Service Reform." He [illegible] question of the consti[illegible] the civil service law, [illegible] that "no Supreme [illegible] act would sustain [illegible]rts the President and [illegible] worthy of [illegible] [illegible] to [illegible] a com-

For the Southwestern

Mrs. Rose Ann Carnes.

REV. J. T. GIBBONS, WEST TEXAS CONFERENCE.

Text 1 Cor. 11. 9. "Eye hath not seen, nor ear heard; neither have entered into the heart of man, the things which God hath prepared for them to love."

I want to impress upon your minds dear hearers, in the outset, taking the deep, and yet the sublime scope of the text, that there is nothing terrible to those who have lived right in the days of their health. In the first place God through his Son Jesus Christ has made ample provisions for all of those that love Him, and trust Him as their Savior.

I am glad to feel assured that all who were acquainted with this dear sister whom so many of us mourn the loss of this evening did truly love her Lord.

Taking her entire life into consideration, she was born of humble parentage in the year of 1855, brought up without the advantage of an education, grew up to womanhood possessing all of those virtuous and noble qualifications that are necessary to adorn the true woman.

After her marriage to this eminent minister, who sadly misses her presence to day, under his ministry she was converted to the Lord, in the year 1879. From that time, until her death which occured June 6th 1884, she truly loved the Lord; and O! think of the promise that awaited over yonder in the beautiful home of the pure and the good, "Eye hath not seen it, ear hath not heard it, neither hath it entered the heart of man to conceive, the blessings that yet await them that love Him." She loved him, 'yea' that love supported her when in affliction, inasmuch that when just before her demise, she could say that "I am willing and ready to go." Where was she going? What prompted her to say such consoling words to those weeping mourners around her dying couch! My dear brethren and sisters, it was the love of God and his Christ. White shining angels in spotless white, were waiting at the crossing for her soul to come forth from that prison house of day, and take passage on the golden chariot drawn by flaming cherubs to bear her spirit to a more congenial clime, in the land that God has promised to them that love Him. There, dear Christians no sickness comes, to cause the body to waste, or us to mourn on the account of depared friends. But eternal joys enumerable await those that love Him. O! think as this dear sister neared the golden shore, and looking through the mystic veil, and heard the sound of angels wings, as the sound floated on the onilly waves of death, they came nearer and nearer. See them as they stretch forth their wings, as they hover around her bedside to see that death shall nip the silver cord, and let her spirit fly. In the land of Switzerland there among the green mountains lives the Swiss fishermen and their wives. The men go out upon the placed lakes in the morning and there they toil all the day long in their little boats, while their careful wives remain at home, busily engaged with their domestic affairs, when the sun begins to sink in the far away horizon they go down from their homes to the lake, and as they go, they all in concert begin to chant a familiar Swiss song, as they see their husbands coming toward the shore, their voices reach the weary fisherman, but if all has went well all day they take up the chorous, and resound it back to those loved ones on shore. O! think when Rosey was nearing the Christian's home, as the angels which had their vigils been keeping, and as she heard them singing welcome daughter of Zion, and she joined in the chorus, saying 'I am coming home. Think when she met that concourse of angels. O! don't you hear her say is this heaven, and am I here, "No no, Rosey not yet, eye hath not seen, ear hath not heard, nor hath entered into the heart of man to conceive the things that yet await you just over yonder. Then fly my soul says she, and let me be there to see the Lord that I love so dear. Think as she winged her way through the brightt blue either, beyond the starry decked heavens, she reaches the mansions prepared for them that love the Lord.

O! could mortal sense perceive the joys that met her gazing eye. No sir! no mortal tongue can tell. Then is it the whole of life to live, or all of death to die. Now the question is, shall we know each other, when we meet over there! O! yes; shall we be more ignorant there than here! No sir! Rosey and little Jimmy will know you all dear relatives, and you shall know them. Little Jimmy, though only spared on earth to see four bright summers, then God took him too, to be with mama. Dear Brother Carnes, your whole family of five, are over there waiting for you. Then may God in his tender mercies help each one of us all to love Him, and meet our dear loved ones there. Amen.

Alleyton, Texas.

For the Southwestern

The Work of the Church Extension Society.

[Read before the Huntsville District Conference, convened at Decatur, Ala., April 16. Published by request of the conference.]

BY J. J. HOLLAND, D. D.

We cannot hope to do ample justice to the great work of the Church Extension Society of the Methodist Episcopal Church in the time allotted to us on this occasion.

No agency of the church when considerad *per se* is found to be of more importance, or to contribute more to the material benefit of the church than this society.

In determining the effectiveness these institutions under the auspices of the church, we must be satisfied to judge the same by the proportion they contribute to the aggressive work of the church.

This agency of the church, called into existence at an opportune time, when the emergency demanded it, has been for the last two decades vastly beneficial. Its object from the beginning was clear to all, and its operations have been consistent and firm. The spread of the gospel is its aim, by means of assisting societies in erecting suitable houses of worship, and otherwise canceling obligations which without such assistance could not be done.

We find this method of aiding in the spread of the gospel and the establishing of the Redeemer's kingdom among men, existing under different names and phases, and more or less imperfectly developed in both Romish and Protestant churches for more than a half a century.

We can readily observe the tendency in this direction, if we note the growth and effective work of protestantism for the past two centuries. But it is of the work on this line in the Methodist Episcopal Church we propose to treat. Twenty years ago the idea became deeply impressed upon the hearts and minds of some thoughtful men in the church, most prominent among them Dr. Kynett, the present secretary of the Board. He led the way to its organization. The memorable General Conference convened in Philadelphia, Penn., in the stormy days of 1864 directed the organization of the Church Extension Society under the anspices of the church. It was incorporated a legally organized body by the Legislature of Pennsylvania, March 13th 1865, and in July of the same year the board of Bishops appointed Rev. S. Y. Monroe, D. D. of New Jersey, the first corresponding secretary. Thus this institution, humane in its origin and wholly charitable in its efforts, started out upon its glorious mission. Time does not permit us to enter into the minutiæ or trace in detail the work of this society during the last two decades, suffice it for the occasion to present the general facts, called from the reports and records. There are three departments of the management of the Church Extension work. There are sixty four members elected, by by each General Conference, ministers and laymen equally divided. Then the several conferences have a conference board composed of a much less number. Thirdly, the general committee, composed of the bishops, the officers of the board, thirteen members from the thirteen general conference districts, elected by each General Conference, and thirteen members from the Board in Philadelphia chosen by them.

The general committee represents the whole church, and at the annual meetings in Philadelphia determines how much the several conferences shall be asked to collect, how much can be allowed to each, and how much can be appropriated to missions, without the conferences, the expenses.

The parent board is the legal incorporation and controls the entire work.

There is what is known as the loan fund, and the general fund, the one is let out by means of loans to needy churches who enter into a stipulated agreement to return the same by means of liberal installments and moderate interest.

Churches desiring such aid are required to make application through the trustees, said application to be approved by the pastor, presiding elder and by the conference board.

The general fund is used for donations to needy societies.

The work being done by this society cannot now be adequately estimated or appreciated; nor will it be by the generation that now is. The lasting endeavors being made challenge our personal sympathy and efforts. The untiring and self sacrificing exertions of the supervisors of this great agency in the aggressive work of the Methodist Episcopal Church, demands our highest encomiums. And though some of us may be divided in opinion as to its utility the calm reflections of the future, can be confidently awaited for its impartial judgment. This entire country, look where you will, gives here and there evidence of its work. Go with me to the great city of Chicago, ascend to the loftiest point therein, and look out across the great western country as far as human vision permits, and then summon to command telescope of imagination and thus continue our view until it is lost in the waves of the great ocean forming the western boundary of our magnificent country, and you will behold the country dotted with living monuments of this society's work.

Retrace our steps eastward to Nashville, and look out upon the great South, East, and West, and to either extreme the same grand spectacle presents itself to view. Wherever we turn the same is true. When the society was organized in 1864 there were in round numbers ten thousand churches valued at $24,000,000 and 2900 parsonages worth $3,000,000. The reports further show that in twenty years the Society has collected and disbursed $2,535,000, of which $515,000 is a permanent loan fund, and of this amount $337,000 have been returned and reloaned to other churches. In this way five thousand churches, more than half the number added since the work began, have received aid from this Society.

Marvelous work! May God continue it. Donations aggregating the sum of $1650,000 and loans to to the amount of $850,000 have been made since this society entered upon its mission of benevolence and love. And this year the reports show four hundred and eighty three churches have been erected by it in part or the whole. In view of these things I thank God for the Methodist Episcopal Church, and for all of of her benevolent institutions.

But her work is but fairly begun, she has only reached the margin of what God designs for her to do in this sphere. The field for usefulness is vast, and constantly widening. It calls out in no mistaken tones for help. This Society merits our confidence and hearty support, it is one of the strong links in the mighty chain binding our glorious Methodism together.

Its history is grand, and its achievments wonderful. But how much remains to be done. There are vast portions of our southern and western territory destitute of even an apology for a house of worship. Into this territory this society must enter to do its part nobly.

Upon us a duty devolves, the church requires us to perform it, and God commands us.

But the omens are propitious, the outlook encouraging, and the future brightening. Brethren, let us do our humble part, and having done all, "Learn to labor and to wait."

Decatur, Ala.

Sunday Work in Central Louisiana.

BY REVS. J. F. MARSHALL AND M. J. DYER.

Detailed by Bishop Mallalieu to visit the pastors in this portion of the State and assist them in stirring up a deeper interest in Sunday School work, we began at Pineville, Aug. 24. Bro. Travis Larkin, our pastor at this place, is a man of zeal and push, and God is rewarding his efforts to build up a good church at Pineville. At 4 o'clock p. m., accompanied by Sisters C. L. Armstead and M. A. E. Thomas, leading workers in the Alexandria Sunday School, we met a full house of old and young. The object of coming together was briefly stated by Bro. Marshall. Sister Armstead then spoke with feeling and effect on Sunday School in general. Sister Thomas followed with a very good paper; subject, "The Duty of Parents to the Sunday School." Bro. Dyer spoke of the duty of officers and teachers. After the pastor and others had given their views Bro. Marshall spoke of the benefits derived from the Sunday School, direct and indirect, and told of the great work our church is doing to assist in the salvation of the human race. At an invitation ten came forward for prayers. At night Bro. Dyer preached, and the altar was crowded with penitents, some twenty or more coming forward, three of whom professed to feel a change of heart and love for Jesus. Our next meeting was to have been at Bunkie, Aug. 26, but as the new church frame was being raised that day, and things were a little confused, it was postponed. Aug. 27 found us at Evergreen, some distance from the railroad, which we traveled by stage. Rev. Stephen Green is the pastor here, and is doing all he can under the circumstances. The great need here is a church building. We met a few people under some pecan trees on Mr. James Mackey's plantation, a colored man of means, and a friend to our church. Under these trees, 9 o'clock at night to begin, we talked up the interests of our church and Sunday School work. Mr. Mackey, our host, kindly entertained us that night, and the next morning, the 28th, took us in his hack to Lena, a distance of ten miles, for $1 each. Here we met Rev. Charles Monroe, the faithful pastor at this place. He is a man of deeds. The meeeting at night was well attended with all ages and sizes. Bro. Dyer was the first speaker and well did he do his part. He told the people first what to do in order to have and keep a good Sunday School. Bro. Marshall then spoke of the work as he saw its needs, and closed by saying it all meant a bringing of all, both old and young, to the feet of Christ. At the close thirty stood for prayers. Bro. and Sister Jase entertained us that night, and the next morning Bro. Wesley Coleman, the big-hearted steward at this church, hitched up his wagon and sent us up to Boonville, Bro. Dyer's charge. Saturday and Sunday, Aug. 29 and 30, were spent in holding a good meeting each day. The Sunday School at this place is exceptionally good. We talked Sunday School work and other church work and preached, and had a happy time. Dr. Albert, the presiding elder, was to have been with us here, but urgent business in New Orleans prevented it.

Through the kindness of Bros. Baham and Compton we were taken in their buggies on the evening of the 30th to Caeneyville, where we met Bro. B. Bolden, the pastor, and held another rousing meeting, at the close of which about twenty came forward for prayers. Next week we begin at Natchitoches.

Alexandria, La.

"I am truly delighted with your paper, and hope you great success with such an instrument for doing good among the people."—A. S. Jerry, Lake City, Fla.

From the Districts.

For the Southwestern.

Minutes of the Second Session of the West Tennessee District Conference.

The West Tennessee District conference convened at Mason, Tenn., in the M. E. Church, Aug. 25, 1885, at 8:30 o'clock.

Bro. W. L. Taylor, who was to have preached the opening sermon was absent. G. W. Marsh was appointed in his place. Text: Acts, 8th chapter, 4th verse.

FIRST DAY.

Rev. Jesse P. Price, presiding elder, conducted the devotional exercises. He read a portion of the 7th chapter of St. Matthew to the 12th verse, singing hymn 798, page 493.

J. A. W. Moore, the assistant secretary, called the roll. Thirty six answered to their names.

On motion J. A. W. Moore was elected secretary; J. B. Bradford assistant, and J. W. Hall recording secretary.

On motion Prof. C. E. Alexander was elected statistical secretary.

The chair appointed the following standing committees: J. L. Massey, R. Palmer, Joseph Harris, S. Danly and A. Burdett.

Elder Tyers, of C. M. E. Church, was introduced to the conference.

On motion the bar of the conference was extended one bench from the second window.

On motion that 8:30 o'clock should be the time for prayer meeting; 9 o'clock the hour for the sitting of the conference; 12 o'clock for adjourning the conference.

The pastor and elder constituted the committee on public worship. Rev. Jesse P. Price and Bros. A. A. Burdett, J. W. Hall, J. B. Bradford and J. A. W. Moore were appointed committee on memorial exercises.

On motion each member of the conference was taxed 25 cents to defray the expenses of the conference.

J. B. Bradford was elected conference treasurer, and reported $5 in the treasury.

Hon. J. W. Boyd, of Mason, was introduced to the conference.

Committee on Missions—S. B. Danley, J. B. Bradford, G. W. Marsh.

On Education—J. A. W. Moore, J. W. Hall, C. E. Alexander.

On Sunday Schools—S. B. Danley, L. A. Parker and J. B. Bradford.

On Freedman's Aid—H. Dunlap, J. S. Reed, C. E. Alexander.

On Temperance—A. Porter, C. Sanders and J. L. Massey.

Judiciary Committee—J. B. Bradford, G. W. Marsh, H. Dunlap, C. L. Fields and J. W. Hall.

On motion the 20th of October was fixed to pay over the money subscribed to pay Dr. Harris, of Alamo, for medical attention to Bro. William Dwoggins.

The following brethren paid: Dr. J. Braden, D.D., $1; J. P. Price, $1; C. L. Field, $1, and Sister Bettie Dokes 25 cents.

It being the hour of adjournment, on motion the time was extended.

Rev. J. Braden, D.D., president of the Central Tennessee College, gave an interesting talk on the duty of each minister and layman.

The conference adjourned to meet at 2 o'clock.

Benediction by Bro. S. B. Danley.

Evening Session.

Rev. J. P. Price in the chair.

Bro. Porter conducted the devotional exercises. He read a portion of the 5th chapter of St. Matthew, singing hymn 514, page 352.

Question tenth of the literary exercises was discussed by Bro. James Beaver.

Question thirteenth was discussed by Bro. J. L. Massey.

Dr. Braden was called upon to give us a plainer explanation of two subjects before the conference. The words of the doctor will ever remain in the hearts and minds of the conference.

Bro. J. S. Reed was excused on account of sickness.

On motion the conference adjourned.

Benediction by Bro. A. Burdett.

Night Session.

Elder J. P. Price presiding.

Bro. J. F. R. Summerhill conducted the devotional exercises. He read the 5th chapter of Proverbs, and sung hymn 426, page 151.

The minutes of the evening session were read and approved.

First business was the report of committees.

The committee on missions reported $152 raised this year; on education, $98; on Freedman's Aid, $69; on spiritual condition of the district, reported 406 conversions.

The conference adjourned to meet at 8:30 o'clock to hear Rev. J. Braden, D.D., president of the Central Tennessee College, lecture on education. His remarks were topical. First, education of the body; second, intellectual education; third, moral training. The church could not seat one half of those who were present. The color line was not thought of. Some of the best citizens of Mason were out to hear the lecture. The general sentiment is, come again, Doctor.

Invitation was extended to those who wanted to join the church to come forward. Collection taken up amounted to $2 60.

Benediction by Rev. J. Braden.

SECOND DAY.

Rev. J. P. Price in the chair.

Rev. C. L. Fields conducted the devotional exercises. He read the 107th Psalm, singing hymn 2.

Bros. T Tyers, W. C. T. Tyers and Bro. Philip Ruffin, of the C. M. E. Church, were introduced to the conference.

The elder made his report, which showed an increase in all of the departments of the church.

Elder J. B. Bradford asked the conference to join in singing praise to God from whom all blessings flow.

Father Blair, the senior member of the conference, led in prayer.

Rev. A. Burdett, of the Memphis circuit, read his report. Received and adopted.

Rev. C. C. Fields, of Memphis, made his report. Received and adopted.

H. Dunlap, of Pleasant Grove, made his report. Received and adopted.

J. L. Massy made his report. Received and adopted.

J. W. Hall made his report. Received and adopted.

J. A. W. Moore made his report. Received and adopted.

A. Porter made his report. Received and adopted.

G. W. Marsh made his report. Received and adopted.

S. B. Danley made his report. Received and adopted.

Elijah Blair made his report. Received and adopted.

A. Swift made his report. Received and adopted.

J. F. R. Summerhill made his report. Received and adopted.

W. L. Taylor made his report. Received and adopted.

Local preachers' reports were called for.

C. Sanders, James Beaver, A. T. Stephens, J. S. Reed, L. A. Parker, Joseph Harrison, Richard Rogers, John Booth, T. White, Sam Jones, Walker Lobbins, C. E. Alexander, J. A. Johnson, Soloman Blade and J. P. Granbery made their reports.

The regular business of the conference was dispensed with to hear a short sermon from C. Sanders, local deacon of the Memphis circuit. Text: 15th verse, 6th chapter of the 2d Corinthians. This was a happy meeting.

The conference adjourned to visit the preparatory school under the supervision of Prof. C. E. Alexander. This school has furnished Tipton county with her teachers. The professor has won the hearts of all whom he has met.

Night Session.

Rev. J. B. Bradford in the chair.

Bro. Joseph Harrison led the devotional exercises, singing hymn 316.

Exhorters made their reports. Joseph Harris, William Ragin, James Fielder, J. B. Edwards, S. L. Edwards, H. Davis, Ben Williams, Jim Brown, Bro. R. Palmer, of Paris circuit, Nelson Thomas, Bro. Lane, of Lawrenceburg circuit, J. B. Bradford, of Clifton circuit, made their reports, which were received and adopted.

On motion the Chair appointed a committee of three to inspect the recording secretary's book, The Chair appointed Fields, Bradford, Danly.

J. H. Boddie, Bro. E. F. Douglass, George Jones, P. H. Wade, D. McClarian, H. Corlee, M. Barrow, H. Hughes and J. Kirby made their reports.

On motion those who have not paid their quarters should forward the same to the treasurer.

Elder H. W. Key was introduced to the conference, and delivered an address. The elder spoke at some length upon the different benevolent enterprises. His words were encouraging.

The following named district stewards made their reports: H. Davis, James Beaver, Edward Fondrill. Every steward showed that their circuits were in good financial condition. See reports of other stewards.

For resolution offered by Bro. J. L. Massy see resolutions.

On motion each pastor pledged himself to send so much money to Brownsville to purchase a suit of clothes for the elder as a token of our esteem for him.

On motion a committee of three was appointed to take into consideration the life and labors of Bro. Ephraim M. Manson, and to publish a book of his life, the proceeds of the sale of said book to go to the widow. If the amount raised should exceed $500, all over that sum to be placed in bank to educate Foster M. Manson It was put in charge of Rev. Jesse P. Price.

The Chair appointed J. A. W. Moore, J. B. Bradford, S. B. Danley and A. Porter.

Class leaders and superintendents made their reports, which showed that the district was flourishing.

The following resolution was offered by J. A. W. Moore:

Thanking the good people of Mason for their hospitality toward the members and friends of the district conference.

A resolution thanking the presiding elder for the able manner in which he presided for the past four years over the conference, and that he should be continued as presiding elder.

A resolution indorsing the administration of Prof. C. E. Alexander, of the Mason preparatory school and his competent corps of teachers.

The chair appointed the following brothers visiting committee: Moore, Bradford, Fields and Hall.

The conference adjourned.

FIFTH DAY.

Sunday morning the sun rose behind a cloud. It soon passed away. At 9 o'clock the Sabbath School met, and the children sang as they never did before. Every face seemed to wear a smile. The news had spread far and near that Bro. Ephraim M. Manson's funeral was to be preached, and large crowds came to hear it. The church could not hold them, so the pastor secured a fine oak grove in front of the Louisville and Nashville Railroad Depot. Both white and colored had gathered to hear the funeral oration, many of whom came as far as forty-five miles by rail to hear the last words of one whom they loved. He is gone, never to return to us again, but we can go to him. A large number of his members from Brownsville were in attendance. Their appearance showed that some one was dead. You could see tears in their eyes to even mention his name. When the congregation had gathered Bro. J. A. W. Moore read the 7th chapter of Job. Afterwards Bro. J. F. R. Summerhill sang the hymn, "Servants of God, Well Done." Bro. S. B. Danley read eight verses of II Timothy. Rev. Jesse P. Price then took his text: 20th chapter of Job, 7th verse—"They which have seen him shall say where is he." This was one of the elder's best sermons. The elder gave a sketch of Bro. Manson's life from 1869 until his death on the 14th of August, 1285. Never was there such a time among the ministers and laymen in the town of Mason.

Bro. A. Burdett, of the Memphis circuit, spoke of his acquaintance with Bro. Manson; also Bro. J. L. Massey and Bro. S. B. Danley. Sister S. A. Danley led in prayer.

The congregation was dismissed to meet at 3 o'clock.

They met promptly at 3 o'clock.

Rev. A. Burdett preached a feeling sermon from Ezekiel, 1st chapter, 16th verse. The latter clause of that verse, "And their appearance, and their work was, as it were, a wheel in the middle of a wheel."

At night we retired to the church to hear the missionary sermon by Rev. S. B. Danley, from John, 12th chapter, 7th verse. This sermon was carefully studied, and the brother handled the subject with credit. Yours, in Christ,

JESSE P. PRICE, P. E.

J. A. W. MOORE, Secretary.

Murfresboro District Conference.

H. W. SIMMONS.

This conference convened at Liberty, Tenn., Aug 25, 1885.

Monday morning, 24th inst., at 8 o'clock we started for the seat of the district Conference at Liberty, Tenn., which is 30 miles east of Murfreeborro. After a very hot day's ride over rough roads we reached it at 7 o'clock in the evening.

On Tuesday evening Rev. J. B. Marbry preached the introductory sermon, after which the presiding elder called the house to order, and H. W. Simmons was elected secretary, and J. B. Marbry assistant, and C. L. Seward Recording Secretary.

The roll was called and nearly all the traveling preachers responded to their names, with many other members of the conference.

The bar was fixed and on Wednesday the various committees were appointed.

The Presiding Elder read his report, which showed that since his appointment to the office of presiding eldership, he has labored incessently to build up his district. Many souls have been happily converted, and many have joined the church on every charge and circuit. All of the preachers under his charge have felt the growth under his administration.

Elder Bullington is a young man of about 33 summers, and is one that has shared the hardships of the Murfresburro district. He was a blacksmith by trade, and, somewhat like Peter, when the Master called he dropped his net and followed Him, notwitstanding, however, he has several times been compelled to follow his trade to make a support for his family. he has rallied through his trials and is now an active, energetic and good presiding elder, worthy of his calling. He is much loved, he has had a decided spiritual growth on his district and the financial part seems prosperous. We are trusting in the Lord, knowing that all things work together for the good of those that love God; to those who are called according to His purpose.

The preachers read their reports, which showed they have been earnestly at work.

During our session several were happily converted and several joined the church.

Two elders from the Missionary Baptist Church joined us and were reccommended to the Annual Conference for recognition of orders.

We were cordially recieved by both colored and whites, and our meeting gave strength to our cause there, for many of our people never before witnessed one.

Memorial services were held for Bishop Wiley, Rev. John Seay, S. P. Bell, E. M. Manson, Lewis Waters and General U. S. Grant. The speakers were Revs. J. B. Marbry, O. Green, T. E. Woods, and Elder Bullington. The services were very impressive. The religious and literary programmes were carried out during the session. The brethren, with the concurrence of the presiding elder, are talking more in regard to licensing candidates who are not acquainted with the required studies; we think that the time has arrived when great care should be taken in that direction; we have no use for the Central Tennessee College, if we don't use it. With its spires pointing toward the heaven and its doors open for nine months in each year, with its liberal terms offered to all, and then the idea of men knocking at the conference doors of the Methodist Episcopal Church, and we letting them in, would be a disgrace to our church; that is if we admit such, we think it is an insult to God and destructive to humanity to license men to preach the pure word of God who cannot read nor write, with such glorious opportunities around them. We desire to have them to understand that God wants a man to prepare to preach as well as to preach. So Christ showed it by taking his disciples into his theological school for three years before he sent them out on their general mission of blessing the world. We are determined to support our elder (presiding) and the church, Only a few of the local preacher's appointments were given, I am unable to give them here. Elder Bullington desires the brethren to push forward the benevolent claims, as we dont want to be behind.

Letters from the Pastors.

A. M. Mason, of Victoria, Texas, writes: "I came to this charge Dec 23d and entered upon my work at once. Our protracted meeting at this place continued for two weeks, which resulted in the conversion of 47 souls; 44 of these joined the M. E. Church. Our second quarterly conference was held on the 9th and 10th of May, by Elder Richardson. We are contemplating building a new church, as the present one is not sufficient to accomodate our congregation. We have already recieved the plan and specification from Dr. Kynett, and hope to begin the work soon. Such a church as we need at this place, cannot be erected for less than $2,500.

Mrs. B. Walker has been teaching school here for the last three months, and I wish to say she is the right person for this place. We need teachers who will teach more by example and not so much by precept—lead not drive. We have as our music teacher Prof. Cooper, who is doing a grand work in this direction. He took to himself Miss N. E. Gafford of Victoria as the better half. Dr. Townsend is now practicing medicine in our town and seems to be quite successful in getting plenty of work to do, and also is doing it well. Children's Day was observed here and the following persons took part in conducting the exercises; reading by Mrs. Baldridge, Mrs. Cooper and Miss N. E. Campbell. Addresses by Messrs Stames, Campbell, Prof. Cooper and Dr. Townsend.—Collection $4,45.

D. A. Bragg, Louisville, Miss., writes: "At Rock Hill the Hope well Sunday School joined in the celebration of Children's Day. Bro. Joe Kennedy lead the singing; Bro. Pett in prayer. Then came questions and scripture reading, Miss E. M. Turnipseed read a poem, Miss L. Miller delivered a recitation, Miss L. L. Warren read from the Bible; collection was taken and forwarded to the Freedmens Aid Society, $2,35. Parents and children enjoyed the day very much. We see our necessity, and pray to God that Rust University will send more and better men to carry on this well begun work. Officers and teachers 16, students and visitors 300.

B. Bolden, of Cheneyville, La, writes: "I left this place June 23, to hold two conferences. At Booneville Rev. S. Green joined me for Evergreen, one of his members was looking for us, and we enjoyed his hospitality. We found the brethren in good spirits. We preached at night and before day started for Burdlong. Our horse give out, and was led part of the time, and we took shelter in a house until day. We found a large congregation to preach to and had a glorious time."

D. A. Bragg of Louisville, Miss, writes: Our second quarterly conference was held at Maple Spring, Rev. H. R. Revels in the chair. The reports showed the work to be in good condition, paid pastor $50, elder $14 70. On Sunday the elder preached and was very feeble, collection $11,70. The circuit is in a prosperous condition. The pastor has been given a pony, and his salary is $265, elder $35. We believe that by earnest work our labor will be crowned with abundant success."

A. Branch, Dutch Town, La., writes: "Saturday the thirteenth second quarterly conference of Little Hope M. E. Church for 1885, was held by Presiding Elder S. Priestly. Sunday morning the 14th he visited our Sabbath school, and with words of encouragement he addressed us. I assure you that he said many interesting and instructive things to the school. At 11 o'clock Elder Priestly and Rev. A. Burnett preached an excellent sermon. We were made to feel glad and to rejoice in the salvation of our souls. Then the table of the Lord was prepared and thirty persons became participants in the glorious feast. The congregation left the church rejoicing, to return at 7 o'clock. Our church is rapidly increasing, received nine from the Baptist Church by certificates, and one on probation. The following committees were appointed, on missions, Lucy Green; on church extension, Rev. A. Green; on Sunday School, Robert Buckner; on church record, Dennis Orins; on church music, Moses Conish and Lucy Nelson; on temperence, Margant Johnson, Miller Jackson, James Weams, on Tracts, Henry Coninh, and A. Johnson. Collections during the day $7; paid the presiding elder his quarterage."

D. D. Goodwin, of Yazoo City Miss., writes: "Being busy trying to complete the belfry on our new church, I failed to write you concerning the church in this place. Our church will be worth $1000 when the work is completed. We have raised over $500. Since February last I have recieved fourteen into the church. The people promised Dr. Revels, our presiding elder, that they would make a better report and be in better condition on the second round than they were on the first, so they are coming right up to the mark. It is given up by the white people of this town that we have the finest and best church in this place. We have a grand day set apart either fourth Sunday in July or first in August for jubilee of the new Belfry and SOUTHWESTERN."

Rev. H. Dupre, of Auburn, Ky., writes: "I commenced work on the 11th day of April, and found it in a bad state. The church was standing out in the commons. I went to work, and now we have it under a good fence. We held our first quarterly meeting on June 27 and 28. Rev. A. Booker was with us. He preached a wonderful sermon at 11 o'clock in the forenoon, from Revelation, 2d chapter, 10th verse, "Be thou faithful unto death." At 3 o'clock p. m. the elder administered the Lord's supper to thirty two communicants. At 8 p. m. he preached again. Did not our hearts burn while he talk-

ed with us. One was received on probation. Money was taken up on the 28th, and $19 raised. We presented the pastor a $5 pair of pants, and his wife a $3 hat. We are preparing to build a new church. The Sunday School is in good condition."

At Gallatin Dr. Braden acted as presiding elder, while Rev. James Pickett was holding another quarterly meeting on his district on the Gallatin circuit on the 28th of June. The Sunday School service was directed by the pastor, Rev. M. Williams. A most spiritual love feast was held at 11 o'clock. At its close Dr. Braden baptized thirteen children. At night, after preaching, the sacrament was administered to 113 communicants and three young men joined on probation and one by letter. The collection for the day was about $22.

Letters From the Laity.

Mr. H. C. Kellum, of Eylau, Texas, writes: "Our church at this place is quite young. We settled here four years ago. This place then was a wilderness. We bought land and built a small church. Since that time our people have made grand progress in education, and some of them expect to go to the Wiley University at the next term of the school. We are preparing to build a new church and buy a bell. Our pastor, Rev. G. W. Norris, is a good worker, and is loved by all of his people. We have a very good every day school. The children are advancing rapidly. I am glad to say to the public that in a few more years we will be able to come to the front with our church and Sunday School."

J. D. Smith, of Midway, Texas, writes: "On Children's Day the South Bethel Sunday School met with the school of Midway Chapel. Prof. S. W. Green, W. C. McCloud, E. J. Greenge, W. H. Sperlock, Revs. Woodedge and W. M. Barley and Prof. Spratten, of Georgia, were present. We only have about seventy five scholars in the two schools. Collection, $515. Teachers of Sabbath School at Bethel: H. B. Brown, superintendent; Prof. E. J. Green, teacher; J. W. Tatron, secretary; Miss D. C. Green, librarian. Teachers of Midway Chapel, B. W. Wilkins, superintendent; Leonard Green, first teacher; Miss Sally Glaze, second teacher; Miss Beular Watkins, librarian; J. C. Smith, secretary."

C. T. Brown, DeKalb circuit, Miss., writes. "We had a grand time on Children's Day. Total collection, $9; at DeKalb, $5; Newport, $4."

J. T. Wills, of Davilla, Texas, writes: "In a protracted meeting of eight days we had nine converts. Last night the doors of the church were opened and five joined. The spirit of the Lord seemed to be with us."

Rev. W. Hopewell, of New Providence circuit, Ky., writes: "We held our first quarterly meeting on the 9th and 10th of June, 1885, Rev. H. W. White, presiding elder. We had a good time. The Lord was with us, and twenty five [illegible]. We are moving on nicely. The church is coming out of the wilderness, and our Sunday School is in a prosperous condition. Our next meeting will be held [illegible] 1885, and we hope and pray that the Lord will be with us, that we may have a good time. We are having a good class meeting, led by H. Wi[illegible] Jesse M. Fox, C. A. [illegible] the lead."

Rev. T. Price, of Allen, La., writes: "[illegible]s Day, at Allen, was ob[illegible] Hilson Chapel, June 17. [illegible] Up Legion Society para[illegible]de down with dignity, [illegible] Lodge No. [illegible]ting and [illegible] with David Joel Price and P. C. Cotton as managers. After discharging their duties the following speakers were awarded prizes, as follows: Miss Sarah Wiltz, prize No. 1; Miss Synda Chattman, No. 2; Miss Sallie Mack, No. 3; Miss Louisa Wiltz, No. 4; Miss Fanny Bonds, No. 5; Miss Mary Mobbley, No. 6; Master Marcellus Mack, No. 7; Miss Henrietta Price, No. 9; Miss Willie Griffin, No. 8 also; Miss Belle Chattman, No. 9; Master Major and H. Mack, No. 10; Miss Georgiana Chattman, Misses Missouri Mobbley and Cary Mobbley, prizes No. 9. Judges: J. C. Brown, Charles Mack, William Emmette, Goodwin Rollin and John Gannt. The following names closed: D. J. Price, P. C. Colton and Rev. J. H. Pierre. Subject, "The progress of the Negro," which awakened the minds of the people, followed by Mrs. D. J. Price and Mrs. Kneely Summage. Collections, $5."

David Kelly, Martin's Mills, Tenn., writes: "Our quarter was held June 13 and 14 by Elder Price. All were highly pleased with the fatherly care with which he presided over this conference, and his good talk. He preached one of his good sermons from James IV, 8, 9. Rev. D. Collier preached us a masterly sermon on "Faith, Hope and Charity." We had a good time; twenty-nine communicants partook of the Lord's supper, and many came forward for prayer. May our prayers ascend for them that they may find rest for their souls. Pray for us."

The M. E. Church.

Novel Way of Raising Missionary Money.

Rev. J. P. Horswell, of Osecola, Iowa, writes of a novel way of raising Missionary money, which has been successfully tried in his Sabbath School. A money box, called "The Birthday Box," is brought out and placed on the table before the School. Any one who has had a birthday during the week past, walks up and deposits in the box as many pennies as he is years old. Of course, a little merriment is created, when the chink of the coin reveals the age of some old bachelor, or maid; but that does no harm. The older members may be a little afraid of it, but they can be brought up to face the music, after a while. It is all well when a little fot can run up and drop five pennies into the box, and it is not very embarrassing to drop in ten, fifteen, twenty, or even thirty; but when it comes to forty, fifty and sixty, it takes a long time to c unt into the treasury the pennies that represent the vanished years, and the little fellows look at the givers as they return to their seats, with an expression that translated, means. "Why! How old you are!"

The pastor writes: Our little family, though I am only 89, numbers 117 years. The box is not to be opened until Conference. It is an extra device and should not take the place of the regular penny a week collection."

To the Officers of Institutions Through Which Our Funds have been Disbursed.

The one thing to be regretted in the history of this Board is the fact that large amounts of its funds have been loaned to persons of whom we can hear nothing at the present time, notwithstanding repeated public calls for responses to their obligations. As a possible remedy, at least in part, for this condition of affairs, we feel called upon to make of you two specific requests:

1. That you will, if at all possible, ascertain and report to us the post office address of all your former students whose names are herewith sent to you, with information of their present character, engagemsuts, etc. In cases where your personal knowledge fails, perhaps present or former students or other persons can aid you efficiently. Please make the best report you can very soon, and at a later time another on cases now doubtful, meantime writing to all of these persons in our behalf, if you would think it well to do so.

2. Hereafter, whatever minor reasons may be urged, please recommend to us no candidates for aid who are not morally certain to be heard from in the future service of the Church. While there are so many students of this class actually needing more funds than we can at present control, it is wrong to draw upon the resources of the Church in behalf of persons who, when aided, will either lapse into obscurity, or in any other way evade their responsibility to a fund from which they have been helped in expectation that they would in due time make payments to be used for the help of others.

Respectfully yours,

D. P. KIDDER,
Corresponding Secretary.
805 Broadway, New York

Letter From Miss Sparks.

I have been permited to make the following extract from a letter from Miss Fannie Sparks, of Bareilly, India, to Dr. William Butler.

Only to day news came of the baptism of over 200 persons, most of them Brahmins, at the Ajudiga Mela, held last week. No American missionary was present. Abica Churan, Paul Chummnin Lal, and other native preachers, did the work. Whole families were baptized—men, women and children.

"The brethren speak of it as "Pentescostal power," and our native brethren and sisters are more than ever seeking "this power." God is continuing to bless us here. The native brethren spoke frequently of you at the Conference, and in a way that showed the hold that you had on their affections. God bless you for what you have done and are doing in India."

REMARKS.

1. The above came with statistics, which had been asked for for Dr. Butler's forthcoming book, *Boston to Bareilly*; and Miss Sparks took the opportunity of adding the most glorious news that ever came from India. No donbt it is God's answer to the proposition to bring that million "into the storehouse and prove him therewith."

2. Hitherto we have won them in India one by one, each having to give up family ties and earthly interests to become a follower of Jesus. Now, for the first time they have begun to come as families—whole families. Glory be to God!

3. Mark the fact that this has been vouchsafed to the labors of our native ministry, even when unaided by the presence and help of any American brother. These native brethren are able to stand alone at last, and have gotten power from heaven for the largest success. What a day! Glory to God! O for larger means to help them now, to gather in the thousands, and to instruct and save their children!

4. Ajudga is east of Lucknow, and is also called Fyzabad.

C. C. M'CABE.

Singapore.—Dr. Thoburn reports the formal organization of the new Methodist church in Singapore Feb, 22., eight members and eleven probationers were publicly received. On the following Tuesday evening eight additional probationers were received, and the little organization will probably have a steady growth.

Hunt's [Kidney and Liver] Remedy is excellent in all of the diseases of females. For delicate women, no medicine can equal it.

Mr. Ruskin is now out of danger. No more bulletins will be issued unless he has a relapse.

The poor sufferer that has been dosing himself with so called Troches and thereby upset his stomach without curing the troublesome cough, should take our advice and use at once Dr. Bull's Cough Syrup and get well.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Agus and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the dirsctions are strictly followed and carried ont. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

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The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

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MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 17, 1885.

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"Having heard a great deal of your paper, I want it. Please send me a sample copy."—Thos. Hibbs.

The programmes of colleges sent us this season, written in Latin, look well, and we expect they read nice.

Marriages void of mntnal confidence between the high contracting parties is a farce which is likely to end in a tragedy.

Brethren, the season is far advanced, and the conference comes apace. What about the last half of that million for missions?

Is it indicative of a preference for disgrace rather than black race association, that some people would rather be called colored than Negro?

"God bless you and the SOUTHWESTERN. My family love your paper better than they do any of the other advocates."—Rev. M. W. Jamison.

The Mother Hubbard is a very popular article of dress in Terra Haute, Indiana. If not ornamental it is certainly suggestive when used as street apparel.

The report that Rev. L. F. Lindsey, of Bowling Green, Kentucky, proposed to erect a new Methodist Episcopal Church there this year, emanated from himself.

It would be lively to see Bishop H. M. Turner stirring up things in the annual conferences of what is called the Fifth Episcopal District of the African Methodist Episcopal Zion Church.

In Southwest, Central and North[west] Indiana there is a considerable Negro population, mostly from the South. About Greencastle a good number of Louisianians are located.

On the 23d of August, three out of four Negro churches in Terre Haute were closed, and the pastors away attending camp meeting. The latter preached there by request of the people that night to a large mixed audience, in the Bagdad Methodist Episcopal Church.

[illegible] the result of South American [illegible] between Indians, Portuguese and [illegible] show that it is a very [illegible] in the civilization, [illegible] and fraternization of [illegible] some one informs us [illegible] potentiality has [illegible] by it after ample [illegible]

"United We Stand, Divided We Fall."

No sooner has El Mahdi become strong enough to repel invasion and protect his country and his people, than we hear of "a New Mahdi."

This means that the British failing to overcome this doughty chief by force of arms will now attempt and probably succeed in doing so by the force of strategy. The new Mahdi has probably been procnred by mercernary gold, the object is to prevent the nnifying of all Central African tribes under so powerful a warrior as Suleman has proven himself to be. These are old tricks. They were employed to defeat our Fathers in the struggle for American Independence when Benedict Arnold was the "New Mahdi," and when mercenary gold found its way into the Colonial ranks by Major Andre, it will not be doubted that the same forces who could fill up the fresh water wells in a sun-burnt, sun-heated desert, heedless of the thonsands of women and children whose lives depended upon the use of these wells, could be relied npon to arrange for division of El Mahdi's forces and furnish the price of the "New Mahdi."

Of course the fickle and unstable character of the Soudanese is an excuse for outside interference with their affairs, justified by the fact which is being given ont that the growing power of El Mahdi was not because of his representative character. And the proof of it is to be this new revolt and this mythical new Mahdi.

These methods have been employed here in this country to the great detriment of our Negro population. A great leader no sooner arises than he is bought off, or if he cannot be bought off, his character is blighted in one way or another, or he is murdered or when he cannot be got rid of in any of these methods then comes the bottom act of strategetic treachery. He is surrounded by hosts of men paid to oppose, hinder, and diminish his influence and power by their opposition until in despair, desperate and broken hearted. Like a Robert Elliot or King Catewazo he dies. And the Arnolds receive their pay while the race stretches for a tighter riveting of its chains. Some great mind must direct the thonhgts of the whole American Negro people. The leading idea must be race purity for perpetuity and fraternity in all things else than blood mingling with every other race. But it will not be fraternal if it is partial, so that all business, ecclesiastical, or society intercourse must depend npon an imperative recognition of the essential qualities of the higher manhood wherever these are found. There must be natural selection and survival of the fittest, in matters of church and state polity; then there will be as a consequence the best development and the realest fraternity. Here is our surety against any war of races, or political or ecclesiastical faction adverse to peace and good order. Let it be once understood that the intent, hope and purpose of the Negro is to overcome social ostracism by the foolish and unnatural force of blood-mixing, and then a most bitter and determined war of extermation known to man will begin. In this war the forces will be reduced to these two, simply whites against blacks. There will be no other divisions. For down in their hearts all white men stand against amalgamation. The conflict may not be that sharp, violent, and decisive one of the sword.

Other means will, with equal certainty, accomplish the desired end.

White men can do without Negro labor if they are bound to. Negro labor cannot do without the white employer if it wishes to. Let the whites but combine against the Negro at this point and his down is sure and certain, and his final in America will be speedily reached. It is no argument to say that for business reasons white men will not so combine. It is possible, and possibility may at any time become not only a probability but a certainty.

Nothing so spedily and surely tended to the downfall of Mr. Douglass as a public officer as his race relations. We must not argue the legality of a thing of this sort, but the result of it to the race we would benefit both now and forever. Public sentiment is the higher law, and when this law is founded in the purpose to preserve the distinctive features and purity of a race it may not with impunity be resisted. If it is so resisted the opposed will certainly find the might, and weight its power combating him. We must get money, education and charity. These right all wrongs, and the getting of them will not be helped, it will be hindered by this race intermixture. This is a critical period, and for that reason only veterans should be put on guard. If right counsels, harmonious action, and progressively conservative and loyally free class of men can be permitted to direct the progress of the Negroes then the happy future of this great people is assured. If not, then we have great cause for alarm. The gravity of the situation demands calmest and maturest judgment of the best Negroes and white men in the land, mutually given and taken for the prosperity of both races.

Only One Step to the End.

After the general conference of 1884 it seemed that so far as the Methodist Episcopal Church was concerned, a solution of the Negro problem had been found. Not a few of us went out from Philadelphia light hearted and happy because of this belief. Never was there a day or an hour that the Methodist Episcopal Church did not sincerely desire and labor for the best and most direct means of elevating by christianizing the people sent into freedom without an hour's preparation to receive or discharge its responsibilities. Evidences of her purposes are manifest in millions of money spent for education, church buildings and missionary efforts. Schools at every important center, churches built wherever the needs and numbers of the Negro population demanded them, and a thonsand colored ministers compensated in whole or in part by the missionary treasury, now attest the herculean proportion of the work already accomplished. Among those to initiate this work under most disheartening conditions were men and women who for the love of God and man gave up their homes and surronndings, as good as the best of any in the scene of their Christian toil. These missionaries were not made welcome to the extent that their Christian mission entitled them. They were called upon to endure manifold hardships, but like heroes they had a mission and staid to execute it. Odium was cast upon them, and upon the church which they represented. It was said they associated with Negroes, that the true way was to set the Negroes off to themselves, as the Methodist Episcopal Church South, and other churches in the South had practically done. Numbers of our white ministers became apprehensive of their safety or doubtful of their success unless some such course was taken as to our work in the South. Numbers of our colored men began also to believe that they would succeed better and acquire experience in the conduct of church affairs more rapidly if this course, or some thing giving its advantages without its disadvantages could be attained. The finale of this was the organization of colored and white conferences for the accommodation of such as mutually desired them. This arrangement was adopted with more or less unanimity in different places, until we have several purely white conferences, but only very few purely colored ones; several schools for whites, but no purely colored ones. This created friction, and to quiet the new trouble came the action of 1884, declaring all our schools and churches open to all our members. This was known by everybody living in the South to be a thing simply impossible to carry into successful practice. And to their everlasting praise, be it said, the colored people have not made any effort to do so by attempting to enter such schools as were known not to desire it. Indeed they concede the necessity for our church to work here among the white population of the South, and they are unwilling to be in any way the cause of embarrassing or impeding the progress of that work. They think it is not only possible but probable, that by working in the same church, under the same general government and rules, that time, and the ever deepening work of grace in all hearts will correct whatever needs correcting. Hence for the time being they are willing to be considered as the filth and off-scouring of the earth for the cause' sake, and to "become all things to all men, by all means to save some." But it would be unjust to the church, to its work, and to all concerned in either the church or its work, to say that we had not by this time prepared colored men to do fairly efficient work. If we have prepared them it would be but human for us to desire that they as far as prepared should be placed in charge of work that was made separate because it was not best calculated to succeed mixed. There is no antipathy toward white men laboring among us in these colored schools and as members of colored conferences, simply because they are white—they are greatly and deservedly honored and beloved by us. But the difficulty presents itself when we learn that the presence of a single white congregation upon any district will make the presence of a white elder and pastor a perpetual necessity there, although and notwithstanding the fact that colored men honored throughout the church, unexceptionable in morals, grace and culture, are upon the very spot, the only bar being their color. All law to the contrary notwithstanding in practice. No matter what the general law on this subject may be, for we have made no pretensions herein to speak as a representative, or to voice any sentiment other than our own. We regard this as a hardship. A hardship for which the Methodist Episcopal Church is of course not directly responsible, and which does not affect, except remotely here, the polity, because it is a hardship of administration rather than of law, and for which the responsibility is with the administration and remediable by the law of the church as it stands. We would be glad if it were possible to interchange, for the good results which would follow appointing white ministers to colored and colored ministers to white congregations, when both classes were in the same conference. But it is indeed humiliating to be made to feel that though we are in the same conferences only one class is really endowed with the full panoply of ecclesiastical freedom. If Brother Cardoza could be sent to Centenary, and Brother Lawrence to Old Bethel, in the South Carroline conference, we should feel that these two congregations were ecclesiastically equal, since these ministers are equal in morals and perhaps in culture, only slightly differing in color. For the life of us we do not see why such administration should not take place, unless the people object, nor why they object, except that the people do not desire a colored minister, and this in the case before us, would be drawing the color line among the Negroes themselves. Both of these congregations are colored. Take the New Orleans district of the Louisiana conference. It has one white and fourteen colored congregations in the city. These colored congregations have frequently had white presiding elders, but the white one has never had a colored presiding elder or pastor. Why? Now it seems to us that simple consistency would require a different sort of administration in this as in all similar cases. If without the difficulty of transferring a colored man, the mental, moral and Christian peer of the white elders who have been there is available. This involves no change in our polity, and leads to no unrest touching church relations. We would have simply equality in the distribution of bounties and talent without regard to color, in what is known as the colored conferences. If this is an impolitic expression we are sorry that it is possible for it to be so. If colored men deny us their indorsement in calling for this, then we must make the call and stand alone. If we are subjected to inconveniences for saying this here and now, we are acquainted with all that, having been so subjected before. If we are called upon in any way or by any means to pay the forfeit for these observations, it will not bankrupt us to pay the cost, and if it would we should pay it. If this defect in our administration could be remedied there would not be left a single reason why the Negro question should again come up in our counsels. Noble testimony is now being borne to the wise foresight of our church in holding the races together in continual unity. The South now sees that great good has been done, and perhaps great evils averted in this way. A better sun is dawning for our white brethren who preach to and teach the Negro. We do not want that they or any of them should be taken from this field and sphere of labor. Neither are we careful as to whether they spend their leisure in colored or white society, that is for them to determine for themselves. But when in the colored conferences we are mingled together, there we wish for the obliteration of every distinction except such as stand upon equality of character and fitness as their base. We believe colored or white religious denominations exclusively are not good for our country. We know the Negroes need the presence and help or the whites in many things. But nothing good can come of an order that crushes the spirit of the negro after by hard efforts and close copying of his white brother he has attained the spirit and character of a man.

Has the American Bible Society Decided Against the Employment of Negroes as Colporteurs.

This is the form of a question put to us by the Rev. Moses Adams, an esteemed minister in the Mississippi Conference, and a colored man residing at Okolona. Bro. Adams is getting old in years and not as effective as in former years, besides finding "several localities" he states where, he says, "there are fifteen hundred families of Negroes without the Bible." He concluded to seek an appointment as distributing agent for the society, aiming to work especially in those localities among these destitute Negroes, where, he says, "white men hardly ever go among them," and he thought the society would like to have a colored man talk them, these destitute families, into the purchase of a Bible. He says: "I wrote to Rev. G. W. Mitchell, the district superintendent for Mississippi, and he tells me that the appointment is not open to Negroes; that the society has made several such appointments, but in no instance was their service satisfactory. So he declined to employ colored people hereafter." We suppose the appointment of Bible agents by the society is purely a matter of business. There should be no rule to exclude any class of men from its employ, because some employed out of that class were not efficient; but the Bible, as any other association requiring service, must select wherever it can find them the most efficient servants. The one thing to be attained is a thorough distribution of Bibles among all people everywhere, on such terms as meet the condition either gratis or at a very low rate. If brethren know of any failure to do this we ask them to let us hear of it once.

Another Plumed Knight in the Field.

The June *Century* contains an article on the negro question of great value, from Bishop T. U. Dudley, of the Protestant Episcopal Church. Two prominent features of the article are, first, its opposition to amalgamation as a means of solving the problem; second, its complete vindication of the policy of the Methodist Episcopal Church in retaining its colored members in spite of the efforts of outsiders, black and white, to the contrary. Except the superior chasteness and culture of his language, and a few inconsequential points at which we would differ, the bishop exactly expresses our views of the question. We believe his is the true and equitable course to pursue. We never did believe it well to cumber the simple question of equity in this matter with those of a sociological nature. We have an abiding faith in the power of truth and righteousness in the character and on the side of a man ultimately to bear him to his place, either in church, state, business or society in the end. But it will require time; and we can spare all the time required.

The Plea of Innocence.

It is a rule of the courts to enter a plea of not guilty in every case where no plea is made. He who being accused neither evades trial or confesses guilt pleads not guilty under the practice of our own church. And since the days of our Saviour on earth the absence of strong pleas in self-defence has constituted no proof of wrong doing. On the contrary the most eloquent plea of outraged innocence is its silence. The prophet Isaiah long ago told us to expect this of our great examplar under false accusations and persecutions. "As a lamb is lead to the slaughter and a sheep is dumb before the shearers, so opened he not his mouth." It was no want of arguments or ability to use them, no fear of conviction and confusion in the presence of his traducers, neither ignorance of the guilt of his accusers or of his own innocence which caused this silence. What was it? He tells us "Many good works do I show you of my Father, for which of them do you stone me?" He had his time and place to meet and refute them. Therefore he said "my time is not yet come, your time is always ready." Not at that least but later Jesus made His defence fully appear with His Divinity also. His opposers finally said, "Surely this was the Son of God." But they had already rejected Him and shed His blood without a cause. Silence does not always mean guilt. Stop and think before you conclude in any case that it does.

A New Journalistic Adventure.

The first volume, No. 2, of the Shreveport *Advocate*, which takes to itself the high and honorable claim of being "the leading colored paper in the Southwest," which claim we do not dispute, but trust that it shall be so favored by patronage and editorial ability as to maintain and make it good. This, prospectively speaking, it seems able to do in the lines of work marked out for itself. It seems to have got on to the wrong end of a (miscegenation) miscegenation argument in the number before us. It thinks the only cure for this calamity lies in the "colonization of the Negroes by the whites who oppose it." But this is a mistake. The remedy for miscegenation is to obliterate all legal restrictions to the social freedom of man, and then place in the reach of all and require all to secure a good education in books and morals. This will inevitably appreciate race

pride on the part of the Negro and his white brother will find, with an increase of this pride, the Negro's objection to the annihilation of his race will be equally as well developed as is that of the white people. Having reached this point the matter will settle itself in favor of the perpetuity of race purity, secured by the law of natural selection. Then they will easily blend for all useful purposes, and will do well in doing all of this. We welcome this new claimant to the tripod. Here's our hand.

An Item of Our Policy.

To those who would if editor of the SOUTHWESTERN keep out matter that we print, or print matter we do not print as soon as they and we too should like to print it, or who would have a finer literary tone and exercise that which did not bear a strong college scent, we would say, our people are not generally a writing people. Until they become such they will not care a great deal for reading. Until they become an interested reading people their scholars, authors and geniuses will have little in the way of encouragement to hope for from them. Indeed, their elevation in all that is good will be slow until they read with interest and discrimination. Now, our policy, seeing that so much depends upon it, is to encourage the people to write by printing what they write. Thus stimulating it to think, we hope to help the race, if the people and the few scholars among them make the race. The SOUTHWESTERN is an official Methodist Episcopal paper, especially adapted to meet the wants of the masses. It has more readers than any paper in the world with a Negro editor, if data consulted is correct. The people is what we are after.

What Is the Labor Problem, So-Called?

It is how to get as much work as possible for the least pay. When that little pay is gradually eked out, then the problem is how to get it [illegible] with least benefit to the laborer. Wage receivers want to enjoy their earnings, and want those earnings to equal their labors. If wage payers would be careful only to make a reasonable profit on the capital they employ by the business they drive, then would the labor problem find a quick and equitable solution. As long as the laborer [illegible] or his wages retained [illegible] so long will there [illegible] unsettled and menacing labor [illegible] before us.

[illegible] Provisions.

The Virginia conference has resolved to combine the Freedmen's Aid and Children's Day service, holding both on Children's Day. Their Freedmen's Aid collection is to be applied to the purpose of putting their conference seminary on foot. In a number of instances we have noticed the application of the Freedmen collection to local purposes, perhaps under the provision which allows the giver to indicate how his gift shall be applied. But we do not see how the managers can with certainty plan their work under the possibility of the great extension of this plan of special provision.

A Good Proportion.

[illegible] have been received in the Mission Rooms from the [illegible] elders to whom the circular letter "A Million for Missions" was sent. This is a very encouraging fact when we remember that our church numbers 437 [illegible] in all. But one [illegible] has been unfavorable to the plan.

The A[illegible] and Zion Methodist [illegible] are discussing [illegible] the old man, his [illegible], it seems they [illegible] while trying [illegible] by the baby. As [illegible] Negro [illegible]. All [illegible] name.

Personal.

—Rev. L. P. Cushman will be in New Orleans Sept. 25.

—Dr. Rust has returned from the East in good health and looks well.

—Bishop Harris is in Indiana holding conferences, and in good health.

—Dr. Cranston, of the Western Book House, has returned from Colorsdo looking stouter and rudier than before.

—Rev. Dr. A. C. George, an eminent minister, and late pastor in the Methodist Episcopal Church at Chicago, Illinois, is dead.

—Dr. J. H. Vincent has removed from New Haven, Conn., to Plainfield, N. J. His address will be "Lock Box 1075, Plainfield, N. J."

—We regret to hear that Rev. W. H. Thomas, pastor of Gunn Methodist Episcopal Church, Lexington, Kentucky, has recently lost a child.

—Mrs. Rev. E. H. Curry, of Louisville, is attending conference and visiting in Indianapolis, dressed, as usual, in the tip top of the fashion.

—Miss Annie, danghter of Louis and Marian Burgess, was married by Rev. Alex. McDade, in Coke Methodist Episcopal Church, Louisville, Kentucky, August 20.

—Rev. L. M. Hagood, of Union Chapel, Cincinnati, recently preached a very interesting sermon to Cincinnati Lodge 1883, G. U. O. of O. F. A large audience was present.

—Mrs. Julia Arthur, an old time friend, an elect lady in Zion, the chief woman in many useful societies, was among the most earnest and interested spectators at the conference at Indianapolis.

—J. M. Philips, Esq., of the New Yark Book house, has been visiting Cincinnati lately to see his daughter who resides there, look in on Dr. Cranston and shake hands with the Cincinnati coufereuce.

—Bishops Fowler and Foss each delivered Grant memorial addresses in his resident city, Minneapolis and San Francisco. The addresses, like all the utterances of these eloquent bishops, were truly simple and beautiful.

—Mrs. Nannie Demby, vice president of the Ladies' Home and Foreign Missionary Society of African Methodist Episcopal Zion Church, is regarded as a member, and had seat within the bar of the Kentucky Conference of that church at its late session.

—Rev. J. W. Joyce, of Trinity Methodist Episcopal Church, Cincinnati, obtained a much needed rest and vacation this summer, which he spent riding with Dr. Cranston over the Rocky Mountains. He is manifestly improved by his little respite from hard and continuous work.

—Mrs. Dr. Hartzell, always a handsome lady, is recovering her health and improving in physique, and above all and what will be hailed as best of all by them, is that in this improved condition of health she contemplates a visit to her thousands of friends in the Crescent City next winter. We know that she will receive a right royal welcome here.

Church Polity.

Question—Is it Methodistic for Methodist preachers to draw up petitions and get signers for their retention in office? Be it the presiding elder or pastorate.—*Subscriber.*

Answer—No; see appendix to Discipline, 1884, par. 548, pp. 336, 337, under the head of "Negotiations Between Preachers and People." See, also, General Conference Journal, 1884, p. 313. Such a course betrays a secular, worldly wise man. The term of the presiding elder and pastorate is fixed by law. The Bishop must make the appointments, aided by the presiding elders, and the less outside pressure there is brought to bear upon them in their efforts do ed, the more room there will be for God to work with them. Nevertheless, if the people without ministerial direction see proper to petion the Bishop to appoint or retain a man in a position, it is an honor to the man so petitioned for.

Schools and Colleges.

The enrollment during the present school year is 427 in all departments, and since the opening, over three thonsand. The need of enlarged bnildings is very pressing as well as other equipments for the Industrial Department.—*Central Tennessee College Record.*

The Board of Trustees of Lane Institute at Jackson, Tenn., an institutlon started and pushed forward by the earnest efforts of Bishop Lane, seconded by the ministry of his church, held their meeting recently, and found that they had finished the year without any debt that could not be met with the income which they expected to realize in the next thirty days.

Rev. C. Pickett, has secured from Photius Fisk of Boston, Mass., a snbscription of one hundred dollars for Meharry Medical Department; also a valuable collectiou of medical books from Lea Brothers, & Co., of Philadelphia.

The Roman Catholic prelates at a meeting in Baltimore selected Washington for the location of their new University, and have purchased 65 acres near the city for it.

For the SOUTHWESTERN.

Our National Cause.

REV. J. I. GARRETT, MISSISSIPPI CONFERENCE.

It has been said that the end and the test of good government is the greatest happiness of the greatest number. If this be true it must be owned that no government extant is satisfactorily conducted, for observation shows that, as a rule, political energy is expended upon secondary concerns. While politicians employ all their dexterity to avoid action upon the great problems which most deeply involve the destinies of the masses, there is to day in the English speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. In its implications and effects it overshadows all else. It is impossible to examine any subject connected with the progress, the civilization, the physical well being, the religious condition of the masses without encountering the monstrous evil. It lies at the bottom of all social and political mischief; it paralyzes energy in every direction; it neutralizes educational agencies; it silences the voice of religion; it baffles penal reform; it rears aloft a mass of evilly-inspired power, which at every salient point threatens social and national advance, which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and saddening them below the plane of healthy savagery, and filling the centres of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation. All these evils, all this mischief, all this destruction of human souls and intellects go on among us daily and hourly. There are none so ignorant and inattentive as not to have personal experience of them—some heart darkened, some family scattered, some loving heart broken, some promising career ruined, some deed of shame done, yet how hard it is to get this gigantic evil attacked seriously. Temperance organizations have indeed been fighting it for years, yet popular inertia has resisted their utmost efforts, but has all been done that might and should have been done by the organized agencies that represent the higher life. What are doctrinal points, for example, compared to ever present, ever active, insidious influence? What are sectarian differences by the side of this National curse? Can the churches fold their hands and flatter themselves that their duties are fulfilled while the masses prefer the saloon to the pulpit, and while rum rules in politics and society? Are the higher educational men doing all in their power to advance civilization while they ignore this obstacle to progress? Can any political organization be said to represent the best aspirations and the strongest needs of the people while this abiding source of misery and crime and poverty is allowed to spread and flourish? There is needed something of that sacred fire which kindled into inextinguishable heat of the Abolitionists which compelled the abandoment of human slavery, to rouse the National indignation and abhorence against this very much greater evil. Nothing shorter than this, it is to be feared, will impel time-serving politicians to approach in a spirit of earnestness a subject which is so distasteful to them, mainly because they think they can not afford to do without the help and support of the class who derive from the degradation of the foolish and ignorant the means whereby they continue to rule and plunder those whose sagacity is proof against their snares.

If all of Mississippi's sons were like Rev. C. B. Galloway and D. A. Williams, this great evil would soon be stopped. Dr. Galloway is one of the strongest temperance men in Mississippi with the whites, and Rev. D. A. Williams is the leader of the Negroes. I was a delegate to the July convention, and there I saw how some of the would be temperance men worked hard to defeat Dr. Galloway's resolutions; not his only, but Christian and honest people.

Temperance has a foothold in this place. Mr. Gambrell lectured here several times. He said once, all who sign for liquor would have to give an account at God's bar. Since then not many have signed. All who sign don't remain in my church.

Forest, Miss.

For the SOUTHWESTERN.

"Suffer Little Children to Come Unto Me."

REV. H. H. LANIER.

Dear Fathers and Mothers: I direct your attention to the scriptures, St Mark, 10th chapter and 14 verse: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Jesus loves little children. When He was here upon earth He was preaching one day to a company of grown people. There were some who loved Him, and who desired that their children should know and love Him. So they thought it would be a great thing if Jesus would notice and put His hand on them. So they brought them to Him. He was then very busy in holding an important discussion with some learned Paarisees. His disciples were greatly interested in His discourse, and thought He would not like to be interrupted. They thought He had something more important to do than to notice little children who would scarcely understand what He might say to them. They said to those who brought them, "Take these children away from here. Why do you trouble Him about these little ones?" Jesus saw and heard it all, and was much displeased. He said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." Christian fathers and mothers, what are you going to answer when God shall ask you for the children he gave you to train for Him and heaven, and which you have suffered to grow up for sin and Satan? When sinking down to endless death you hear him call back to you from the jaws of death! O, that cry of anguish, that shriek of horror, as the invisible world begins to open to his vision! Does it not reproach you with unutterable bitterness. "But for your neglect," says the child, "I should not be here; Jesus invited me to come: Jesus died upon the cross that I might come; He prepared a glorious heaven to which He bade me welcome; He put me in your charge, and bade you to lead me to Him and His heaven, but you would not heed His charge. You did not pray for me; you did not consecrate me; you did not teach me; you suffered me to spend God's holy day in idleness and play when you should have taken me to Sunday School. Now I am lost, lost, lost, forever, and you, my father, and you, my mother, who professed to love me, you are guilty of the blood of my poor soul." Oh, Christian fathers and mothers, will it not at that hour seem as though you had taken the soul of your poor child, and with your own hands dragged it down from heaven and, thrust it into hell? Oh, merciful God, have pity on such parents as these. Can they be Thy children? Can it be that they love Jesus? Have they the spirit of the loving Savior who said, "Suffer little children to come unto me?" Oh, will not the angels wonder? Will not the very devils themselves cry out with horror and amazement when they see the children of Christian parents come to their place of torment, and are told that neither father nor mother ever tried to bring them to the Savior so long as he was with them. But, my dear friends, there is one who should be more precious to us than a child, against whom we sin in this wanton neglect. It is a grievous offense against your Savior. Jesus calls the children, and He is greatly displeased if you do not help them to come. He pleads with outstretched hands, "Suffer little children to come unto me. I left my throne in heaven for their sakes; for them I came to this sinful world; for them I lived a life of sorrow; for them I groaned, agonized and sweat great drops of blood in the garden of Gethsemane; for them I hung upon the cross; for them I bore the anguish of the nails in my hands and feet." It was to make atonement for their sins; the price is paid for their salvation. Let them come to the Sabbath School, that they might learn the Ten Commandments in full. Then the Sixth Commandment says, "Thou shalt not kill." Now, dear friends, you know the trouble we have with our sons and daughters is about these commandments. The eighth says, "Thou shalt not steal." Now just look at the jails and penitentiaries to-day; you can see our poor colored race in chains for breaking the above mentioned laws. Now, my friends the Sabbath School will teach them charges in breaking them.

New Hope, Miss.

A MARVEL OF PURITY.

Royal a Perfect Baking Powder—Absolutely Free from Lime.

The Royal Baking Powder is considered by all chemists and food analysts to be a marvel of purity, strength, and wholesomeness. Furthermore, it is now the only baking powder before the public free from lime and absolutely pure.

This is due largely to the improved method by the use of which it has been made possible to produce a perfectly pure cream of tartar, from which all the lime has been eliminated.

This chemically pure cream of tartar is exclusively employed in the manufacture of the Royal Baking Powder, so that its absolute freedom from lime and all other extraneous substances is guaranteed.

Professor McMurtrie, late chemist in chief to the U. S. Department of Agriculture, after analyzing many samples of cream of tartar of the market, testified to the absolute purity of that used in the Royal Baking Powder as follows:

"I have examined the cream of tartar manufactured by the New York Tartar Company and used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form.

"All chemical tests to which I have submitted it have proved the Royal Baking Powder perfectly healthful, of uniform, excellent quality, and free from any deleterious substance. WM. McMURTRIE, E.M., Ph.D.,

"Chemist in Chief U. S. Dep't of Agriculture."

The Re-Election of President Johnson.

Letters received announce the re-election of Hon. Hilary R. W. Johnson as President of Liberia at the biennial election; held on the 5th of May. Mr. Johnson was born and educated at Monrovia, and has had a large experience in educational and public concerns. His opponent was Rev. Edward W. Blyden, D. D., than whom the African race has no man superior in literary power or in intellectual force. He has long been active in the civil, scholastic and religious affairs of Liberia.

The bark Monrovia is reported to have arrived ont April 3rd, after a pleasant passage of thirty-four days, with emigrants from Alabama and Texas, sent by the Americsn Colonization Society. They are to settle at Brewerville, a growing town some ten miles up the St. Paul's river.—*The African Repository.*

Our Hebrew friends seem to be disturbed on acconnt of what they deem a waning Judaic influence npon the younger Hebrews. But they need not be so. This falling away is prophetic, and it presages the final gathering of Isreal to the Messiah. Just as the young Israelites ouce before broke away from the melancholy teachers in Israel and followed after Caleb Joshua, so is young Israel to-day surely breaking away from the dogmatic fetters of Judaism, and will, by embracing the Christ, ultimately enter into spiritual Canaan beyond the Jordan of death.

After a topographical examination the Russians have concluded to abandon all claims to Zulficar Pass, and this determination will doubtless end the present trouble with England.

By inviting Hon. Roscoe Conkling to deliver an eulogy to Gen. Grant before them at their next session Congress would gratify a large number of the Negro population of this country, and do a most fitting and appropriate thing.

For the Southwestern.

TO MRS. FREDERICK DOUGLASS.

J. T BOWMAN.

I seek no chance to flatter with my pen,
Thy union's made, and may it happy prove;
O, lean with calm and sweet affection then,
Upon that mate and nestle in his love.

For, who be she soever, that bestows,
From thy good ranks upon this colored race,
A favor least, the least of us who knows,
Ten thousand blessings sweet would glad replace.

We love our Father Fred'rick, and in thee
We pray to find a mother. Those who talk
Most 'gainst thy mild selection, hate to see
Thee trip o'er hallow'd ground where they can't walk.

Vile people ever slander try to raise;
But thou hast won a nation's praise.

[As a lady of virtue and refinement Mrs. Douglas is entitled to the respect of all people. Our poet to this extent expresses a true and manly sentiment which we indorse. But among patriotic Negroes there can be no division of sentiment touching continuous and progressive miscegenation. It is race suicide.]

Domestic Hygiene.

The Sad Effect of a Fright.

GEO. L. CURTIS, M. D.

There are thoughtless persons who have no care as to the sad results that follow frightening another. It seems as though their delight over the present agony outweighed all the disastrous results following a serous fright. Some have doubtless died from fright. It was my privilege to recently examine a young man who is dying from fright, and no human power can reach his case, or relieve his sufferings, or restore him to health. He is a doomed man, a martyr to fun and thoughtlessness.

The case is as follows: When this young was seventeen years of age, he was naturally timid and fearful. Some young men formed a plot to scare him in the night, "for the fun of it," so as to hear him scream and to see him run. One night he had to go from the village across the fields about three fourths of a mile to his house. Two young men offered to accompany him, and see him safely home. When about half way, in the loneliest place of the path, two or three other youngsters wrapped around with white sheets, and looking fearfully ghost-like, rose suddenly out of the briars beside the path, and made wild and frightful gestures. The two who went with him, understanding the plot, screamed at the top of their voices, and called to him to run for his life. Frightened almost to death, he ran toward the house at the top of his speed, and three spectres after him. There were three high rail fences for him to climb. How he scaled them in his awful fright he cannot tell. While running, he said it seemed to him his heart was coming out of his side, and he was in dreadful pain. At last he reached his father's door and fell in perfect helplessness. It was some time before he recovered from the fright so as to be in any sense comfortable. From that day to this, ten years, he has not seen a well day. His condition at present is deplorable, with the sure prospect that he will never in this life see any better time.

The condition as now observed is this: The heart is greatly enlarged, especially on the left side, but the wall of muscle of the left ventricle is thin. At or near the apex of the heart it is very sore, tender to the touch, and almost constantly painful. The heart sometimes palpitates, accompanied with great pain, of a sharp darting character. There have recently developed marked nervous conditions. The whole respiratory system is breaking down. The muscle of the heart was strained and some of the fibres broken by the unnatural and excessive exertion in the fright. The tissues of the heart may be broken down. The fibres of any other muscle may be broken by unusual exertion. At the same time his nerves were put to a great strain in the fright, for as he ran the lungs took in large quantities of air to arrest the increased amount of blood thrown there. The lung tissue was unduly strained in its sudden hard labor. The brain was also suffused with blood which was sent to it during the fright, almost to apoplexy. The brain in some portion was partially paralyzed, which now is shown in the papalysis of the left side, especially from the hips to the foot. The nerves of sensation are nearly dead, you can pinch the flesh, burn it, or affect it in any way and he is just barely conscious of a hurt. Also the nerves of motions are partially paralized. His whole appearance is that of a dying man. At the age of 27 he is dying of a fright by foolish boys. There is no help for his case. Take warning.

For the SOUTHWESTERN.

African Colonization.

E. P. CALOWAY ESQ.,

My dear friends and brethren: I have been waiting to see if we all would get in the notion of settling a colony of our own and leave America. The Negro race will be forced to make some change. I think two hundred and sixty five years is long enough for two nations to live together. When that Dutch vessel came to these shores with the first Africans I think God saw we needed the instruction of this nation in laws, commerce and manufactures, and He brought us here, to fit and prepare ourselves to be an independent nation at some future time, when we could know as other nations know, make laws as other nations, establish government, build railroads and telegraphs, ships, boats, and all other things that we might need. Look around and you will see that ourselves and our children are working other people's land, and supporting another nation, when we might work our own lands, and support our own government. You must not say we do not know how to govern ourselves and live as an independent nation. The question is will we do as well as we know. Some want to farm, that's all right. Africa is in part the most fertile part of the world. Is there enough land for us all in Africa. It looks as if 11,556,650 square miles of territory would supply us all. "What is your notion for wanting to go to Africa." I am not particular about Africa, but where shall we go. "To Kansas." No, it is one of the United States. "How about Mexico." Could we go where there is another and be first and have everything our own way?

"How is Central America." They are doing very well without us. The great question is we have no business to bother any other nation about their rights. "You could say, other nations are getting our rights," that is true. We are taught in the Bible not to give stone for stone, but to do good for evil. Thinking seniors of America, has the thought ever crossed your mind about the way our nation is doing. Yes, you have thought of it but you have made no move to change it in any way. The white people use us all day and all night, in many instances they do not provide us with lodging at night, and many a good family has been greatly imposed on by worthless men and women who have sought shelter at a friendly neighbor's fireside after the days labor was ended; and our society is not good, our boys and our girls are not raised as they ought to be, and we cannot raise them right as long as we are dependant on another nation for our daily bread. My dear friends: I have thought it all over and I do think the Negro race should make up their minds to move to some country and colonize themselves. What are we waiting for. We can farm, build houses, mills, engines, ships, railroads, and do everything that other nations can do. You may think we have not been here long enough, but I repeat 265 years is time enough for us here, we have done nothing for ourselves here yet and we never will as long as we stay here.

Splunks, Miss.

Invalids' Hotel and Surgical Institute.

This widely celebrated institution, located at Buffalo N.Y., is organized with a full staff of eighteen experienced and skilful Physicians and Surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvellous succes has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neural gia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections. Thousands have been cured at their homes through correspondence. The cure of the worst ruptures, pile tumors, varicocele, hydrocele and strictures is guaranteed, with only a short residence at the institution. Send with 10 cents in stamps for the Invalids' Guide-Book (168 pages), which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

Maryland In Africa.

At the regular March meeting of the Maryland Historcal Society, Hon. John H. B. Latrobe President, in the chair, a paper written by Mr. Latrobe, was read, entitled: "An Omitted Espidode in the History of Maryland." The paper was an interesting account of the Maryland State Colonization Society, which was incorporated in 1831. The Society established a colony at Cape Palmas, on the west Coast of Africa in 1831. Land was purchased from the Kings, having a water front of 60 miles. The name of this settlement was Maryland in Africa. The colony was sent out with constitution and bill of rights ready framed. After twenty years the colony had grown so large that it was thought it ought to be free and independent. In 1853 the people of Maryland at Cape Palmas, met and appointed commissioners to come to Maryland, in the United States, and consult as to launching as a free nation the colony. The colony was made one of the nations of the earth, and in a few years became a part of Liberia, and was known as Maryland county. In 1837 Mr. John H. B Latrobe was elected president of the Society, which position he filled until elected president of the National Society.—*Baltimore Sun.*

A celebrated doctor says that "Hunt's Remedy is a sure cure for heart diseases, and there is no substitute for it."

Never neglect daily private prayer, and when you pray remember that God is present, and that he hears your prayers. (Heb. xi,6.)

No preparation could have made such reputation as Salvation Oil (in so short a time) without intrinsic merit of the highest order. It kills pain. Price 25 cents a bottle.

God will bless truth even if a bad man preaches it, and he will not bless untruth if an angel preaches it.

To be with the church in the wilderness, like Joshua, is far better than to be a comer-outer, like Lot in Sodom.—G. D. W.

Celery is no longer served in a cut glass vase, but in a crystal dish of oblong pattern, which costs from twenty to thirty dollars, according to the cutting.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. apr2-f ,6

Miss Nellie Kent,

Wellington, Lorain county, O., writes: "Dr. S. B. HARTMAN & Co., Columbus, O., Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuralgia of the face. I have been taking your PERUNA for one month. The neuralgia and catarrh is almost well, and the cough is much better. I like your PERUNA very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with a chronic catarrh which he first discovered six years ago. In succession he lost his smell, taste and hearing. The disease was so malignant that it not only attacked the softer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He suffered intense paln in the nose, from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman several months ago. He can now hear a watch eight inches from his right and six inches from his left ear. His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than Mr. Dupler. He said, "Why in the world was PERUNA not prescribed for me long ago?"

Cramps of the Stomach.

We have the priviiege of reporting the following case. Those similarly affected can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time,) this lady had cramps, the most fearful, of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his PERUNA, the cramps and all bad feeling left her, and now for over a month has been entirely free from every symptom. A more thankful patient no doctor ever had.

Mr. Boggs, druggist, Charlestown, Kanawha Co., W.Va., writes: "PERUNA sells well here and gives good satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your PERUNA sells well and gives good satisfaction. I consider it a splendid medicine."

PE-RU-NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price. We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion**, have prepared a minature Statue *six inches in height*—the statue bronzed; pedestal nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac-simile of the model furnished by the artist.

The statuette in same metal, *twelve inches high*, at **Five Dollars Each**, delivered.

The designs of Statue and Pedestal are protected by U.S Patents, and the models can *only* be furnished by *this Committee.* Address, with remittance,

RICHARD BUTLER, Sec'y.,
American Committee of the Statue of Liberty.
33 Mercer street, New York.

GRATEFUL PRAISE!

A NEW S. S. BOOK. By J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy, in boards, 25 cents; per dozen by express, $3 60; per dozen by mail, $4. Specimen pages free.

FILLMORE BROS.
No. 185 Race street. Cincinnati, Ohio.

Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

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BALTIMORE,
PHILADELPHIA,
and NEW YORK.
THE ONLY LINE WITH
Pullman Sleeping Cars
—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.
Schedule in effect October 12, 1884.

EASTWARD.	No 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 runs daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates, Tickets, Baggage Checks apply to any office of C. & O. R'y; or Depot or Ticket Office of connecting lines.

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Washington,
Baltimore,
New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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2 DAILY TRAINS
FROM ODIN
To WASHINGTON in 27 Hours,
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The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change.

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	Leaves.	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
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4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

3 PASSENGER TRAINS each way per day between Cincinnati, Indianapolis, Lafayette and Chicago.

2 PASSENGER TRAINS each way per day, between Cincinnati, Indianapolis, Lafayette, Kankake, Seneca and Davenport, Ia.

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Entire trains run through without change between Cincinnati, Indianapolis, Lafayette and Chicago. Pullman Sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

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Commodious **Reclining Chair Cars** run through without change between Cincinnati, Indianapolis, Lafayette and Peoria Ills. and Keokuk, Ia. Close connection for Burlington, Ia.

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Through Tickets and Baggage Checks to all Principal Points,

Can be obtained at any ticket office, C. I. St. L. & C. Ry., also via this line at all Conpon Ticket Offices throughout the country.

☞ See Agents of this Company for Rates, Routes, &c., or write Grant K. Lowry, Trav Pass Ag't., Wilmore Ky.
JOHN EGAN,
Gen'l Pass. and Tkt. Agent, Cincinnati, O.

BIG
Great Jackson Route.

Illinois Central R. R. Co.

Double Daily Passenger Trains.

LEAVE.	ARRIVE.
Passenger No. 2, 9:15 a.m.	Pass'r No. 1, 7:00 a m
No. 4 St. L. & Chi. Express, 6:00 p. m.	No. 3. Chic.
No. 6 Sun Ex., 7:30 a.m.	N O Lim. Ex. 9:00 a.m
	No. 5 Sun. Ex. 8.20 p.m

The standard gauge, steel rail route to all points North, East and West, with Pullman Sleepers through WITHOUT CHANGE to Chicago, St. Louis, Memphis and Cincinnati, and BUT ONE CHANGE TO NEW YORK and other Eastern cities.

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And the Short Line to
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The Direct Route to
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	Express Daily	Accom Daily ex Sun'y
Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	9 35 a m

Tickets now on sale at depot at lowest rates. Call on or address R. H. TALLEY, Ticket Agent Memphis, Tenn.
Or B. F. MITCHELL, Gen. Pass. Agt, Louisville, Ky.

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If so you should avail yourself of the advantages that are now offered by the Kansas City Route, the only direct route from the South to the West and Northwest. This line runs its entire trains, with Pullman Palace Sleeping Cars and free Reclining Chair Cars, from Memphis to Kansas City, saving many hours time over any other route. If you are going West you will save money by purchasing your tickets via Memphis and the Kansas City Route. Send for large map of this Short Route; mailed free. Address,

J. E. LOCKWOOD,
Kansas City Mo.

Or, F. D. ELLIS, Ticket Agent.
31 Madison street, Memphis, Tenn.

"O, Lor' Hit 'Im Again!"

In the early days of Methodism in Scotland, a certain congregation, where there was but one rich man, desired to build a new chapel. A church meeting was held. The old rich Scotchman rose and said: "Brethren, we dinna need a new chapel: I'll give £5 for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head.

Looking up and seeing how bad it was, he said: "Brethren' its worse thon I thoucht; I'll make it 50 pun'."

"Oh, Lord," exclained a devoted brother on a back seat "hit 'im again!"

There are a great many human tabernacles which are in sore need of radical building over, but we flutter and fuss and repair in spots without satisfactory results. It is only when we are personally alarmed at the real danger that we act independently, and do the right thing. Then it is that we most keenly regret because we did not sooner use our own judgment, follow the advice born of the experience of others and jump away from our perils.

Thousands of persons who read this paragraph are in abject misery to day where they might be in a satisfactory condition. They are weak, lifeless, full of odd aches and pains, and every year they know they are getting worse, even though the best doctors are patching them in spots. The origin of these aches and pains is the kidneys and liver, and if they would build these all over new with Warners safe cure as millions have done, and cease investing their money in miserably unsuccessful patchwork, they would be well and happy and would bless the day when the Lord "hit 'em" and indicated the common course for them to pursue.—*London Press.*

General News Items.

Russia has abandoned her claims to the Zulfikar pass.

Louis XIV's throne was sold at a recent auction for £260.

A treaty has been concluded between Russia and Corea.

The village of Landeck, in the Tyrol, has been destroyed by fire.

The Emperor of China has concluded a treaty of peace with France.

An earthquake in Eastern Caucasus, destroyed the town of Sikach.

Destructive fires have occured in Ayrum and Lentschan, towns in Bulgaria.

Dervishe has been occupied by 4000 Dervishes, with 800 rifles.

The [illegible] of the Empress of Russia is completely covered with plates of gold.

China will look to France for aid in the construction of railways and other public works.

The remains of Admiral Courbet were interred in Hotel des Invalides, Paris, August 28.

The English government has issued an order prohibiting the importation of rags from France.

Mr. Beecher has been selected to pronounce the eulogy upon Gen. Grant.

Nearly 200,000 pounds of grass-hoppers [illegible] Killed in Kansas by Means of Poisoned Bran.

[illegible] to stop the dispatch of 20,000 more troops into [illegible] to secure the Red River [illegible] Suakim to Assouan [illegible] having regarding the [illegible] subject.

[illegible] and so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

[illegible] Cleveland keeps a [illegible] from navy [illegible] clerk's cats can [illegible] and preserve [illegible]

Lost Friends.

We make no charge for publishing these letters [illegible] All letters will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my people. I left them in Hempstead county, Ark., 1854; my mother's name was Rose Ann; she belonged to a man by the name of Ben Akers; she married a man by the name of Riley Martin. When I left mother she had six children, three boys and three girls; my eldest sister's name was Frances, and mine Lucinda. We were brought to Texas; old man Bell brought Sister Frances and Arch Bel brought Lucinda to Texas in 1884; Brother Paillips, whom we called Taney for short; George Hillard and Anderson, and the baby named Louisa. My grandmother's name was Nancy; she belonged to a man by the name of Tidwell Anut Elvira Tidwell and Aunt Eliza belonged to Ben Akers. Uncles John and Joseph belonged to Peter Tidwell. Address Lucinda McHenry, Hallettsville, Lavaca county, Texas.

MR. EDITOR—I wish to inquire for my brother and sister; my father's name was Moses Taylor; my mother's name Eliza Taylor. We were born in Prince George county, Maryland. Father and mother left us these—four boys and one girl—and went off I don't know where. My brothers' names are Reverda Taylor, Noble Taylor and William Taylor; my name is Edward Taylor and my sister's name is Charlotte Taylor. Address me in care of Rev. C. A. Taylor, Musson post office, Iberville parish, La.

MR. EDITOR—I wish to inquire for folks whom I left in Richmond, Va. My mother was named Mary; her husband John; mother had four children; brothers were Henry and Johnnie; sisters were Pollie and Mattie. I was so small I do not remember; Johnnie was the baby, and Henry came with me. Dr. Wm. Bonner bought brother Henry and me, and brought us to Tennessee. My name was Lucy Hubanks, but is now Lucy White. Address care of George W. White, Scottsborough, Ala."

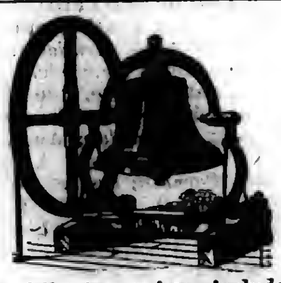
MR. EDITOR—I wish to inquire by the help of your paper for some of my people. I got a letter from Brother Stephen Toliver, in Texas stating that our Brother Frank and Sister Mary Toliver have never been seen nor heard from since they were sold, and I wish to inquire for them. He states that they were sold in New Orleans, and the man that bought them took them up the Mississippi river, but he did not know his name. Names as follows: Our first owner, who raised us, was Mr. Louis Toliver, who lived in Mississippi. I have got one sister I left in Alabama in 1860, but I don't think that Brother Frank and Sister Mary can recollect her; as she was taken from them when they were small, and I have never heard from her nor any of the children yet. Her name is Pininie Green. Her husband was Robin Green. Her sons Stephen and one Richard. She had a large family but I cannot recollect all of the children's names. They belonged to Joe Green, who lives near Montgomery, Ala. Address Valentine Toliver, Shreveport, La.

We guarantee Darby's Prophylatic Fluid for the dressing of wounds or sores on either man or animals. It destroys the disagreable effluvia arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge. It is unequaled as an application for superficial injuries—Scalds, Burns, Stings, Chilblains, it immediately allays pain and is a wonderful healer and cleanser.

The English Castle Mail Company will start steamers from Hamburg for the Congo in September.

Use Dr. Pierce's "Pellets" for constipation.

BELLS.



The following prices include the Mountings.

Bells For Churches, Schools, Etc.

Diameter.	Weight.	Bell & Mounting.	Price
24 inches	165 lbs	300 lbs	$35 00
26 "	200 lbs	350 lbs	45 00
28 "	235 lbs	375 lbs	55 00
32 "	375 lbs	550 lbs	80 00
36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	180 00
48 "	1335 lbs	1800 lbs	230 0
51 "	2050 lbs	2800 lbs	350 0

Bells for Schools, Farms, Etc.
Without mountings.

18 inches	75 lbs	$13 00
20 inches	100 lbs	18 00
24 inches	165 lbs	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

PHILLIPS & HUNT,
tf 37 Natchez st., New Orleans, La.

Baltimore Church Bells

Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin,) Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md.
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Twenty Years of Congress,
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Hon. J. S. Wise of Va. says: "Whoever takes it up, no matter whether he be Mr. Blaine's friend or enemy, will never put it down until he has read the whole." Agents make from $200 to $1000 per month. Address, The Henry Bill Pub. Co., Norwich, Conn.

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The NEW YORK WORLD,
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THE TWO WEEKLIES
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Waterbury Watch and Chain
FOR $4.20.

Either Weekly alone is worth more than the price asked for both, as they contain reviews of the news of the world, a vast amount of select literary matter, exhaustive commercial reports, in fact everything is embraced that tends to make a

First-class Family Newspaper.

The sub-scription price to Weekly Times-Democrat alone is $1.50 for 12 months; 75 cents for 6 months, or 50 cents for 3 months.

Every family in New Orleans not taking the Daily TIMES-DEMOCRAT should keep posted in the

NEWS OF THE WORLD,

by taking these Weeklies, and as an inducement we offer a good serviceable watch for the small addition mentioned above.

The WATERBURY WATCH is a stemwinder, and will run twenty-eight hours. The case is NICKEL-SILVER, and will always remain as bright as a new silver dollar. The Watch has a heavy beveled edge and a crystal face. The works of the Watch are made with the finest automatic machinery. Every watch is tested in varying positions, and is perfect before leaving the factory. Each Watch is put up in a handsome new improved SATIN-LINED CASE, for safe transportation through the mails

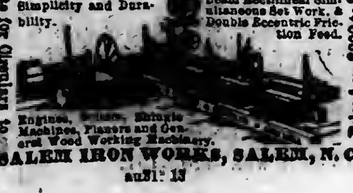
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"Swayne's Ointment" cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*
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Unexcelled for Accuracy Simplicity and Durability. With Universal Log Beam Rectilinear Simultaneous Set Work, & Double Eccentric Friction Feed.

Engines, Boilers, Shingle Machines, Planers and General Wood Working Machinery.

Prices from $200 to $1,000.

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m. 3 p m, and 7 p m. Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kleale pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 8 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m; Sunday-school, 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., Acting President. 1428 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—9 a. m., prayer meeting, 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 8 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets. Rev. W. P Forrest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Chapel and Straight University A. M. A. [illegible] Sunday School [illegible] Library Room, corner block of Canal [illegible] Sabbaths—Preaching every day at 11 a. m. [illegible] Sunday-school at 9:30 a. m. Prayer [illegible] Thursday at 7:30 p. m. [illegible] Sabbath at 7 p. m. [illegible] under good [illegible] Northern visitors and all true friends of the oppressed people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

OUR CLUBBING LIST,
—1885—

Persons sending us *cash with their orders* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

Littell's Living Age	$9 00
Outing	3 00
Wide Awake	4 25
Babyland	1 75
Our Little Men and Women	2 25
The Pansy	2 00
Our Little Ones and the Nursery	2 25
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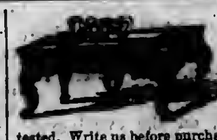
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Sunday-School and Children.

Lesson XII. Naaman The Syrian, Sept. 20.

HOME READINGS.

M—2 Kings 5. 1 16.
Tu—2 Kings 5. 17-27.
W—John 9. 1-25.
Th—Isa 1. 16 27.
F—Matt 10. 1 15.
S—Job 33. 23 38.
S—Psa 1. 1 10.

Golden Text—Wash me, and I shall be whiter than snow. Psa. 51. 7,

OUTLINE.

1. Naaman's Captive, v. 1 4
2. Naaman's Journey, v. 5 10,
3. Naaman's Rage, v. 11 13.
4. Naaman's Cure, v. 14 16.

QUESTIONS FOR HOME STUDY.

Who was Naaman? A general in the Syrian army.

This made him a very happy man, did it not? No; because he was a leper.

Who lived in Naaman's house? A little slave girl who had been stolen ont of the land of Israel.

What did she say to Naaman's wife one day? "The prophet of Samaria could cure my master's leprosy."

As soon as the king of Syria heard of it what did he do? Sent Naaman with a letter and many presents to the king of Israel.

How did the king feel when he read the letter? He was in great fear, and said, "Am I God, to kill and to make alive?"

What did he think? That the king of Syria was trying to pick a quarrel with him.

What word did Elisha send to the king? Let him come to me."

What did Naaman do? He came with all his horses and chariots to Elisha's door.

What message did Elisha send by his servant? "Go and wash in Jordan seven times."

How did Naaman feel because Elisha did not go out to see him in all his glory? Very angry.

As he was going home in great rage what did his servants say to him? "My father, if the prophet had asked you to do some great thing you would have done it; why not this?"

Did Naaman change his mind? He did as the man of God bade him and was made pure and clean.

Where did he go? Back to Elisha's home a changed man.

What did he say? "Now I know that the God in Israel is the only God in all the earth."

Would Elisha take those splendid presents? No! he said, as God lives I will receive none."

WORDS WITH LITTLE PEOPLE.

There is a sickness now, darlings, like unto leprosy. It comes in dreadful spots all over little human souls; its name is sin. But there is a Jordan, too, so that—

"Though your sins are red in crimson,
deep in scarlet glow,
Jesus' precious blood can make them
whiter than the snow."

Precious, precious blood of Jesus, let it make you whole,
Let it flow in mighty cleansing o'er your little soul."

DOCTRINAL SUGGESTION—Cleansing from sin.

Marriages.

On the evening of April 30, at the house of Mrs. Jane [illegible], Mr. Sydney Oliver and Miss Willie [illegible], both of this county.

In Ashley Chapel, on the evening of May 14, Mr. Allen Avery and Miss Ella Lewis, were united in holy matrimony. Miss Ella is a worthy member of our church. Our best wishes attend them.

[illegible] Springs, Miss., officiated.

Conference Notices.

Time of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

PLACE.	TIME.	BISHOP.
[illegible]	[illegible] Ala.	Nov 26 Mallalieu
[illegible]	Arizona	Sept 17 Fowler
[illegible]	Texas	Dec 16 Foster
[illegible]	A. C.	Oct 1 Mallalieu
[illegible]	Bal.	Oct. 1 [illegible]
[illegible]	[illegible]	Dec 10 Mallalieu
[illegible]	China	Oc t 14 [illegible]
[illegible]	[illegible]	Sept 24 Warren
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Hallelujah! life or death,
Powers above, nor powers beneath,
Monarch's might, nor tyrant's doom,
Things that are, nor things to come,
Men nor angels, e'er shall part
Christ's own church from Christ's own heart.

The presiding elders of the Lexington conference held their fall meeting in Louisville Sept. 2.

Some preachers, and especially some traveling evangelists, talk as if they supposed there are no sinners except persons who belong to the church and profess to be Christians.

As Jordan parted only at the touch of the priest's feet, so, too, many difficulties vanish not when shun, but rather when we cut the shore lines and launch out upon them, trusting God.

The will of the late Moro Phillips, of Philadelphia, bequeaths $25,000 to the Church of St. James the Less, $10,000 to St. Mark's Church, and $1000 to the Old Men's Home, of that city.

On a recent Sabbath above $100 was collected in Maysville, and over $400 in Covington, Ky., for the main debt on our churches in these cities. Bro. J. W. Moreland and R. W. S. Hammond, of Lexington conference, are the happy pastors.

Certain evangelists going about the country think they have a mission to denounce churches and church members who do not conform to their notion of religion, because the Scriptures tell us judgment begins at the house of God.

Dear Editor—I am glad that the [illegible] is not a novelty, [illegible] preacher. It is to [illegible] what the Polar star is to the traveler—a guide, a companion and a true companion to the thousands. May God help you more in the future than in the past. [illegible] Davis.

[illegible] did not yield them [illegible] all the priests [illegible] it will [illegible] very feet. [illegible] will the Jordans of to-day [illegible] on heaps" and make a pas[illegible] Christian pilgrims unless [illegible] its boisterous waters [illegible] feet, so to speak. The [illegible] incident to the Chris[illegible] heavenward must be [illegible] circumnavigated [illegible].

For the SOUTHWESTERN.

A Good Reputation.

REV. W. W. JAMISON, LEXINGTON CONFERENCE.

"Laying up in store for themselves, a good foundation against the time to come."

In this language St. Paul sets forth a principle of action which should commend itself to the ripe consideration of every young lady and gentleman's mind, if they would secure for themselves an honorable and prosperous career.

They must prepare for it early in life by laying up a good foundation against the time to come.

The harvest must follow the sowing in quantity and kind.

No matter what desires and and hopes you entertain, the reaping of manhood will be governed by the sowing of childhood and youth.

The great question then is how shall old age when it comes, bring with for you a good reputation?

The first thing to be aimed at by a young man or lady should be the *establishment* of a good character.

Whatever may be their anticipations and prospects for future years, this should be their grand starting point the *chief corner stone.* It should be the foundation of every hope and thought of prosperity and happiness in days to come. It is the basis on which such a hope can mature to full fruition. A good character established in the season of youth because of rich and productive moral soil it possesses when planted therein, the tree of life will spring forth in a vigorous growth. Its roots will strike deep and strong in such a soil, and draw therefrom the utmost vigor and fruitfulness. Its trunk will grow up in majestic proportion. Its wide spreading branches will be clothed with a green, luxuriant foliage, goodly to look upon. The most beautiful of blossoms will, in due time, blush on every twig, and at length each limb and bough will bend beneath the rich golden fruit, ready to drop into the hand. Beneath its grateful shade you can find rest and repose when the heat and burden of life come upon you, and of its delicious fruit you can pluck and eat, and obtain refreshment and strength when the soul becomes wearied with labor and care or weight of years. Remember this tree grows alone on the soil of a good reputation.

Young man, young lady, prepare such a soil. Believe not, young people, that God has made the path of virtue and religion hard and thorny. Believe not he has overhung it with dark clouds, and made it barren of fruit and beauty. Believe not that rugged rocks and briars choke the way and lacerate the limbs of those who walk therein. Oh, no; not at all. He has made it a smooth and peaceful path, and an easy and pleasant way.

The young people who overlook these considerations, who sow their plants and cherish their expectations in reference to their future career without any regard to the importance of a good character, who in marking out their course lose sight of the necessity of laboring to establish a worthy reputation to commence with, are building their hope of success and happiness upon a poor foundation. They must be convinced that a good name is the only foundation upon which such hope can legitimately rest. Having commenced wrong they make a radical and lamentable mistake at the onset—a mistake which, unless speedily corrected, will prove most disastrous in all its influences, and be keenly felt and deplored through out life. Those who fall into errors and view a good reputation as a matter of no moment, and who would, if they could, secure a good reputation without trouble and perseverance, are willing to do it. But not so. They place themselves in a most critical position. They are like a ship in the midst of the ocean without chart, compass or rudder, liable to be turned hither or thither by every fickle wind that blows, and dashed upon dangerous reefs by the heaving billows. Failing to see the importance of establishing a good character, they fall easy victims to sinful temptations. They find, at length, every fond hope and prospect blasted. A good character is the best capital any young man can start in life with. Without it success is impossible. The want of it will undermine the best advantages.

Eddyville, Ky.

For the Southwestern.

History of Ancient Greece.

J. H. STANLY.

Mr. chairman and friends; Having been assigned by the district conference held at Lexington, Ky., March 30, 1885, to this subject namely the history of Greece.

Greece is a country of which I have no personal acquaintance. So whatever I say on this subject must be gathered from other sources. Greece is the southeastern portion of Europe, her shores are washed by the waters of two seas, the Great Sea on the South, and the Ægean Sea on the East. Greece was bounded on the North by Illyrioum and Macedonia, from which a range of mountains separated it. There were numerous islands of the coasts inhabited by the Greek race who had also established colonies elsewhere. In after times the word was applied in a larger sense, and under the Roman dominion Greece was considered as comprehending the province of Macedonia, Achaia, so they are mentioned together in the New Testiment, read Acts chapter 18, verse 12; chapter 20, verse 2. Romans chapter 15, verse 26. Sometimes the noun Greece or Grecia is used to designate the Macedonian kingdom of Alexander. The term means the Græco Syrian kingdom, which arose after Alexander's death.

Greece was less than half the size of the State of New York. It was divided into separate states, smaller than some single counties, to be found in the State of Texas, and some as small as our common townships. Two hundred and fifty miles by 180 gives you the utmost area of Greece.

Look at the map. You there see that four degrees of latitudes include the whole of Greece. It is about the same latitude as the State of Virginia. Greece was cut up into seperate districts by mountain ranges intersecting each other. The political map was due to the geographical map. The natural scenery is beautiful, exceedingly full of perpetual feast to the eye, and through the eye to the imagination. High were the hills and sweet the flowers, but still richer the valleys in yields of wheat, barley, oil, and wine. The mountain ranges in the upper northern part of the country guard the whole Peninsula below from access by land on the part of enemies. The famous pass of Thermopylea, on the eastern coast, between the mountains and the sea, bring the only practical path of approach, and that being barely wide enough for a single wagon. Ancient history gives account of three great nations,—the Jews, the Greek, and Romans. It is noteworthy of them all alike that their seats of residence were territorially very small. Rome, in fact, was just a city; though Rome came to have all Italy for a suburb. We may learn here that the extent of territory is not chiefly what makes the greatness of a great people. Of this England is a signal example in the modern world, but of this Greece is still more a signal example in the ancient.

Who were the first people to inhabit and till this ground remains a question. Some think however, it was the decendants of Japheth in the time of Javan that people'd Greece. The name Javan may be traced in Ionia, the western region of Asia Minor, but the fact is of the origin of the Greeks we have no authentic account. There is tradition in great plenty, but for sound historical guesses on this point we mainly dismiss tradition to rely on hints supplied in archæology; that is the study of ancient remains, and in comparative philology, that is the study of one language in comparison with others. Putting together this and that, those learned and sagacious in such matters come to the conclusion that the ancient Greeks were Aryan or Indo European, or Indo-Germanic in race who sprung from ancestors called Pelasgians. The Romans, or rather the aboriginal Italians, had the same ancestry, but the Greeks were, no doubt, a composite race, and to make them up the Pelagians, the earliest tenants of Greek soil, were mixed with an element of population probably from Asia Minor. The Phœnicians at least taught the Greeks letters, and gave them their own alphabet. Their occupation was commerce. They maintained commercial stations on the shores of the Red Sea and all along the coast of the Mediteranean. They worked the silver mines of Spain, and the lead mines of Cornwall, and their sailors brought amber from the Baltic. Through their commerce they became the bearers of civilization, and from them both Greek and Romans learned the use of letters, and of coins, of the compass and of astronomy in navigation, of glass purple, etc. There was a little communication or connection in early times, between Palestine and Greece. The Greeks and Hebrews met first in the slave market of Joel chapter 3, verse 6.

The Greeks by the way, did not call themselves Greeks, nor was Greece the name by which they called their country. These are names we take from the language of the Romans. Hellenes was the name by which the Greeks spoke of themselves, and Helas was their name for the land in which they lived. The Greeks came to be great colonizers, and wherever they went they carried with them the name of the parent country. Helas was thus an elastic and movable appellation advancing or retreating step by step, with the advance or retreat of Hellenic emigration. The case was somewhat like that of the fiction by which we call a ship sailing under the American flag a part of the soil of America, in whatever waters of the world the ship may at the moment be floating. When trustworthy history began several tribes or families of Greeks found themselves occupying certain distinctive names. There were three chief divisions of the Hellenic stock—the Darians, Aeolians and the Ionians. The Darians were a hearty and warlike race, who in process of time overran nearly all the lower part of Greece called Peloponesus Arcadia, the Switzeland of Greece, always enjoyed exemption from Dorian sway. Sparta was the great representative of the Dorian family, as Athens was of the Janian. The Aeolian occupied Thessaly and Bœtia, with Thebes for their representative city. The small size of the states made patriotism, in many instances, a very intense passion, but on the other hand it is to be acknowledged that Greek history furnishes examples as illustrions as ever existed of self-seeking, adventurous and mercenary traitorhood.

Sparta was not a city of savages, for Spartans cultivated poetry and music of a certain severe type, but for anything that the Spartans did beyond this in the way of attention to the arts of civilization, we might call them savages. They made a pride of despising not only luxury, but refinement. Century after century Sparta was little else than a permanent military camp. It had no art, no architecture, no letters, no homes; infants not deemed sound and strong were put to death, at the age of seven. The boys were taken from their parents to be brought up in public by the state. Spartan women grew up to be men in spirit, rather than women.

Athens was the eye of Greece, and the mother of arts. These two states, Athens and Sparta—one or the other generally led in Greek affairs. The last took her turn at headship in Greece. Corinth was by felicity of her situation the leading city or commercial city of Greece. Ephesus, in Asia Minor, was as much a Grecian city as Athens in Attica. So was Miletus. Helas contained them all, with many more cities that we have not time to mention. It was in Asia Minor that the first hostile collision took place between Persia and Helas. Persia subjected the Greek cities there to her Empire, and some of them revolted. The Persian invasion of Greece followed, and was magnificently repulsed, first by the Athenians, under Miltiades, at Marathon, and afterward, on renewal, was stayed for a moment, by the immortal resistance of Leonidas, with his Spartan three hundred, at Thermopylea, to be turned back in irretrievable disaster to the invaders at Salamis. When, at last, the Persians were discisively driven from their purpose of subjugating Greece. Athens entered upon the period of her culmination, under Pericles, in splendor and power. The age of Pericles is a proverb of prosperity and glory, but of all the Greeks in the world did, nothing remains to us recognizable in the form given by their conning brain and hand, save, perhaps, a few coins, a few noble architectural ruins, a few inimitable, though mutilated, antique pieces of soulpture, and last and chief, some master pieces of literary composition. Good literature is, perhaps, on the whole the most enduring of all the products of human activity. But what a testimony it is to the genius of the people that, though what we have now said is true, the names of Homer, of Hesiod, of Pindar, of Saffo, of Aesohylus, of Saphocles, of Euripides, and of sweet flowing Theocratus, have yet such charms to our imagination that we cannot wholly escape their thrall. In history we find less to check our admiration of the Greeks, than we do in their poetry. Herodotus fascinates us with his artfully artless, simple, fluent and wonder loving, yet truth telling narratives. Thucydides puts us as willing pupils, to school to learn from him how philosophical history, should be written. Xenophon contents and delights us with picturesque journals of march and fight.

Plato was broadly contrasted with Diogenes. As in his philosophy, also in his habits and character, Diogenes lived barefooted and in a tub, while Plato loved sumptuous clothing and fare. Plato having defined man to be a biped without feathers, and he being in great repute as a philosopher, Diogenes plucked a rooster and carried him to Plato's school with the remark, "here is Plato's man."

Zeno, flogging a share for stealing. "It was foreordained that I should steal," whimpered the slave, and "that your hide should be taken off you for it," added the philosopher

The golden age of Greek literature, as of Greek art and of Greek arms, was the age of Pericles. The literature of Greece is remarkable, equally, for its matter and for its form. The Greek mind was curious, bold, enterprising, sagacious, acute, and subtle. It was extremely hospitable and penetrable to ideas. It was gay, agile, open, graceful and passionately fond of beauty. No other nation has ever existed that could turn its hand to so many different things, and succeed in them all so well as could the Greeks. There were never any better soldiers, never any better sailors, never any better colonizers and traders, never any better sculptors, painters and architects, never any better orators, poets, historians, critics, rhetoricians, philosophers and mathematicians, never any better leaders, statesmen, diplomatists, never any better gymnasts, any better gentlemen, any better with than you will find among the ancient Greeks. The New Testament was written in the Greek language, because the Greek language was chiefly in use when Christ came into the world, and when the apostles wrote the New Testiment the Greek language was known almost in all parts of the earth. Ancient Greece was never conquered. It was Greece and Alexander that rolled back for ages from Europe the threatning inundation of Asia, and Greece triumphed over Rome after Rome had annexed Greece to her empire. Greece triumphs yet in a dominion and still maintains genius and taste over realms of letters and art. Such imperfectly described was the country and people of ancient Greece.

New Zion, Scott county, Ky.

Kossuth, from feeble health, has been obliged to stop teaching English at Turin, and has gone to live in the Alps on a farm, where his sons will hereafter support him.

From the Districts.

Greenwood District—Mississippi Conference.

The different charges of the Greenwood District were assessed as follows on behalf of raising one million dollars to augment the treasure of the Missionary Society of the Methodist Episcopal Church: Benton, $8; Carthage, $3; Dixson, $1 50; Durant, $8; French Camp, $3; Goodman, $8; Green Hill, $8; Greenwood, $5; Kosciusko, $3; Lexington, $2 50; Lodi, $2; Louisville, $3 50; Pickens, $12 20; Roebuck and Minter City, $8; Roseneath, $5; Vaiden Circuit, $2; Winona, $4; Yazoo City, $15; Yazoo Circuit, $4. Dear brethren, please see to the collection of this much needed money at once. Let us be up with other districts in the end.

H. R. REVELS, P. E.

Letters From the Laity.

W. W. Bouldin, Hondo, Tex., writes: "Hondo is a beautiful little colony of only about twenty families, and has two denominations, Methodist and Baptist, who preach and teach in the same house, and with few exceptions all seem to be pulling for the same shore. Nearly all have paid for their homes, and have as much land as they wish to cultivate and no more. We have a sober and industrious people, and room enough for a few more of the same kind. Come and see. The people are not as well situated as some, but it must be remembered that they have had only a few years in which to recover the damages inflicted upon them by the wild Indians and outlaws. We have a reading people, and the economical way in which they are conducting their business shows very plainly that they are on the slow but sure march to wealth and refinement. Some of the brethren take the SOUTHWESTERN, and they, as well as myself, are greatly benefited by so doing. Come on, old ADVOCATE, we are happy to meet you. Bro Browley, our worthy pastor, and also his affectionate wife, are much liked and highly esteemed by all. Most of our people are religious, and are always willing to do the best they can for their pastor. They are especially so when they find him to be a man zealous of good works. Hondo can boast for the first time of having an industrious minister, and one who is sure to win souls for Christ. We have a lively Sabbath School, and are doing what we can to make it better and more instructive. Mr. Franklin Pierce, our pleasant and agreeable superintendent, is a man of God, and does what he can to encourage us, and to make the school interesting and attractive. Nearly all of our young people have joined the temperance cause, and cigarettes and snuff brushes are getting to be a thing of the past with us. Some of our mothers and fathers have joined also, and instead of spending their money for whisky and tobacco are spending it for something to read. We have completed our parsonage, which, though only a substitute, it shows a willingness on the part of the people to take care of their pastor. Children's Day was strictly observed and highly appreciated by all. The young ladies, aided by our pastor, set to work in earnest, and our neat little church was highly perfumed with a large variety of nature's best flowers. Several very appropriate lectures were delivered, and a great many who were present were led to see the necessity of helping those who are trying to help them. Our collection, though nothing to boast of, was the best we ever did for Children's Day. Hondo alone gave $4 Fredericksburg, $4 28, and [illegible] $1 51, making a handsome little total of $9 85 for the object. Every little helps, and so the good work still goes on. Rev. [illegible], with his Christian army, will strike camp on the 16th of [illegible] for the purpose of rounding up Dilda and his host. A warm time is anticipated, and more laborers wanted in the vineyard. Come and help us."

Grant's Memorial Service At Sixth Street Methodist Episcopal Church

REV. E LYONS, PASTOR.

This evening found an eager and intelligent audience assembled to celebrate a memorial service in memory of our departed Grant The audience was composed mostly of young people. A number of societies were in attendence in their regalia Good Templars, Zion Travelers Benevolent Association, Love and Charity Society, Sunlight Tabernacle, Young Men's Lafayette Benevolent Association, Loaders and Teamsters Association; all appearing to good advantage. The church was appropriately draped for the occasion, and ornamented with a picture of the great hero, and one of his family. The services were opened by the reading of the LXXII Psalm followed by singing of the National hymn, then by prayer. The anthem sung by the choir was beautiful, sweet and inspiring. The pastor introduced the subject of the meeting by a few earnest, appropriate words. The first speaker was Prof. C. T. Simpson, of the New Orleans University, he said: We meet as Americans to remember the great American departed. We are a free and united people to day because such a man as Grant was found to come as a soldier and commander to the salvation of the nation in the hour of need. This land was destined by God to be the home of a free people. Let us not forget the value of our inheritance and do homage to the hero to whom in great part the entire country owes its salvation. And having now the opportunity to realize all that lies within the attainment of the human soul, it becomes us as Americans and free men to attain that elevation of individual character and life for which we were destined by God, and of which we find so remarkable an example in the typical American our departed Grant.

After the singing of an anthem by the choir, Dr. Thadeus Walker graduate from the Meharry Medical College at Nashville, was presented, and made a stirring address. He spoke of Grant as a man and a soldier. Grant was a true man distinguished by industry, morality and magnanimity. By virtue of work done, he made himself the most distinguished son of America. His home and school education made him an unselfish man, a gentlemen of the highest type, one who was to win success by speech and perseverance, especially his magnanimity was a trait that made him great. He was not so contracted in his sympathies as not to recognize the black man as friend and neighbor. Certainly above all others, the colored people should be foremost in remembering our Grant. The Negro has not known a greater friend. As a soldier he was noted for fixedness of purpose and self reliance. He knew first the thing to do, and was always calm and decided. He never considered it impossible for him to achieve victory.

The chief is gone! At the last he proved himself death's victor; he was not conquered, for he simply slept away. He was not born great nor thrust into greatness, but he won greatness. Let us emulate his worthy example; let us cherish the freedom he has given us as a soldier and President. These are a few points of the excellent address, after which a solo was sung by Miss Maggie Gallagher, who was loudly applauded. Acting President A. F. Hoyt, of New Orleans University, being introduced, dwelt at considerable length on the practical lesson to be learned from the life and character of Grant. The speaker elicited the enthusiasm of the meeting. He admired many traits in Grant's character, his sincerity in that he spoke openly any opinion he had to utter; the ability to stand still and let the little imps say everything evil against him. If there has been any man who has been assailed and misrepresented, Grant was one. Some one went to President Lincoln and accused Grant of being a drunkard, Lincoln said: "If he drinks whiskey, I'd like to get some of it for the rest of the generals!"

Grant hated sham battles at West Point, and hated shams of every kind all his life. Again, he had wonderful perseverance, which is a greater lack with many people than their lack of brains. When down at Vicsburg, he was there to stay until they surrendered. Another thing, when an achievment of his was over, it was done with. Grant did not go through the country telling about it.

We have a lesson of warning also. Why did Grant die between sixty and seventy with his strong constitution? All the young men who are using tobacco illustrate why. But then let us remember that in his words and life, Grant was pure. Much more might be said of his character and deeds. At the very last he outconquered death; no longer commander, he knew how to obey, and accepting the leadership of the Lord Jesus Christ, he obeyed the supreme command, and passed triumphantly over into the life beyond. After the speaker was seated, the pastor of the church, Rev. E. Lyons, dwelt for a few moments with intense earnestness on Grant's religous life and principles, seeking to impress on every individual of the audience the necessity of a genuine Christian life and character.

Resolutions were passed by the audience as found below, after which an enthusiastic and profitable meeting was concluded by a hearty singing of the doxology and by the benediction.

RESOLUTIONS,

Memorial Service., held at Sixth Street, M. E. Church, Aug. 26th, at 8 o'clock p m., in honor of Gen. U. S. Grant, the following resolutions were adopted.

Whereas, in the providence of Almighty God, there has been taken from our midst by the arch enemy death, a distingnished man in the person of Gen. U. S Grant. Therefore be it resolved,

1. That the nation has lost its noblest hero, and the Negro his best friend.

2. Resolved that the Negro will ever perpetuate the memory of our hero.

3 Resolved that the colored people of New Orleans will subscribe to the monumental fund.

4. Resolved, that a vote of thanks be tendered to the following speakers. Prof. Simpson, Dr. T. Addison Walker, Rev. A. F. Hoyt, and Rev. E. Lyons.

5. Resolved, that the address of Dr. T. Addison Walker will be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, and also the *Baptist Advocate*.

6. Resolved, that a copy of these resolutions will be forwarded to the bereaved wife and family.

6. Resolved, that a copy of these resolutions be published in the various papers of this city.

Respectfully submitted.

A. L. CHAPMAN.
W. E. BERNARD.
W. B. WILLIAMS,
HIRAM WILSON.
STERLING P. BROWN. M. D.

Address delivered at the Grant memorial meeting, held at the Sixth Street M. E. Church, Wednesday, Aug. 26, 1885, Rev. Ernest Lyon, pastor, on "Grant, the Man and Soldier," by Thaddeus A. Walker, A. B., M. D.:

When asked, not long since, to prepare some thoughts in memoriam to our honored ex-President and renowned soldier the man whose body is now confined to its last resting place, and whose soul has, no doubt, reached the abode of bliss, I found my mind's eye immediately looking over the many qualities of the subject of my talk, and I concluded to present to you U. S. Grant, the man and soldier.

At this day there is not a family in the United States, not a nation that inhabits this mundane sphere, whose hearts have not mourned the loss of that President, philanthropist and soldier, Ulysses S. Grant, the hero of Appomattox, and the honored son of Ohio. The subject of my sketch emanated from a father of Scotch descent, at Point Pleasant, Clermont county, Ohio, April 27, 1822. In that town was born the man whose fame is not only known in America, but is known to the whole world. The fame which he has achieved is not that fame born of self-pride; not that fame characterized by petty wrangling and frivolities, but that fame which is ascribed to none but one who is a man in the broadest and truest sense of the word. U. S. Grant was a true man; a man as to his heart, his head and hand; a man who possessed pre eminently the qualities of industry, morality, and magnanimity.

Like the mighty father of waters, starting at its infant source, Lake Itasca, slowly but surely making a passage for that great expanse of water which we see before us, so started U. S. Grant from a small source; but finally made a passage for himself through the all important avocations of life, and by virtue of work done justly assumed the title of the most distingnished son of America.

This world is inhabited by a great many men—men as to age; but not men possessing the qualities which give them the name and prestige of true men. It was in 1854, after Gen. Grant resigned the captaincy of the army, that he had to prove what of industry there was about him. He, like many a son of poverty, returned to Missouri poor and disheartened, and with no prospects before him. Though educated to wield the sword; though clothed in the regalia of a warrior, we find him on a farm, in Missouri, fighting against poverty by wielding the plow and ax instead of the sword. From the farm he goes into the office of a real estate agent, and from thence he goes into the tannery business at Galena, Illinois at a salary of $600 per annum. Although his salary was meager, and poverty almost stared him in the face, yet he saw no other way out of his difficulties than to be industrious both as to his head and hand. What a worthy example for the almost poverty stricken youths of our land.

Then, too, Gen. Grant was a man of high intellectual stamina. He had not only the appearance of an educated man, but truly possessed that education necessary to make him a success in this life, in so far as his relations with other men were concerned. The training which was needed to make him a success in this life was given to him by those upon whose knees he dangled, and by those who helped to mould the high character of that wonderful man. His education made him an unselfish man, a gentleman of a high type, and one who alone succeeded by pluck and energy. It is said of Grant that when he was received into West Point Academy, he met with as is customary, a set of rough class mates. They on becoming acquainted with the young soldier from Ohio saw that by previous education he had imbibed the true principles of manly modesty and go aheaditiveness, and instead of trespassing upon his rights they became as harmless as doves. It was in 1839 that the great man, whose body has been consigned to the tomb, began his career as the soldier; started to gain that education which has given him the name of a hero; that education which has made him the pride of the known world; that education which gave him a chance to show his love for the Negro. He graduated twenty-first in a class of thirty-nine, leaving his Alma Mater to achieve success hardly expected by his most sanguine friends.

His magnanimity was a trait e. the man which deserves high praise He lost sight, at times of self interests, and watched carefully the interests of his fellow-men. Thank God, that among those whom he considered his fellow men his mind was not so contracted, nor his heart so tinged with blackness that he failed to discover that the black man was his friend and brother. His every act showed that he was in favor of life, liberty and the pursuits of happiness being extended to the Negro. Said he on one occasion of the colored men of Florida: "Wherever I am they may come also." Then, if any race should do honor to the dead hero; if any people should assemble together, and express their sorrow at the death of such a chieftain, the colored people should be foremost in their expressions of sympathy for the lamented dead. Friends, to night we sit here enjoying the grand privileges of religions, intellectual, social and moral education. Each one of us should ask ourselves the question: Who was instrumental in giving us this freedom. Some say God, through Abraham Lincoln, but I say had not Grant been victorious at Fort Donaldson and Appomattox, all the emancipation proclamations issued by President Lincoln would have been useless, and and we would still be chattels. Had not Grant, as President of the United States, enrobed us with the garb of American citizenship, the few privileges which we now have would never have been accorded us. Grant was a man of integrity. Whatever, in itself, presented to him the appearance of dishonesty and lawlessness, he denounced, and always showed himself anxious to walk the paths of right and justice. Calumniating tongues could not injure him; villification could not affect the man of pure character, for his name, fame and deeds had taken too great a hold upon the [illegible] nation. Grant was a man as President of the United States; the country has not known a greater President, nor has the Negro had a greater friend acting in the capacity of chief magistrate of this nation.

Leaving Grant, the man, we shall endeavor to scrutinize him from the standpoint of a soldier. Profane history, with its account of warriors, has not recorded a name the peer of Gen. Grant as a soldier. When Grant undertook to advance upon Richmond, he understood that all the national armies that had advanced against Lee, had been repulsed by him. But Grant was courageous, persistent and decided. Lee soon discovered that in Grant he had an irresistible foe, a stubborn opponent and one determined to win or die. After Grant had thrown his army across the James river and had fought stubbornly for months, Lee's stronghold fell, and with it fell the ultimate hope of the Confederacy. Lee surrendered to Gen. Grant on the 9th of April 1865, at Appomattox, and since that wonderful victory Grant has been called the hero of Appomattox. As a soldier, the man of whom we speak had fixedness of purpose; was clear and certain as to his judgment and exhibited self reliance and an unchangeable determination. When Grant, in July 1862, succeeded to the command of the department of Tennessee, he immediately began to arrange his plans for an attack against Vicksburg. Here he showed his daring qualities, and what of natural resources there was about him. In January 1863, Gen. Grant having enlarged his army, gathered his forces and advanced against Vicksburg. But in vain did he there attempt to capture this stronghold. But as Mrs. Grant said of him, when asked by a friend concerning his success at Richmond, that he was stubborn and would certainly capture Richmond, so he proved himself to be in this instance. He did not give up at the first, but fruitless attempt; but between April 30, 1863, and May 18th of the same year, he routed the Confederates in six consecutively hard fought battles, forced them behind his defence, and added another well earned victory to the many which he had achieved as a soldier. It is said of Grant that on the night of the battle of the Wilderness, when the right of his army had been broken and turned after he had given his orders for new dispositions, he went to his tent and slept calm till morning. The characteristic which he exibited in this instance as a soldier was this: He felt and knew that he had done his best and could do no better, and therefore awaited results, giving himself no anxiety concerning the judgment or decision. Grant, as a soldier always knew just the thing to do, just the point to strike, and was always calm and decided in terrible emergencies. He was a soldier of an invincible determination, and it was such a determination that won for him the victories at Belmount and Donelson as well at Shiloh. Grant never considered it impossible for him to achieve victory; never doubted his ability to win, and always considered that there was no such word as fail, and can't had never been written for him on the pages of any lexicon. When told at Belmont that he was surrounded, he calmly and lightly answered, "Well we must cut our way out." As a warrior we place him by the side of Napoleon, Alexander and Cæsar. Great as they were as warriors, yet in magnanimity, greatness of character, unselfishness and innate modesty, he was their peer, and his name will go rumbling through the ages on account of these high humane qualities. He possessed a great deal of courage as a soldier, always took the initiative; always advanced, always was the aggressor and always forced his plans upon the enemy. If Grant's troops were driven to the right, he always made an assault on the left. These facts plainly show his shrewdness as a soldier. Friends I have attempted to present to you Grant's career and acts as man and soldier. His victories achieved while living are familiar to all the people of this land. The chieftain is gone; the man victorious in peace as well as war, proved himself to be death's victor at Mt McGregor, for he did not die but slept himself away. The man who deserved a chaplet for well earned victories gained while living, wears a crown bedecked with stars. He is gone; but his deeds still live in the minds of the people, *requies cat in pace*. Born great, he certainly acheived greatness, but greatness thrust upon him and last, but not least, he died great. Our friend brother, President deliverer and soldier is gone. Let all hearts mourn his loss; over his tomb was pronounced on the 8th, of August, "Earth to earth, dust to dust and ashes to ashes," and upon his tombstone should be written in golden letters, Oh, rare U. S. Grant. Let us emulate his worthy example, and let us cherish well the freedom which he has given us as a President and soldier.

For the Southwestern

Is It Possible to Attain the Highest Success in Sunday School Work Without Instrumental Music?

MISS HETTIE G. TAYLOR.

Since the morning stars sang together, and all the sons of God shouted for joy over the birth of Creation, since the birds trilled in Eden, since David's harp melodies sent the Evil Spirit from King Saul, since a choir of angels heralded the Messiah's coming, the civilized world has acknowledged the power of music. Then, knowing these facts, is it possible to attain the highest success in Sunday School work without instrumental music?

Can we attain the highest success in any work without aiming to reach ambition's highest point?

Is it possible for us to keep pace with this enlightened age, without acquiring the knowledge of those things which seek to charm and uplift the little children whose lives are so full of promise?

The Sabbath School is the nursery and life of the church, and we should endeavor to make it pleasant and interesting to the youth of the land; and in order to accomplish our aim, instrumental music becomes one of the most essential

elements in attaining the highest success in this work.

What is more pleasant in a Sabbath School than to hear the youthful voices of the little children mingle with the deep and melodious tones of an instrument, singing praises to God?

Instrumental music is one of the most delightful and inspiring acts of sacred devotion, and it would have a most happy tendency could it be more generally introduced into our Sabbath Schools, and executed with propriety as it might be by the scholars.

It is an employment which, if engaged in with proper motives and feelings, seems more than any other exercise on earth, to place us by the side of those who have tuned their harps on high, and are now singing the song of Moses and the lamb, then why may not infant voices here in the Sabbath School be made to catch the strain, and praise as the Redeemed will praise in heaven the Lamb, their Redeemer?

In teaching little children we must always try to find something that will amuse them and keep their undivided attention. You will hardly find any child who is not willing to throw his whole soul in singing some song accompanied by an instrument. He thinks it is a grand thing to pour out his young voice in song to the accompaniment of the rich tones of an instrument.

If a child is sitting quietly in school, trying to receive the instruction of his teacher, and suddenly a band of music passes the building, it makes no difference how interesting the subject may be, or how difficult it may be for the instructor to impart to his class, every one ceases to give attention to his instructor, and their minds and hearts are enraptured in the voluptuous swell and enchanting strains of music.

Then, when we see that instrumental music has such a charming effect upon the youthful minds, should we not perform our duty in the Sabbath School in singing praises to God with the sound of the trumpet, to praise Him with the psaltry and harp?

Is there a heart among you that music cannot soothe?

Even the poor savage, who is almost like a weed unnourished, when the sounds of music are sent melodiously through his soul, he seems to show in his feeble and uncultured manner that he, too, is a lover of that great inspiring art of music.

The mystic power of music has many influences. It is not impressive to the gay and light hearted alone, but it has power to calm the troubled waters, soothe the weary and oppressed, cheer the last moments of the dying, and bring the wandering footsteps nearer to the fold.

Cincinnati, Ohio

For the Southwestern.

Could the Kintergarten Plan Be Successfully Used in Infant Sunday School Classes?

BY MISS TINNY SANDERS.

The kindergarten is a child's world, corresponding point by point with the adult world: and yet does not deprive [illegible] of their beautiful and harmonious infancy, but lengthens its [illegible]. The play of it rehearses all the serious occupations and beautiful morality which ought to characterize society, combining the soul of the saint and the sage with artless address of the child.

Nothing is more complicated than proper appreciation of child [illegible] and development; the life of a child, the days of susceptibility of any and all impressions, commencing with that of angelic purity; its [illegible]ons, scenes, enjoyments and [illegible]ations come as a rule from [illegible]ndings.

We are all creatures of circumstances; just about what our train[illegible]r by domestic paternity, [illegible] wisdom, pedagogic [illegible], or that gained by the [illegible] we have, we are. We could in some instances wish it different, but it remains so.

Whoever, therefore, undertakes the task of laying down rules, or executing those already established for children, undertakes an arduous task. It is such you have seen fit to assign me.

The importance of a correct solution of the problem given me demands, since we believe it can be profitably used in the Sabbath School work, thorough analysis that we may be able to fully comprehend its availability.

1. Those who would successfully teach children must present knowledge as nature does, by delightful experience gradually reach the truth sought.

2. Must combine pleasure and work.

3. Must lead up from the concrete to the abstract, but seldom, if ever, vice versa.

As to our first proposition we know that nature only allows us lungs, heart and the senses in a measured degree. So the kindergarten idea. Now, whatever of man's arrangements coincide with God's is right and applicable to the proper indoctrination in intellectual as well as spiritual truths. The Book of Books teach us that as to religious growth there comes first the blade then the stalk, then the ear, and then the full corn in the ear. That as babes in Christ we should desire the sincere milk of the word, and afterward the strong meat. Thus allowing man's desires for spiritual and intellectual training of children to coincide with the word of God.

And now we come to speak of our second proposition combining pleasure and work.

There is no more erroneous idea, it seems to me, in the world than this one, which is entirely too prevalent, that children must learn to do hard work without play, taking pleasure therein. This is inconsistent to nature, God and the affairs of this world.

For notwithstanding the fact that God gave His first created, Adam, charge to keep the garden of Eden, it was, when he opened his eyes to receive his charge from his Maker a garden of pleasure. Here we have the idea of work and pleasure combined for all manner of fruits for his enjoyment, were already there. Notwithstanding the fact that man sinned and thus brought upon him the frown of God and the penalty, of in the sweat of thy brow shalt thou eat bread all the days of thy life. Cessation from labor for pleasure is mapped carefully in the, "thou shalt keep the Sabbath day holy." The reason assigned strikes the cord we now touch in that, "The Lord rested on the seventh day, from all his work. Outside of such high authority as we have been quoting we hear the voice of common sense declaring that most labor can be satisfactorily performed when combined with pleasure.

We can only teach children by showing them something. No child or man can obtain any idea of six or one until the object in the concrete is presented. No one can understand the meaning of an equation until the signs representing them shall have been given.

Just so in the proper training of children. In the kindergarten plan these facts are demonstrated.

It is true the information gotten appears superficial, but so does the alphabet and multiplication table.

We must take the same plan into the Sunday School and then we shall be able to see its fruits in many ways.

1. The larger pupils will remain because an interest will have been awakened by their former systematic training.

2. The smaller pupils will be glad to attend and will forget the the ardnous tasks because transcended by the pleasurable profits derivable.

As great benefits may be derived why not insist that the kindergarten plan be part of the curriculum of the Sabbath School.

Cincinnati Ohio.

Collector Jonas, left for Washington City Tuesday night.

For the Southwestern.

Let Us Say African.

REV. W. D. GODMAN, D. D. LOUISIANA CONFERENCE.

I notice in your columns the expression of diverse views about the use of the word Negro as an appellative of the dark race. Will you allow me as a friend, to make a suggestion.

There are five so-called races of men named respectively as follows: The Caucasian, or white race; the Mongolian, or yellow race; the Malayan, or Brown race; the African or black race; the American, or red race. These are the scientific terms employed; that is, they are employed by scientists: though they may not be very scientific in the sense of really true.

Now it will be observed that in common speech, we employ the territorial designation, not the word expressing color in all cases, but one, that is the African. In speaking of the races we say, Caucasian, Mongolian etc., etc. But in the one exceptional case, we say Negro. Why is this? I think, in a good degree, because the colored brethren have themselves objected to the name of African.

Why do they object? Because, forsooth, they say we were born in America, and we are as much Americans as the whites. True, but with parity of reasoning, the whites might say; "We are not Caucasians; we were born in America, and know nothing of Caucasia." And this would also be true.

Now the names of the races given by ethnologists, were intended so far as one knowledge warrants, to signify the origin of each race, the place of its first emerging into historic reality. With this in view, the only appropriate title of the black or dark race is African. I am sure there is no other one half so euphonious, nor can any be found so richly associate with history, mystery, and romance. Let me beseech my brethren to discard the word "Negro," let that be relegated to the books, and to adopt the beautiful name of African.

May they also espouse the cause of the father-land, and aspire to the crown of martyrdom in behalf of her salvation. The next five hundred years of historic progress belongs to Africa. Dont be left behind, brethren, by the onward march of providence.

Baldwin, La

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In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. **Sore or inflamed Eyes are speedily cured.** *Perfectly harmless, used internally or externally.*

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Distemper, Diarrhea and **Worms** in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, SEPT. 24, 1885.

Special Notice to Agents

The conduct of this paper through an extraordinary season of business depression is a heavy burden. We ask you to comply faithfully with the agreement binding upon all indebted to this office, to pay something on account every quarter. Send the subscription money you have collected to this office at once. Do not allow people to receive papers who do not pay. It is not keeping the faith with us to postpone the settlement of accounts until Annual Conference. The money is needed now, and should be put into our hands as soon as possible after collection. Pastors are expected to pay for all papers ordered to their account, and should look sharply after delinquent subscribers, and keep out of debt. Small payments are thankfully received. Forward the money you have, and do not forget the old debts.

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Germany and Spain are now in a quarrel, but they are not apt to fight.

The proposed emancipation celebration at Little Rock, Ark., for Sept. 22, has been abandoned.

London, not content with exploits of dynamite, has invented a more destructive explosive called hellofite, after Mr. Hellhoff, its originator.

Natives up the Congo have given them a warm reception by roasting European settlers, and the Boers have taken another slice of Zuln land territory.

When the way is plain, and the sky clear, march with hope and charity, but if clouds o'ercast the heavens, and the path to glory is graced with thorns stand still with faith.

The La Teche district, La., and Pine Bluff quarterly conference, passed resolutions upon the death of Gen. Grant. An unusually impressive memorial service was held in Frankfort, Ky.

The plan for the New Orleans University building has been drawn and accepted, and its erection will be at once begun. The building is to be an ornament to the locality where it will be situated.

The wife of this editor and children have been taking a trip through Kentucky alone recently by the L. and N. and K. C. Railways, and she desires to say that traveling as a lady she received by all train officials the treatment due to such. Behavior has much to do with it.

We believe the short route to prohibition of the manufacture of liquor is to destroy the value of it. Local option tends to this. Therefore we favor and urge local option legislation in every State. It is in line with a good conscience, and is in reality the first attainable means to ultimate universal prohibition as an end.

The Free Thinkers have been in convention in New York lately revolving in favor of free thought. We do not see that anybody's thoughts are enslaved in this country. That convention, for example, said its thoughts with perfect impunity, and there doesn't seem to be any danger impending for them [illegible] it be from self inflicted harikari. Why don't they just sing whatever they wish to say. Our country of ours is so large and powerful that it can stand and withstand a dozen or so cyclones every summer. Hence, we presume that there is no direct and awful danger to be anticipated from a pretty full and continuous expression of their innermost notions.

A Festival and a Fight.

"I am done with festivals after this," said Elder Vaughn to the writer on a recent Sunday morning. He got through with the work of one about 2 o'clock a.m. which had been in progress from the hour of candle light Saturday.

It resulted in the usual battle, and, in this case, the use of a pistol, the wounding of a little boy, and the imprisonment of the offender who was a man of family, and who should have been at home instead of the festeval. Only a short time since, a similar occurence, at a Saturday night church festival, resulted in the instant killing of one man, the wounding of two, and the imprisonment of another. The time has certainly come to have an end of these Saturday night church festivals. At least no circumstances can be plead in extenuation of such outrages on morals, religion and civil society. They must be prohibited, if it results in the loss of half the property now owned by the church. As a matter of fact what is made by them seldom does much it the way of paying anything on church debts. An examination will show that these, when paid at all by the people who owe them, are paid by disciplinary methods. Let the festivals go.

Adoptive Masonary.

Rev. H. W. White, P. E. Lexington district, Lexington Methodist Episcopal conference, is also Deputy Worthy Venerable Patriarch of the Kentucky jurisdiction of the Grand Eastern Star Court of the West. The next, which is the 20th session of this court, is to be held in Toledo Ohio, the 4th of August ensuing. The jurisdiction includes the states of Ohio, Indiana, Kentucky and Michigan.

The Eastern Star is a secret society, imitating Free Masonry, for the admission of ladies. These ladies are said to be adopted into the Masonic communion.

The theory of the "Eastern Star" is founded upon the Holy Scriptures. Five prominent female characters, illustrating as many moral virtues, have been selected and adopted. They are:

First—JEPHTHAH'S DAUGHTER, illustrating respect to the binding force of a vow.

Second—RUTH, illustrating devotion to religious principles.

Third — ESTHER, illustrating fidelity to kindred and friends.

Fourth — MARTHA, illustrating undeviating faith in the hour of trial and submission under wrongs.

Five—ELECTA (?) illustrating patience.

This form of female association was originated in France about 1730. Every lodge is compelled to be adopted by, and under the guardianship of some regular Masonic lodge.

It was introduced into this country in 1850, and is the only adoptive Masonic rite which has succeeded here, says Robert Macoy.

Not less than five ladies are entitled to receive the degree to constitute a lodge.

Only master masons, their wives, widows, sisters, daughters, and mothers, all in good standing, and the widows caused by the death of their husbands are eligible to the degree.

This institution looks more to the development of right habits in life than to the burial of bodies in death, and is hence a very useful one for the patronage of the colored people at this particular time.

Its especial value is that it undertakes to better, by classifying and leading women into habits and associations of virtue and usefulness. It is becoming extensively known and numerously attended in the west.

From Sept. 1 to 12 there had been 2344 cases of cholera in Spain, of whom 9,379 died.

A New Duty.

The Illinois Central R. R. seems to make no discrimination against people holding first class tickets. In a twelve hours ride we have seen seven colored men without coats on, three drunken ones, and one man and woman with a bottle of whiskey which they used vigorously, in the ladies car. All the whites in this car at this time were decently dressed and well behaved. Heretofore the ministers who are the only real leaders of the Negroes, with the assistance of many humane white people, have earnestly called for the removal of all hindrance to the entrance of colored people into first class cars. The duty now before us is to prevent the abuse of these new immunities by teaching the colored people how to correctly use them. It is right that every one should have his rights, but they must not so use them as to encroach upon and destroy the rights of others. The Negroes must themselves put an end to this kind of thing, or an end will be put to it by others for them. And in one way or the other it should be promptly terminated.

Genius and Ingenius.

Mr. James Burley, of Georgetown, Ky., who had on exhibition at the Cotton Exposition, the model of a steam engine of his own make, is quite a man of genius. Besides a jewelry store, which he keeps, he is a teacher of phonography and telegraphy. He erected a wire between his own and the house of a neighbor, by which means he gave a young gentleman lessons in telegraphy. He is of fine physique, of dark brown color, and apt to do something in this world before he dies. His model, sent to New Orleans, has not yet been returned to him. We heard of quite a good deal of tardiness in returning these exhibits, and in one case that of Rev. Thomas Jones, who sent in the care of Prof. Simmons, a hemp brake of his own invention, there has been down right carelessness, to speak of it mildly. It was never put in place at the Exposition, and has never been returned. Indeed, they say it cannot be found. These commissioners may not be men liable to prosecution for such inexcusable carelessness, but they can and will be held to a moral responsibility before the people whose confidence they obtained and seemed to esteem so lightly.

A Piece of Bad Business.

Rev. J. W. Russell, of Anchorage and Dorsey's charge, Kentucky, is pushing things vigorously on his work. He is about to build a parsonage at Dorsey. He knows that we have no better claim to the ground there than any other body of religious colored people would have, such being the terms of the conveyence made by Mr. Dorsey of a lot of ground to W. L. Muir and W. H. Lawrence, Methodist Episcopal, and Philip Alexander, Baptist. Bros. Muir and Lawrence plead ignorance as their justification for building a Methodist Episcopal meeting-house on ground thus deeded. Perhaps, Bro. Russell will plead indifference for so building a parsonage, as he is, and cannot be, ignorant of the defects in that title. Certainly he knows of it now at least.

The Divinity of Logic.

Logic is the art of systematic and correct reasoning. It is an exact science. It is in this respect the twin of arithmetic and music. Logic is infallible when the premises are right. It is, in its conclusions, the ascertainment of truth, and truth is divine. "God is truth." Eloquence is a good thing; rhetoric is no less so; scholarship is excellent, but logic is the best. Put the test of logic to every sermon, lecture, conversation, or be sure that you may be wrong. Let all our preachers study the Bible, logic and arithmetic first, music, grammar and languages comes later.

Personal.

—The SOUTHWESTERN is a preacher in my congregation.—Rev. J. H. Stanley, Newton, Ky.

—Mrs. Dr. Bayliss has recently been quite sick, and confined to bed in her home on Walnut Hills, Cincinnati, Ohio.

—Rev. N. L. Carr, of Falmouth, Ky., sent an obitnary notice, but neglected to give the name of the deceased. Please write again.

—Rev. I. L. Pratt had a large congregation present at the dedication of the new Methodist Episcopal Church at Starkville, Miss., Aug. 30.

—The name of J. F. K. Moreland was unintentionally omitted from the list of gradnates in the Central Tennessee College catalogue for 1883.

—Mrs. Letha Pearl and Mrs. Emily Boyd, worthy members of the Methodist Episcopal Church, have died recently in their homes at Maysville, Ky.

—Mrs. Rogers, of Gosport, Indiana, the ladylike proprietress of the Rogers' House in that village, declares she always has been, and cannot see how any one can be otherwise than a Methodist and a Republican.

—Rev. Andrew J. DeHart, of Cincinnati, Ohio, was married Sept. 10 in that city to Miss Jennie Jackson. He left his profession of school teacher, and entered the ministry of the Congregational Church. He afterwards joined the African Methodist Episcopal Church. He has now left the itinerancy ministry and returned to his old profession of school teaching.

—Bishop Harris in Texas among the Negroes, and in Ohio at the Cincinnati conference, crowded with refined and far-famed ministers, was characterized by the same amiable brusqueness and simple directness of manner. It is refreshing to meet any one of such freeness of manner, and we trust for many years to come we may see Bishop Harris' face periodically among us in the discharge of his official duties.

—The preachers of the La Teche district Louisiana conference at their recent district conference presented Rev. A. E. P. Albert, D. D, who is closing his fourth year as presiding elder on that district, with a $75 gold watch. The watch is beautifully monogrammed, and bears the following inscription: "Rev. A. E. P. Albert, D. D., presiding elder for the Teche district for faithful and meritorious services to his church, his country, and race Aug. 15, 1885."

Church Polity.

MR. EDITOR—What is the duty of a commissary committee in a camp meeting? When there is such a committee has a minister the right to take anything out of the commissary without their consent? —*Subscriber.*

Answer—There is no such thing as commissary committe known to Methodist law or general usage. A commissary department is one of the features of an army. Its business is to furnish supplies for the soldiers, and those placed in charge of it are responsible for the supplies delivered to them. Hence it would be improper to take anything from it without their consent.

The usual way of running camp meetings is to sell the right to some one who runs a hotel upon the grounds, charging a reasonable price for what he furnishes. If they are run otherwise then those concerned must decide how it shall be. But when a plan has been agreed upon, it should be carried out by all, else disorder and confusion would ensue. Now, if in your camp meeting it has been agreed that all supplies for the table and tents should pass through the hands of a commissary committee, then it is disorderly and unministerial for any minister or other person to interfere with the elder or break the rule.

Schools and Colleges.

Wesley Chapel Mission School.

B. L. HALE.

There was an exhibition given under the direction of Mr. C. W. Dale, June 29th. The programme was composed of dialogues, declamations, choruses, solos, and a debate; the subject of which was "Woman's rights." The programme was rendered with perfect satisfaction. Those who took part were scholars belonging to the Mission School. The following named persons took part in the debate; Joseph Anderson, judge, Dora Johnson clerk, Mr. M. Craig, Miss Rudolph, Mr. M. A. Craig, Miss E. Dale were empanneled as jurors. They were not members of the school. Misses Lilly Bello and Laura Garnett spoke in favor of woman's rights. Master Esau Scott and A. Vincent, were the opponents. The audience was struck with surprise at the great tact and power of speech shown in these pupils. We feel that we have a Moses as principal of this school. The school opened September 7th, with a large attendance. Last year there were 114 pupils in attendance.

New Orleans, La.

The New Professor at the Gammon School of Theology.

W. P. THIRKIELD.

The rapid growth of the Gammon School Theology, of Clark University, has made it necessary to enlarge its faculty. In accordance with the broad and generous plans of its founders, an additional chair has been filled by the appointment of the Rev. J. C Murray B D., to the professorship of Exegetical and Historical Theology. Mr. Murray is a gradnate of Drew Theological Seminary, and has had an experience of over fourteen years in teaching and in the active work of the ministry. The character, scholarship, and general ability of this new professor may be judged from this letter written by the venerable Dr. James Strong, another of the great encyclopedia, and the oldest professor at Drew Seminary. He writes: "I have intimately known Rev. J. C. Murray, both as a student in our seminary, and as my private assistant on the Cyclopedia, and I have found him an excellent scholar and a careful, judicious and dilligent worker and writer. I think him pre eminently qualified for the position of teacher of exegetical and historical theology in your institution, no less by his literary tastes and attainments, than by his experience and habits. I give him my cordial and unqualified recommendation." Brother Murray has been released from his charge in the North Indiana Conference, on the recommendation of Bishop Harris and the request of Dr. Rust. Though in the midst of building a beautiful new church edifice, he has heard the voice of the church, and comes to give his best years and talents to the great work of training ministers for most effective service in preaching Christ and saving souls. He will arrive at the school before the opening, on Oct. 7.

Thus the plan and promise of the founders of this institution are being fulfilled in the gradual enlargement of the faculty, and in the furnishing of such superior facilities as to make this school rank among the foremost of our theological seminaries. The institution was founded on the conviction that the ministers whose work is to be largly in the South, should be trained with some reference to the needs of this particular field; that they should be kept in close sympathy with the people; that they should have practical ideas of the work to be done, and training in the special methods calculated to bring about the largest and best results from their labors. This is the only school established in the South by the Methodist Episcopal Church, for the sole purpose of training young men for the ministry. This fact, and its central location, commends it to the patronage of all our schools and conferences.

The Bethlehem School.

B. F. POWE.

DEAR EDITOR:—Allow me to make a few brief remarks to the public of the closing exercises relative to Bethlehem public and private school. We had four months public and four months independent, which is equal to eight months. On the morning of August 28th, we closed with an enrollment of 97 students, all of whom passed a creditable examination before several officers of the county and 386 people of both colors were present; also we had a fine exhibition which was pronounced by those who heard it, that it exceeded any they have ever seen in this community; and in many others. The patrons of the school gave a nice dinner and were all well pleased with the progress of their children.

The Central Tennessee College opened on the 7th of September, there are already over one hundred students in attendance in the literary deparment. The medical and law departments open Oct 5th. The prospect is good for a large attendance. The new building for the model kitchen is nearly completed.

Rev. Braxton James one of the oldest members of the Tennessee Conference, died at his home in Murfresborro on the 6th inst., in triumph of faith.

The pastor of Clark Chapel, A. Phillips, in this city is engaged in a series of meetings with good prospects of success.

The schools of Nashville are opening with a good attendance, although the drowth and financial pressure will reduce the numbers in attendance as compared with last year.

The trade in school books has been very active here for the past few weeks, indicating a healthy growth of the educational interest in the entire South.

J. BRADEN.

General Church News.

During the sessions of the Chautauqua Assembly nearly ninety thousand people visited the grounds. The gate receipts were $30,000, and the receipts from other sources $60,000. The totals are larger than any of the eleven preceding assemblies. Twelve thousand dollars were expended for the programme this year.

The statistics presented at the General Assembly of the Calvinistic Methodist Church in Wales show 1211 churches and 128,376 communicants, and contributions for all purposes $869,000. The increase of church members last year was 10,655. These figures show the strength and prosperity of the Church, and indicate its future progress. In this country, chiefly in the Northern and Western States, we have one hundred and forty Calvinistic Methodist churches, and one hundred and fifty ministers united in a general assembly. In all of these churches the Welsh language is used in divine service.

The Moravians, who are one of the smallest religious pnemonations, maintain 323 missionaries in various parts of the earth, and 1165 native assistants, and now have about 1000 adherents in missionfields.

The African Methodist Episcopal Zion church within eighteen years has built about five hundred churches in the southern counties of Virginia, the northern counties of South Carolina and in the State of North Carolina.

Dr. Roberts, of the Vermont St. Methodist Episcopal church, Indianapolis, with Bishop Hood and General Chester, as reporter, was a member of the joint commission from "Bethel and Zion" church to arrange a basis of organic union. The Doctor is a fluent and graceful speaker and creates a fine impression by his personal bearing.

Baking Powder Tramps.

The danger to the public health from the indiscriminate use of the many lime and alum baking powders of commerce has been so fully exposed that every body desires to avoid them. As "forewarned is forearmed," housekeepers will thank us for apprising them of the special efforts at present being made to dispose of such powders in this vicinity.

The proprietors of some of the worst of these powders are now going from house to house, trying by means of a trick, or so called test, with heat and water, to show that their article is as good as the Royal Baking Powder, making the comparision with this brand because everybody recognizes it to be absolntely pure and wholesome, the object of course, being to snpply their own goods in place of the Royal, which housekeepers for so many years relied upon to puff up the morning biscuit, and to make the light, palatable, and wholesome roll, cake, and pastry for which it is famous.

The housekeeper will do well to be on her guard against these baking powder tramps. Every intelligent person knows that any goods peddled from house to house in this manner, or that are given away in samples, or sought to be introduced by secretly traducing the character of other goods well known to be pure and reliable, have no merits of their own, and have failed to find purchases through legitimate means.

We are informed, as a matter of fact, that one of these tramps is trying to introduce a powder that has been found by the Government chemist to be 11.85 per cent lime while the other peddles a powder that is 20 per cent alnm—one a powerful caustic, the other a corrosive poison.

No such tricks or jugglery will be apt to deceive any intelligent person. The housekeeper who has used her Royal Baking Powder ever since she discarded cream of tartar and soda, knows more about its qualities than all the tramps in the country can teach her. The crucial test to which she put the Royal Baking Powder—the test of actual and successful work in the preparation of pure and wholsome food, under which it has never failed—is entirely satisfactory to her. She has always had "good luck" with it in making light, sweet and delicious bread, biscuit, and cake, and has placed it, to stay, at the head of her housekeeping favorites. She knows that it has been officially approved by the Government chemists as the best, and we imagine that the baking powder tramp who attempts to supplant its place in her confidence will find this a bad year for his business.

The Lowell, Mass., Citizen says General Butler, whose yacht so long held the cup which the Genesta is now trying to carry home, has visited the English craft several times and has presented her with "an American ensign sixteen feet long." The Genesta would better look sharp when such a Greek comes with gifts. Bonny Ben is "as honest a man as ever scuttled a ship."

We accidently overheard the following dialogue on the street yesterday.

Jones. Smith, Why don't you stop that disgusting hawking and spitting?

Smith. How can I? You know I am a martyr to catarrh.

J. Do as I did. I had the disease in its worst form but I am well now.

S. What did you do for it?

J. I used Dr. Sages' Catarrh Remedy. It cured me and it will cure you.

S. I've heard of it, and by Jove I'll try it.

J. Do so. You'll find it at all the drug stores in town.

Two companies of Federal troops [illegible] ordered to the scene of [illegible] disturbance in Wyc[illegible] Territory.

For the Southwestern.

In Memory of Ira B. Griffin Deceased.

BY MISS CARRIE W. E. MILLER.

I.

'Tis strange that those we lean on most,
Those in whose hands are often clasped,
Fall into shadows, soonest lost.
Those we love first are taken first.

II.

God gives us love—something to love.
He lends us, but when love is grown to
ripeness that on
Which it thrives fa'ls off and love is left
alone.

III.

This is the curse of time. Alas!
In grief I'm not all unlearn'd;
Once thro' mine own door death did pass;
One went who never hath return'd.

IV.

He will not smile or speak to me,
Forever his chair is empty before us; that
was he
Without whose life I had not been.

V.

I knew your brother; his mute dust
I honor; and his living worth.
A man more pure, and bold, and just,
Was never borne into the earth.

VI.

I have not looked upon you nigh
Since that dear soul hath fallen asleep.
Great nature is more wise than I—
I will not tell you not to weep.

VII.

His memory long will live alone
In all our hearts, as mournful light
That broods above the fallen sun,
And dwells in heaven half the night.

VIII.

For he, too, was a friend to me.
Both are my friends, and my true
breast
Bleedeth for both; yet it may be
That only silence suiteth best.

IX.

Sleep sweetly, tender heart, in peace!
Sleep holy spirit, blessed soul,
While the stars burn, the moon in recess
And the great ages onward roll.

X.

Sleep till the end.
Nothing comes to thee new or strange!
Sleep full of rest from day to day.
Sleep blessed soul that blessed sleep,
Until thou shall hear the trumpet sweet.

Vicksburg, Miss., July 10, 1885.

Books and Current Literature

R. H. Edmonds concludes, in *The Current* of September 5, his informing articles on "Southern Progress," treating in the last paper on the development of the iron industry in the South within the the last ten years.

The present high standard of *The Current* will be maintained, and every effort will be made to improve from issue to issue.

Wide Awake for September will be sought for and treasured for its fine albertype portrait of General Grant, which is accompanied by some personal reminiscences of him when President, from the pen of Mrs. Jessie Benton Fremont. The number opens with a Frontispiece drawing of a morning scene on Nantucket Beach, by Hassam. This is followed by "The Little Blackamoor and the Gold Princess" a good story "with a moral," from the German of Richard Leander with a charming illustration by Lungren who also has a fine drawing of Tennyson's "Enid," in his series, "Heroines of the Poets." Lieutenant Schwatka contributes an interesting story of Arctic adventure, "Little Ahmow's Fight with the Wolves," with a spirited drawing by Sandham. The Chautauqua Readings treat of History, Art, Science, Literature and Hygiene in an interesting fashion; in her "Souvenir" Mrs. Fremont gives some very readable reminiscences of early life in California and of Bret Harte. The new series of Chantauqua Readings begin in the October number. Only $3.00 a year. D. Lothrop & Co. Boston.

Dora's Device, a new romance by George R. Cather, editor of "*The Southern Aegis*," Ashville Ala., bama, in press and shortly to be published by T. B. Peterson & Brothers, Philadelphia is a remarkably fresh, original and ingenious American novel of intense interest and unusual power. The strong plot deals with a commercial crash, a strange murder, a mysterious secret with ghostly surroundings, true love that does not run smoothly, a mad infatuation inspired by a beautiful and reckless woman, and shrewd detective work in which a deaf and dumb lad figures prominently. Hosts of thrilling and dramatic incidents are presented, while the characters are drawn with graphic and natural touches. This book should be read by everybody and is sure of phenomenal popularity. It will be published in one large duodecimo volume, at the low price of seventy five cents a copy, and will be found for sale by all booksellers, by all news agents and on all railroad trains everywhere, • copies of it will be sent to any one, at once, post paid, on remitting seventy five cents in a letter to the publishers, T. B. Peterson & Brothers Philadelphia, Pa. We predict for it a very large sale. Local agents are wanted in every county. Large wages can be made selling it. Address the Publishers for special terms to Agents.

Appleton's National Railway and Steam Navigation Guide has been purchased from D. Appleton & Co. by the Knickbocker Guide Company, and consolidated with the *Knickerbocker Ready Reference Guide*. The consolidated publication, the first number of which is the issue for July, 1885, is called the *Travelers' Ready Reference Guide*. It will be slightly larger than Appleton's Guide, but will be sold for the same price (25 cents), and is the only national railway guide which is sold at that price. It contains many featnres which will commend it to the traveling public. The July number contains a Tourists' Guide in addition to the nsnal matter.

The department of "Anecdotes and Incidents," a popular feature of Appleton's Guide, will be retained.

The book will be issued by the Knickerbocker Guide Co., from the office of the National Railway Publication Co., at 46 Bond Street New York, the latter company being the well-known publishers of the *Official Railway Guide*, the standard work. From this fact it will be be seen that the publishers have unrivalled facilities for obtaining early and accurate information respecting all transportation matters.

"Gen. Grant's Funeral March," for the piano or organ, by Louis Meyer. This beautiful and impressive Dirge is illustrated with one of the finest portraits ever published of the dead hero. For military band, 50 cents; for piano, 40 cents. Philadelphia. Published by F. A. North & Co., 1308 Chestnut St.

We have received the September number of *The Southern Cultivator*. We find this valuable agricultural monthly continues to improve, and it is, certainly, doing a good work for the farming interests of the Sonth. The prize essay in this number on "Intensive Farming" is fine reading and contains many valuable suggestions. This we nnderstand, is to be followed by other prize essays on important subjects and farmers will do well to avail themselves of the instruction given in this valuable paper by sending $1 50 to The Cultivator Publishing Co., Atlanta, Ga.

Mrs. Southworth's Famous Books.—Messrs. T. B. Peterson & Brothers, Philadelphia, Pa., have just made a large reduction in the retail price of all their popular duodecimo publications, including the well known and popular books by Mrs. Emma D. E. N. Southworth, Mrs. Ann S. Stephens, Mrs. Caroline Lee Hentz, Mrs. Catharine A. Warfield, Miss Eliza A. Dupny, Alexander Dumas, and their several well-known and standard Cook Books by Miss Leslie, Mrs. Hale and others. These popular books will be found for sale by all booksellers, and they will now get a fresh impetus by the large reduction made in their retail price. The Messrs. Peterson will send their new Catalogue to any address if written for, with the new and reduced retail prices annexed, and all Booksellers are requested to write for special wholesale rates, as Peterson's books always meet with large sales wherever shown and properly introdnced, and they give large discounts and easy terms to the trade.

The American Antiquarian is journal devoted mainly to the Prehistoric Antiquities of this country. It is now in its seventh volnme. The July number is especially interesting. It contains first an illustrated article on the Ruins of Palenque and Copan, by L. P. Gratcap, with notes to the editor and qnotations from Charnay and Reville's writings. Next is an article on Pawnee Dances by Hon. Wm. Gordon Lillie ("Pawnee Bill.") Then follows a suggestive treatise on American Symbolism, by Rev. S. D. Peet, in which the author shows this continent abonnds with symbols which are as striking as any found in oriental lands, but which are to all appearances of native American growth.

The editorial is devoted to a description of certain rare archæological relics recently found in Russia and various parts of Asia.

The correspondence, notes and book reviews add to the interest of the number, as they bring a great variety of information from all parts of the globe.

A New Household Magozine—Good Housekeeping is the title of a new aspirant for public favor in the line of Semi-Monthly Journalism. It has, pre-eminently, a field of its own, no other journal of its kind being published, and a broad and fruitful field it is, indeed. Good Housekeeping has some solid material among its foundation stones. For instance, it says in its announcement that "Our homes are what we make them—good, bad or indifferent—and their precepts and practices are neccessarily more or less sharply defined, intensified and demonstrated in our own individual lives. They are the fortress from which the battles of life are really fought—the embrasures from which are fired 'the shot heard aronnd the world,' with more telling effect for weal or woe than any other worldy actions known to humanity. Good housekeeping makes good homes, speaking after the manner of men. Tolerably good housekeeping makes tolerably—and never more than tolerably—good homes. Poor housekeeping prodnces only poor homes. Grapes are never gathered from thorns, nor figs from thistles, along the highways and byways of mankind's domestic heritage. To produce and perpetnate perfection—or as near nnto perfection as may be attained in the household—is the purpose and mission of Good Housekeeping.

The Eighteenth Annual Session of the Most Worshipful Grand Lodge of F. and A. T. Masons (Colored) of the State of Kentucky.

The eighteenth annual session of Masons began on the 14th day of July, 1885, in the city of Paris, Ky., the capitol of the Bonrbon Nation.

The following grand officers and members of the Grand Lodge were present at the opening session:

M. W. Bro. Charles Steel, Grand Master.

M. W. Bro. John Warfield, Deputy Grand Master.

W. M. Bro. M. T. Clay, Grand Senior Warden.

W. M. Bro. Willis Thompson, Grand Junior Warden.

Rev. Bro. George Sissle, Grand Chaplain.

W. H. Perry, Grand Senior Deacon.

George A. Alexander, Grand Junior Deacon.

W. H. Steward, Grand Lectnrer.

T. R. Fletcher, Grand Master of Ceremonies.

W. H. Neal, Grand Orator.

Ed. Chenault, Grand Senior Steward.

E. H. Mason, Grand Junior Steward.

A. Buckner, Grand Marshal.

J. W. Ellis, Grand Sword Bearer.

H. C. Smith, Grand Persurvant.

Frank Thompson, Grand Tyler.

In addition thereto there were present the representatives of the Grand Lodge of Pennsylvania and Illinois, and seventeen brethren and members of the Grand Lodge.

The committee on credentials reported present twenty-two officers and members of the Grand Lodge, including the representatives of fourteen lodges present out of a total of twenty-two lodges on the register.

The Grand Master delivered a very lengthy address, which contained many recommendations and suggestions too lengthy for this letter.

SECOND DAY.

Twenty-three lodges represented.

A large amount of business was transacted of a local nature.

No warrants for new lodges were granted.

The following grand officers were elected for the ensuing year:

Wm. H. Steward, Grand Master, Louisville.

J. W. Ellis, Deputy Grand Master, Lexington.

Henry Moore, Grand Senior Warden, Lexington.

A. N. Smoot, Grand Junior Warden, Paris.

J. W. Hillman, Grand Treasurer, Covington.

W. P. Anis, Grand Secretary, Louisville.

The city of Owensboro, Ky., was selected to hold the Nineteenth Annual Grand Communication.

THIRD DAY.

A grand street parade took place under the anspices of Hiram Lodge No. 7, of Paris, Ky., which formed at 10:30 a. m. in the following order:

First—Bethany Commandery No. 2 of Knights Templar, of Lexington, Ky.

Second—Messiah Commandery, of Paris, Ky.

Third—Hiram Lodge No. 7, F. and A. Masons.

Fourth—The M. W. Grand Lodge F. and A. Masons, of Kentucky.

After parading the principal streets of the city they repaired to the Bourbon Canuty Fair Grounds where the following programme was carried out:

1. Welcome address by T. Augustus Reed, P. M., of Jernsalem Lodge No, 1654 F. A. Masons, Jamaica, West India.

Of this address we cannot even give a synopsis, but will say it was exceedingly interesting in matter and well delivered.

The Grand Master elect was then introduced by Past Grand Master, George Taylor.

After the installation of the elective officers, the following officers were appointed and installed into their respective offices:

Wm. Watts, D. D., Grand Master, Paducah.

Charles Steele, Grand Lecturer, Georgetown.

E. H. Mason, Grand Senior Deacon.

George Alexander, Grand Junior Deacon.

G. W. Lewis, Grand Master of Ceremonies.

B. F. Buchanan, Grand Senior Steward.

J. R. Morrel, Grand Junior Steward.

L. B. Jones, Grand Chaplain.

Dr. A. Moore. Grand Sword Bearer.

J. M. Burley, Grand Marshall.

J. H. Dixon, Grand Persurvant.

H. Payne, Grand Tyler.

Rev. G. A. Sissle, Grand Orator.

Chairman of the committee on correspondence, W. H. Perry, Louisville.

Chairman of committee on jurisprndence, H. King, Lexington.

Chairman of committee on printing, W. P. Anis, Louisville.

The fraternity as exhibited at this session shows a very marked improvement in many respects, and and we congratnlate our fellow-citizens of this famous and historical city npon their very successfu entertainment of the fraternity in that grand hospitality known only to the denizens of the Blue Grass Regions of Kentucky.

GEO. TAYLOR.

The cotton receipts of Galveston, Tex., for the cotton year ending August 31, were 463,463 bales, against 595,800 for the previous year, and 863,104 bales for the year ending August 31, 1883.



HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofnious, and contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and prespiration of impurities and poisonous elements and thus removes the cause.

CUTICURA, the great Skin Cure, instantly allays Itching and inflamation, clears the Skin and Scalp, heals Ulcers and Sores, and restores the Hair.

CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensible in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: CUTICURA, 50c., RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

PEMBERTON'S

The WORLDS Great Nerve TONIC

FRENCH WINE COCA

The wonderful Invigorator and EXHILARANT, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual Beverage**, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and invalids this delightful invigorator is the sine-qua-non. The invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, **$1.00 per bottle.**

J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

True Economy.

Every one must practice true economy to succeed in life. But it is no economy to buy "shoddy" articles: bad Flour, bad Butter and bad Food of any kind are not economical to use at any price: a thousand times worse is a "shoddy" medicine that pretends to cure, but makes the patien worse.

☞ As the best food is the cheapest because it is nutritious and strengthning to the whole system, even in small quantities, so is a pure medicine, which cures every time, even in small doses; therefore always keep in mind these Ten Solid Facts.

☞ There is more real solid cure in one bottle of Hunt's [Kidney and Liver] Remedy, for the diseases it is prepared for than in a barrel of the so called cures; the dose is 20 to 30 drops.

It cures restores, regulates and invigorates the Liver, Stomach, Kidneys, Bladder and Urinary organs, creates a marvelous appetite and rebuilds the entire system, and it is "Never known to fail."

It will prevent as well as cure Malarial Fevers and Rheumatism and all diseases which come from impure blood. Keep the fountain and the springs that supply it pure, and the stream flowing therefrom will be healthful and lifegiving.

Special attention is given to all disease of Bright's disease described on second page of our Banner Book.

Hunt's [Kidney and Liver] Remedy purifies the Blood, thereby keeping the Kidneys, Liver, Stomach, Bladder and Urinary organs vigorous with life and action, causing them to free the system from the poisonous waste which brings disease and death.

It reaches the seat of the disease at once—removes the cause—stimulates and assists the functions of the Kidney, Liver and Urinary organs.

Save your health by using Hunt's (Kidney and Liver) Remedy, as millions will yet recompense the loss of the priceless boon. It will cure Female Weakness, and prevent monthly suffering.

Correspondence freely answered by our Consulting Physician at this office.



The largest sales are at the home of the medicine; where it is best known, it is used most extensively and prescribed by 75 physicians. What better endorsement could be offered.

Price, $1.25 Per Bottle.

HUNT'S REMEDY COMP'Y,

Providence, R. I.

Sold by ALL DRUGGISTS.

OPIUM and WHISKY HABITS cured at home without pain. Book of particulars sent Free. B. M. WOOLLEY, M. D., Atlanta, Ga. apr2-52

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, Sept. 24, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9¾; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle. 5¼@5¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2 25 per crate; sour kront, $4.50@7.50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26. boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 3.00@3.27; young $1,50@$2.00; ducks, $2.00@2.50; geese $4.@$4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

The decennial census of New Mexico shows the population to be 139,985, as against 119,565 in 1880, and 239 manufacturing establishment, as against 144 in 1880—*Cincinati Commercial Gazette, Sept.* 5, 1885.

The signature of Richard II, who reigned in the latter part of the fourteenth century, is the earliest autograph of an English king extant. Most of the others simply made their "mark."

St. Paul ladies know how to take care of themselves. One of them becoming confused at the depot was confronted with the most noted sporting man in the city, who, with a smile and a bow, inquired if he could assist her in any way. She promptly replied. "Yes, please step aside and let me pass."

For the SOUTHWESTERN.

I Shall Be Satisfied

REV. M. H. SWEETEN

Far over the mystic river
There is a land on high,
Where disapointment cometh never,
And true friendships never die;
Here the scenes of life are changing,
Our fondest hopest in ashes laid.
Not till the fields of Heaven we're ranging,
Our highest hopes are satisfied.

The mists that shrond mortality
Hide the glory of this great beyond;
Here we know not Jesus fully,
There the fullness of his presence find;
A little longer waits the Bridegroom,
Till our work on earth is done;
Then the longed for message comes,
"Child, thy Father calls, come home.

Pilgrims and strangers on earth we wander
Following the footsteps of Jesus our Lord;
Our rest is not here, but yonder,
In heaven is waiting our final reward;
There we shall awake in his likeness,
Then the soul shall be satisfied!
No trials, temptations, or darkness,
Ever enter the home of the glorfied.

Now we behold our Savior
Only by the eye of faith,
"Whom having not seen we love,"
And wait for the hour of death:
When our souls forever shall leave
The sorrowing scenes of earth,
Forever with him to live,
Who redeemed us by his death.

Middleport, Ohio, Sept. 14, 1884.

Domestic Hygiene.

Thumb Sucking Among Children.

GEO. L. CURTIS, M. D.

It is an unfortnnate habit into which many children fall, and which many parents permit to be continued, viz., that of thumb sucking. There is everything against it as a habit to condemn it, with nothing in its favor. We will enumerate a few of the evil consequences to the child of sucking the thumb.

1. "Thumb Sucking is more detremental to the health of the child than that of all other fingers, for the reason that the thumb once in the mouth, more readily remains during sleep."

2. Thumb-sucking "interferes with the child's proper rest, which should be continued and undisturbed." While the thumb is in the mouth the child will continne to suck, though nnconscious of the act, and the unconscious act disturbs the rest.

3. Thumb sucking prevents the "natural respiration through the nose, thereby setting up abnormal condition." Children should be taught to always respire through the nose and not the mouth." Mouth-breathing is always injurious to health.

4. Thumb-sucking produces "malformation of the front part of the mouth." The direction of the malformation is dependent upon which thumb is sucked. If it is the right thumb the under jaw on the right side is pressed inwards, and the upper is pressed outward. If the left thumb is the one always in the mouth the deformity is on the left side. A child allowed to suck the thumb until 10 or 12 years of age will produce a deformity of the mouth never to be overcome. We saw the cast taken or the mouth of a man 35 years of age, who until 12 years of age was a thumb-sucker, and his cast showed this deformity in a startling manner. All observant dentists have discovered the ill results of thumb-sucking.

5. Thumb sucking impairs nn trition in the thumb itself. It does not always seem to produce the same effects. Generally the sucked thumb becomes unusually large, because of the greater amount of blood placed there by the sucking process. The capillary vessels become enlarged. The nerves lose their delicacy of touch, and at last the thumb becomes partially un[illegible]. In some cases the thumb partially perishes and loses its delicate sense of feeling.

6. Thumb sucking unnaturally stimulates the salivary glands to secrete large quantities of saliva, which is not expectorated, but is swallowed, and entering the stomach mingles with the gastric juice and dilutes it or is charged by the fluids of the stomach so as to become an inert body. In either case the process of digestion is greatly interfered with. Dispeptic conditions may result from thumb-sucking.

There is nothing good in thumb-sucking. It has not one redeeming quality in it. Parents ought to break their children of it at once.

Africa's Commercial Importance.

Every nation of Europe seems alive to the importance or acquiring the benefits that will surely result from obtaining a commercial foothold in Africa; the immense resources of which have only of late years been made known to the civilized world. Prompt and energetic measures have already been taken by them in appropriating millions of money for exploring and scientific expeditions, for gold mining operations, and in establishing trading companies and lines of direct steam communication. Great Britan has at least twenty-eight steamers running from Liverpool along the West Coast of Africa. France, Holland and Portugal each have steamships engaged in traffic in the same region.

England also has colonies; and France, Germany and Portugal claim extensive possessions on the seaboard and in the interior of Africa. Italy has taken possession of an island off the coast of the "Dark Continent," and placed colonists and artizans there that she may reap some of the advantages arising from the new birth of an empire.

The population of Africa is estimated at 200,000,000 and it is found that in the interior there are rich agricultural and mineral reources, large cities and people of finer physique and intellectual breadth than on the seaboard. When the immense population shall have established intercourse with the outside world, and their country enabled by the best means to bring forth the wealth of its fertile soil and rich mines, what a grand opening will be presented for the exchange of the manufactures of the former for the produce of the latter? This is the harvest which European nations are sowing to reap. America unfortunately, has scarcely made a single move in that direction, yet she has a stepping stone in Liberia, which by enlarged fostering care, might become as advantageons to us as England has made her colonies in Asia and Africa.

In view of the considerations presented, the important question arises, do not American manufacturing and commercial interests, and American dignity require that steps should be at once taken for the establishment of steam navigation to West Africa, for the exploration of its interior within and beyond the borders of Liberia, and for the promotion of select emigration to the young African Republic.—*African Repository.*

If you feel nervous as to your kidneys, liver urinary organs, use Hunt's Remedy.

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A suit has been commenced in the New York United States Circuit Court to test the constitutionality of the Civil Service law.

President Cleveland has left his camp in the Adirondacks, held a reception at Paul Smith's, proceeded to Lake Placid and returned to Washington.

More than 100,000 head of cattle have been driven from the Cheyenne and Arapahoe reservation, in accordance with the President's proclamation. About 70,000 remain, but will be removed as soon as possible.

For the Southwestern.

The Genuine Ring.

Indiana District Conference of the M. E. Church, Lexington Annual Conference, at its last session passed the following resolutions:

Whereas, the great Methodist Episcopal Church has elected to fill the editorial chair of the SOUTHWESTERN CHRISTIAN ADVOCATE, one of the former members of this District Conference, Rev. M. W. Taylor, D. D, we feel highly gratified to know that he has proven worthy of the confidence placed in his ability to direct the affairs of one of the leading church papers in this country, and a paper at the present wielding a mightier influence for the welfare of our people than any periodical published at the same rates. Furthermore we fully appreciate the self-sacrificing spirit and the willing manner in which Dr. Taylor has labored, and the disadvantages he has been compelled to undergo, therefore be it

Resolved by this District Conference, 1st, That each pastor will do all he can to secure at least ten cash subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE, and as many more as possible, and that we pay the claims this paper has on our people. 2d. Resolved, That we urge upon the local preachers of this (Indiana District) the necessity of reading the SOUTHWESTERN ADVOCATE, and that we do as a conference refuse to grant any of the local ministers a renewal of their license unless they pledge themselves to take the SOUTHWESTERN CHRISTIAN ADVOCATE.

Resolved, That we commend the SOUTHWESTERN CHRISTIAN ADVOCATE, as a periodical worthy a place in any of the homes in the land, and that we are justly proud of the editor as a representative of our race (Negro) and co laborer in Lexington Annual Conference, and we pledge him our hearty support in his effort to bring the race up to a higher plane of education, morality, Christianity, etc., and that we will bring the claims of the paper properly before our people. A. A. Price, I. Mennely, A. McUoomer. I heartily concur with the above sentiments: Presiding Elder C. Jones.

Many a man who has lost nerve, vigor and energy, has been cured by Hunt's Remedy.

Germany has sent a note to Spain notifying that government of its intention to annex the Carolines. In this note Germany made a specific reservation in favor of the claim of a third party, provided Spain was able to show by acts of protection or possession that the right of sovereignty was vested in herself when Germany would withdraw all its claims.

Dr. Pierces "Favorite Prescription" is the debilitated woman's best restorasive tonic.

General Grant, in the course of his Memoirs, relates that, at one time when the future was dark before him, and he knew not what difficulties where ahead, he kept right on trusting to his soldiers and Providence. The phrase of "I Kept Right On" forms the subject of a strong poetical tribute to Grant, by Robert McIntyre, in *The Current* of August 22.

PEMBERTON'S
The WORLDS
Great Nerve
TONIC
FRENCH WINE COCA

The wonderful Invigorator and EXHILARINE, to impart Health, Strength and Vigor to Mind and Body. The **Ideal Nerve Tonic** and **Intellectual Beverage**, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful Invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.

J. S. PEMBERTON & Co., M'f'g Chemists, Atlanta, Ga.

Nervousness.

The moment there is danger of impairment of the mind from exessive nervous exhaustion, or where there exists forebodings of evil, a desire for solitude, shunning and avoiding company, vertigo and nervous debility, or when insanity has already taken place, PERUNA and MANALIN should be implicitly relied on. But it is never well to wait so long before treatment is commenced. The early symptoms are loss of strength, softness of the muscles, dim or weak sight, peculiar expression of the face and eyes, coated tongue, with impaired digestion; or in others, certain powers only are lost while they are otherwise enjoying comparatively good health. In all these PERUNA and MANALIN should at once be taken.

Mrs. S. Smith, Hillsville, Lawrence County, Pa., writes: "DR. S. B. HARTMAN & Co., Columbus, O.: I have been a great sufferer for ten years. It seemed as though every organ in my body was diseased at one time or another. I had about given up all hopes, when I commenced taking PERUNA and MANALIN. I immediately began to improve, the soreness and pain disappeared, strength gradually returned, and now I am as well as ever in my life, and I owe it all to your PERUNA and MANALIN. I recommended it to my friends and it gives better satisfaction than any other medicine I ever heard of."

Miss Maria Roderick, Warren, Ohio, writes: "It is with pleasure and many thanks that I write to you to tell you of the great benefit I have derived from the use of the PERUNA. I have used several bottles of your PERUNA, and can safely say it has done me a great deal of good. I have improved ever since I commenced its use."

Mr. T. J. Webber, Plymouth, O., writes: "I am selling your PERUNA, and having a good trade on it. It gives excellent satisfaction."

Mr. Thomas Acton, Brooklyn Village, Cleveland, Ohio, says: "I received a severe wound in my foot by tramping on a spike. It inflamed and was painful and swollen. I had every reason to fear lockjaw. Your simple suggestions as to local applications and the taking of your PERUNA and MANALIN were followed to the letter, and, thanks to you, my foot is entirely well, and I am happy."

PE-RU NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S B. HARTMAN & Co., Columbus, O



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion**, have prepared a miniature Statue *six inches in height*—the statue bronzed; pedestal nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac simile of the model furnished by the artist.

The statuette in same metal, *twelve inches high*, at **Five Dollars Each**, delivered.

The designs of Statue and Pedestal are protected by U. S. Patents, and the model can *only* be furnished by *this Committee* Address, with remittance.

RICHARD BUTLER, Sec'y.,
American Committee of the Statue of Liberty.
33 Mercer street, New York.

GRATEFUL PRAISE!

A NEW S. S. BOOK. By J. H. Fillmore.

Pure in sentiment, rich in music. Sample copy, in boards, 25 cents; per dozen by express, $3 60; per dozen by mail, $4. Specimen pages free.
FILLMORE BROS.
No. 185 Race street, Cincinnati, Ohio.

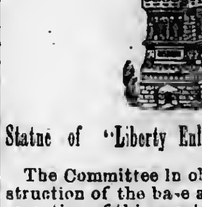
Plantation Melodies
—AND—
REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION
By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

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FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON,
(Mention this paper.) 509 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON,
[Mention this paper.] 509 4th Ave., Louisville, Ky.

RAILROADS.

Chesapeake & Ohio R. R.
—VIA—
WASHINGTON
—TO—
BALTIMORE,
PHILADELPHIA,
and NEW YORK.
THE ONLY LINE WITH
Pullman Sleeping Cars
—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.
Schedule in effect October 12, 1884.

EASTWARD.	No 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	7 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 21 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge

Nos 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily between Richmond and Clifton Forge Do not run between Clifton Forge and Richmond

No 1 leave Norfolk except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m Old Point 11 10 a m, Norfolk 11 45 a m

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates Tickets, Baggage Checks apply to any office of C. & O. R'y; or Depot or Ticket Office of connecting lines.

C. W. SMITH, Gen'l Manager.
H. W. FULLER, Gen'l Pass. Agt

Ohio & Mississippi R. R
—The Direct and Fast Line to—
Cincinnati,
Louisville,
Washington,
Baltimore,
New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St L & N. O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled If you are pushed for time this is the Line to take.

2 DAILY TRAINS FROM ODIN
To WASHINGTON in 27 Hours,
To BALTIMORE in 28 Hours.

This is 5 **Hours quicker** than the fastest time by any other line.

The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change

The Night Express has Sleepers through without change. No other line from St. Louis offers a Double Daily Through Train Service to the National Capital.

W. W. PEABODY,
President and General Manager.
W. B. SHATTUC,
General Passenger Agent.
Cincinnati, Ohio. jy3ltf

Louisville and Nashville Railroad.

The old reliable route to all Eastern cities Through without change to Mobile, Montgomery Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla. Lynchburg and Washington, D. C., in Pullman cars. Entire trains through from New Orleans to Louisville.

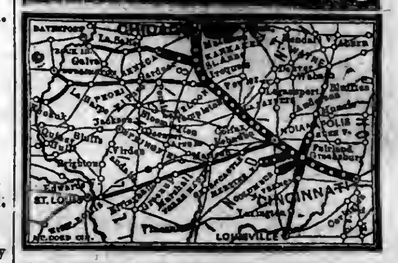
	Leaves	Arrives.
Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. C. P. ATMORE, General Passenger Agent.

W. B Kniskern, Ticket Agent; J. T. Harahan, General Manager; John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M Dunn, Superintendent N. O. and M Division. a25-1y

RAILROADS.

C. I. St. L. & C. 4
KANKAKEE LINE



4 PASSENGER TRAINS each way per day between Cincinnati and Indianapolis.

3 PASSENGER TRIANS each way per day between Cincinnati, Indianapolis, Lafayette and Chicago.

2 PASSENGER TRIANS each way per day, between Cincinnati, Indianapolis, Lafayette, Kankake, Seneca and Davenport, Ia.

KANKAKEE LINE

Entire trains run through without change between Cincinnati Indianapolis, Lafayette and Chicago. Pullman Sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

SHELDON ROUTE.

Commodious **Reclining Chair Cars** run through without change between Cincinnati, Indianapolis, Lafayette and Peoria Ills. and Keokuk, Ia. Close connection for Burlington, Ia.

KANKAKEE & SENECA ROUTE.

The ONLY LINE running Elegant coaches through without change between Cincinnati, Indianapolis, Lafayette and Davenport, Ia.

CONNECTIONS

At Cincinnati, in Central Union Depot, with all trains of the Cincinnati Southern Railway, (Queen & Crescent Route) thus avoiding the tedious omnibus transfer incident to ALL other lines.

At Indianapolis, in Union Depot, with all lines diverging.

Through Tickets and Baggage Checks to all Principal Points,

Can be obtained at any ticket office, C. I. St. L. & C. Ry., also via this line at all Coupon Ticket Offices throughout the country.

☞ See Agents of this Company for Rates, Routes, &c., or write Grant K. Lowry, Tray Pass'g'r, Wilmore, Ky.
JOHN EGAN,
Gen'l Pass. and Tkt. Agent, Cincinnati, O.

BIG
J Great Jackson Route.
Illinois Central R. R. Co.
Double Daily Passenger Trains.

LEAVE.	ARRIVE.
Passenger No. 2, 9:15 a.m.	Pass'gr No. 1, 7:00 a m
No. 4 St. L. & Chi. Express, 6:00 p. m.	No. 3. Chic. N O Lim. Ex. 9 00 a.m
No. 6 Sun Ex., 7:30 a.m.	No. 5 Sun. Ex. 8:20 p.m

The standard gauge, steel rail route to all points North, East and West, with Pullman Sleepers through WITHOUT CHANGE to Chicago, St. Louis, Memphis and Cincinnati, and BUT ONE CHANGE TO NEW YORK and other Eastern cities.

Ticket Office: Cor. Carondelet and Canal, (Pickwick Club Building.)

WM. MURRAY,
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C & O

The Chesapeake & Ohio Railway Company have moved their ticket management and business rooms to No. 235 fourth avenue.

C. O. & S. W. R. R.
THE SOUTHERN TRUNK LINE
—TO—
Louisville, Cincinnati, Washington, Baltimore,
And the Short Line to
Cairo, St. Louis, Chicago and the Northwest.
The Direct Route to
Eastern Seaboard Cities, Texas, Arkansas and the Southwest.
Chesapeake, Ohio & Southwestern R. R.

For Owensboro, Henderson, Paducah and Memphis and all points South and Southwest. Ticket office, 235 Fourth avenue; Depot, corner of Fourteenth and Main streets.

	Express Daily	Accom Daily ex Sun'y
Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 20 a m	.....
" Louisville	7 00 p m	9 35 a m

Tickets now on sale at depot at lowest rates. Call on or address R. H TALLEY.
Ticket Agent Memphis, Tenn.
Or B. F. MITCHELL,
Gen Pass. Agt, Louisville, Ky.

ARE YOU GOING TO
KANSAS, MISSOURI, COLORADO, CALIFORNIA OR ANY OF THE WESTERN STATES?

If so you should avail yourself of the advantages that are now offered by the Kansas City Route, the only direct route from the South to the West and Northwest. This line runs its entire trains, with Pullman Palace Sleeping Cars and free Reclining Chair Cars, from Memphis to Kansas City, saving many hours time over any other route. If you are going West you will save money by purchasing your tickets via Memphis and the Kansas City Route. Send for large map of this Short Route; mailed free. Address,
J. E. LOCKWOOD,
Kansas City Mo.
Or, H. D. ELLIS, Ticket Agent.
31 Madison street, Memphis, Tenn.

A Daily Defalcation.

Hon. Jno. Kelly, the head and front of Tammany Hall, a man of strict integrity, an indefatigable worker, early at his office, late to leave, so burdened with business that regular meals were seldom known by him, with mind in constant tension and energies steadily trained, finally broke down!

The wonder is that he did not sooner give way. An honest man in all things else, he acted unfairly with his physical resources. He was ever drawing upon his bank without ever depositing a collateral. The account overdrawn, the bank suspends and both are now in the hands of mepical receivers.

It is not work that kills men. It irregularity of habits and mental worry. No man in good health frets at his work Bye and bye when the bank of vigor suspends, these men will wonder how it all happened, and they will keep wondering until their dying day unless, perchance, some candid physician or interested friend will point out to them how by irregularity, by excessive mental effort, by constant worry and fret, by plunging in deeper than they had a right to go, they have produced that loss of nervous energy which almost invariably expresses itself in a deranged condition of the kidneys and liver, for it is a well known fact that the poison which the kidneys and liver should remove from the blood, if left therein, soon knocks the life out of the strongest and most vigorous man or women. Daily building up of these vital organs by so wonderful and highly rebuted a specific as Warner's safe cure, is the only guarantee that our business men can have that their strength will be equal to the labors daily put upon them.

Mr. Kelly has nervous dyspepsia, we learn, indicating, as we have said, a break down of nerve force. His case should be a warning to other who, pursuing a like like course, will certainly reach a result.

At Rock Springs, 250 miles west of Cheyenne, Wyoming Territory, on Wednesday week, the white coal miners employed by the Union Pacific Company, 150 strong, marched into "Chinatown," set the Chinese quarters on fire, and drove the Chinamen to the hills at the point of the revolver. The latest reports say that 100 houses, fifty belonging to the railroad company and fifty to the Chinese, were burned, and that the bodies of fifteen dead Chinamen have been found The cause of the riot was the recent employment of a number of Chinese in place of white miners.

G. M. D.

Walking down Broadway is very pleasant when you feel well, and T—K—never felt better than when his friend asked him how he got over that severe cough of his so speedily. "Ah my good boy," said T—"G. M. D. did it!" And his friend wondered what G. M. D. meant. He knew that it did not cure a Good Many Doctors, for T—K—had tried a dozen in vain. "I have it," said he, just hitting the nail on the head, "you mean Dr. Pierce's 'Golden Medical Discovery,' or Gold Medal Deserved every friend J—S—always dubs it Gold by druggists.

Gen. Schofield telegraphs the War Department that further disturbances at the scene of the Chinese massacre are not likely to occur since the arrival of troops.

Acute rheumatism is an inflammation of the joints, marked by pain, swelling, redness, and a tendency to suddenly shift from one joint to another. With these symptoms Salvation Oil, the great pain cure, to the affected parts without delay. Price 25 cents a bottle.

Colonel Thornton has presented to the Czar his letters of recall as American Ambassador.

Joshua Trowell, Saginaw, Mich., writes: "Dr. Bull's Cough Syrup and Worm Destroyer are the best medicines I ever used in my family. Sold by druggists.

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my relatives. My mother left all her relatives in Kentucky. Her father and mother were Bennet and Delilah Johnson; brothers were Rolling, Westley and Bob, and brother Elisha Bullett and Smith Bullett by father; aunts were Betty and Sally; she left them all in Cloverport, Ky. They belonged to Zeke Fisher, brother of Clayton Fisher. My mother was at that time, Sally Johnson; she left her brother in Elizabethtown, Harding county, Ky; before peace was declared his name was Henry Clay Brown; she belonged to Thos. Brown, brother of Elisha Brown, and her name was Sally Brown, but is now Sarah Forrest. My father Hardy Forrest, now deceased, left his relatives on Stanley's Creek, Gaston County, North Carolina. His parents were Samuel and Lucy Forrest; brothers Moses, Orange, Jerry and Wart Forrest and a sister named Margaret Forrest. My guardians, Geo. and Sally Hunter, left the city about fifteen years ago, and said they were going to Norfolk, Va., but I never heard from them. I am anxious to hear from all my relatives. Ministers in Kentucky, North Carolina and Virgini will please read this from their pulpits. Address, Chesnut, near Valence street, New Orleans, La, Bennett Forrest.

MR. EDITOR—I wish to inquire for my sister, whom I left in Fayette Co. Alabama. Her name was then Mary Jackson; her mother's name was Lucinda. My mother and three brothers of us were sold to ship and brought to this country. Also, our step father, name Jack Smith. The oldest brothers' name was Western, next Clark and Abram. There were two others of us, a sister and brother, names Nathaniel and Cathorine. They were only half brother and sister by mother's side. Address Abram White, Winchester, Tenn.

General News Items.

The German government refuses to surrender the Caroline Islands to Spain.

Lord Salisbury emphatically denies that there is any arrangement between the English Cabinet and Parnell to secure Irish local rule.

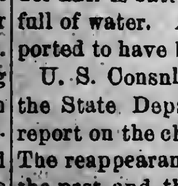
A British man-of war has left Aden to occupy Ambo, situated on Tajousah Bay, East Africa. The object is to anticipate the occupation of the place by France.

The Lieutenant-Governor of Canada has issued a proclamation appointing a Provincial Board of Health, with power throughout the Province to compel vaccination and enforce sanitary laws.

The Allan line steamship Hanoverian ran on a reef near Cape Race. She will be a total loss, as her hull is battered in and she is full of water. All on board are reported to have been saved.

U. S. Consul Mason has sent to the State Department a detailed report on the cholera at Marseilles. The reappearance and ravages of the pest and the virulence of its type are fully explained by his statements in regard to the horribly filthy condition of that city and the total neglect of sanitary precautions by its authorities.

When a lecturer has worked the ladies of his audience so near the weeping point that they have gotten out their handkerchiefs, and then suddenly changes his tone and speaks of the merits of Dr. Bull's Cough Syrup he is bound to rouse a feeling of indignation.



GOOD NEWS TO LADIES!

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Dinner Set, or Gold Band Moss Decorated Toilet Set. For full particulars address

P. O. Box 289. 44 and 46 Vesey St., New York.

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BELLS.



The following prices include the Mountings.

Bells For Churches, Schools, Etc.

Diameter.	Weight.	Bell & Mounting.	Price
24 inches....	165 lbs.....	300 lbs.....	$35 00
26 "	200 lbs.....	350 lbs.....	45 00
28 "	225 lbs.....	375 lbs.....	55 00
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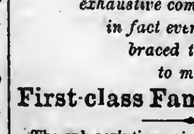
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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m. 3 p m, and 7 p m; Class-meeting, Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7.30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank ln streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6 30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pinn street. Rev. M. C. B Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

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First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMPSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Pilenr streets. Rev W.P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 1x:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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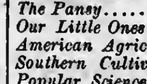
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Sunday-School and Children.

Third Quarterly Review, Sept. 27.

HOME READINGS.

M—1. Kings 12. 6-17, 25-33.
Tu—1. Kings 16. 23 34; 17. 1-16.
W—1. Kings 18. 1-46.
Th—1 Kings 19. 1 18.
F—1 Kings 21. 4 19; 2 Kings 2. 1-15.
S—2 Kings 4. 16 37.
—2 Kings 5. 1 16.

REVIEW QUESTIONS.

What are the GOLDEN TEXTS fer this quarter:

1. He that walketh—
2. Thou shalt have—
3. The way of—
4. So he wont—
5. Ye have—
6. If the Lord—
7. The Lord, he—
8. And after—
9. Thou hast sold—
10. And Enoch—
11. I am the—
12. Wash me—

Lesson 1.—What was the new king Rehoboam advised to do? Speak kindly to the people and make their yoke lighter Because he would not do this what happened? Ten of the tribes went by themselves and were called the kingdom of Israel or of the Ten Tribes. What were the rest called? The kingdom of Judah.

Lesson II.—Who was made king of Israel? Jeroboam. What did he do? Made two golden calves for the people to worship. Where were they placed? One at Dan on the north, the other at Bethel on the south.

Lesson III.—What kind of a king was Omri? He did evil in the sight of the Lord, and was worse than all before him. Who was king after him? Ahab, who was worst of all. What kind of a wife did Ahab have? A very wicked, idolatrous woman, named Jezebel.

Lesson IV.—Whom did the Lord send with a message to Ahab? Elijah, a prophet. Where did he send Elijah as soon as he had given the message? To the brook Cherith to be fed by the ravens. Where, when the brook dried up? To Zarephath, where a poor woman fed him from her handful of meal and little bottle of oil.

Lesson V.—What did God next tell Elijah to do? "Go and tell Ahab I will send rain upon the earth." What was Ahab and Obadiah doing when Elijah went to find the king? Looking for water for the beasts. What did Ahab ask Elijah when he saw him? "Art thou he that troubleth Israel?"

Lesson VI.—What did Elijah tell Ahab to do? Gather all the people and the prophets of Baal to Mount Carmel. What happened? The prophets of Baal, built an altar and prayed to their God to send fire. Did he answer? No.

Lesson VII.—What did Elijah do? Repaired an altar and prayed to his God to send fire. Did he answer? The fire came down and burned sacrifice, altar, and stones. What did the people say? "The Lord he is God." What did Elijah then do? Prayed seven times for rain.

Lesson VIII.—Where did Elijah go from Mount Carmel? Into the Wilderness, and sat down under a little tree. Where did he go next? To Mount Horeb, and hid in a cave. What passed before him as he stood on the top of the mountain? A whirlwind, an earthquake, a fire and a still small voice.

Lesson IX.—What did wicked king Ahab covet? Naboth's vineyard. How did he get it? Jezebel had Naboth killed. What message did God send to Ahab by Elijah? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood."

Lesson X.—Where did Elijah and Elisha go together? To Bethel, Jericho, and the river of Jordan. As soon as they passed over Jordan what happened? A chariot of horses and fire parted them, and Elijah was taken in a whirlwind to heaven.

Lesson XI.—Who took care of [illegible] when he passed through [illegible]? A rich Shunammite woman, What happened to her little boy? He was sunstruck and died. What did Elisha do? Brought him to life.

Lesson XII.—What was the matter with the great, rich, mighty man, Naaman? He had the leprosy. To whom did he go for healing? Elisha. What did Elisha tell him to do? Wash in Jordon seven times.

Opening and Closing Services for the Third Quarter.

OPENING SERVICE.

I. Silence.
II. The Doxology.
III. Responsive Sentences.

Supt. Give ear, O my people, to my law: incline your ears to the words of my mouth. Psa. 78. 1.

School. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Deut. 32. 2.

Supt. For this commandment which I command three this day, it is not hidden from thee, neither is it far off, But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30. 11. 14.

School. Open thou mine eyes, that I may behold wondrous things out of thy law. Psa. 119. 18,

Supt. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. John 5. 39.

School. But these are written, that we may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20. 21.

IV. Singing.
V. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.
II. Singing Lesson Hymn.
III. Recitation of title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
IV. Review and Application of the Lesson, by Pastor or Superintendent.
V. The Supplemental Lesson.
VI. Announcement (especially of the church service and week-evening prayer meeting.)

CLOSING SERVICE.

I. Singing.
II. Responsive Sentences.

Supt. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments for this is the whole duty of man. Eccl 12. 13.

School. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4. 8.

III. Dismission.

THE APOSTLES CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered unto Pontius Pilate; was crucified, dead and burried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints, the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

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July 16-1y.

There is a society in Memphis the object of which is to furnish coffins to its members at greatly reduced prices.

Marriages.

NELSON—JOHNSON—Saturday, June 27, 1885, Mr. John H. Nelson and Miss Laura Johnson were joined in holy wedlock. May their new sphere of life be one of peace and happiness.

J. J. HARRIS.

Corinth, Miss.

WOODWARD—CROSBY—In Shubuta, Miss., Sept, 16th, 1885, at the residence of the bride's in Shubuta on Aug. 10th, 1885, Mr. Israel Woodward and Miss Osa Crosby were joined in holy wedlock by P. Bine, officiating.

Obituary.

In Brownsville, Tenn., Aug. 1, 1885, little William H. Hurst Price, son of Rev. Jesse P. Price and Sister E. M. Price, departed this life. He was born Dec. 18, 1884. The burial services were conducted by the writer and Rev. H. W. Key. Little William attempted to sing until death. Not until the third day after his death could the news be conveyed to the elder, but he was in time to see him. May God bless the family.

J. L. MASSEY.

Mason, Tenn.

The sacred altar of our church has been invaded by inexorable death, taking five of its brightest gems.

Bro. James Meeks, a good and faithful member of our church here for several years, suddenly departed this life at his home, April 28, 1885. He was a peaceful husband, a careful father, and a meek and lowly Christian. He was a member of the "Methodist Preachers' Mutual Aid and Beneficiary Society." He left a wife and four little ones to mourn his loss. We all sympathize with them in their loss, but his gain.

Bro. George Hersay, after a lingering affliction of four months, passed from life into death in full triumph of faith, May 12, 1885. He was a young, but zealous worker for the cause of Christ. His consistent Christian life, his unobtrusive patience, cheerful daily walk won many friends, and brought honor to Christ He loved his Bible.

Sister Hannah Jones, born Sept. 18, 1862, died at the age of 22 years, May 25, 1885. She died of pneumonia. The word of God was a constant inspiration to her; grace wonderfully sustained her. In the conflict with disease her trusting soul was stayed on God. Her life was that of many candles sitting upon a bill uncovered. The icy hands of death did not daunt her. Not only the church mourns her loss, but the entire community. She leaves a husband to mourn her loss. Her remains were deposited in the cemetery to await the resurrection of the just. There she will rest in hope until the day break and shadows flee away. 'Blessed be those who die in the Lord."

Sister Sallie Allen, being attacked by pneumonia, had to leave school, and after much suffering died June 13, 1885. She died in the full triumph of a living faith. She now rests from her sufferings.

Bro. A. F. McDonald, for many years the assistant postmaster here, and the leader of many societies, after an illness of fifteen months, died June 27, 1885 He was devoted to the church, generous in its support, faithful in the performance of official duty; having breadth of view, quickness of perception, and administrative ability of high order, his place will not easily be filled, He died at West Point, Miss. His remains were brought to this place, and he was buried with all the honors of the Masonic order. He leaves a wife, two children, and his dear father and affectionate mother to mourn his death. "It is some consolation to walk through the dark shadow of death and fear no evil." Yours,

J. J. HARRIS.

Corinth, Miss.

Sister Adaline Connor, a member of the M. E. Church, departed this life August 1, in the Christian faith.

Conference Notices.

Plan of Episcopal Visitation.—1885.

Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Austin	Denton, Texas	Dec 10	Foster
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	
Central Alabama	Mobile, Ala.	Dec 10	Mallalieu
Central China mission	Kiokiang, China	Oct. 14	
Central Illinois	Fairbury, Ill.	Sept 24	Warren
Central New York	Syracuse, N. Y.	Oct 8	Merrill
Central Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Dakota mission	Blunt, Dak.	Oct 8	Foss
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Foochow	Foochow, China	Nov 19	
Genesee	Lima, N. Y.	Oct 1	Hurst
Georgia	Ellijay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Indiana	Spencer, Ind.	Aug 27	Harris
Kentucky	Covington, Ky.	Oct 1	Harris
Minnesota	Rochester, Minn.	Oct 1	Andrews
North Mexico mission	Santa Fe, N. Mex.	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
North China mission	Pealog, China	Sept 24	
North German	LeSeur, Minn.	Sept 24	Andrews
North Iowa	Storm Lake Ia.	Sept 24	Foss
Ohio	De aware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
Savannah	Savannah, Ga.	Dec 3	Mallalieu
South Indiana	Brookville, Ind.	Sept 24	Harris
South German	San Antonio, Tex.	Nov 19	Foster
South Illinois	Edwardsville, Ill.	Sept 24	Mallalieu
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Camp Meeting Notice.

The Camp meeting for Franklinton will take place on the 16th of October, and the ministers of the New Orleans district are invited to attend. Please come one come all and help me take this part of the country for God and the Methodiet Episcopal Church.

A. GRAY, Pastor in Charge.
Rev. L. P. Cushman, Presiding Elder.

Programme.

Programme of Literary exercises of the next session of Louisville District Lexington Conference, to be held at Coke Chapel M. E. Church, on the 28th of October, 1885.

1. The Attributes of God—S. S. G. Turner.
2. The Church History—J. W. Russel.
3. What Is the Best Evidence of the Call to the Ministry—F. P. Fielding.
4. What Profit has the M. E. Church been to the Negro Race.—J. L. Perrin.
5. What Relation Does the Sunday School Hold to the Church—W. H. Bloomer.
6. What Relation Does the Stewards Hold to the Church—T. R Williams.
7. The Administration of the Discipline—P. E, W. W. Locke. To Preach the Opening Sermon—S S. G. Turner; J. D. Herndon, Alternate,

W. W. LOCKE, P. E.
J L. PERVIN, Secretary.

Tennessee Conference.

The Louisville Nashville and Great Southern Railroad, will sell tickets to those attending the conference at Gallatin, Oct, 22, at their regular rates, and the agent will give with the ticket a certificate, which being signed by the secretary of the conference will enable the purchaser to return at one cent a mile. These tickets can be purchased at the following stations: Memphis, Galloway, Mason, Brownsville, Bell's, Humbolt, Milan, McKenzie, Paris, Springville, Clarksville, Guthrie, Springfield, Edgefield Junction, Mitchelsville, Nashville, Franklin, Ewells, and Columbia. The Nashville, Chatanooga and St. Louis Railroad will sell round trip tickets over this road from Union City, Martin, McKenzie, Huntingdon, Johnsonville, Dickson, White Bluff, Kingston Springs, Lebanon, Murfreesboro, Warthall, Shelbyville, Tullahoma, Manchester, McMinnville and Sparta to Nashville, at four cents a mile. Tickets will be sold on the 19th, 20th, 21st of October, good to return till the 29th. Examining committees will meet their classes on Wednesday, Oct, 21st at 10 o'clock. Preachers will please instruct all who attend conference how to purchase tickets, so as to secure the reduced rates.

J. BRADEN, Acting Secretary.

Louisville District—Lexington Conference.

Third Round.

Chaplin	Sept.	26	27
Mt. Washington	Oct.	3	4
Lloyd street	"	6	8
Anchorage	"	10	11
Jackson Street	"	13	15
Wakefield	"	17	18
Patton's Creek	"	20	21
Wilsonville	"	24	25
Coke's Chapel	Nov.	1	2
Bedford	"	7	8
LaGrange	"	10	13
Jericho	"	14	15
Pewee Valley	"	21	22
Shelbyville	"	25	27
Simpsonville	"	28	29
New Haven	Dec.	5	6
Frankfort	"	9	10
Woodfork Church	"	12	13
Ghent	"	15	16
Stranberry	"	....	
Samuel	"	....	
Louisville Mission	"	....	

Time of the Second District Conference, Oct. 28, 1885, Louisville, Coke's Chapel, 10 o'clock a. m.

W. W. LOCKE,
1944 Shelby street, Louisville, Ky.

Ashville District—Central Alabama Conference.

Fourth Round.

Enon	Oct.	4	5
Birmingham	"	3	4
Blount's Springs	"	10	11
Blountsville	"	13	14
Springville	"	17	18
Ashville	"	21	22
Collegeville	"	24	25
Gadsden	"	31	
Centre	Nov.	4	5
Howell's	"	4	5
Oxford	"	7	8
Lineville	"	14	15
Wedowee	"	21	22
Talladega	"	28	29

O. NELSON, P. E.

Bowling Green District—Lexington Conference.

Third Round.

Litchfield	Sept.	26	27
Hartford	Oct.	3	4
Marontown	"	6	7
Greenville	"	10	11
Delaney	"	17	18
Rolling Mills	"	21	22
Eddyville	"	24	25
River Bend	"	26	27
Smithland	"	31	
Looi port	Nov.	4	5
Hawesville	"	7	8
Cloverport	"	14	15
Germantown	"	17	
Rhodes	"	18	
Hardinburg	"	21	22
Bewlyville	"	23	
Cave City	"	28	29
Franklin	Dec.	1	2
Louisburg	"	3	
Bowling Green	"	5	6
Auburn	"	12	13
Sonora	"	14	
Barneysville	"	15	

A. BOOKER, P. E.

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" S. Duncan,	" Z T. Gayden,
" M. Dale,	" J W. Hudson,
" Stephen P. Forrest,	" John Qualls,
" William P. Priestley, P. E.,	" Elijah Clark,
" M. C. B Mason,	" Pierre Landry, P. E.,
" T. J. Montgomery,	" L P Cushman, P. E.,

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Peter the Great's boots, the original model of the "Wellingtons," are still exhibited as curious relics in St. Petersburg.

In Rome, Ga. there is not an an on the police force who uses intoxicating liquors, and all except one are church members.

SOUTHWESTERN Christian Advocate

VOL. 20---NO 40. NEW ORLEANS, LOUISIANA, OCT. 1, 1885 WHOLE NUMBER

THE SOUTHWESTERN

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Editorial Notes.

There, also, where the form itself lost,
Nor served as fig leaf covering for their sin:
Their naked shame, their only joy and boast,
All vile without, and viler still within;
Whose nights were spent in revelry and din,
Their days in wretched drudgery and gloom;
'Twas thith'r their murky caves to enter in,
To ameliorate their hopeless, hapless doom,
And cheer with heaven's own light their noisome living tomb.

I read, love, preach about, subscribe for, and would not be without the SOUTHWESTERN.—T. J. Smith, Giddings, Texas.

A little work done in the spirit of Jesus, will have far greater reward than much and great work done in the spirit of self.

It affords me great pleasure to read the SOUTHWESTERN. I pray God's blessing upon it. I don't regret the price I pay for it.—J. B. Blewit, Columbus, Miss.

When it becomes necessary to lynch a woman for violating the virginity of another woman, we [illegible] for the benefit of science [illegible] there should be a publication [illegible]

[illegible] right; go ahead, Doctor. You [illegible] prayers and sincerest well [illegible] You are doing a grand [illegible] B. Donnelly, presiding [illegible] Bluff district, Little [illegible] conference.

Kosciusko, Miss.—Dear M. W. [illegible]: I have not said a word [illegible], the paper has been so [illegible] good things, but I am compelled to speak at this time. The [illegible] I read the ADVOCATE the [illegible] I am convinced that the General Conference blessed our race [illegible] giving you editor of this organ. Yours sincerely,

C. W. IVY.

[illegible] men lead reforms; others, [illegible] fall into them when they [illegible] accomplished facts, and [illegible] too powerful to be [illegible] persecuted. Of this [illegible] American anti slavery [illegible] many striking [illegible] Prohibition and pro- [illegible] must follow in the same [illegible] Abolitionists and anti- [illegible] respects. History is [illegible]

For the SOUTHWESTERN.

Is the Public School Teacher Under Obligations to Attend Sunday-School?

MISS AMELIA C. TAYLOR.

Is the public school teacher under obligations to attend Sunday-school?

I do not see that the school teacher is under any more of a public duty to attend Sunday-school than any one else. Does a merchant, a shoe-maker or a physician, who fails to attend a Sunday-school perform his whole duty? When a man in any position has faithfully performed the service for which he has been employed and paid, he has performed all the duty that is especially attached to that engagement.

It is a mistake to assume that because a man is a teacher or a preacher, he is required to be better than anyone else. The popular notion runs too much to this effect, and hence we find people taking license for ease and self indulgence in the fact that they are not preachers or teachers, and this very idea is made a cloak and an excuse for a large proportion of the minor sins of commission and omission. Before God, who is no respector of persons, every man stands upon an exact equality, and each is required to live in all respects up to the highest standard his abilities and opportunities will admit.

Hence, while I claim that it is no more the public duty of the school teacher than of any other person to attend Sunday-school, yet, it certainly is true that the teacher in common with all other persons is under obligations to attend Sunday school, and to embrace all other opportunities which promise intellectual or moral advancement, and since the Sunday-school affords unusual opportunities in this direction, the obligation to improve them is a very strong one.

I venture a few thoughts upon the subject thus presented, but do not feel that I could undertake to give it full and sufficient discussion.

First comes the obligation to "Remember the Sabbath day to keep it holy." This certainly implies not only ceasing from the ordinary labors of other days but the taking up of some service peculiarly appropriate to this day.

How still the morning of the hallow'd day!
Mute is the voice of rural labor, hush'd
The plowboy's whistle and the milk-maid's song.
The scythe lies glittering in the dewy wreath
Of tedded grass, mingled with fading flowers,
That yester morn bloom'd waving in the breeze:
The faintest sounds attract the ear hum
Of early bee, the trickling of the dew,
The distant bleating midway up the hill

Next I would mention the obligation to set a good example before the young; for example is the living law whose sway neu more than all the written laws obey. The teacher should always remember that he is expected to set the proper example for his pupils, and he is also responsible to a certain extent for the conduct of the youths under his guidance. Let the teacher by his example lead his pupils into the habit of Sunday-school attendance, and who can estimate the grand results that may follow in their lives and in succeeding generations. He has brought them into contact with the breath of religion, which will mold their lives and which they will transmit to others, and he has thus in each of these lives set in motion an ever widening circle of influence which will break only upon the shores of eternity.

On the smoth expanse of crystal lakes,
The sinking stone at first a circle make;
The trembling surface, by the motion stirr'd,
Spreads in a second circle, then a third;
Wide, and more wide, the floating rings advance,
Fill all the watery plain, and to the margin dance.

Patriotism lends an additional inducement for the proper observance of the Sabbath day. No nation has ever prospered that has discarded the Sabbath and all the obligations of citizenship, urge to its preservation and observance. Sunday is the saving element in individual and national life.

Sundays the pillars are
On which heaven's palace arched lies:
To other days fill up the space
And hollow room with vanities,
They are the fruitful beds and borders
In God's rich garden; that is base
Which parts their ranks and orders.

The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.
On Sunday heaven's gate stands ope;
Blessings are plentiful and rife,
More plentiful than hope.

The teacher is the important assistant of the parent in the training and disciplining of their children. He is obligated as is every other person, to do the work he undertakes in the best possible manner. The Sunday-school furnishes the great opportunity for the moral education of children, and only through this channel can the teacher hope to reach the highest ideals in his work.

To a person of intellectual habits, such as a teacher, there is no richer field of study than that afforded by the Bible. It is replete with instructions or suggestions on every subject of human interest. It runs over the whole gamut of human joys and sorrows and teaches upon every problem connected with man's history and destiny. The loftiest achievements of the human mind in literature, science, art and religion have their inspiration in this blessed book of books. The teacher who fails to be a careful and prayerful student of God has missed the chief source from which to draw wisdom and strength for his labor.

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray.
To lift the latch, and force the way;
And better had they never been born
Who read to doubt, or read to scorn.

The teacher who regularly attends the Sunday-school and studies the lessons deserves all the benefits which arise from the formation of a good habit. Good habits when formed have much the same power as bad habits. Therefore regular attendance upon the Sunday-school becomes a strong disciplinary influence of itself, besides all the Gospel restraints under which one is brought thereby.

Again regular attendance at Sunday-school frees one from all the temptations incident to Sabbath breaking, not only keeping him from sin but securing him that repose of mind and body which brings him strength and cheerfulness for his week day labor. The associations, acquaintance, and friendships of the Sunday school are worth more than wealth to the teacher. They serve to strengthen his hands and direct his steps. They bring him a sense of sympathy and assistance in his arduous labors. They rob him of loneliness and drive away melancholy and discouragement. It stimulates him greatly for him to find himself Sunday after Sunday standing in line and keeping steps with a multitude of others moved by the same noble impulse and aspirations which stir his own soul.

This constant study of the Bible, this regular association with warm Christian friends, gives a teacher an insight into human nature, a better understanding of himself, his wickedness and shortcomings, enable him better to understand the acts and needs of his pupils, brings him into closer sympathy with them and lends him the grace of faith, hope, and love to carry into his work. Here finally he gets a true conception of the importance of his calling. He finds himself working not for time but for eternity. He is not teaching reading, writing or science. He is moulding character and shaping destiny. The parent, the teacher and the Sunday school teacher are laborers together with God. In conclusion my advice to the teacher, whether for the public or the Sunday-school, I shall quote from America's celebrated poet, Henry W. Longfellow to the Cincinnati public schools:

"Live up to the best that is in you. Live noble lives as you always may in whatever you may find yourselves to be, so that your epitapth may be that of Euripides. This monument does not make thee famous O Euripides, but thou makest this mounment famous."

Cincinnati, Ohio.

A Sermon Preached Before The Delaware Annual Conference, at Salisbury Md., May, 31, 1885, by Bishop R. Foster D. D. L. L D.

V. CHARLES DICKERSON, REPORTER.

Text: Psalms 8th chapter; 3d and 4th verses. "When I consider Thy heavens, the work of Thy fingers; the moon and the stars, which Thou hast ordained;" 4th verse. "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Bishop Foster said. "The Christian religion has been considered on two grounds, science and truth. On the ground of science it has been accused of abusing men; but truth especially is that the Scripture teaches, and leads us to consider the importance of things; so David looked upon himself, when compared with many other things as being less than a grain of sand. And what am I when compared with all these systems. David lived in Syria, and he looked upon the same stars that we look upon, and he said. "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him? I am less than the dust of the earth, but I shall try to set forth the truths of God, as he is concerned; he is not concerned about the heavens, moon and stars, neither is he concerned about the angels, but man. Before I proceed further, I want to say, I shall preach to this congregation just as I were preaching to a Senate. The probabilities are that David knew a very little about the moon and stars in his day, and we have held to the old convictions that no one could count the, stars and so it will look to every one that has not looked through a telescope. Now to the naked eye there is visible but 27,000 stars, and they look like little jets of light fixed on a canvas, and the moon looks like a large chandelier, or globe, hung out in the heavens, and were thought by the wisest to be such as I have described; but by the aid of the telescope you see not only 27,000 stars, but 27,000 worlds, each having 5,000,000 stars and a million of suns with their dazzling splendor bursting forth to our vision. So this is what the Psalmist is teaching you in this text. Then when David considered the heavens, may be understood to say "When I consider Thy heavens, the moon and 27,000 worlds and 5,000,000,000 stars, and 1,000,000 suns in the heavens, then what is man that Thou art mindful of him." I am trying to find out what man is, and may God help me to shed some light on this subject. This is not assumption, but facts, and we Christians, and you ministers, will have to grapple with these questions, and you must study it, and be prepared to preach it in this way, and teach the people what man is, and what God has done for him. Man is his chiefest object, all things were made for his glory. You cannot tell what everything is you see and hear. You stand up on the earth, what is it? you hear sound, what is it? you cannot tell; you see the something and call it man. You cannot see the man; he is like his Creator, invisible as God is. You see the body and call it the man; that is not the man, it is only the house the man lives in. You see him move his lips and hands and feet. These are only signs that the man is in the house. Notice the visible operations of God. Oh, how long you have to be with him and watch him before you can tell what he is doing. You have a cabinet maker in your town, you put your son there to learn the trade, he sees him take two pieces of boards, compare them, plain them off, saw them in shapes. When done you say there, now I know what he is doing. He is making a casket. You go to a foundry; you see one man make a screw, and another make a plate of iron of curves, lengths, etc., and when brought together you say, now I know what he was doing, he was making an engine. Just in this way God made the world; it had to be a long time cooling down from its volcanic ragings and intense heat, and become a solid crust, and then began to crack and crumble; but stay with him and watch him and his works, and after it crumbles you will see a little sprinkling of green. You say, what is this for; but some day you walk out and see birds and thousands of other creatures in the earth and they are all feeding on that shrubbery, and they are resuming new forms and bursting into life, and lo, a man in the midst of them. You say, there, I know now what God was doing; He was making a house for his child, and this is the furniture, and all of this would be needless without the man. Now I see for the first time that God meant it all for a foundation for the home of man when he started. Look at man; is there not something in him beautiful? But when you examine him you say he has flesh and bone, blood and matter, just like any other animal. He has an appetite, passions, and a body. And walking out you see your neighbor. You say, how do you do, neighbor Smith, but you don't see neighbor Smith; it is only the house neighbor Smith lives in; you only spoke to neighbor Smith's animal; you see his hand, that is only neighbor Smith's flag. Man is a two fold being. Talk about man's soul, man has no soul, man is the soul, and the soul has a house and this is the fundamental doctrine of the Bible. This is what Paul meant when he said absent from the body, present with the Lord, and if this earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens. The man takes care of the body just as you take care of your clothes. You have a bonnet or a nice hat, you hoist your umbrella over it to keep it from getting wet, so the man takes care of the body. I must carry you home out of the cold or you will freeze. When it gets sick, the man saith I must send for the doctor for you. (There the Bishop held out his hand and asked the congregation what moved it) My hand moves, what is it that moves it? why, the inner man wills, and it moves. Perhaps there is an artist in your town, he is a thinker, he thinks a beautiful picture, in order to do this the man saith I must have a piece of blue canvas a certain length and width, and another white, he has a box, crystals, lines and circles, light and darkness, smoke and flame, and he places the object in a certain position, and looks at him saying now be still. The man takes the brush, draws his lines, and paints a beautiful picture. It is the artistical man in the house that draws the lines and paints the picture, this is the way the artist proposes to build the man. Suppose God, away in the annals of eternity, said, I will make for myself man, but, before I do this, I will make for the would be man a universe, just as the cabinet maker and artist prepared before hand for their work. You go over there to yonder mansion, and there is a child just from the hand of its maker, it is nothing but a lump of flesh laying on the bosom of its parent, it seems to be senseless, taking no notice of anything; you go there three weeks later, and it will look at you, it is the man just come home, it is a spirit peeps out at you and it begins to reason, for it is only the prerogative of a spirit, to reason. This little body grows on milk, you feed it on herbs, the soul feeds on questions and answers, the body becomes grown, the soul feeds on ideas, a little older, and it becomes like its father circumnavigating the globe, and riding among the stars of heaven, and after death he flies on in the heavens, towering above the archangels, shining in splendor, changed from glory to glory. What I am trying to do is to find out what man is. It takes God forever to make a man, first a child, when he is grown and at his calling, a David, Paul, Newton or Herchell, broad as an archangel, then God can answer the question, "What is man," and God could well afford to spend for him half of eternity in preparing him a home, changing him all the time from glory to glory. Have this before you always, what you are and what you must be. God wants that which is peculiar about us, that thinks and lives. You know that you have lived 60 years, it passed in your experience and is gone, it was all in that little word now, it passed while I am pronouncing it. Now, now, now, eternity is made up of one eternal now and in that man now, that bird that breaks my heart with its song now, I hear every note warbled flies into eternity, and the next is now. Why live down here in the stable, when our Father has such mansions for us? Why take thought for what you shall eat, or or what ye shall drink, when God has done so much for his children here, and lastly provided for the an eternal home.

From the Districts.

Columbus District Conference.

REV. E. HENDERSON.

The fourth session of the Columbus district, West Texas conference, was convened at Lagrange, in St. James Chapel, July 2, 1885, Rev. P. M. Carmichael, presiding elder, in the chair.

The opening exercises were conducted by Elder Carmichael, reading the fourth chapter of Ephesians and singing hymn 770; prayer by the presiding elder.

On calling the roll very nearly all the brethren answered to their names.

On motion the writer was elected secretary.

On motion the following committees were appointed by the chair:

A committee to examine candidates for license to preach.

On home mission work.

On temperance.

On Sunday School.

For orders for admission.

The conference was well attended, all the pastors were present.

The morning session adjourned at 12 m., and the evening was given to the meeting of committees.

The second day was given to the hearing of reports. First, from the presiding elder; second, from the pastors.

The reports of the presiding elders and pastors show that the district is advancing. Two hundred conversions have been made in the district since January, fifty above that of last year. There has been an increase in the Sunday School.

The elder's report shows that he has held thirteen conferences and preached seventy eight sermons; also shows that the people have paid their preachers better than last year.

Our fine church at Luling is progressing but slowly, but we hope to be ready for Bishop Foster to dedicate it for us on the first round.

The Columbus district is moving up in every department. We expect to come up to conference with our $325 for missions from this district. What do you say to this, brethren, shall we have it or not? I think I hear you saying yes. If we get it we will have to move up on the money line, for you know the year is half gone, and we will have no time to play.

The elder preached on the Sabbath at 4 o'clock p. m. on the subject of the "Soul of Man," and all that heard it were carried away in the spirit. I need not tell you the effect it made on those that heard it. He never fails to carry the people with him. Glory to God was heard going up all over the church; 139 came forward and communed at the Lord's table. We had a pleasant session, which will be long remembered by this people. The people say times are a little hard, but come again, for you have done us good. Lagrange had never had a better meeting, and the Columbus district never had a better presiding elder. Heaven bless this young man.

In addition, allow me to say that Lagrange is moving up in the way of improvements. We have a fine organ in the Lagrange church.

Jackson District—The Second Round.

J. M. SHUMPERT.

Having finished my second round upon the Jackson district, it is with exceedingly great pleasure that I pen these lines in reporting the progress of the cause of Christ and Methodism in this part of the Master's vineyard.

Commencing with the quarterly meeting at Steen's Creek, May 9 and 10, the pastor, Rev. J. Thomas, was quite ill at the time, and was not able to attend the conference, but the meeting had been duly announced, and quite a large number were in attendance. This being the first appointment for the new pastor I am glad to say that he has made a good beginning. Bro. C. Stewart, at Madison, is doing as well as could be expected under the circumstances.

Mayersville, eighty five miles above Vicksburg, on the Mississippi river, Bishop Mallalieu appointed the Rev. Jackson Little, at our last annual conferences, where we had no church, and but ten or twelve members. Bro. Little has rented a house to preach in, and has organized a Sabbath School with 30,040 scholars, and has added several to the church, and a number have been converted to God and have been made to feel happy on account of knowing their sins had been forgiven. Bro. Little has also organized a church at Refuge Landing, with about fifteen members and a Sunday School. The outlook now for Mayersville circuit is most excellent. It is quite evident so far that the Bishop made no mistake in appointing Rev. Henry Henderson to the Rolling Fork Circuit on Deer Creek. It is said to be the finest cotton country in the world. Captain Willis has in cultivation 2000 acres in cotton, and will make an average of more than a bale to the acre. Some of the finest farms the writer has ever seen is there. Thousands of colored people are in that part of the country. Bro. Henderson seems to know just how to please them, and the hundreds that come to hear him preach and sing show plainly that they are pleased with his manner, and in return they show the pastor that they are pleased by their very liberal contributions to the support of the ministry. A few weeks ago a whole church from the colored M. E. Church in America united with the Methodist Episcopal Church of the Rolling Fork circuit. This church is about five miles from Rolling Fork, named St. Stephen, and is a nice frame building, with beautiful windows and excellent seats. They united with our church at their own request. The outlook for the Methodist Episcopal Church on Deer Creek and in the great Mississippi and Yazoo delta is exceedingly good.

Rev. Ira B. Griffin, at Vicksburg, has won the hearts of our people and friends there, and has just closed a gracious revival, which resulted in the conversion of several precious souls and additions of quite a number to our church, which has greatly revived and strengthened the church. A new lot for the new church in a beautiful place has been purchased and paid for, and the work of building a new church will commence as soon as we can raise $1000. It is with deep regret that we are compelled to say that the health of Bro. Griffin has failed, and he has been released from the charge for a month or two. It is hoped that he may be able to return to Vicksburg by September or October. Let the brethren pray for his speedy recovery.

Rev. Simpson Jossell, on the Vicksburg circuit, and Rev. Alexander McBeth, at Edwards, are both doing a good work, are greatly beloved by their people, and the indications are that a grand work will be accomplished and good reports may be expected to the next Annual Conference from them.

Rev. E. Graves, at Bolton, seems to be having a hard time from several causes, but at the quarterly meeting the brethren and the pastor expressed themselves pretty freely as to the cause, and after explanations were made they all promised to do better. Bolton is one of the best charges in the district. We urged the pastor to give the people the Gospel as well as the law, and we sincerely hope now to hear of a grand work for Christ and Methodism at Bolton.

At Clinton Bro. R. McAlpin is doing a good work this year. The Sunday School and church are being largely attended.

Rev. L. L. Shumpert, at Jackson, this being his first year at the capitol of the State, was kindly received by the people, and has made a good beginning. The Sabbath School and church are largely attended; has closed a successful revival, which resulted in the conversion of many precious souls and the addition of the same to the church.

Rev. A. Davis, at Canton, was kindly received by the people, and is doing a good work. At the last quarterly meeting there was an outpouring of the Holy Spirit. The presiding elder at the afternoon service baptized fourteen children.

Rev. A. Handy, on the Canton circuit, is getting along nicely, and is greatly beloved by the people.

Rev. P. H. Davis, at Brandon, has won the hearts of the people, and is doing a good work.

Bro. Davis is a most successful pastor.

Rev. H. W. Wallace has been released from the Brandon circuit.

At Pelahatchie, Rev. I. W. Davis, as pastor, is doing a most successful work. He has purchased a splendid bell for the church and paid for the same. The people are very much pleased with him, and everything indicates that a grand work for the Master is to be accomplished there this year.

Bro. R. B. Anderson, on the Trenton circuit, is getting along quite well, and we expect much good for the cause of Christ and Methodism upon that circuit.

Rev. J. I. Garrett, at Forest, is doing a good work, having built two new churches upon the work last year—one of which was just dedicated at the quarterly meeting July 2. Quite a large congregation was in attendance. Bro. Garret is preparing to build another new church. The old church at Forest is to be taken down, and a new one erected. Part of the lumber is new on the ground, and the church will soon be built. Bro. Garrett is greatly beloved by his people, and is doing a good work.

Rev. B. Stewart at Hickory, Rev. S. Doby at Chunkey, and Rev. E. Collins at Lake are getting along as well as could be expected.

Bro. Collins is earnestly at work, and I hope will do well.

The pastor at Hickory is finishing up his church. It is with the greatest pleasure and gratitude to God that some real progress is being made upon the district; hence we report the same. May the Lord continue his special blessings upon the work is the prayer of your brother in Christ.

West Tennessee District—Tennessee Conference.

JAMES P. PRICE, P. E.

I closed my second round with fair results. I filled all my appointments. The condition of the district generally is good. I found all the preachers at their post. We have built two new Churches, and 75 new converts added to the church, $80 collected for mission. The SOUTHWESTERN is much liked by the people. We think we will give it a good cash support this fall.

The District Conference.

D. W. HAYS.

To my judgment, the time has come when the expediency of discontinuing the district conferences, in some portions of our work at least, demands serious consideration. Owing to some cause a majority of the members pay no attention whatever to the sessions. They neither attend in person nor send in their reports. The business is thrown upon the hands of a few persons present whose unavoidable ignorance of many of the items involved, often leads to confusion. Under these circumstances there is but little enthusiasm and, consequently, the proceedings lag until the hour of adjournment brings the wished for relief. Those who come expecting to enlarge their acquaintance with the work by meeting men from all over the district go away disappointed. The occasion imparts but little mental stimulus since the literary programme has to be set aside in order to give place to tedious routine. The conference room wears a deserted appearance contrasted with what it used to be. The effect is chilling. The small group of members feel it and become discouraged. Visitors feel it and afterwards stay away. There are of course, exceptions to which this description does not apply. I am glad they exist. A real live district conference can but exert a most salutary influence upon all lines of church enterprise within its territory. Permanency is eminently befitting such a conference. Its perpetual operation means perpetual gains to the church. But a conference which, from any cause, no longer interests; fails to secure the attendance of a respectable proportion of its membership; contends with its work in a desultory, unsatisfactory manner; requires an outlay of money and time with disappointment as the only return; imparts no health, quickens no enthusiasm, fosters no grand impulses, and leads to no renewed struggle. Such a conference ought to be discontinued. Interment is the only proper use to be made of bodies when life has fled. We can get on without the district conference whenever its existence adds nothing to the progress of Methodism.

Knoxville Tenn., Sept. 9th 1885.

Palestine District, Texas.

G. W. SMITH, P. E.

Dear Brethren of Palestine District—Please be prepared to report at each quarter of this fourth round the actual number of full members. Do not report probationers or deceased persons for full members. Let it be positive members. Push the missionary cause in all parts of our district, brethren. Let each of us do hard work in this great cause, and also the other benevolent collections.

Letters from the Pastors.

W. R. Butler, Robelene, La., writes: "The second quarterly conference was held June 27. The elder came with Rev. D. A. Taylor from Kansas, they both preached on Sunday, and we enjoyed their sermons. We are doing all we can to build our church at Robelene, with some of the money in hand and nearly all the timber out for the foundation. I have built a parsonage and paid for it. We have a good presiding elder to stand with us in our struggles. At a basket meeting June 16, we raised $16,45. The white people here tell us to go ahead and they will assist us."

J. A. C. Wade, of Cookville, Tenn., writes: "Our third quarterly conference was held June 6 7, at Livingston, where the church has nearly come to naught for want of attention. Livingston is 20 miles from Cookville, and in the town and vicinity are about 200 colored people, and they have no church at all. They know nothing about our literature. I found an ordained minister who formerly belonged to our church but, left it a few years ago and was stealing the weak members. I found a backslider, a former member who taught Sunday School, and he has a strong influence, and is using it against our church, but there are a few grains of wheat in the pile of chaff. I have succeeded in getting a church seat, one fourth of an acre in a convenient place, given us by Mr. Peter Carr, who had bought it of Mr. James Wright, and he had not paid for it. We have $13 on subscription, and $5 cash and the sisters are at work. No collection was taken on Children's Day. I baptized nine children and one adult. Elder Bullington preached to about 175 persons and administered sacrament to 18. At night the white people wanted him to preach and he did so. Paid elder $5,10; pastor $22, 35. The committees say they will raise the benevolent amounts."

Mr. Smith, of Winchester, Texas, writes: This work is known as the Cunningham and West Point circuit. It is in the Austin district, West Texas conference. It is called an old circuit. It was at one time the leading church in this part of Texas; but it is not so now. I have a great foe here to fight to keep our church alive, and it is because a good portion of the members are either the African or immersion Baptist, both sides try to keep us back. I told a good many of the people we could not be kept back unless we keep ourselves back, for this is Christ's church and he will protect his own from all harm. I tell the people here our church has come almost through fire, and she is here yet, and the reason is because she is in Christ Jesus. The circuits are a little more up to the time now, than they was last year. They have gone to work and taken a subscription of $119 to build a parsonage for the preachers. I am doing my best to get this circuit to number 200 members by the close of this year. I have already received 20 in full membership this year, and I have on hand 8 converts, and 4 other probationers; so you see I am on the road. Camp meeting will open at Shiloh on the 9th of this month, (July); and if the Baptists don't bother us too much, we will have a good time. My reason for speaking about the Baptists, as I did is because they have nearly all the black people here with their hearts and minds turned to rivers, creeks, and ponds. So you see I must give myself some chance to look up, if I can get any converts in my camp meeting. The writer thinks in a few years, the walls will fall and the field will be ours. I am also getting the young people to look at the temperance work, since I have talked in the public on the question of being temperate. I have a good many that want me to organize at once which will be done.

J. I. Garrett, Forest, Miss., writes: "My quarterly conference was held July 2nd, at Green Grove Church, with Rev. J. M. Shumpert presiding, and M. Collins, Secy. The roll was called and a good many of the conference brothers were present. The reports show that the circuit is moving on nicely. The pastor's report received in full, this quarter 16, on probation 4; and 4 converts; total 20; baptized adults 2; infants 1; deaths 2; pastoral visits 75, and church papers taken this quarter 6; church papers paid for 4. The Children's Day was observed, collection $2,80. The pastor raised $68,05, after which the elder dedicated Green Grove Church, and administered the Lord's supper to about 50 persons. A collection was taken up for the elder, and $9 65 raised. Our elder is a wonderful man, I guess some of our slothful choir leaders thinks he is a mighty man. Our conference was a grand one, and the SOUTHWESTERN was not forgotten.

A. Philips, of Nashville, Tenn., writes: "My work is moving along gradually. I have received 26 members in the church since conference. Our Sunday school is getting along well. We are getting along well with our benevolent collection also. After I took charge of this church I found it indebted to the Church Extension Society about $500, June 29 was raised $200, to pay off the indebtedness of the church. Since conference we have raised about $500."

S. Boddie, Gallatin Tenn., writes: "We have only two churches on Hartsville circuit. One at Lick Creek 8 miles East of Hartsville, is a little log house about 10 feet high and 20 feet long, no seats, one third covered, and it is built on private property. Some former pastors bargained for a lot to the amount of $10 for one acre, paid nothing on it, but received $40 from the Church Extension Society. We have no members there. I have 60 members at Huntsville, and 25 at Hope Chapel. At Hartsville we have a good house, well papered and furnished with seats. On Children's Day the collection was $2,48."

A. Davis, of Canton Miss., writes: "Presiding Elder J. M. Shumpert, held our second quarterly conference June 20-21. On Sunday at 3, p. m, he preached an able sermon on faith, after which 25 children were presented for baptism, and a nice collection was raised. At 8 p. m, the elder preached another splendid sermon, and 100 persons came forward at communion. Paid pastor $96; presiding elder, $14. 50."

Rev. A. Nicol, from ——— ——— writes: "We have four Sunday Schools within the bounds of my charge. Of them we had 212 children together on Childrens Day, and 120 of them repeated from 1 to 20 verses of scripture each. There were several good essays prepared by our pupils of which I send you one as a specimen. I think considering all things they were very good and do credit to our race and show a degree of improvement of which we have no reason to be ashamed. We ministers should use great energy and diligence in working with our superintendents officers and teachers in our schools. This is the great and grand work of the church. We raised $9 in our Children's Day collection."

Rev. Robt Anderson of Opelousas writes: "Thanks be to Almighty God, all is well. A. E. P. Albert held our quarterly conference March 29, and preached a wonderful sermon. We had a grand time, Monday night March 30, we started off with our protracted meeting, which was favorable all through. We have 60 seekers, and 28 conversions. Two very promising young men, and many of the Sabbath school scholars are among the number. Glory to God in the highest. The church is all on fire. Brother Abbott assisted us; he is now gone to help Brother Morant, at Washington. Pray for us."

Q. W. Davis, Pelahatchie Miss. writes: "J. M. Shumpert, held our second quarterly conference June, 27 28 Reports all showed progress, pastor reports received 22 full members and 10 on probation. During the quarter we paid pastor $42. 10; presiding elder $14, 25. We have purchased a bell for the church costing, hanging and all complete $33. The presiding elder preached at 11 o'clock, and administered the Lord's supper to 75 communicants, and at 7:30 in the evening he preached a sermon I trust will be remembered during life by all that heard it. Pray for us."

Letters From the Laity.

M. E. Kellum, of Eylau, Texas, writes: "We are very much delighted with the paper. Our presiding elder is expected, and we hope to have a good meeting. In August a protracted meeting was commenced."

R P. Younggreen, of Rosedale, La., writes: "The second quarterly conference commenced at Rosedale June 27; many encouraging and instructive things were said in the conference by Rev. S. Priestly: The reports were all gratifying to the elder. This quarter $133 75 was raised, 9 received in full connection; 18 baptized, all adults, 96 communed Sunday after the sermon from Brother Priestly. Brother Priestly started immediately for Shiloh, reaching there at 4 o'clock. There was a large congregation waiting for him. Brother Priestly grows on the people.

Wm. Harper, Gonzales, Texas, writes: "During the two years of Rev. A. M. Mason's pastorate on this circuit, he rendered general satisfaction to both white and colored. Mr. Editor, this loving pastor found us in a bad condition. He saw we were poor, but willing to be led and instructed. Bishop Thomas Bowman sent him here in 1882, and he commenced to ingather us going from house to house and the Lord blessed his labor with great success. We had no church to worship in so he commenced talking to the members

about it, some said we are too poor to build, he did not heed but went forward. We were then having meeting in a government school house, some of us thonght it was our property until this good minister told us better. One night he said "We are going have to a protracted meeting for the Lord, and I desire you to be ready to ask the Lord to save sinners." A few days and nights rolled away, then he commenced praying and singing and preaching, the Gospel was preached as we had never heard it. Sinners were made to say "ont men and brethren wha shall I do to be saved!" The meeting closed with 13 converts, and from that time we went forward, and soon after our presiding elder, Rev. M. Henson, who was then of San Antonia district, came to hold our quarterly meeting. The pastor and the people were greatly encouraged to go on with God's work. Now we have a nice church named after him. He is a man of good manners and at the commencement of a protracted meeting he would tell the Christians some body is starving for the bread of heaven. Old and yonng loved him, and he always loved his church. He did not only visit the wealthy but the poor likewise. He visited all alike. We are expecting him and wife.

The M. E. Church.

Helping the Pastors.

Drs. Rust and Hartzell, of the Freedmen's Aid Society, have issued a magnificent lithographic chart to help pastors raise money for their cause. Every pastor pledging to raise his apportionment will receive a copy of the chart free. The following description is from the office of that society.

OFFICE FREEDMEN'S AID SOCIETY, —Cincinnati, Ohio, Sept. 1, 1885.—

Dear Brother: Many pastors and Sunday-school superintendents have at various times earnestly advised the publication for use before public assemblies of some kind of a map or chart, which would set forth in a tangible way the educational wants of the South as compared with the North; and also give pictures of buildings erected by our society in the South, with such other general information as could be tabulated, so as to be easily seen and understood by the audience.

At great expense we have arranged to meet this want. We have published a large double-faced chart, 41x62 inches in size. It can be used with advantage before an ordinary audience. Covering one side is a map of the United States. In each State, by means of differently colored squares, a picture is given of its illiteracy, the amount expended for public schools the money invested in school property, and the whole amonnt of taxable property in the State.

The whole map is divied into sections, as North, Border South, and New South, so that at a glance it is seen that in proportion as a State has illiterate masses its school accommodations are limited, and its ability to enlarge them is small. The same is also true of Church or benevolent educational work.

Two important things are suggested at a glance: (1.) Compared with the North is intelligent and rich, and the South has masses of ignorance, and is poor. (2.) It is the work of Christian philanthropy and patriotism for the North to give abundance to supplement the poverty of the South in its povwork of Christian edu

The printing is from stone, in oil colors, and is done in the very latest and best style of lithographic art, and would be a beautiful and attractive ornament in any library or parlor room.

The back of the other face of the chart contains pictures of twenty of our school properties in the South, illustrating the permanent and substantial character of the real work the society is developing. In the center of this group of buildings is the shaded illiteracy map of the United States, surrounded by the official figures as to the illiteracy of every State, among both white and colored people.

The other half of this side is given to a grouping of statements concerning our work, its magnitude, what has been done, etc This is put in large type so that it can be used before congregations, Sunday schools, or mission bands if desired, or by a single fold of the map only the picture side may be shown, and the printeed facts used in an address.

We are safe in saying that no such expensive or complete chart bearing upon its work has been attempted by any benevolent society of the Church.

The chart must be seen to be appreciated.

We have gone to this expense because so many friends have expressed a desire for something of the kind, and because we believe it will greatly aid the pastors in increasing our collections.

Our appeal to the Church is for $250,000 a year for Christian education in the South. If the pastors will raise at least their apportionments, that will give us $150,000 The remainder will come in large gifts from individnals, whose hearts God touches in behalf of this work.

Our propositions are: 1. We will send the chart free to any pastor who will pledge to raise at least his apportionment for this society. 2. To any individnal donor giving $5, we will send the chart, if desired.

In conclnsion, we confidently expect your cordial co operation in the great and providential work in which we are engaged, in the order of the Church and her blessed Master.

Drop us a postal saying yon will raise your apportionment for our cause, and we will mail you one of the charts.

Yours for Christian edncation in the Sonth,

R. S. RUST,
J. C. HARTZELL.

We have seen and used this chart when urging the people to more earnest efforts in behalf of education in the South. Nothing can be more helpful in this cause than sneh an instrument. All our pastors ought to send for it, and when they get it they ought to take it to the church and press upon the people the valnable facts it contains. It is for the people Get it for them.

The most famons Methodist, to the minds of Marylanders, was Joshua Thomas. Thongh he led a simple life, his was the spirit that walked upon the waters of the Chesapeak. In his day, fleets of sail boats from the Tred Avon to the sonthermost limits of Tangier turned their bows toward church as regularly as Sunday came. It was "Father Thomas" who preached to the red coats on the way to Baltimore, and who warned them that God would fight in the battle of North Point. More than seventy years have passed since that sermon, yet "The Methodist," the famons canoe of the famons "Parson of the Islands," is still afloat in Tangier sound. It is a relic that the islanders prize as highly as the Parson's Bible itself.

Helpless Upon a Friendless Sea!

Who, in taking passage in a great trans Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when one morning in mid ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and wave.

The captain had been negligent —the hangings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea!

Strong in intellect, in physical vigor, in energy and ambition, man confronts, nndannted, gigantic tasks, and commands applause for his magnificent achievements. But, all nnexpectedly, an alarm comes —the rndder of his constitution is gone. He has been careless of its preservation; mental strain, nervons excitement, irregnlar habits, over work, have destroyed the action of his kidneys and liver. This wonld not occnr were Warner's safe cnre used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.

The *Hebrew Journal* is the latest addition to Jewish jonrnalism, and we extend to the new comer a cordial welcome to onr ranks.—*Hebrew Standard.*

And we.

"Hunt's Remedy is the most effective medicine I have ever used in my practice for dropsy and kidney diseases. It has almost raised the dead.

L. A. PALMER, M. D., Mystic.

The poultry buyer will welcome the day when fowls go to market drawn. It is an unreasonable and filthy fashion to send them to market the other way. The question should be sent to the Legislature at every session until favorable action is secured.

"Doctor," said a despairing patient to his physician, "I am in a dreadful condition! I can neither lay nor set. What shall I do?" I think yon had better roost," was the reply. Now, if we consider that this poor fellow was all contorted with rheumatism, the doctor would have done much better by prescribing a bottle of Salvation Oil, which wonld have relieved his patient at once. Price 25 cents a bottle

---

Send a chicken now and then to the deserving poor in your neighborhood when it is well with yon, reader. Think of this, say on Christmas or New Year. Bnt, fortnnately, the very poor are scarce in the rural districts.

The Wonderful Healing Properties of Darbys Prophylactic Fluid in case of Accidents, Burns, Scalds, Cuts, Wound, etc.

Its prompt use will invariably relieve pain and prevent Erysipelas, Gangrene or Prond Flesh. Owing to the cleansing and purifying qualities of the Fluid the most obstinate Ulcers, Boils, Carbuncles, and Running Sores are rendered pure and healthy and speedily cured, no other application being necessary.

The Prince of Wales, it is estimated, is entitled to wear seventy different nniforms. He has a right to seventy different nniforms a'one, and special costumes without number, associated with his various titles and offices. And he actnally does wear them as each occasion arises.

"I Love Her Better than Life"

Well, then, why don't yon do something to bring back the roses to her cheeks and the light to her eyes? Don't yon see she is suffering from nervons debility, the result of female weakness? A bottle of Dr. Pierce's "Favorite Prescription" will brighten those pale cheeks and send new life through that wasted form. If you love her, take heed.

Mainsprings of watches break most frequently in the fall of the year, and watch makers are said to put in more new springs in two fall months than in all the rest of the year.

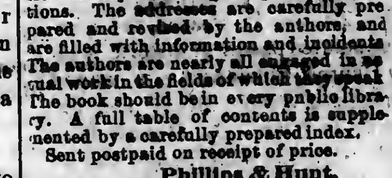
The annnal supply of ivory from Africa is 1,250,000 pounds from the east coast and 625,000 ponnds from the west coast—a total of 1,875,000 ponnds, which represents a killing of 65,000 elephants.

It is claimed that a handful of finely pulverized brimstone thrown close aronnd a peach tree or scattered in the hole where trees are set is almost a snre preventive against the yellows.

Ice cream forks are no longer trne forks, but a sort of trident, which has some of both the nature of the fork and the spoon.

Little waiters of polished brass or copper are nsed instead of silver.

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[Pat. Nov. 22, '81.]



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CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1885.
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1. Education and Man's Improvement.
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3. National Aid to Common Schools.
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5. Illiteracy, Wealth, Panperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
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sep24-7t

New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
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History of Methodism.—Stevens. (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
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Freeman's Hand-book of Bible Manners and Customs	2 25
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To be studied:	
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Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
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Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00
SECOND YEAR.	
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Mediæval and Modern History.—Thalheimer.	1 00
Lessons in Logic.—Stevens. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
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History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00
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Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
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Homiletics.—Kidder	1 50
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Lectures on Preaching.—Simpson	1 25
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For Local Preachers.

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THE SOUTHWESTERN.

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCT. 1, 1885.

The calendar of the New Orleans University for 1884 5, New Orleans, La., and of Gilbert Seminary, located at Winsted, La, have been received at our office. It is a neat pamphlet of fifty pages, and in matter and make up is very neat Thanks to Acting President Hoyt.

Arnett, Brown and Harlan, all three Negro candidates for the Ohio Legislature on the Republican ticket from Green, Cuyahoga and Hamilton counties respectively seem likely to run well. help their ticket a good deal, and probably get elected.

The South Carolina regulators have been regulating miscegenationists in that State; but it is hard to decide between lewdness and mob law, which is most baneful in its influence. Speed the day when the people will confide in courts and juries and abide legal enactments which are the creatures of their own suffrage.

Feeling the Public Pulse.

The New Orleans *Commercial Bulletin* and the *Southern Watchman* have given space to liberal extracts from editorials properly credited to the SOUTHWESTERN. As we suspected it would be the tone of their comment is that of friendliness to all efforts in favor of Negro elevation, when such efforts have no possible tendency toward miscegenation, our object is, and has been, to free the Negro question from this illogical incumbrance, so that the cooperation of good men all over the South, otherwise willing and ready to aid in helping the Negroes on the road to a future of prosperity as a race might thus be made able confidently to do so.

There will be more and more cordiality between the races as it comes to be understood, that this does not imply consent to consequent blood blending of the races We believe that natural barriers are strong enough to guard race purity, if by right education, race pride, without race antagonism is everywhere inculcated.

As to the mulattoes they are by us regarded as a part of the Negro race, to be ultimately, and not very remotely, absorbed by the darker complexioned people of the race in marriage, so that there is no interest of the mixed blooded element of the Negro race, which can be either discussed or considered separately from all Negroes in our country. At least not until there shall be some sort of a difference between them apparent in the consideration of their social claims by the white people of the country. A mulatto only escapes the odium attached to all other Negroes by reason of their circumstances, and previous conditions when he can pass for white. The cause of the Negro is one. They rise or fall together. If they will but lay hold upon the money making pursuits, get wealthy by honest industry and right economy, hold fast the form of Godliness, not omitting its power, and the maintenance of a sound moral code, the Negroes will find in this and every other land, an open opening highway before them leading to right success.

The Political Horizon in Ohio and Virginia.

Politics in Ohio have been an unsatisfactory question for the past two years, but one can now begin to see and with some degree of certainty venture the following predictions:

Foraker will be elected governor. The legislative ticket will be elected by the Republicans which will insure the re-election of John Sherman to the United States Senate.

Hendricks will not run as [illegible] Ohio. The Negroes of Ohio gave him stronger support then, than now.

The election of a Democratic President, it was thought, would expand in his influence and that Democratic Negroes would find a generous recognition of the support he acknowledges that they had given him.

Peter H. Clark is the representative Negro Democrat in Ohio, and his appointment would have been regarded by Negro Democrats as illustrative of this recognition. His non appointment leaves them in a state of apathy. The nomination of those Republican Negroes upon the Legislative ticket makes this element jubilantly enthusiastic; so that out of nearly 30,000 Negro votes, less than 3,000 will probably be for Hoadly this time, and with a similar number for prohibition, the remainder will go for the Republican candidates.

Virginia, is a seething political cauldron with many chances to boil over, create an explosion and go off in steam; no one can certainly tell just what will happen there. But it is quite probable that Fitzhugh Lee will be inaugurated Governor.

The prohibition vote in Ohio will probably be larger than last year, but the aggregate vote will also increase, and the increase of the latter will be greater than that of the former. The presence of Senator Sherman in the campaign and his speech in Music Hall at Cincinnati, Monday, Sept. 21, has warmed up the fighting and turned the flank in Foraker's favor.

That meeting was a great affair as to the numerical proportions. It is estimated that 7,000 people inside, and a vast army of, no one knows how many, were outside the building.

The Cincinnati Conference.

This conference is composed of a more than ordinarily distinguished body of ministers taken as a whole.

Its recent meeting was attended by unusual interest in consequence of Dr. A. B. Leonard, the Ohio Prohibition candidate for Governor being a member of it.

The late session was held in Walnut Hills Church, Cincinnati, of which that able and eminently successful and promising young minister, Rev. W. N. Broadbeck, is pastor. The presidents of three great Methodist institutions of learning, namely, Dr. C. H. Payne, of Delaware; Dr. H. B. Ridgaway, of Evanston, and Dr. Brown, of Cincinnati Wesleyan University, are members here, as are also Dr. Rust, corresponding secretary of the Freedmen's Aid Society; Dr. F. A. Archibald, of the Book Concern; Dr. J. H. Bayliss, of the *Western Christian Advocate*, and a host of others whose names are the common property of Methodism, and whose fame is in the mouth of all the churches.

Bishop Harris presided with his customary ability, and won many compliments for his great familiarity with the Methodist Episcopal Church jurisprudence, and his skill as a parliamentary tactician. A very good picture of him was printed in the *Telegram*, a Cincinnati afternoon paper.

Rev. Frank G. Mitchell, as handsome and courteous a gentleman as one would wish to meet, is the secretary, and W. G. Baker, in several respects the tallest member of the conference, is one of his able and efficient secretaries.

Drs. Starr, Runyan and W. L. Hypes are well known ministers of broad culture, but Dr. William Young is the most formidable debater among them. Dr. Richard H. Rust, entering the conference a few years since from the East, maintains the confidence of his brethren, and a first-class rank.

Dr. Ketchum, Marlay, and Brof. Bishall, Tuckley, Baker, and all the rest named herein, and many who are not are old acquaintances and especial friends of the writer. Dr. J. J. Reed, of St. Paul's Church, Cincinnati, must not be omitted when the roll of strong men in this conference is called, If there are none elsewhere to be found, and the necessity for general officers in our church was several times as great as what it now is, the Cincinnati conference could, without a strain, supply the demand from Bishops down, and have plenty of useful undergrowth left for future supplies. Indeed, it is more than probable that several members of this conference will soon be wanted in a wider field of labor.

There are some heroes, gallant men here, who have ceased to work effectively, but 'who still their bodies that must have place in this notice." Chief among them is the silver haired M. P. Gaddis. He has wrought faithfully and is still working vigorously with his pen. He is an author of no mean repute, having written and edited several very useful works.

Rev. J. F. Courey is a revered father, who, in addition to the weight of years upon him, has the past few months been pitilessly smitten in the loss of his wife by death.

Rev. J. J. Hill, an octogenarian, whose first wife was a daughter of the great Bishop Soule, is young yet in all things save muscular force.

Rev. Col. Moody, of patriotic fame, around whom closes an aroma of sweet-scented Christian fragrance was present in a characteristically beautiful and tender letter to his brethren. And others of this rank there are whose labor of love is held in practical remembrance by the conference.

Dr. Leonard, H.D. Fine, Fletcher Hypes, and a host of other old and dear friends, were seen, greeted or grasped by the hand while at the white heat of business in the closing moments of the session.

The following have charge of Methodism in and about Cincinnati:

APPOINTMENTS AND CHANGES IN AND ABOUT CINCINNATI.

Dr. Thomas H. Pearne, the newly appointed pastor of historic Wesley Church, Cincinnati, is a man of recognized ability, and is not unknown to fame. Dr. Pearne is a terse, vigorous writer, and was at one time editor of our church paper in Oregon. He subsequently resided in the West Indies under appointment of the U. S. Government in the public service. He is an earnest speaker, of commanding presence and stentorian voice. His appointment to Wesley was earnestly sought and is now regarded with great satisfaction as likely to result in great good to Methodism and general cause of religion in Cincinnati. Rev. Thomas J. Harris, late pastor of Wesley, requested a years's rest from the work of the active pastorate at the close of the recent conference. The Conference reports of Mr. Harris and of his Presiding Elder showed that he had accomplished a successful pastorate of three years at Wesley, having added to the membership and increased the collection of his charge for the benevolent and connectional work of the church. By a rising vote, Conference adopted a resolution declaring the affection and esteem in which Mr. Harris is held by the body, and expressing the hope that he may resume pastoral work at an early day. The letter of Mr. Harris requesting a change of relation, and declaring his love for the Church and affectionate esteem for his ministerial brethren and his Presiding Elder, was heard with interest and reciprocal feelings by the Conference. Rev. Ballard R. Wilburn, who was received by the Conference, and appointed to McKendree Church, on Eastern avenue, comes from the city of Baltimore, where he has rendered good service for several years past. The high esteem in which he is held in Baltimore is manifested in the following resolutions adopted by the Quarterly Conference of the church he left:

"Whereas, Rev. B. R. Wilburn is about to sever his connection with our church to accept work in another field of labor; therefore, Resolved, That during his administration he greatly endeared himself to us by his devotion to the cause of Christ, by his earnest preaching of the Word, by his ministrations to the sick, his attentions to the poor, his high moral character, and his interest in the affairs of the church, and that whenever Bro. Wilburn shall visit our city, the doors of Epworth Church are always open to receive him, a willing people ready to listen to the Gospel in its purity, as it is always preached by him."

Rev. Winfield C. Helt, who was received into the Cincinnati Conference from the New England, Southern Conference, and appointed to the Mt. Washington and Red Bank charge, is a young man of established character and devotion in his ministerial work. A letter recording his acceptability, popularity and usefulness in the Church East was written by Bishop Harris, and read to the Conference. In scholarship, piety, experience and purpose, Mr. Helt is entitled to take a high rank in the ministry. Revs. Dr. Joyce, V. F. Brown, C. W. Rishell, C. T. Crum, D. C. Ridgway and G. M. Hammell continue the good work carried on the previous year. Revs. E. T. Lane and L. G Tufts remain within hailing distance of their hosts of friends.

The Hartwell M. E Church gave its retiring pastor, Rev. S. O. Royal, a farewell reception. The attendance was large, and the interest very marked. Music and social converse constituted the exercises of the occasion. Rev. Dr. Pearne, Rev. H. Tuckley, a former pastor, and Rev. J. H. Ely, of the Episcopal Church, were among the ministerial guests. Brother Royal and Mrs. Royal must have felt highly gratified by the cordial expression of affection and good will, so spontaneous and widespread, as they sever the pleasant ties of the past three years of pastoral service

Rev. John E. Shannon, who for the past two years has been pastor of the Methodist Church, in Middletown, O., will enter upon the pastorate of the Hart ell Methodist Church. Rev. Mr. Shannon is a minister of acknowledged ability, rare oratorical powers, and most effective pulpit talent. Although a young man, he has a bright future, and his appointment to the Hartwell church, is certainly a most valuable acquisition.

Rev. A. Lourey, D. D, of New York City, is spending a few days with old friends and relatives in this city. He is editor of "Divine Life," a paper that has a large circulation both in this country and Europe. He is a man of marked pulpit ability.

Rev. S. D. Clayton, of Broadway Charge, Dayton, O., has received into full membership 238 of those admitted on trial at the revival of last winter. There are over one hundred others recommended for full membership. The cornerstone of the church was laid on Tuesday of last week. Dr. I. W. Joyce officiating, The church will be ready for occupancy, it is hoped, by the 1st of November.

STATISTICS.

The following statistics may be of interest: Probationers, 2,653; increase, 155; full members, 38,493; increase. 1,152; deaths, 539; children baptized, 732; adults baptized, 2,211; number of churches, 384; value, $1 87.,550; parsonages, 94; value, $252,850; paid for building and improving churches and parsonages, $55,003; paid on old indebtness, $20,849; present indebtness, $38,226; paid for current expenses, $41,528; number of Sunday schools, 348; officers and tecachers, 4,938; scholars of all ages, 35,976; for missions, $20,047; increase, $1,337,183; church extension, $2,072; decrease, $87; Sunday School Union, $371; decrease, $377; Tract Society, $285; decrease, $42. Freedman's Aid Society, $3,004; decrease $229; education, $670; increase, $293; American Bible Society, $619; decrease $4.75; Woman's Foreign Missionary Society, $5,307; decrease, $292; Woman's Home Missionary Society, $3,821; increase, $713; ministerial support, $135,205; increase, $359; conference claimants, $5,841; decrease, $380.

The Exposition

The North, Central and South American Exposition will open in New Orleans on the 10th of November ensuing, and close April 1st 1886, occupying the same buildings as last year. The department especially for colored people, has been abandoned, and they will secure space this season and exhibit their commodities and wares just the same as other people do. Last year the colored department was practically without any headship; so that many valuable contributions made to the exposition by industrious Negroes throughout the country have not been returned, or if returned, in a damaged condition. Sufferers of this kind are to be found in Lexington, Frankfort, Georgetown, Louisville and other places.

These failures to keep faith with exhibitors will create a dread of loosing their contributions in the minds of many who would otherwise be ready to contribute, and it will, to some extent, curtail the ability of those now charged with that duty to secure the valuable articles desirable for the Exposition this season.

There has been formed a colored Auxiliary Association that will look after all interests pertaining to the colored people; and the character of the gentlemen selected, indicate that they will faithfully apply themselves to the task they have assumed. We believe there is good reason to hope for a much more thorough canvassing of the colored peoples interests now, than before, and we esteem it our duty hence, to ask the Negroes of our country and of Louisana to improve this opportunity to shew what they have so far accomplished as producers.

The Auxiliary Association represents no faction or squad, but the people, Episcopalian, Catholic, Baptist, Methodist, all the denominations and gentlemen beyond all the denominations, are members of this association.

They are ministers, professional and solid business men. The have issued an address to Negroes of the country which we print in another place. It speaks in words which seem to mean what they imply. Personal acquaintance with all the gentlemen lead us to the conclusion that it will be safe to consign valuable articles to their care and otherwise rely upon any or either of them for needed information.

The white managers of this enterprise, deserve a cordial and appreciative recognition for their interest in and endeavor to bring forward and exhibit the capacity of our Negro population for productive industry by putting examples thereof on exhebition.

Assured and encouraged by the kind reception which greeted their first efforts in this direction all over the country, they have undertaken to do even a little better in their effort, and we feel assured it will not only be reciprocated but highly appreciated by all who believe in, and desire to promote equality of American interests, and fair dealings to all men in the race of and for life. This, as last year, the SOUTHWESTERN bids good speed to the exposition, and will do all it can to aid its every interest, barring Sunday openings, which we hope the management will discontinue. We do not anticipate any failure, but the way to present it is, for every friend of American industry to rally.

Rev. L. N. Taylor Dead.

A telegram from W. E. Gifford, to this editor, from Evanston, Ills, announces to this editor the sad intelligence that Rev. Lewis N. Taylor, student in Garrett Biblical Institute, died there on the morning of September 22, of malarial fever. Brother Taylor was a member of the Mission Conference and the founder of the Methodist Men and Women's Mutual and Beneficiary Association. He was a man of rare gifts and many splendid attainments before whom there seemed to be a career of useful labor in the church. We expected in a few days to join him in consultation at St. Louis, but alas, we shall meet no more on earth. He leaves a tender wife whose deep bereavement calls forth the loving sympathy of our brethren everywhere. Further particulars of his life, labors, and death will be supplied later.

Personal.

—Rev. W. H. Nelson, in a little while, will change his relation to the Central Alabama conference where he is an honored member.

—Rev. L. J. S Bell, of Quitman, Miss., was lately smitten and confined to bed about four weeks with fever, but is now about and convalescing rapidly.

—Miss Josephine Cowgill, of the Woman's Home Mission work, will be in New Orleans about the 1st of November. She is now serving the interests of the society in Ohio most efficiently.

—Mr. William Porter, of New Orleans, took his vacation in Galveston, whence he writes us that he finds the SOUTHWESTERN in much favor and general circulation among the people there.

—Rev. Thomas Stalker, late pastor of Ames M.E. Church, by postal to a friend, says under date of Sept. 18, Owossa, Michigan: "We have one of the most pleasant appointments in the State."

—Rev. L. P. Cushman, presiding elder of New Orleans district, returned to the city last Friday, from New England, where he has passed an enjoyable summer. He is full of vigor and is ready to do an abundance of church work.

—The Rev. Dr. Talmage, of Brooklyn, N. Y., having completed a busy vacation sight seeing and preaching in Europe, upon his return was tendered a public welcome in his Tabernacle by several hundred of the citizens, Rev. Henry Ward Beecher presiding.

Church Polity.

MR. EDITOR—1. Is there any thing anti Methodistic in responsive service? 2. Is it violating any law of the Methodist Church? 3. Does the Discipline any where speak against it? — *Subscriber, Cape Palms, Liberia, Africa.*

Answer.—Presuming that your questions apply, and are limited to the Methodist Episcopal Church, our reply to your inquiries 1, 2 and 3, is no.

In the early history of our Church, a ritual with responsive services arranged by Mr. Wesley, was for a short time in use. Our Sunday schools have responsive services prepared for them, which are very generally used.

Our Children's Day services are always attended with the responsive feature. The Missionary Church Extension, and Sunday-school Union societies of our Church are about to adopt this form of service in their annual popular exercises. And many of our great congregations read the Scripture lesson alternately with the pastor. We have thought it very impressive and useful to do so, when it is properly done. Still it must be borne in mind that there is no written law in its favor. A responsive service in the Methodist Episcopal Church stands alone upon the law of local usage and implication. And where no law is, there is an implied law against the contemplated action. The law regulating the order of services in the Methodist Episcopal Church may be found at P. P. 40, 1. Paragraph 55. section 1, 6. Discipline 1884. It aims to "establish uniformity in public worship among us on the Lord's day," and reads as follows:

1. "Let the [illegible]ing service consist of singing and prayer, the reading of a lesson from the Old Testament, another from the New, and preaching."

Observe, there must be singing, prayer and preaching in the order laid down. Then if there is time, and the minister desires, and can do without confusion in his church among its attendants, he may

prepare the Scripture lessons so as to read them alternately or responsively with the people, but he is [illegible] as circumstances warranted [illegible] into his service a ritual [illegible] book into use among people [illegible] other church. We once [illegible] our pastors to introduce [illegible] ritual of the African Methodist Episcopal Church into his congregation, but our people properly made short work with it and him too. It would be equally as offensive to a well trained church, to introduce the ritual of another denomination among them, as it would be to employ another church's hymn book or Discipline in their public, or any of their services. Such a course is positively forbidden by our law and usage, as well as by good taste, and a proper degree of denominational pride,

2. The afternoon or evening service must be as the morning, except there may be only one Scripture lesson if the minister prefers it.

3. On the days for administering the Lord supper, the reading of the Scripture lessons may be omitted; but it is not optional with the minister what he will use instead of it, for in section 4 is the following direction:

4. "In administering the sacrament, and in the burial of the dead let our form of ritual be used. Let the Lord's prayer also be used on all occasions of public worship in concluding the first prayer, the congregation being exhorted to join in its audible repetition. Let a doxology be sung at the conclusion of each service, and the Apostolic Benediction be invariably used in dismissing the congregation."

1. In administering the sacraments. The pastor or presiding elder is commanded to use our ritual. There are parts of this in which it would be well to have the exercise responsive.

2. In the burial of the dead use our ritual, and here again the form of ritual is capable of being used at several parts in a responsive manner.

3. After the first extemporary prayer, the pastor must use the form of the Lord's prayer, found in our ritual and the people all repeat it after him.

4. In all our ritualistic services, the people should be instructed to say amen in an audible, and fervent manner at the end of each paragraph. Here then we have an implied law for the responsive service; but the matter and manner of it is strictly prescribed, and from it there must be no departure.

5. "Let the people be earnesly exhorted to take part in public worship of God by first singing; secondly, in prayer, in the Scriptural attitude of kneeling, and the Lord's prayer." 1. All the people, not the choir alone, must sing. 2 They should all kneel to pray. 3 They should repeat the Lord's prayer audibly when kneeling.

6. Let the society be met wherever it is practicable, on the Sabbath day. Some times in some [illegible] it is impracticable to meet on the Sabbath day; at such times, in such countries, the society is permitted to meet on some other day or night. But the substitution of some other day or night for service, does not authorize any change in the matter or manner of the service. A doxology must be sung at the conclusion of each service. And the apostolic benediction used. How sel[illegible] this is done in Negro churches generally. It is a rare thing to hear a benediction pronounced in the name of the Trinity. We know of congregations where no [illegible] is made to sing a doxology on Sunday or when a strange [illegible] are present. We know of [illegible] who persist in

[illegible] keep whomso'
All [illegible] now."

[illegible] they have been [illegible] advise to say "whom" [illegible] Some of these are young [illegible] do it only through care [illegible] We heard a minister dismiss his congregation once by saying, "Now abide, faith, hope and [illegible] these three; but the greatest of these is charity, [illegible]." He was a Free Mason and was in a hurry to get to the lodge.

Schools and Colleges.

The School for Christian workers at Springfield, Mass., opened on the 9th inst., with very encouraging prospects. Students were in attenance from Canada, New England; the Middle, Southern and Western States. The design of this institution is to train laymen to be secretaries of Young Men's Christian associations, superintendents of Sunday-schools, and helpers to pastors.

General Church News.

A committee of the American missionaries at Constantinople writes to the American Bible Society that during the past year 46,218 of the Scriptures were sold within the limits of the American Missions in Asiatic Turkey, of which 12,090 passed into the hands of Armenians, 3,801 into the hands of Greeks and 3,055 into the hands of Turks. That such a large number of copies of God's blessed truth have begun to shine in the dark parts of this land is cause for devout thanksgiving."

The Mestizos of Mexico.

"The noblest of the Aztecs," says the author of "*Mexico and the Mexicans*," "fell in battle with the Spaniards; their property fell into the hands of the victors, who at the same time became possessed of the families of those who had fallen; the rude warriers married the dusky daughters, who were rendered their equals by baptism, it was not considered a messalliance to marry a noble Aztec girl. The sons of Montezuma, who were educated in Spain, recieved the title of Count. The Indian aristocracy adopted Christianity, and became amalgamated with the new population, It was not so with the poorer classes, who from the earliest periods had been subjected to the Indian aristocracy, and at the conquest only changed masters. Nevertheless, countless mongrels were born, some in lawful matrimony, *per se*f as; and during three centuries the priest and the monk, the soldier and the young Creole, have continued to engraft the Caucasian stock on the wild trunk. Thus arose the numerous Mestizo population, which has inherited in part the brown hue of the mother, but also the greater energy and more vigorous mind of the father.

"The Mestizo, then, is properly the offspring (not always properly begotten) of white father and Indian mother. He has an inborn originality, and is the representative of national customs and peculiarities. He is a magnificent horseman; one might take him for an Arab, as, lance in hand, he rushes past upon his light steed. In the warmer regions he wears (on Sundays) a carefully plaited white shirt, wide trousers of white or colored drilling, fastened aronnd the hips by a gay girdle, brown leather gaiters, and broad felt hat, with silver cord or fur band about it. The peasants, or rancheros, are usually distinguished by the calzoneras, or open trousers of leather ornamented with silver, with white drawers showing through, a colored silk handkerchief about the neck, and the sarape—the blanket-shawl with slit in the centre, resembling a herald's mantle. The women seldom wear stockings though their dainty feet are often encased in satin slippers; they have loose, embridered chimeses, and a woolen or calico skirt, while the rebozo—a narrow but long shawl—is drawn over the head, and covers the otherwise exposed arms and breast."

The Mestizos are of pleasant countenance, when of good extraction, of full figure, with complexions which, though swarthy, are yet fresh, and sometimes rosy. As servants, the Mestizos are generally faithful, not over fond of ablution, but having high regard for their masters and misstresses. Always aspiring, the Mestizo is rapidly drawing away from the Indian progenitor, and assimilates with the white race; it is said that Mestizos of the third generation cannot be distinguished from the Creoles themselves. As politicians, they have ever been successful, taking to law, also, as naturally as to the profession of arms. Not alone in point of numerical superiority, but as regards the real possession of power, through peculiar fitness for holding political offices, the Mestizos are the dominant people of Mexico to day. There is a class of Mestizos called the Lepero, who are the progeny of a union of the worst of the Spanish with the worst of the Aztec race.

Time, instead of ameliorating, has hardened him, and the miserable lepero is the vilest specimen of humanity, the most degraded, most devoid of principle and honor, to be found on the American continent. And what is the lepero? Let Brantz Mayer, a close observer of the Mexicans for quite a length of time, answer this question: "Blacken a man in the sun, let his hair grow long and tangled, and become filled with vermin; let him plod about the streets in all kinds of dirt for years, and never know the use of brush or towel, or water even, except in storms; let him put on a pair of leather breeches at twenty, and wear them until forty without change or ablution; and over all place a torn and blackened hat, and a tattered blanket begrimed with abominations; let him have wild eyes and shining teeth, features pinched by famine into sharpness, and breasts pared and browned; combine all these in your imagination, and you have a recipe for a Mexican lepero."

In fine, the lepero is the most worthless kind of proletarian, a beggar whom no one can intimidate. Cortes mentions the swarms of beggars that existed in the Aztec capital in his time; they are so spoken of by Humboldt; they were the terror and disgust of every viceroy, except Revillagigedo, who, in the latter part of the last century, successfully dealt with them. In the revolutionary period they committed unheard of atrocities, and upon the entry of the American troops into Mexico it was the leperos who, let loose from the jails, murdered and pillaged friend and foe alike. To-day we find them on every street and corner, curled up in the portals of the churches, sleeping at noon in the shade of every sanctuary. It is on feast days that the lepero particularly shines. Many are only married, but the majority are not. The lepero is a thief from his mothers arms.—*The Missionary World for June.* 1885

President Cleveland and his Cabinet.

I. S. Johnson & Co., 22 Custom House St., Boston, Mass., will send to any address in the United States or Territories for fifty cents in stamps, with the order, a beautiful, life-size stone engraving (size 24 x 30) of President Cleveland and his cabinet, and two boxes of the famous Parsons' Pills, both by mail post paid. This engraving is handsome enough to hang in the most elegant parlor in the land. It has no advertisement or anything upon it to mar its beauty, and is practically given away, as every druggist, physician and general trader knows that the uniform price of Parsons' Pills is 25 cts. per box.

This engraving is copyrighted and we own the plate. No one in this or any other country can get the engraving except through us. The price of the engraving alone, if on sale at any art store, would be $1.00 or more. Our object in making this great offer is to acquaint people with the use of these marvelous Pills. All who order should mention this paper, with their own name and post office address plainly written. Address I. S. Johnson & Co.

"Hunt's Remedy is the most effective medicine I have ever used in my practice for dropsy and kidney diseases. It has almost raised the dead.

L. A. PALMER, M D., Mystic.

Good Tidings Day, October 18.

The *Good Tidings Service* for morning or afternoon of Good Tidings Day, October 18, with an appended *Epworth Song Service* for the evening of the same day—sixteen pages—is now ready.

I think I may say that, of all the services submitted to our Sunday-schools during the past ten years, this will prove to be one of the most popular and useful. The new songs and tunes from the *Epworth Hymnal*, the marvelous new hymn by Miss Lathbury, "Heart of Jesus," for recitation by ten voices and by the school, will themselves give peculiar charm and power to the service.

And now, brethren interested in the great work of the Sunday-School Union and of the Tract Society, I hope you will stand by these two societies in this first commemoration of Good Tidings Day. Hereafter it will be an annual feast. Shall not the first be a brilliant success?

Copies of the combined *Good Tidings* and *Epworth Hymnal Service* will be sent to all pastors who make application on the postal cards which have already been forwarded for that purpose. Let the office hear from you.

J. H. VINCENT.

New York, Sept. 18, 1885.

A Plucky Young Man.

Here is a true story of successful energy. A young drug clerk wrote from the Far West to a prominent pharmacist in New York, saying he would like to come to the city and enter a store. He came, but when the pharmacist questioned him personally he found that his visitor had never put up prescriptions written in Latin; consequently, he could not get a situation. He did not know a soul in the great city, not even the gentleman to whom he had written (until he met him at his store). He sought in vain for a place, and finally found a subordinate position, where he was given five dollars a week and had to board himself. He was a studious, pushing, active young fellow, and soon managed to attend the lectures at the College of Pharmacy. The gentleman with whom he had corresponded took an interest in him, and invited him to come to his store and assist in the manufacturing of fluid of extracts. Once he showed his employer what he could do in that line. The man was surprised. "Why can't you do something of that kind for me?" he asked. The clerk said he could, and his salary [which had been slightly increased] was raised to very respectable proportions. He worked for a time in this way, eventually receiving $50 a week; finally he opened a laboratory of his own, and to day he employs forty or fifty "hands." And yet, when he arrived in New York he did not have a dollar, and was without influence and without friends.—*St. Nicholas for November.*

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The WORLDS
Great Nerve
TONIC
FRENCH WINE COCA
The Ideal Nerve Tonic and [illegible] to impart Health, Strength and Vigor to Mind and Body. The Ideal Nerve Tonic and [illegible] Beverage, highly endorsed by the elite of the Medical Profession; for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholia, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids this delightful invigorant is the sine-quanon. The invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and exceed all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.
J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

IF YOU HAVE HEALTH THE LIVER MUST BE IN ORDER
DR. SANFORD'S
LIVER
INVIGORATOR
Is a Reliable Remedy for Liver Complaint and Diseases caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Sick Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, aids digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merits.
ANY DRUGGIST WILL TELL YOU ITS REPUTATION.

GOOD LUCK.

The Royal Baking Powder Never Fails to do Perfect Work.

The "Good Luck" that always attends the use of the Royal Baking Powder in making perfect bread, cake, biscuit, pastry, etc., is not "luck" after all, but the exact result that inevitably follows the correct application of scientific principles.

All the scientific knowledge, care and skill attained by twenty years' practical experience have been combined in the Royal Baking Powder to make a leavening agent absolutely perfect, and it cannot help doing perfect work in the production of light, sweet, wholesome, palatable bread and pastry.

The most exact accuracy and precision are exercised in the preparation and combination of all the ingredients of the Royal Baking Powder. Every article is first ascertained absolutely pure. A number of chemists are employed to test the strength of each ingredient, so that its exact power and effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials who is not an expert in his particular branch of the business.

As a consequence, the Royal Baking Powder is of the highest grade of strength and excellence, always pure, wholesome, and uniform in quality. Each box is exactly like every other. It will retain its powers and produce the same and the highest leavening effect in any climate, at any time.

The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity, and wholesomeness, and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.

Housekeepers never fail to have "good luck" in making the most delicious bread, biscuit, cake, and pastry, who use the Royal Baking Powder.

Southern University.

The Regular Session of the Southern University Opens on Monday, Oct. 5, 1885,

The Board of Trustees having Secured the Girls' High School Building on Clio street, between St. Charles street and Prytania, where students will apply for admission.

J. H. HARRISON,
President of Faculty,
52 ..... UNION STREET 52

$1000 PROFIT ON A FIFTY CENT INVESTMENT.

Every Subscriber will Receive a Present Worth from 20 Cents to $1,000.

The Publisher of the Home Gazette being desirous to secure 50,000 new subscribers has decided to throw off all profit on the subscriptions, knowing well that with 50,000 bona fide subscribers the advertising patronage will pay for the inducements we offer.

For Fifty Cents we will send the Home Gazette regularly for one year, and a numbered receipt good for one of the following presents, to each person subscribing before Oct. 1, 1885.

1 Cash Present ..... $1,000 | 5 Cash Presents, $500 each . $2,500
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For One Dollar we will send you the paper two years, and THREE numbered receipts good for 3 presents. REMEMBER these presents are given to our subscribers absolutely FREE. The paper is worth twice the subscription price. The presents will be awarded in an impartial manner.

600 WATCHES FREE The first 600 persons who will answer this advertisement with 50 cents, and give us the name of the paper where they saw this, we will send each a beautiful stem winding Watch. Send at once. Send money only by express order, postal note or 2 cent stamp. Address THE HOME GAZETTE, St. Paul, Minnesota.

Christianity is protected as the State religion in Madagascar. The best authorities place the number of Protestants there at 350,000. During the last fourteen years about 700 Protestant Churches have been built in that country, and all free of debt. There are in all 1,200 Protestant Churches, with 80,000 communicants. These are self-supporting, and last year gave $20,000 for missions. Education is compulsory. One district alone returns 100,000 pupils in the schools.

Hoge's Improved Circular Saw Mill.
With Universal Log Beam Rectilinear Head, Simple Set Work, & Double Eccentric Friction Feed.
Unexcelled for Accuracy Simplicity and Durability.

With Ice Cutters to
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WANTED An active Man or Woman in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE Co., Boston, Mass.
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Parish Visitor.

The Unceasing Melody.

Like some pink shell, that will not cease
To murmur on the sea,
My heart sings on without release
This anthem full and free:
"Thou will keep him in perfect peace
Whose mind is stayed on Thee."

The melody of the melody
Has floated down the years,
A soul-subduing harmony,
It elevates and cheers:
And like the voice of deity,
It dispels all fears.

Beyond the sounds of earthly strife,
Beyond the frown and sigh,
Above the world with discord rife,
In life the soul on high—
To find a clear and peaceful life,
By faith in Christ brought nigh.

There perfect peace surrounds the soul
Whose trust on God is stayed;
While pressing onward to the goal,
It hears, all undismayed,
The deep notes of the music roll,
Through sunlight and through shade.

And this is why, without release,
My heart sings full and free,
The anthem that will never cease
Through all eternity:
"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."

Domestic Hygiene.

Human Parasites.—Worms

GEO. L. CURTIS, M. D.

Among the small animals that find a resting place or a home upon or within the human body, none are more interesting or troublesome than worms. Children are generally the most frequent victims of these unbidden guests, though adults occasionally become infested. Our attention was called to these parasites by the agony of a five year old boy on the cars a few days ago. These pests, for some reason, had become roused to wonderful activity in the bowels, and were causing great agony to the little fellow, almost throwing him into convulsions.

There are several kinds of these parasites, called by the general name of Entozoa. They are animals without a vertebra or back bone, and during some period of their existence live within and derive nourishments from the bodies of other animals. Nearly all belong to the class of "hulminthe" or worms. There are two or three kind never found in any animal except man, while others may infest several animals in common. The ascaris lumbricoides, one species of the round worm, is an example of a worm never found in any animal but man, while the tape worm is found in "the intestines of all classes of vertebrate animals."

The round worm is one of the largest and most common inhabitant of the human intestines. It prefers "the lower part of the intestines," infesting and interfering with the ileocecal valve. Dr. Fletcher, of Indianapolis, during the war made a large number of post mortems of patients dying with typhoid fever, in the military hospitals, and found that in nearly all cases there were more or less of the lumbricoides located at that point of the intestines. In cases where reduced in flesh he found the largest number of worms, and frequently they were rolled up and matted together. This worm is of a pale color, with a "reddish hue." It is round and tapered at both extremities; one, however, being slightly more blunt than the other. It greatly resembles the angle worm seen so abundant in moist places and under old logs. The female is much larger, being from eight to fifteen inches in length, while the male is from four to eight inches. Through the entire length of the worm runs the intestinal canal and it is straight or constricting only slightly. The body is extremely muscular. Its muscles are arranged in two sets. One is circular, and the other longitudinal, by which it can elongate itself, and, fastening its rude sucker to the side of the human intestine, draw itself forward. It feeds from the large intestines up to the stomach. It is probable that when the worms are on their journey upwards they irritate the membrane of the intestine to such an extent as to cause severe pain and finally convulsions. In passing down the canal they produce no irritation.

The round worm is wonderfully prolific. It is claimed that "64,000,000 ova have been found in one female." It is a question not fully settled as to how they come to inhabit the human intestines. Their numbers are so great sometimes that it is thought under favorable circumstances they breed there. But how come they in the young child? Certainly they are not born in or with the child. None have ever as yet been found in a new born child, and yet at a very early age, very soon after the child begins to take solid food, they are found in the child's intestines, and in some children more abundantly than others. The following is a supposition from observation, though it does not fully explain the matter. Round worms "are most abundant in moist localities, as sea coasts and river valleys, and they may gain admission to the intestines on raw fruit, or in molasses or larva of insects, which abound in such places." It is possible the ova may be taken in by drinking water, and when once in the intestines soon hatches out, and the worm begins its growth. As yet there is no satisfactory explanation of how they find a way to their human house.

These worms must live on the food eaten by the child or adult. When the person abstains from food and becomes hungry, the worms become hungry also, and are often dislodged and discharged. Bad food and sickness dislodge them, for the reason that an unhealthy condition of the intestines is produced, which is distasteful to them. They want good treatment, like many another visitor, to be induced to stay. In the summer time, when fruits are plentiful and from eating abundantly, there is a tendency to diarrhoeal disorders, these worms are largely dislodged, and pass away. Some have supposed from that fact, that these worms are formed as a result of eating fruit. But such is undoubtedly erroneous.

When worms are infesting the child to any great extent the symptoms are usually marked. The cheeks flush and alternate with paleness. The breath is foetid and hot; the pulse increase; the stomach and bowels become hard, and some what full. Pains in the abdomen are frequent and during the paroxysm are severe. The child is really sick, and no wonder, for monsters are stirring within.

What shall be done for such a suffering child? The remedies are as numerous as the schools of medicine, and mothers in the neighborhood. A few drops of turpentine, santorium, an emulsion of pumpkin seeds, cowhedge, oil of worm seed, a decoction of apigetia or pink root either alone or with senna, are taken internally with great benefit, to be followed by a smart cathartic In some instances, an injection of lice water, salt water, infusion of quassia, lime water or a decoction of aloes," is an efficient remedy. If the child should be in convulsions a tepid bath is excellent to relieve present distress, but it must be followed by proper remedies.

If you can't "Bear" a cough, "Bull" it with Dr. Bull's Cough Syrup.

Most of the Southern Methodist papers omitted an issue Christmas week.—*The Pacific Methodist.*

The Southwestern never omits.

If you have catarrh, use the surest remedy—Dr. Sage's.

For market the fasion demands that fowls be bled to death, and picked dry while bleeding. For home use, cut off their heads and scald.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me. . . . One bottle of this remedy has removed it."

Gleason's Sulphur Soap heals and beautifies. 25c.
Gleason's Catarrh Discovery kills Germs. Business. 25c.
Hill's Hair and Whisker Dye—Black & Brown. 50c.
Piso's Toothache Drops cure in 1 Minute. 25c.

Good Qualities of the Negro.

Griffin *News:* We are informed that at the poor farm is a singular case of touching devotion between old master and slave. For some time there has lived at the farm as one of the county's wards an old Negro man named Lewis Cline. Before the war he was a favorite slave of Maj. Wm. Cline, then one of the leading citizens of our county, prominent as a business man, as a man of standing and character, and as mayor of Griffin. In the march of events this fine old gentleman, through many misfortunes, became reduced to poverty and finally became, a few weeks since, an inmate of the farm, where he will peacefully end his useful and eventful life. No sooner had the old Major settled in his quarters than old Lewis, true to the instincts of the faithful servant, put his nearly worn out old body at his former master's service, and ministers to his every want with touching kindness and fidelity. It is said to be beautiful to behold the cordial restoration of the old association between these two veteran soldiers of the battle of life of the olden time and a living monumental answer to the erroneous teachings of the authoress of "Uncle Tom's Cabin."

Still we hear a great deal of the Negroes brutality and all that. The truth is the Negro wishes to live amiably with his white brother and help on in the world, and the Lord wants it so too.

Dedication of the Washington Monument.

There has been too much of this Masonic mummery in connection with our public buildings, and the check which has been given it by the Washington monument committee is very timely.—*Catholic Examiner.*

We regard it exceedingly difficult for a man to speak intelligently about an institution of which he has no knowledge.

How Pale You Are!

is frequently the exclamation of one lady to another. The fact is not a pleasant one to have mentioned but still the act may be a kindly one, for it sets the one addressed to thinking, apprises her of the fact that she is not in good health, and leads her to seek a reason therefor. Pallor is almost always attendant upon the first stages of consumption. The system is enfeebled, and the blood is impoverished. Dr. Pierce's "Golden Medical Discovery" will act as a tonic upon the system, will enrich the impoverished blood, and restore roses to the cheek.

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Is the best general purpose wire fence in use. It is a strong, net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots and Cemeteries. Covered with [illegible] and will last a lifetime. It is [illegible] in every respect. [illegible] it is the most [illegible] in favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and [illegible] Wire Stretcher. Cutting [illegible] excellent. Send for Illustrated Catalogue and particulars free. Mention this paper.

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[illegible] TALES

[illegible] while the ball in the cup [illegible] the intestines [illegible] a certain cure for [illegible] and a sound sleep [illegible] Sent by mail. Circulars free. [illegible] CO., Chicago, Ill.

OPIUM [illegible] WHISKY HABITS cured [illegible] without pain. Book of particulars sent Free. B. M. WOOLLEY, M.D., Atlanta, Ga. sep12-13t

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[illegible] over [illegible] how to get up [illegible] Send 10 cents [illegible] Gold [illegible] TEA CO., 31 & 33 Vesey St., P. O. Box 289, New York

sep24-13t

A Lady's Opinion.

Mrs. Geo. Gilbert, Bryan, Ohio, writes: "DR. S. B. HARTMAN & Co., Columbus, Ohio: I commenced on the fifth bottle of your PERUNA this morning, and should just as soon think of doing without my meals as without my medicine. I have been doctoring for about four years, and kept getting worse all the time and was just giving up in despair when I got one of your books, "The Ills of Life." I was in bed at the time. I read and re-read your book and felt like trying your medicine. My folks thought there was no use in trying anything more, I was too far gone, and might as well make up my mind to die. I told them PERUNA was the medicine I needed, and I intended to try a bottle. It proved a success in breaking the chills, and if it had not done one thing more, I would have been satisfied. But it has done more, and I feel like another person. Everybody that sees me is surprised to see me looking so well, as they all thought I was dying with consumption, and now my own folks have as much to say for the PERUNA as I. I recommend it to everybody I see. There were two of our neighbors in yesterday inquiring about the PERUNA. I gave the one my book to read; told her to bring it back, as I prized it very highly. The other got the name of the PERUNA to send to his son in Chicago. He is a telegraph operator. My disease is something similar to Mrs. Milo Ingram's, though nothing compared to being so bad. There was a lump raised on my collar bone, and it was a long time before it looked like opening. The doctor said he would have to lance it in a few days, but I thought I would attend to that myself, so I put a little fly blister on it and it opened; then I put a poultice on and then salve, and kept the salve on all the time. It got so bad and spread upon my left shoulder, and one place under my left breast. Then there were two places on my head, one near the temple and one back of my ear that was just dreadful. No tongue can tell what I suffered. My head felt so strange sometimes, I thought I was going crazy. Since I have used the PERUNA (I don't use the salve any more) my sores healed up right away. And oh, what a relief it is to get around without chilling and having to suffer with my sores. I feel like letting everybody know all about it."

John Ferguson, Gallitzin, Pa., writes: "Your PERUNA is a good medicine, and we sell lots of it. Will you please send us some more 'Ills of Life,' with a few German."

PE-RU-NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.



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The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion**, have prepared a miniature Statue *six inches in height*—the statue bronzed; pedestal nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

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THE ONLY LINE WITH
Pullman Sleeping Cars
—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.

Schedule in effect October 12, 1884.

EASTWARD.	No 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Ferge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1. ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 20 p m	12 45 p m
Arrive Louisville	7 10 p m	5 20 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge

Nos 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 runs daily between Richmond and Clifton Forge Do not run between Clifton Forge and Richmond

No 1 leave Norfolk except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 8 20 a m, arrive Newport News 10 45 a m. Old Point 11 10 a m, Norfolk 11 45 a m

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Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L. & N. O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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" Litchfield	11 28 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 30 a m	.....
" Louisville	7 00 p m	9 35 a m

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Persons will please read the requests published below from their friends, and report any case where friends are brought together by means of inquiries in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my brothers, George and Natha, who left here in 1862 63, and joined the Union army. They belonged to Simms Leggett, who lived near Foster Creek, Copiah county. Our parents were Henry and Lucinda Darsy. Sisters was Maria, Missouri and Amanda. Father lived in Franklin county, Miss. My name at that time, was John Leggett, but I am John Alexander now. Address me at Bowerton, Miss.

MR. EDITOR—Please make in inquiry for my mother. Her name was Emily Berry, and belonged to Richard Berry, of Nashville, Tenn. She was sold in Memphis, Tenn., carried there by John Overton, who now lives six miles from Nashville, out on the Franklin road. Some years ago a letter came to Nashville, inquiring for us. The letter was from Illinois, and stated that she had been to Mississippi and back to Illinois since the war. She inquired for Mary, Martha, Billy and Minerva. We are three ones, but we did not get the letter, only heard of it. We would be very glad of any information. Address, Minerva Stokes, Lebanon, Tenn.

MR. EDITOR—I am in search of ot my people who left South Carolina in 1867, bound for Mississippi, with Bob Holmon. Their names are Aunt Rose, Uncle Ben Menard, children, Ralph, Winnie, Wash, Edward, Hannah, Butler, Silvie. Uncle Marshall Strother, his wife Patsy belonged to Ned Culbreath Aunt Rose has my brother Billy with her. I am mother's eldest son and was born in Edgefield county, South Carolina. Address Garland City, Miller county, Ark, Rev. Charley Brown.

MR. EDITOR—I wish to inquire for my mother, who I left 15 miles from Huntsville, Ala., on a plantation belonging to the widow Mary Rice. My mother is Minerva Rice; my father Jordan Rice; my sisters are Francis and Carolina. We were parted about the first year of the war. Our owner lived in Huntsville, Ala. Any information of her whereabouts will be thankfully received by her son Milton Moore, care Rev. F. P. Chinn, box 26, Donaldsonville, La.

MR. EDITOR—I wish to inquire for my brother, sold in the year 1856. He belonged to Mrs. Sarah McDonald, the widow of "Big Jack," near Lynchburg, Sumpter district, South Carolina. His father was Gabriel, his mother Maria; his eldest brother Joseph and eldest sister Caroline. The name of the one I am inquiring for is Harvey, went off in company with a man named Williams. When I last heard of him he was in Louisiana. Any information of him will be gladly received and rewarded. Address J. Wofford White, pastor, Florence, South Carolina.

Early Recollections in Texas

REV. PETER MORGAN.

It has been raining pretty steady here in Galveston for nearly a month. Water standing so deep that I have often failed to meet the congregation, but the Lord knows best. I have gotten up a pretty good list of subscribers to send you but they don't cash up as they should and I am pushing ahead for cash, and will send in my list very soon, I am doing the very best I can Mr. Editor, to keep from crowding your office with all subscriptions and no cash. I know what you need, and am traveling in that direction, but even now while I am writing, the Lord is sending great showers of rain upon us, and while I am writing I would like to see the brethren of the Texas Conference know what is [illegible] at Waco. My heart rejoices to see how they do in [illegible], and to pay them a long contemplated visit. There I met all the brethren seemingly full of the Holy Ghost, a fine looking body of soldiers for the Master. There I met our beloved Bishop Harris again, and Dr. Gillette, and our editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Among the numbers that I saw at this conference, was Brother E. Cogswell who was with me at Millican Texas, in the years, 1866, 67, and 68 During which time a riot was gotten up, and for his intellect had to escape for his life, and become a pastor in this conference. That was the first sight I had seen of him since 1868. I was most too much of a lad I suppose, was the reason I was overlooked by the rioters, but indeed! Mr. Editor, that was a sad time. My beloved Shepherd fell in this conflict, Brother George Brooks, and others well known to Texas preachers; and whose name will appear on the death roll. About this time, 1868, I was fixing to take up the heavy cross that I am now carrying for Christ. To touch the history a little closer, and, particularly avoiding self aggrandizement, I was born in Richmond, Va., joined the Methodist Episcopal Church in 1867, at Millican Texas. In the same place I commenced preaching in 1869, I preached 9 years, as a local preacher, and have traveled all through dark and dismal places, in various parts of Texas, preaching Christ. When the West Texas Conference was made I was in the work. When Wiley University was talked about, I traveled, preached of it; solicited what I could get for its erection under my pastors at Millican. It was not that I was going about so much to show myself but being at work on railroads, cotton farms, etc., working for a living, gave me the better chance to preach all these good things in various places concerning our church. So I have it, two years a minister, nine years a local preacher, four years a deacon, two years an elder, and the 31st day in April I will be 31 years old. So you see, Mr. Editor, what I have been trying to do from a boy. My loving mother learned me how to pray before we left Virginia, and I humbly ask the prayers of the church in her behalf, while she lay at Palestine sick. She has gained hundreds of souls for Christ in her day, and I know her crown will be bright in the end. Now Mr. Editor, don't you think a man ought to go and see some of the things that he has been preaching about so long when he can conveniently do so? Sir, I had gone traveling and working all through Texas, and being a common working boy, I was looked upon with the least suspiciousness by large farmers, and thank the Lord, I have clung on to the life boat ever since she commenced floating in Texas, and like Caleb, of old, I am as brave for war now, as when I first began. I told the people when the Methodist Episcopal family had grown too large to stay in a house, and when she built another and named it West Texas Conference, and besides I told it to them about all of our institutions of learning when they thought it almost impossible. Wiley University has done me untold good, and I have hope to finish my studies before I depart this life, so I went to the west to see the other house. I went to see and hear, and know more, but the sickness of mother would not let me stay satisfactorily, that caused my absence as soon as it was, that precious name to me Easter Morgan. In conclusion may God's blessings rest upon Bishop Wm. Harris, Marshall W. Taylor, and Dr. Gillette, and all the rest of the crew, and I am with you Mr. Editor in the struggle for the up building of the Lord's cause; go on, dear brother, your influence has already broke in upon the nations as the burst of a mighty meteor. I wish you success for life in leading millions to victory.

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M. E. Church Directory.

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LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 8 p m; and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7.30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street, Rev Charles Schuler, pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6 30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m, 3 p m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30, Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m, 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street Rev. M. O. B Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a m, and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., Acting President 1428 St Charles Street

First Street Church—Rev. John Quaile, Pastor Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m: class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 1:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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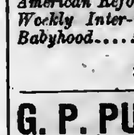
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Fourth Quarter—Lesson I. Elisha at Dothan. Oct. 4th.

HOME READINGS.

M—2 Kings 6. 8-23.
Tu—2 Kings 6. 1-7.
W—Gen. 37. 12-28.
Th—2 Chron. 32. 1-8.
F—Rom. 8. 28-39.
S—Rom. 12 10-21.
S—Psa. 55. 1-23.

Golden text—Fear not: for they that do with us are more than they that be with them. 2 Kings 6. 16

LESSON HYMN. 7, 6.

[Hymnal, No. 586.]

Go forward, Christian soldier,
Fear not the secret foe;
Far more are o'er thee watching
Than human eyes can know.
Trust only Christ, thy Captain,
Cease not to watch and pray;
Heed not the treacherous voices,
That lure thy soul astray.

Go forward, Christian soldier,
Nor dream of peaceful rest,
Till Satan's host is vanquished,
And heaven is all possessed;
Till Christ himself shall call thee
To lay thine armor by,
And wear, in endless glory,
The crown of victory.

Time—Perhaps B. C. 890.

Places—Dothan, twelve miles North of Samaria; and Samaria, the capital of Israel.

Rulers—Jehoram, son of Ahab, ninth King of Israel; another Jehoram, son of Jehoshaphat, fifth King of Judah; Ben-hadad II, King of Syria.

QUESTIONS FOR HOME STUDY.

1. A Great Mystery, v. 8-12.
Who made war against Israel?
What secret did he confide to his servants?
Who warned the king of Israel?
How was this warning heeded?
To whom was this revelation a mystery?
Whom did he suspect of treachery?
How did they explain it?

2. An Angelic Ministry, v. 13-17.
Where did the king of Syria find Elisha?
How did he attempt his seizure?
What sight greeted the fearful servant of the prophet?
What was his question?
What was the prophet's answer?
Golden text.
What was the prophet's prayer?
What did the servant now see?
What does the psalmist say of angelic ministry? Psa. 34 7.

3. A Prophet's Mercy, v. 18-23.
What came upon the people at Elisha's prayer?
What counsel did Elisha give his enemies?
Where did he lead them?
What did the king of Israel desire to do?
What did Elisha command him to do?
How did the king treat his enemies?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—1. That God knows our secret thoughts? 2. That God's presence means safety and deliverance? 3. That enmity may be killed by kindness?

EXPLANATIONS.

Shall be my camp—Evidently a part of ambuscade into which he expected the Israelites to fall. Sent to the place—That is, sent scouts or spies. Not once nor twice—Frequently. Which of us is for the king—which one is a traitor? Thou speakest in thy bedchamber—Indicating strict secrecy. How shall we do—How can we escape? That he may see—That is behold the invisible host. When they came down—Referring to the Syrians. Smote the people....with blindness—Caused the prophet's servant had natural sight, the prophet's eyes were supernaturally blinded. According to the word—According to the prayer. Came no more—made no further effort to capture the prophet. Bread and water—Suggestion—The invisible food of faith.

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Marriages.

GOLDSTEN — BLUDSWORTH — Mr. Gabriel C. Goldsten to Miss Selenia Bludsworth, at Natchitoches, La., Sept. 17, 1885.

Obituary.

Sister Ann Anderson departed this life in the full triumph of faith, on the 24th of May, 1885. Sister Anderson was a faithful member of the Mt. Zion M. E. Church, Winsted, La.

Sister Emily Sutton, after suffering long while, made peace with God and departed this life June 15, 1885.

CYRUS H. CLAIBORNE.

Sister Philian Baunde died July 12, and leaves a husband and five step children to mourn her loss.

M. COOPER.

Heidelburg, Miss.

Sister Susan Mason, a member of Woodlawn M. E. Church for thirty two years, died June 26. She was also a member of the Woman's Home Mission Society. She leaves two married sons, and five daughters.

Wilson C. Dickerson, also for twenty-five years a member of the church, died June 17. He was ready to go. He leaves a widow and many friends.

J. W. LEWIS.

Bertie, La.

Auston Bostick died at his home on De Armes street, between Clinton and Hillery streets, Sept. 16, 1885. He was born in Amos county, Va., 1833.

Owing to slavery he was brought from the land of his birth and carried to the State of Mississippi, where he labored with an untiring patience until the breaking out of the civil war. Deeply moved by the state of affairs at that period, and having an undaunted and intrepid ambition within him, he, among the many with such ambition, enlisted in the army with no other desire but to die for the good of the Union. But Providence preserved him to enjoy the sweet liberty which he fought so bravely to obtain. After the close of the war he came to New Orleans where he sought refuge as a Christian in Clinton M. E. Church, and there labored until his death. He was a real gentleman, a faithful husband, a loving father, and a true Christian.

He served faithfully under the several ministers who were pastors of Clinton Street Church from the day he joined until the day of his death.

He leaves behind him to mourn his loss a dear wife and six small children, and a host of friends to sympathize for the family in their distress. But we rejoice to know that he has taken a seat among those in the kingdom above, resting from their labors.

A. J. FORD, Pastor.
O. P. CAMPTON, Recording Steward.

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That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing. Not a dye, not oily, elegantly perfumed

Church Festivals.—No 2.

D. JONES.

My last article sent you, and published in your valuable columns was on "Church festivals," an evil of such growing magnitude that I felt a resistless impulse to utter a few words of warning to the church. I realized my own inability to cope with this dangerous foe to religion single handed, and could only hope that a few feeble notes sounded in the ears of the true lovers of Jesus and his sacred cause, might arouse them from their lethargy and indifference, at the same time bring the church to a gradual conception of the baleful influence exerted by these "spots upon our feasts," these "raging waves of the sea foaming out their own shame." The discovery has been made in this brief time that the heart of the church is sound in her belief that the day is fast approaching when this far reaching evil of church festivals will be obliterated from the vocabulary of church literature, practically driven out of the garden of the Lord, while cherubims with flaming swords of prayer and faith turning every way to sacredly guard the entrance to God's holy temple, shall stand with ceaseless vigil to protect the true worshiper in his dearest homage to the Father of lights. Many kind words have come to me from a distance requesting in some instances to continue the assault, while all have uniformly expressed a desire for the speedy abolition of festivals in our churches. It is said of malarial fever that it always leaves behind it some lingering remnant of its raveges in the human system, thereby more readily inviting other prevailing diseases to successful assault. On the same principle church festivals invite other afflictions, and breed likewise other violations of church discipline, and eventually cause a deadness of conscience which will prepare it to submit to practices at total variance with Christian duty and obligation, and at the same time bring the professed Christian to yield a more ready obedience to the plausible persuasions of the devil. As I pen this article, almost beneath my window I see posted, a conspicuous notice, inviting the people generally to a gathering at the fair grounds July 4; at Lexington, Ky., and as one of the especial attractions to bring the people together on that day, the anniversary of American Independence, there occurs this notice among others announced by the managers "dancing and other pleasures." To this attractive programme I find the names of five Methodists attached, including one local preacher. Here is a twin sister of church festivals, dancing and other pleasures: These may extend *ad libitum* to base ball, organ grinding, with monkey and soldier clothes attachment, pitching coppers, quoits, foot racing, card playing, and lnly. I ask the church today in God's name, where are we drifting to. Is it not time to call a halt, is it not time for us to get down in sack cloth and ashes, and mourn over the degeneracy of this age; will we not enter our solemn protests against these crying evils, these positive violations of the plain letter of the law, these covenants with hell. I am not a prophet nor the son of a prophet, yet I feel a conviction deep within me that unless as a church we set our faces like a flint against these steady encroachments of the enemy of men's souls, and positively say with all the Christian manhood aroused within us "Thus far shalt thou go, and no further," the penalty will surely come in demoralized homes and society, spiritless churches, powerless lives, the withdrawal of God's spirit. How many ministers of Christ are made to weep hot tears of sorrow because of the unmberless abuses that have crept in and scattered the flock through these open doors of church festivals. Who can tell the quarrels engendered, the violations fostered, the many cliques established, the many batteries of flying artillery here organized and hurled against each other to the spiritual maiming and death of countless numbers of the army. How much of the valuable time of the pastor and leaders is taken up in trying to settle the feuds born of these unnatural monstrosities, theses house leeches of Satan who are seeking out the spiritual life of the church. Who can tell the number of truly earnest religious ones of the church that have been caused, even at midnight hours, to send up their plaintive mournful cries to the throne of God for deliverance from this thralldom, this incubus that rests upon and paralyzes the movement of this struggling army. It behooves the true church to prepare itself for a battle within its own lines. For in this age of corruption and bribery when Satan is using all his arts and blandishments to seduce the believer from his allegiance to the despised Nazerene and disarm him of his strength, we must put forth united, earnest effort not only to scotch but effectually kill this distnrber of Israel in our midst, then and then alone can the church with unfettered limbs march forward to highest conquest for Christ, and with that lofty courage born of intense, holy desire for the spread of His Kingdom and the sound conversion of the world, see the stone cut out of the mountain hands, breaking in pieces the iron, the brass, the clay, the silver and the gold.

Let us then, arouse our church and family altars, renew our fealty and deep devotion to Christ and his sacred cause, and finally declare that by his aid our influence, our prayers, our labors shall ceaselessly be given to purify His church while we contend for the faith which was once delivered to the saints.

Winchester, Ky., June, 19, 1885.

Books and Current Literature

Mrs. Mary Hallock Foote, the authoress of "The Led Horse Claim," has written another story of mining life for *The Century*. It is called "John Bodewin's Testimony," and will be a leading serial feature of the magazine during the coming year.

Gen. Grant's third paper in *The Century* war series, a description of the battle of Chatatnooga, will appear in the November *Century*. The Wilderness article will be printed in one of the Winter numbers.

Lieut. Kell, Executive Officer of the *Alabama*, and Dr. Brown, Surgeon of the *Kearsarge*, have written accounts of the famous fight between those two vessels, and the articles will appear in an early number of *The Century*.

Gen. Horace Porter will contribute an anecdotal paper on "Lincoln and Grant" to the October *Century*. From personal knowledge he describes the official relations of the two men, and their private intercourse, and relates many new stories. In the same number will be printed a paper by Gen. Adam Badeau on "The Last Days of Gen. Grant," an authentic account of the last year of Gen. Grant's life, including his literary work, etc. A number of portraits and illustrations will accompany it.

Professor Charles Forster Smith, of Vanderbilt University, has an interesting paper in *The Current* of September 19 on the use and misuse of the terms "gentleman" and "lady," maintaining that the words "man" and "woman" are in danger of falling out of the common vocabulary.

Mr. Geo. W. Cable will contribute to *The Century* a series of papers on Creole slave songs and song-dances, including the songs of the Vondous (dealing with the rites of Negro serpent-worship), etc., which Mr. D. W. Kemble will illustrate. Mr. Cable's latest essay in fiction is upon a new ground. A novelette by him will soon be printed in *The Century*, the scene of which is laid among the Acadians of Louisiana.

The numbers of *The Living Age* for the 12th and 19th of September, contain Memoirs of Count Pasolini, *Edinburg*; The Paris Newspaper Press, Midsummer in the Sondan, and Lord Peterborough, *Fortnightly*; What can History teach us? *Contemporary*; "The Metaphysical Society," by R. H. Hutton, *Nineteenth Century*; Constance Alfieri, Marquise D'Azeglio, and Modern Prettiness *v.* Art, *Temple Bar*; The Krakatoa Eruption, *Leisure Hour*; Unparliamentary Boroughs, *Cornhill*; An Old London Gardener, and Anarchism in Switzerland, *Spectator*; English History in Danish Archives, *Globe*; Recent Pyramid work, *Chambers'*; On a House Boat, *St James*; with installments of "A House Divided Against Itself" and "Fortune's Wheeel and poetry. Littell & Co., Boston are the publishers.

Pastors Wanted.

To any Presiding Elder of the patronizing conferences of this paper: I am greatly in need of several good preachers and pastors Methodist preachers, men of zeal and piety to take charge of work in my district. Will you be obliging enough to put me in correspondence with any answering the above description.

A. BURTON,
P. E. of the North Missouri district, Missouri Conference.
P. O. address, Glasgow, Howard County, Mo.

The native pastor at Lagos, West Africa, reports as a result of a recent spiritual revival in his large Yorubo congregation, that not less than 436 persons have professed conversion.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Austin	Denton, Texas	Dec 10	Foster
Blue Ridge	Gastonia, N. C.	Oct. 1	Mallalieu
Bulgaria Miss.	Rustchuk, Bul.	Oct. 1	——
Cl Alabama	Mobile, Ala.	Dec 10	Mallalieu
Cl China mis'n	Kiukiang, China	Oc. 14	——
Cl Illinois	Fairbury, Ill.	Sept 24	Warren
Cl New York	Syracuse, N. Y.	Oct 8	Merrill
Cl Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Dakota miss'n	Blunt Dak.	Oct 8	Foss
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Foochow	Foochow, China	Nov 19	——
Genesee	Lima N Y	Oct 1	Hurst
Georgia	Ellijay, Ga	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Indiana	Spencer, Ind.	Aug 27	Harris
Kentucky	Covington, Ky.	Oct 1	Harris
Minnesota	Rochester, Minn.	Oct 1	Andrews
N Mex co mis'n	Santa Fe, N. Mex	Oct 1	Fowler
" Spanish	Peralta New Mex.	Sept 24	Fowler
N China mis'n	Peking, China	Sept 24	——
New German	LeSeur, Minn.	Sept 24	Andrews
New Iowa	Storm Lake Ia.	Sept 24	F 8
Ohio	Delaware, Ohio	Sept 24	Foster
Oregon	Roseburg, Oreg.	Aug 27	Walden
Rock River	Elgin, Ill.	Oct 8	Fowler
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S E. Indiana	Brookville, Ind.	Sept 24	Harris
S. German	San Antonio, Tex.	Nov 19	Foster
S. Illinois	Edwardsville, Ill.	Sept 24	Rhode
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West Texas	Austin, Tex	Dec 3	Foster
West Virginia	Charleston, W. Va.	Sept 24	Merrill
W. Wisconsin	Dodgeville, Wis.	Sept 24	Bowman
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Notice.

To the Pastors and Superintendents of the East Tennessee District, Tennessee Conference:

Dear Brethren—Will you please prepare and observe the third Sunday in October as has been made by the authorities Good Tiding Day, which means Sunday School Union and Tract Society Day for the Methodist Episcopal Church. Send for copies for this service to Rev J. H. Vincent, Corresponding Secretary, No. 805 Broadway, New York.

I am yours in Christ.

JESSE P. PRICE.

Brownsville, Tenn., Sept. 25, 1885.

Indiana District, Lexington Conference.

Third Round.

Simpson Chapel	Oct	17-18
Jeffersonville	"	24 25
Watson	Oct. 31 and Nov.	1
Cannelton	Nov.	5 6
Rockport	"	7- 8
Newburg	"	10-11
Evansville	"	12-13
Cerni, Ill.	"	12 13
Grayville, Ill.	"	14 15
Princeton	"	16-17
Lawrenceville, Ill.	"	21 21
Pinkstaff	"	22
Terre Haute	"	21 22
Nigh ville	"	23
Greencastle	"	24 25
Bloomington	"	28-29
New Castle	Dec.	3- 4
Liber	"	5- 6
Shelbyville	"	5- 6
Rushville	"	12 23
Cleves, O.	"	19 20
Connersville	"	26 27
Madison	"	26-27

C. JONES, P. E.

Camp Meeting Notice.

The Camp meeting for Franklinton will take place on the 16th of October, and the ministers of the New Orleans district are invited to attend. Please come one come all and help me take this part of the country for God and the Methodist Episcopal Church.

A. GRAY, Pastor in Charge.
Rev. L. P. Cushman, Presiding Elder.

Programme.

Programme of Literary exercises of the next session of Louisville District Lexington Conference, to be held at Coke Chapel M. E. Church, on the 28th of October, 1885.

1. The Attributes of God—S. S. G. Turner.
2. The Church History—J. W. Russel.
3. What Is the Best Evidence of the Call to the Ministry—F. P. Fielding.
4. What Profit has the M. E Church been to the Negro Race.—J. L. Perrin.
5. What Relation Does the Sunday School Hold to the Church—W. H. Bloomer.
6. What Relation Does the Stewards Hold to the Church—T. R. Williams.
7. The Administration of the Discipline—P. E., W. W. Locke. To Preach the Opening Sermon—S. S. G. Turner; J. D. Herndon, Alternate.

W. W. LOCKE, P. E.
J. L. PERVIN, Secretary.

Tennessee Conference.

The Louisville Nashville and Great Southern Railroad, will sell tickets to those attending the conference at Gallatin, Oct. 22, at their regular rates, and the agent will give with the ticket a certificate, which being signed by the secretary of the conference will enable the purchaser to return at one cent a mile. These tickets can be purchased at the following stations: Memphis, Galloway, Mason, Brownsville, Bell's, Humbolt, Milan, McKenzie, Paris, Springville, Clarksville, Guthrie, Springfield, Edgefield Junction, Mitchelsville, Nashville, Franklin, Eagville, and Columbia. The Nashville, Chattanooga and St. Louis Railroad will sell round trip tickets over this road from Union City, Martin, McKenzie, Huntingdon, Johnsonville, Dickson, White Bluff, Kingston Springs, Lebanon, Murfreesboro, Wartrace, Shelbyville, Tullahoma, Manchester, McMinnville and Sparta to Nashville, at four cents a mile. Tickets will be sold on the 19th, 20th, 21st of October, good to return till the 29th. Examining committees will meet their classes on Wednesday, Oct. 21st at 10 o'clock. Preachers will please instruct all who attend conference how to purchase tickets, so as to secure the reduced rates.

J. BRADEN, Acting Secretary.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other cause. Twenty-five cents a bottle.
July 16-1y.



FOR CLEANSING THE SKIN and Scalp of Birth Humors, for allaying itching, burning and inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases, CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price, CUTICURA, 50c.. SOAP, 25c. RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., BOSTON.

Send for "How to Cure Skin Diseases."

NEW ORLEANS MARKET.

SOUTHWESTERN OFFICE, Sept. 24, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9¾; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle, 5¼@5¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¾

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4 37½; Choice 5.15; Family, $5@——.

LARD, ℔ lb—Choice, 6¾.

SALT, ℔ Sack—Coarse, 70c.; Fine, 90c;.

ESCULENTS—Irish potatoes, ℔ bbl. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour kront, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Lonisiana Poultry—Grown chickens 3.00@3.27; young $1.50@2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.

Western Eggs 11@12c per dozen
Louisiana Eggs 12@12½c per dozen.

Feathers—Best live geese feathers 40@55c. ℔ lb. second grades 15@25c.

A new steamer, costing over $30,000 has just been constructed by the Church Missionary Society for the use of its missions on the Niger River in Africa. It is to replace one irreparably damaged, and will, like its predecessor, render valuable service to the cause of missions.



LADIES!

PROMPT AND RELIABLE.

Endorsed by Physicians.

It quickly induces the Liver to healthy action, removing the causes that produce Bilious Headache, Dyspepsia, Piles, &c.

By the use of HUNT'S REMEDY the Stomach and Bowels will regain their strength, and the blood will be perfectly purified,

It cures Female complaints and by its use monthly sickness is rendered painless.

It is purely vegetable, and meets a want never before furnished to the public, and the utmost reliance may be placed in it.

RELIABLE WORDS.

"He who lives after nature shall never be poor."

A Clergyman.

Rev. Charles Pike, of Waterbury, Conn., says: "I contracted a weakness of the kidneys, which was made worse by driving later in the different places where I resided. I suffered severely. I purchased bottle of Hunt's (Kidney and Liver) Remedy, with the guarantee that it would help me, as it afterward did,"

"In any orderly house, all is soon ready.

A Grateful Lady.

"This is to certify that I have used Hunt's (Kidney and Liver) Remedy for the kidneys and other troubles with very satisfactory results and would recommend the same to those afflicted as I was. Gratefully, Mrs. D. F Peck Ausonia O."

"Out of doubt out of danger."

My Wife's Mother.

Mr. Charles W. Morris, Eagle Office, Pittsfield, Mass., writes—My wife's mother had been in a very precarious condition with dropsy, or Bright's disease of the kidneys. Hunt's (Kidney and Liver) Remedy has worked a miracle in her."

$1,25 AT DRUGGISTS.

TAKE NO OTHER.

Sent for illustrated Pamphlet of Solid Testimonials of Absolute Cures

HUNT'S REMEDY CO., Providence, R. I.
Sold by all druggists.
C. N. CRITTENTON, General Agent, New York.



FOR PRESERVING, RESTORING AND Beautifying the Complexion. FOR REMOVING SUNBURN, TAN, FRECKLES, PIMPLES, BLACKHEADS, &c. &c.

CHAMPLIN'S LIQUID PEARL.—If in the least prepossessed that the face, neck and hands need not be soiled, CHAMPLIN'S LIQUID PEARL will convince you to the contrary. It is pleasant to use, and will remove all impurities from the skin, leaving the complexion clear and beautiful. The LIQUID PEARL has been recommended by the ladies of all communities as the most delightful article of the toilet. Sold by druggists, or sent by express on receipt of price, $1.00 per bottle.

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SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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One month (4 times)	7 "
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Six months (26 times)	5 "
One year (52 times)	4 "
Marriage Notices	25 "
Special Notices	8 cents, not one

Editorial Notes.

"How sleep the brave, who sink to rest;
By all their country's wishes blest;
When spring, with dewy fingers cold,
Returns, to deck their hallowed mold,
She there shall dress a sweeter sod,
Than fancy's feet have ever trod.
By forms unseen, their dirge is sung;
By fairy hands their knell is rung;
There honor comes a pilgrim gray
To bless the turf that wraps their clay
And freedom shall awhile repair,
To dwell, a weeping hermit there."

As long as there is an effort to manage the Negro so long will there be a Negro problem to solve. To solve the problem at once is to help the Negro to manage himself.

The steeple of Trinity Methodist Episcopal Church in Houston, Texas, was struck by lightning, and damaged to the extent of $200, but the damage has been already repaired and paid for by the energy of the officiary and membership under the direction of the pastor of that excellent church.

The sixth volume of *The Chautauquan* begins with the October issue. Its prospects are unusually bright. The magazine has been improved in every particular. A better quality of paper is used, its editorial corps has been increased, and its list of contributors enlarged by the addition of many new and prominent names.

"How to Live" interests the average man and woman about as much as any question they think on. Edward Everett Hale proposes to tell in the coming volume of *The Chautauquan* his ideas on the subject. In the October issue he says of the coming serial "the essays are written by an American for Americans. They are written by an American who is neither rich nor poor, for Americans who are neither rich nor poor. They attempt to meet only the conditions of our social order"

For twenty five years General John A. Logan was the close observer of General Grant. He met him in June, 1861. Both men were at the work of organizing volunteer troops in Illinois. He was his companion in arms through the days of the Rebellion. It was Logan who presented Grant's name to the Republican convention as a candidate for the presidency. He was associate through his years of [illegible] and has been a frequent companion since. General Logan contributes his "Reminiscences of General Grant" to the current issue of *The Chautauquan*.

For the Southwestern.

The Required Qualifications of the Teachers in our Sunday School.

MISS NELLIE CROSS.

Qualification is that which qualifies; any natural endowment or any acquirement which fits a person for a place, office, or employment or enables him to sustain any character with success. There is no qualification for government, but virtue and wisdom actual or presumptive. We regard the Sunday School a legitimate and necessary function of the church, and not a mere accident, notwithstanding its recent organization. The required qualification of the teachers in our Sunday Schools. First our teachers should be religous, in order to give religious instructions to the children. They are to teach the rudiments of religion and they should have a good knowledge of religion in order to teach the children the same. Religion includes good character. It is a fact that a person with religion is qualified to teach those who are without it. And hence I believe, that experimental religion is one of the essential qualifications for a Sunday School teacher. The Sunday School is a place where children are to be collected for religious instructions Otherwise, the Sunday School is not necessary. Second, the qualified teachers in our Sunday School is a person well acquainted with the common branches of the English language. Education will enable a person to give a right conception of words. A good education is but little more than a formation of good habits. To insure a systematic training in all that is necessary to fit a young woman or man for good qualities, time, patience and industry are required.

These are not merely arbitrary regulations; they are founded in reason, and cannot be dispensed with if the Sunday School shall be made to accomplish the design of its organization. Their observance will insure habits of attention punctuality, regularity, and self control, that is an essential part of a good education. It is the interest of the teacher to make every reasonable exertion to secure the friendship of his or her pupils. The teacher is in honor bound to do justice to all his or her pupils, and to see that each one does their part.

And these traits will qualify any person as a teacher in our Sunday Schools. Punctuality is also an essential for teachers in our Sunday Schools. The pupils are governed by the movements of the teachers who are criterions for the children.

Wherever a good Sunday School is established it becomes a center of power, enlightening the children and improving their morals.

The Sunday School teacher is a teacher of Christianity, and the Bible is his text book. The Sunday School teacher should know a great deal about the text-book in which he is the instructor, and this text book is the Holy Bible. The fact that the text book of the Sunday School teacher is supernatural, and his work is dependent upon the inspiration of the holy ghost, does not diminish the necessity for the most thorough preparation on his part, for the laws of man's mental activity in the study of the holy scriptures are the same laws which he must observe in any other intellectual operation. He must have ability to originate methods of his own.

There are empiricisms in teaching which, without looking for the underlying philosophy, experiments upon some suggested method, and often confounds seeming with success. Therefore the Sunday School teacher, like the secular teacher, should know the principle, and, in his intense eagerness to quicken minds to the thought falness and self appreciation, should devise methods which are his own. In order to know and to teach what he knows, that his pupils may know and grow under his ministry. The Sunday School teacher should in his preparatory studies, see other and expert teachers at their work. With his knowledge of principle and method, he should be able to observe the appreciation of these by those who are his superiors.

Louisville, Ky.

For the SOUTHWESTERN.

Pastoral Visitations.

REV. JOSEPH COURTNEY, LEXINGTON CONFERENCE.

Pastors should look upon visiting as a considerable part of their pastoral work. The people have learned so, and it has been kept up in a large measure, and of course they now expect it of them. The first thing with a merchant is to throughly acquaint himself with his business, and then form as large a circle of acquaintances as possible. These two things he deems essential to his success. So it should be with a minister; he has especial need first to qualify himself mentally for the pulpit, and, second, to become personally acquainted with his members and congregation at their homes. He cannot, as a Methodist preacher, afford to make himself a stranger to the people he serves, or neglect the duty of visiting them after having solemnly promised the Church in prayer that he would. He should make two or three pastoral visits to each family of his members, even where there is no affliction to especially demand, his presence, at least in the course of the conference year. In these visits it is his duty to talk to the master and mistress of the family; urge upon them seriously but calmly their Christian duty in the church, and the importance of performing the same. Then it is his especial duty to inquire about the religious training of their children, and whether or not they have been baptized, and if they attend Sabbath school and public worship Sabbath morning.

Pastors are to make themselves social men, visiting angels. They should not discriminate in their general visits among the church members, because some of them are poor—that was the class of persons our Saviour most closely identified himself with. To my mind, they need the pastors counsel, prayers, and sympathies more than those who are in more favorable circumstances. And above all he should never, no; never neglect the sick, and the old, infirm members, for they are ornaments to the church, and God's special, preserved children. And now the pastor may have all the eloquence and logic of a Demosthenes, but except he makes himself, social and at home, among the members and friends of his congregation, he is sure to fail in holding them as a pastor. A Methodist minister is expected to be a polite, social shepherd, mingling and co-mingling among his flock; teaching, building up, and encouraging them by holy precepts and by holy examples. O! but some pastors say that they cannot visit a portion of their members. Well we should suggest to such pastors, that it will not be hardly fair to expect that portion to contribute of their substance for your support, especially when you fail to administer the comforts of prayer and conversation to them in their homes. The better a quainted pastors are with their members and congregations, and their manner and customs of living at home, the better they are prepared to preach to them more effectively. Methodist ministers ought to always remember that they promised the church that they would spend a portion of their time in visiting from house to house—not to gossip and have a gay mirthful time, but to do real pastoral work, such as world, impress upon those they visit, that they are men sent forth of God to administer unto immortal souls.

Covington, Ky.

For the SOUTHWESTERN.

Close Communion not Scriptural.

REV. PERRY M'PHERSON, WASHINGTON CONNENCE.

The Lord's Supper is the dying legacy that our Savior bequeathed to every one of His disciples.

To receive it worthily is a glorious privilege. But we have no authority to examine a Christian as to his denominational connection, since he is a Christian and a member of the body of Christ it is sufficient. If he appears to observe the outward forms of Christianity. We have no right to question his possession of its inward power, or otherwise judge of his fitness to come to the Lord's Supper; nor have we any right to turn him away from it. By such a course we assume more authority than the Lord did, for we know that he has told us that the servant is not greater than his master.

The scriptures authorize a man to examine himself, and so let him eat and drink of that bread and of that cup. To practice close or restricted communion against professed Christians is hence in direct opposition to the express warrant of the word of God. It must therefore offend him, and it offends many of his children. Close communion creates caste in a sense that the Bible forbids it. Those who believe in free and close communion have been sometimes called devils, heathens, idolaters and such like. Yet they have been permitted to preach, pray, sing and toil with convicts, penitents, and seekers of religion in close communion churches.

I tell you if I am not regarded as a Christian qualified for the Supper I am not ready to accept this other recognition. I disregard any man's claim of authority and dispute his right to thus revoke and set aside God's laws and ordinances. Away with such religion as that. Whosoever shall add to the prophecies of God's Book, to him God says shall be added the plagues which are written therein.

North Neck, Va.

AMERICAN EXPOSITION.

Address to the Colored Citizens of Louisiana

BY THE

REV. A. E. P. ALBERT, D. D.,

Honorary Commissioner for the State.

Friends and Fellow Citizens:

The Colored people of the country having been invited, by the Management of the North, Central and South American *Exposition*, to participate in the coming Exposition, which is to open in the City of New Orleans, Nov. 10, 1885, and closes April 1, 1886, without discrimination, and upon terms of perfect equality, are manifesting their appreciation and acceptance by a general movement to contribute to the Exposition the multitudinous evidences of their skill, artistic taste, industry and thrift, as well as of their help and attendance.

From the extreme North, from ocean to ocean, and from all surrounding sections comes the gratifying intelligence of the preparations being made to secure creditable, collective, State, and competitive exhibits They are actively at work—aiming to excel. We should profit by a knowledge of their purpose. We know that if all classes of our people, many of whom have enriched the several departments of human knowledge and discovery by their superior talents and inventive genius, are aroused and interested, we can make such an exhibit as would not only compare favorably with others, but such as would be an honor to any State or people. Fellow Louisianians: you have never failed to vindicate and sustain, to the full extent of your opportunities, your manhood, intelligence and skill. Shall you now neglect to improve this auspicious request to exhibit those attainments? I trust not. But rather let the word pass down the line, to men, women and children, "Louisianians to the front!"

Having accepted the office of Honorary Commissioner for the State of Louisiana, I have cheerfully undertaken the task of inciting our people, by my humble efforts, to the importance of assisting in making the collective exhibit of our State second to none, and to extend to the Exposition that generous support which it so richly deserves. In this noble endeavor, I am most emphatically sustained by the following prominent and representative Louisianians, members of the Colored Auxiliary Association of the American Exposition, viz:

Col. James Lewis, President; Hon A. Dejoie, Vice President; J. B. Gandet, Secretary; James D. Kennedy, Assistant Secretary; Dr. J. T. Newman, Hon. L. A. Martinet, Rev. C. H. Thompson, D. D., Rev. A. S. Jackson, Rev. R F. Hurley, C. F. Ladd, Esq., Dr. F. A. Williams, Paul Trevigne, Esq., Col. N. D. Sneed, Dr. J. H. Coker, Honorary City Commissioner, Rev. Marshall W. Taylor, D. D., Rev. Jno Marks, Prof. A. P. Williams, and others, whose united address to their colored fellow citizens of the nation, and special appeal to their colored fellow citizens of Louisiana, I am persuaded to think you will not fail to hear and to effectually answer. Through the fault of nothing but uncontrolable circumstances, these special efforts to enlist your co-operation have been delayed, but they are none the less genuine and cordial. The time for action, however, is short; hence what is done must be done quickly. In the words of the Colored Auxiliary Association of the North, Central and South American Exposition, I would respectfully beg to inform you that: All articles, whether they be objects of art, literary production, scientific inventions or discoveries, machines or machinery, products of the shop, field or farm—in short, all articles, products or objects which evidence ingenuity, progress or talent, will be gladly accepted.

And in conclusion, I do most earnestly appeal to all our people in Louisiana, to all our leading men and women, our ministers, lawyers, doctors, artists and scientists, our mechanics, artizans, merchants and farmers, to co operate with us and lend their aid and assistance to the success of this grand enterprise.

Yours for progress,

A. E. P. ALBERT,

Honorary Commissioner for Louisiana.

Headquarters of the Honorary Commissioner for Louisiana, 72 St. Charles Street, New Orleans, La., Sept 15, 1882.

N. B. For further information relating to anything connected with the shipment, identification, etc., of exhibits, address the Colored Auxiliary Association of the American Exposition, 72 St. Charles St., New Orleans, La.

Womens's Home Mission.

The annual session of this society met in Wesley Chapel in the City of Baton Rouge, September 24. The opening sermon was preached by the Rev. Stephen Priestly, P. E., of Baton Rouge district. Subject, woman as a help to man; text, Proverbs 30 31; after the sermon a contribution was taken for the benefit of the society, on the morning of the 25th the session was continued, services were opened by a prayer meeting.

Mrs. Lucinda Steward and Mrs. Emma Caldwell conducted the service. Afterwards the reports were received from the various local societies. Mrs. Hester Williams district manager and chair lady, conducted the meeting and spoke upon the different reports as they came before the meeting. Addresses were delivered by the pastors that were kind enough to be present. Rev. S. Carroll, Rev. C. Wright. Mr. D. Harris and Mr. S. Wesley had the privilege to open the way with the presiding elder.

The evening session was opened with a sermon by Rev. Sanders Carroll, then came the ladies, Mrs. Steward, Mrs. Caldwell and Mrs. Ellen Taylor, with written addresses relative to the woman's work, and other ladies spoke very highly of the work. Mrs. Sergeant of Mt. Pleasant made a telling address. At 7:30 a sermon and love feast concluded the session, upon which the pastor, Rev. R. Thompson, addressed the audience with great force upon woman's work.

MRS. HESTER WILLIAMS.
D. M. of E. B. R. La.

"The Model Christian Soldier," a sermon on the death of Chaplain William Earnshaw, by Rev. T. H. Pearne, D. D., of the Cincinnati conference, and for sale by Rev. M. P. Gaddis, Sr., Oakwood, Dayton, O., is just such a sermon as many of our people ought to secure and read. There is a depth of Christian love and fervor about it that is especially refreshing to spiritual worshippers.

From the Districts.

Van Buren District Conference.

A. J. PHILLIPS.

The first district conference of the Van Buren district, Little Rock conference, convened at Newport, Ark., July 10, 1885, at 9 o'clock a. m. Rev. W. R. R. Duncan, presiding elder, took the chair, and called the house to order. After the religions services Rev. A. J. Phillips was elected secretary of the conference. Owing to the distance but a few members were present, yet we had a grand session. Business was transacted in the most business-like manner. Several good men were licensed to preach. The benevolent objects of the church were discussed by all the brothers present, and we think a good impression was made. The elder urged the brethren to bring up all their benevolent moneys, and to share our part of the one million dollars to be raised by the church this year. The elder held the second quarterly meeting. The elder preached at 11 a. m. on the Sabbath one of his grand sermons, and administered the sacrament of the Lord's Supper, and a good time prevailed. The people promised to pray for a revival of religion. This district is in fine condition spiritually and financially. In connection with the district conference there was a meeting of the committee in the case of Rev. R Boone, and he was suspended from all ministerial duties and church privileges.

Dadeville District.

O. R. FRANKLIN, P. E.

The M. E. Church is doing a good work in this part of Eastern Alabama. Every pastors' charge on this district have recently held revival meetings. Some have been greatly blessed. A great many have professed and joined the church on probation. The Lord is in our midst.

Gulf District—Mississippi Conference.

W. M'DONALD, P. E.

It has been a long time since I have said anything through your paper. I guess you and your many readers would like to hear from the Gulf district, Mississippi conference. I have nearly completed my third round on this district for 1885, and the work is as follows: Crystal Springs, on the Illinois Central Railroad, twenty five miles from Jackson, Miss., J. H. Cook is pastor, and has done good work up to date. He has built a new church seven miles northwest of the above named town, and many souls have been added to the church. New Hope, fourteen miles from Illinois Central Railroad, H. May, pastor, has added many souls to the church this year. Union Church, twenty five miles from the Illinois Central Railroad, due west, W. A. Dorsey, pastor, is doing very well. Quite a number have been added to the church. He is doing a good work, and has succeeded in building a church at Fayette, where there have been so many failures. W. H. Mims circuit is doing very well. Some have been added to the church. Meadville, thirty-three miles from the above named railroad, J. Ford, pastor, has added forty to the church. At Liberty, R. Ronndtree, pastor, work is doing well. The people love him. Spring Chapel circuit, eight miles from [illegible] Railroad, W. H. Mosby, pastor—his work is poor, he has added fifteen to the [illegible] Hattiesburg, Miss., on the [illegible] Railroad, 100 miles from New Orleans, D. F [illegible], pastor, is doing good work, preparing to build at Hattiesburg. Cotter's Switch, N. E [illegible], pastor, is doing good work. He has added another church to his circuit, that came over to us from the Zion church. At Bay St. Louis and Pearlington, on the L. and N. R. R., G. W. Smith, pastor, is doing good work. The church at the Bay has been painted, and new seats and a new floor put in it. Pass Christian, on the L. and N. R. R., P. E. Bardwell, pastor, the work there is doing very well considering everything. At Handsboro and Ocean Springs, where the faithful old war horse, Father N. Cannon, is pastor, there has been good pastorate work done, and many souls added to his work. He has a camp ground on this work at Ocean Springs, on the above named railroad, 85 miles from New Orleans and 55 miles from Mobile, Ala., at which two mail trains stop daily. At Moss Point, O. Gillespie, is pastor, and is beloved by his people, as most of the pastors are, and is doing good work. Brookhaven, on the Illinois Central Railroad, where the writer lives, S. H. Nevils is pastor. He is one of our promising young men, and has done good work up to date. A good many have been added to the church. A new church has been nearly completed at Hazlehurst. At Summit and Magnolia, H. L. Kennedy is pastor. He is doing good work, and many have been added to the church. China Grove, J. Drapden, is pastor. His work is poor, but he has added some to the church. Columbia, J. K. Comfort, is pastor, assisted by C. H. Brown. He is doing very well. He has built a new church, and it was dedicated July 26, 1885. All the above named charges have been hard at work to raise the assessments for this conference year.

Brookhaven, Miss., Sept. 23, 1885.

Holly Springs District Conference.

A. M. TROTTER.

The Holly Springs District Conference met in Providence Church, Abbeville Circuit, 4 miles West of the I. C R R, May 20, and adjourned on the 22nd. And allow me to say in the ontset, that this was pronounced to be one of the most interesting conferences in the history of the district.

Thirty one members answered to the roll call. The usual committees were appointed, and on each of the three days of the conference from 9 a. m., to 12 m, the regular business was carefully attended to. At the latter, a recess was taken, when all scattered out to their several homes, where bountiful and rich dinners were waiting; but 3 o'clock always found them again in the church to hear the literary and religious discussions. The reports of the presiding eldess and pastors each show a high spiritual state all over the district, quite a number had already been converted; and the benevolences of the church had each recieved attention, Resolutions were enthusiastically adopted to do more in this direction, than ever. Each of the following subjects were instructively discussed, church extension, Rev. H. York; best method of raising benevolent collections, Rev. J. W. Pair; the M. E. Church as a temperance society, Prof. A. C. McDonald of Rust University. The committee on temperance here reported strong resolutions favoring prohibition, and promising to join in with any honorable effort to prohibit the sale of intoxicating liquors, which was unanimously adopted by a rising vote Church music by Anna L. Talbot of Rust University; this address was so highly appreciated, Miss Anna has been requested to give the members of "Asbury Chapel" the benefit of her service on this subject. Freedmen's Aid and Rust University by Rev. A. D. Payne. Our Sabbath school literature, J. M. Nevils and C. M. White; duty of local preachers, M. Strong and Beverly Tolbert. Last but by no means least, missions, home and foreign, Prof. R. R. Green of Rust University, this was a masterly effort, and it is to be hoped that it was not made in vain. Rev. B. L. Crump also spoke on the subject after which a good collection was taken. The conference expressed its warm approbation by appropriate resolutions of the presidency of the Presiding Elder Eckles; Rev. A. A. Honston and I. A. Oates of the M. E. Church South, was with us on the second day of the session, and each spoke encouragingly of the work. Many responses and amens were heard cheering these speeches. Our next district conference is to be at Batesville Miss.

Letters from the Pastors.

M. Williams, of Gallatin, Tenn; writes: Our quarterly meeting came off June 27 28. The presiding elder having to hold conference on the Gallatin circuit on the same dates, held our Quarterly Conference on Friday night June 26. The reports showed some work done during the quarter. Dr. J. Braden, President of the Central Tennessee College, was with us on Sunday, June 28; he spoke words of great power to the Sunday School, which met at 9:30 o'clock, At 11 o'clock a, m, the church met in an old time Methodist love feast, in which there were many witnesses for the grand Christian army, at the close of the love feast Dr. Braden baptized 13 children. At 8 o'clock p, m., he preached a sermon that will not be forgotten by a large congregation; after the collection of over $20, the Lord's supper was administered to 113 Four young men joined the church; I must not forget to mention that Dr. Braden was with us on Children's Day June, 14 It was also a day of joy. We are always glad to see the Doctor."

D, F. Dudley, of Hattiesburg, Miss., writes: "It is proper that the public should be informed how the people of Carter's Switch on the Northeastern Railraad, five miles from this place love the cause of Christ. I went there Sunday, June 3, and organized in a room that could seat about 30 or 40 persons. I found there some members of our church; and the old Methodist fire began to burn, and the power of God was in our midst. Mr. Charley B. Rich owner of the turpentine orchard came to the front and gave us a house and had it fixed in nice style; he had seats made for it and a nice pulpit put in it, and it is now the best church on the circuit, the white friends there attended the church, and are my strong support. I recieved from the church there $13 40, also we have a good little Sunday School organized there, and they have on hand $1,40, and a large number of testaments, and a few hymn books. Now I will state how good it is for us to trust God's words. He has said to us ask and it shall be given unto us. I had no coat and no money to get one; God moved a young man's heart by the name of Charlie Wilson, and he made me a present of a nice one. God will provide if we will trust him. I shall say God bless the people of Carter's Switch, and that many of them may find rest for their souls before death find them."

Rev. J. M. Nevils. Hernando; Miss., writes: "June 13. 1885 Sisters Mattie White, Sallie Fort, and A. M. Carlton, Misses Belle Cobbs, and Annie Poole decorated the M. E. Church in Hernando, Miss., for Children's Day; notwithstanding the great oppositions with which we met. June 14, was a day long to be remembered by the people here, the sun arose in her beauty, not a cloud to be seen, just about day brake Brother F. Bryant called the people to prayer meeting, by the ringing of the church bell. Some of the members of the A. M. E. Church tried to carry all the people in town, and and all the people about town, out near four miles from town, to what they called "our Children's Day." So far as we can learn it was old folks day. The pastor promised us a programme, but we never received it, we promised him a programme, and red letter, and he received them. At 9 a,m., we met about 50 little bright eyed girls and boys, and a goodly crowd of young and old people, and Sister Martha Smith of Oxford, Miss., formerly of Rust University, gave us her aid. The opening address was by two little girls, Misses R S and W. Tolason, about eight and ten years of age. The programme was used with some additional essays by Misses Annie Tolason Mattie Mosley, Annie Pool, Belle Cobbs, Martha Smith and Robert Gilbert. Reading by Mrs A. M Carlton and Miss Eliza Westbrooks; an address by Rev. J. M Nevils. The collection was taken up $4,65. The people say, "it is the best Children's Day service we have ever had here." We have a nice school down six miles from here, Stephen Chapel, about a half mile east from Love Station Miss., The kind young sisters decorated their church very nicely indeed, Sunday morning by time, the little girls and boys with their bright faces, were seen on every road and path, on their way to Children's Day; here comes an old lady and five children, who had come five miles, ages from three to twelve years, a little five year old girl had walked all the way. Rev. A. H. Hooks of the A. M E. Church was with us, and gave good service in the school. The girls recited about 154 verses from the Bible, and the boys about 46, so you see the girls beat the boys, well they raised the most money too. Our collection was $4 50, "we never saw anything better," we may freely say that we had grand times at at both Sunday Schools, so closes these services.

June 27 28 were the days of our second quarterly conference, Rev. J. C. Eckles our presiding elder, opened the conference with singing and prayer. Ten of the fifteen members were present, most of them had written reports. The elder talked at length about raising the pastor's salary, and about the other collections, and how to raise them. Rev. W. W. Hooper A. M. President of Rust University, Holly Springs, Miss., (our tried and true friend) was introduced to the conference. The conference promises not to recieve any reports, unless they be in writing. Snuday at 9 p, m., Rev. Prof. Hooper delivered a most telling address in behalf of the Sunday School; Rev M Strong of Elijah circuit conducted the love feast, at 10 a. m., there was great joy among God's children, at 11 a, m., President Hooper preached a very able sermon from Psalms 8 h chapter, third and fourth verses, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him; and the son of man that Thou visitest him." The Prof. showed us that man is something after all, our hearts were full. We looked around and there were baskets and boxes brought there by kind sisters, brothers and friends, who carried them out in the beautiful dining room, that God made, and prepared the table by spreading cloths upon the beautiful grass, and every body was asked to come forward, and after awhile the people were heard to say enough. At 3 p, m., Elder J. C. Eckles preached a soul stirring sermon, that will not be forgotten soon. Then 80 kneeled and took the Lord's supper. About 35 young ladies and gentlemen gave their names, and promised to try to go to Rust University some day. We praised God, and took conveyance for Hernando Miss., where we found a nice crowd waiting according to previous appointment; among the congregation were some of the best sisters of the Baptist Church and friends of the town. Rev. W. W. Hooper addressed the people in the interest of Rust University, the Elizabeth S. Rust Industrial Home (for girls) and the Freedmen's Aid Society, followed by Rev. J. C. Eckles, Prof. Hooper is not a thunder storm, but he is lightning, and it is the lighning that kills; he is the right color for us, for he has found out long since, that of one blood God made all nations to dwell on the face of the earth. These men did great good while with us this time, collections during the day were $14, $6 to Prof. for Rust, and $8 to the elder. And about 15 young women and men promised to go to Rust when they can. So you may come again, dear brethren, we are in Egypt as so to speak, and dont want to come out without the Lord's people. The people in Hernando are not the worst people in the world, we find here as at other places some very good people, out as well as in the churches; but please pray for us."

Rev. M. H. Foster, from Durant, Miss., writes. "I was appointed to this work by Bishop Mallalieu. I came here the 19th of February. Brothers Rhienhart and Hatcher met me at the depot, from there we went to the church and found the members engaged in a class meeting. We had a very good time. One sister said that she had been in the church forty years. The former pastor, Bro. Nevils, introduced me to the people, after a few words in response I asked how many would fast and pray the next day, a small number of them agreed to do so. On Sunday it was very cold, but I met a large number in the Sunday School and gave them a little encouragement and preached at 11 o'clock, taking the text "He that loveth not knoweth not God; for God is love," after the sermon one of the brothers said we are all right and well pleased with our pastor. At 7 o'clock the church was full and we had a grand Methodist love feast, many of the brothers and sisters spoke for the Lord saying that they intended doing more for the Lord this year than they did last. On the 7th of of March my first quarterly meeting was held by Dr. Revels, the Presiding Elder. The meeting was opened by singing "A Charge to Keep I Have," and prayer. Many of the leaders had written reports. I found the charge to be in good circumstances, spiritually. On Sunday the Dr. preached a fine sermon taking the text "The Lord God is a Sun and Shield," after which the stewards took up $7, after this the Dr administered the Holy Sacrament to about 100 persons assisted by H. Heslop and the writer. At night I preached the text. "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." We hardly ever see the Dootor happy but he got happy that night. We organized a music class of 13 and sent for Mrs. E S. Spriggs to take charge of the class She arrived March 14, and began instructing the class. She is thoroughly competent to teach music, being the best I ever met. She remained with us two months, she gave an entertainment in the interest of the church the 1st of April. The amount collected at the entertainment was $33: 10. We then carried on meeting two weeks, had five converts; by this time Sister Spriggs had her class in a good condition and gave another entertainment on the 17th of April, collecting at the same $16, 30, also gave one at Mt. Pleasant, May 7 h collected $16, 50 Gave another entertainment on 23-h and collected $28: 10 On May 16 collected $16: 75 making a grand total of $110: 75. Her last entertainment was a moonlight picnic and a grand musical concert, after which she took her exit to Vicksburg Miss., to help Rev. I. B. Griffin. She carried the prayers and good wishes town with her, may the Lord be with her."

Rev. J. Wormly, of Davilla Texas, writes: "I love the paper. In regard to my work, I am doing all I can to build up, and by the help of the Lord I hope to accomplish some good. Our people do not take enough interest in sending their children to Sunday School, we have a qualified superintendent in W. R. Patterson, a young man. We are getting ready for a revival. Pray for us."

Rev. W. H. Moseby, of Lagrange, Texas, writes: "Our third quarterly meeting was held June 29. Elder Carmichael and all the brethren were on hand. The circuit is in good condition. The elder preached at 11 a. m. and 3 p. m., and administered the sacrament to 81. Collection, $6 55. Pastor received $10 40."

Rev. H. Adams, of Ashville, Ala, writes: "We were glad to have Rev. W. O. Lynch with us three days this week. Tuesday night he lectured to a large audience, of white and colored people, in the courthouse, on "The Colored Man's Place in History." The leading citizens of the town of Ashville attended the lectures, and by their request Bro. Lynch lectured again at 2 o'clock Wednesday on "The Colored Man's Relation to America." Since these lectures both white and colored feel quite differently in view of their relation and obligation to each other as men and brethren, and American citizens. Bro. Lynch said that God has called him to speak to public attention on the great subject of the fatherhood of God and the brotherhood of man. By these lectures the two races in the South will be brought into a greater friendly relation.

Rev. B. Anderson, Murfreesboro, Tenn., writes: "This work is in a very good condition at present. I have five appointments, and five churches. One was disbanded for six years, but I took it up, and it is in a growing condition. The ground upon which the church was built was bought and given to us by Rev. John Seay, a true friend to the day of his death. The Sunday School prospers. Elder C. H. Bullington held the third quarterly meeting with success, and preached one of his best sermons."

Rev. A. M. Trotter, of Holly Springs, Miss., writes: "Many readers of your paper would doubtless be glad to hear a word from Holly Springs, "The City of Flowers." The maxim, "Behind the clouds the sun still shines," has been realized here this year. I arrived here on the 17th of February, and commenced my year's work. About then the golden text in our Sunday School lessons was, I believe, God. On looking up I found Paul driven before the wind in the Mediterranean. I at once adopted this as my text. Our presiding elder, Rev. J. C. Eckles and Dr. Revels had each said good things to our people concerning me, which greatly helped me in entering upon my work. The Holy Spirit has been and is now here bearing witness with our spirits that we are the children of God. We have had a glorious revival, which resulted in forty-eight accessions to the church; received into full membership 16, and baptized 35. So now our loins are girded with strong faith in the Lord "to push the battle to the gates with this increased army." We already sing "We're marching through Emmanuel's ground to fairer worlds on high." But as we take them into the church militant they are called into the church triumphant. On May 19 Bro. John Wright passed away in the full triumph of the faith. I was glad to be present a short while before he died, and heard him say farewell; that he was not in the least disappointed in trusting in the Lord. His much beloved wife, also an acceptable member of our church, preceeded him only three weeks into the blessed home of the soul. Bro. John Wright was 88 years of age and Sister Jane Wright was 77 years of age: So Mr. Editor, combining all our circumstances together, we can sing with up-lifted hearts, glory to God in the highest."

Rev. M. Henson, of San Antonio, Texas, writes: "A grateful pastor hereby tenders his most sincere thanks to Miss Mattie Vandrose, Mrs. Amanda Lawrence and Mrs. Susan Mitchell for a very pleasant surprise on last Saturday morning by sending around a furniture

wagon with a set of cane bottomed parlor chairs and a lounge sofa. These ladies, together with their many friends in St. Paul's M. E Church, are determined to make the new parsonage very home like. This parsonage was built this year, and has been occupied since March 1. We are also very grateful to Mrs. Emma Joseph for a very good second hand cooking stove. The sisters think they have got the finest and best built four roomed parsonage to be found anywhere in the West Texas conference, if not in the whole of Texas, occupied by a colored divine. Visiting friends testifying to the same self supporting fact. Then, we say, "it must be so." And they are furnishing it incredibly fast. The stewards have provided to raise the 72 95 arrears of the pastor's salary by a big festival, and to pay in the uncollected part of our benevolent money, by the second Sunday in October, 1885. Notwithstanding hard times we have managed to keep our heads above financial tides, and reduced all of our indebtedness. We have shared with the people in their scarcity willingly, because we have witnessed in them "the mind to work." We have paid $150 on our new parsonage, and have two years and six months to pay the balance, $550. If priest and people don't lay aside their selfishness, and provide for the future, the future will hold them good for it, and you might as well recollect it. Some people are driving true ministers from them by trying to starve them to death. Some preachers are driving themselves from the church and people by their supreme selfishness and imprudential conduct. Time, the great healer of moral, as well as physical diseases, will furnish the healing balm, recollect it; and if time fails eternity will not. I trust the readers of the dear old SOUTHWESTERN of my congregation will not take this to themselves, for I have nothing but gratitude to offer to St. Paul's membership and congregation. A steward and class leader from an adjoining charge told me that they had paid Bro. D. at one of his four preaching places $5 during the year." "Have you paid less than the other three?" "No; we, if anything, have paid more." "Well, I feel bound in the spirit to preach the Gospel, but I shall ask the Bishop not to send me you all." These people, nearly all, own their homes. What's the matter now? The issue is upon us, and there is no disguising the fact, hundreds of our people use to give more when they had nothing, so to speak, than they do now, with something. Why all of this? Allow me to give you a pointer. Our poverty used to be a mitigating circumstance, when it came round our time to give, to push forward the great cause of God and humanity. Time and circumstances should bring about a marked change respecting this matter as it relates to us. Brethren and sisters of the grand old M. E. Church, you remember we all pledged to "give of our earthly substance to the support of the [illegible] and the various enterprises of the church, as the Lord prospers us." The issue is now upon us, and the only remedy for this [illegible] giving as to keep that pledge before us, and not for wrath [illegible] We can keep the delinquent part by scattering [illegible] and other Methodist [illegible] Thousands of [illegible] know too little about [illegible]

Letters From the Laity.

[illegible] Tompkins, of Cuba, La., [illegible] There never was such a [illegible] the ministry of Cheneyville [illegible] July 4. Rev. [illegible] distilled the children [illegible] around the [illegible] were edified. [illegible] young [illegible] at night the people [illegible] the [illegible] movements [illegible] [illegible] [illegible]

Negro Membership of the Methodist Episcopal Church, 1884.

NEGRO CONFERENCES AND THOSE WITH NEGRO DISTRICTS OR CHARGES, 1884.	MEMBERSHIP. Probationers.	Members.	Presiding Elders.	Pastors and Supplies.	Local Preachers.	Deaths.	BAPTISMS. Children.	Adults.	Total.	CHURCH PROPERTY. Churches	Value.	Parsonages.	Value.	Paid for Buildings, etc.	Paid on Old Debts, etc.	Present Debt, etc	Sunday Schools.	Officers and Teachers.	Pupils.	Church, Schools and Colleges.	Benevolent Collections.	Support of Bishops, Presiding Elders, Pastors and Conf. Claimants	Current Expenses.	Total Collections for Every Purpose.
Central Alabama	735	6,024	2	53	140	97	416	763	1 179	110	$30,308	11	$1,430	$1,338	$1 269	$3,105	109	544	5 276	1	274	$4,030	$646	$7.557
Delaware	1 347	14 226	4	77	195	293	1,582	198	1,780	215	274 229	43	22,548	22,109	7,421	4,079	214	1 718	11,499	0	1 994	30,377	6 593	68,494
East Tennessee	366	2,259	2	26	54	49	118	159	277	30	10 940	6	2,385	500	99	586	50	282	2 237	1	334	3,612	283	4,828
Florida (except white work)	651	2 200	2	32	54	67	261	391	52	46	35 390	12	4,779	1 622	444	584	50	186	2 297	1	501	4,512	318	7,397
Kansas (three)	1 346	592	0	12	8	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lexington	1,310	7.498	5	126	133	254	333	639	972	115	213,768	19	9 175	8.976	7,870	24 874	116	671	3 892	0	895	32.670	5 922	56,353
Little Rock	399	2 497	2	41	52	37	231	186	417	37	27 118	5	575	3.495	350	4,876	56	244	2,726	1	334	4 997	295	9 471
Liberia	171	2 337	4	21	56	65	54	49	103	27	21 990	.....	.....	5 478	1 800	.....	35	278	2,178	1	19	1 637	123	9 057
Louisiana (except two white charges)	1,758	10,501	4	97	317	228	1.466	631	2,097	131	214,550	39	17,780	14,100	4 008	9 429	164	667	9,336	1	2 094	35 358	134	55,694
Mississippi (except white white O K	2,816	24,003	5	110	449	408	1,386	2,138	3,524	321	153 366	40	13 89	11.258	3 013	2,493	834	1,449	15,390	1	962	23 521	1,293	40 047
Missouri (first district)	426	2,134	1	21	25	38	91	224	315	27	27 400	10	2,475	4 027	2 153	1 585	35	174	1,377	0	176	5 202	442	12,000
Newark (St. John's Newark)	15	178	0	1	1	2	14	6	20	1	18,600	....	.....	200	1,200	6 600	1	20	176	0	48	1,046	700	3,194
New England (Revere street, Boston)	1	40	0	1	1	....	1	.....	1	1	5 000	....	.....	.....	.....	.....	1	8	45	0	3	214	76	293
New York, East (St. Marks, Haven, New Haven)	15	296	0	2	3	5	48	3	51	2	52 000	1	10 000	360	.....	16,000	2	34	218	0	59	1.701	1 105	3,225
North Carolina	1,156	7 283	3	53	92	112	200	298	498	73	48,602	9	868	1,351	293	1.774	132	601	5,338	1	410	6 992	377	9,423
St. Louis (two districts)	297	2 972	2	36	46	54	121	164	285	45	61 897	19	6 581	5 121	1,124	9 130	55	312	2,553	0	176	13 327	550	20,298
Savannah	2 561	12,585	4	75	278	222	360	1 475	1.835	174	139 170	33	10,741	7,610	1,155	11.745	181	941	9,989	2	1,553	20 565	1 315	32 198
South Carolina	8,757	30.048	3	94	391	647	2 246	1 357	3 603	273	206 383	55	16,070	16,792	3 340	5,751	310	1,491	18,970	1	3,982	23 967	2 746	50 827
Tennessee	801	6 902	3	62	167	154	274	603	927	105	84,161	10	3,124	7,348	1,219	4 084	132	680	6,761	1	732	8,019	1,287	18,605
Texas	1,551	9 520	3	83	172	165	826	1,019	1 845	145	107,091	35	10,675	11,717	3 984	7,326	171	753	7,422	2	1,219	16 6 8	2.178	35,706
West Texas	867	6,734	3	59	134	116	544	927	1 471	84	64 920	20	5.080	6,285	2,081	15,704	128	564	5,196	0	1.102	14,316	1 474	25,258
Washington	4,101	29,342	6	126	297	681	2,542	690	3 232	278	600 298	49	34,641	40,108	15,256	57,033	357	2,669	22,974	1	4,527	47 387	2,405	109,683

Estimated in white congregations, 10,000

THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCT 8, 1885.

"The best of all is, God is with us."—J. Wesley.

"I am going, glory! Glory!"—William Earnshaw.

Not every warrior is victor, but every victor has been a warrior.

"The battle is fought and the victory is won forever."—Payson.

A satisfied conscience is the dividing line between true and false faith.

"My fever is very hot but beyond the fever is sweet Jesus."—E. M. Mason.

Those who work for Jesus receive "this testimony, that their work is righteous."

Christianity is a life, and men need this life to distinguish them from more earthly animals in instinct it not practice.

Rev. E. W. S. Hammond says: "That Dr. Rust's work on Bishop Wiley is one of the most interesting and beautifully written books he ever read."

The colored members of the Methodist Episcopal Church contributed $2 75 per capita for all church purposes in 1884. We ought to make it even $3 per head in 1885. Let us try it.

Our Church at Newton, Scott county, Ky., was never more prosperous than now. Rev. J. H. Stanley, pastor informs us that he thinks it will be necessary to enlarge their house of worship soon.

Don't fail to read our table of statistics for the Negro conference and Negro districts, and charges in white conferences. Also of Negro members in white congregations in the North; it is absolutely correct except Kansas, which is approximated.

I hope you have to contend with nothing to impede the progress of the SOUTHWESTERN. We pray for your success daily as we feel that in your position, a failure of your paper will be a failure of the race. —E. M. M.

The Negroes of the Methodist Episcopal Church own above $2,— of debt. We challenge [illegible] Zion both to show for [illegible] a better result for [illegible] among the Negroes. [illegible] the figures or silence.

One who cannot speak for himself is an object of pity; one who will not may be so. The [illegible] is invalid; the second is [illegible], disdaining under circumstances [illegible] what he could, as is a coward, fearing to speak [illegible] would.

The Negro Membership of the Methodist Episcopal Church, 1884.

There are 225,159 Negro ministers and members in the Methodist Episcopal Church, of these 30,147 are probationers received in 1884, upon the returns of which year this computation is based.

We have 58 Negro presiding elders, 1 208 pastors and 3 075 local preachers. Our preachers baptized 24,481 persons, of whom 13,114 were infants and 11 910 were adults. Of our members 3,594 have died. We have owned and occupied by this ministry and membership 2,250 houses of worship valued at $2,366 575, 414 parsonages valued at $172,817, and 15 schools and colleges valued at $150,000, total value of churches, parsonages and schools $2,689 392. They raised and paid for building and improving churches $169,795. Paid on old debt of $58 079, total indebtedness paid on $227,874.

They have 2,533 Sunday Schools or 280 schools more than churches, showing that the nucleus for 280 churches has been laid among the children beyond the church.

In these Sunday Schools are gathered 14,286 officers and teachers, and 135,843 pupils, 150,129 children in our Negro Sunday Schools, which is 75,030 officers, teachers and pupils less than members and ministers. This is not a good showing, and it should be corrected by bringing the other 75,030 pupils required to equalize the Sunday School and church membership $21,395 was given for benevolent purposes and $300,078 paid to the ministry. The current expenses for the year was $32,262, and the debt remaining on our church property is $221,558. The total amount collected and paid for all causes by our Negro members to the support of our church and its general enterprises last year was $729,608 or a little more than $2,75 per head.

This is an achievement of which a people who have but now fairly emerged from slavery may not be ashamed. But the report for 1885 should be better still. It can be made only by still better efforts. Let us then at once begin to make the effort. The table in another column gives the details upon which this grand outcome is established.

We are sure its importance will secure for this table a close and general consideration. No church can by its statistics prove a better work among the Negroes than ours. Let our people therefore take courage and go forward.

Almost simultaneously with the killing of several, possibly scores of "Heathen Chinese" laborers in civilized America, we hear of the killing of several thousand Christians in uncivilized Asaan. We wonder if these heathen Asamites think they have the same right to kill people that we Christians have?

Political Flashes in Ohio.

The Republican parade in Cincinnati, September 26 h, was a mingled affair. Col. Harlan, Wm. Copel and Fred Stith, marshal and Rev. B. W. Arnet, James Poindexter, Wilton R. Boone, and H. W. Tate rode in carriages sandwiched between distinguished white Republicans. Things political are at white heat. The Democrats have gone on a still hunt among the Negroes and the Prohibitionist held an all day meeting at Shinn's Grove, near the city on the 24th. Rev. L. M. Hagood made an address on that occasion. It is pretty hard to forecaste, but it now looks as if the Republican ticket would be elected.

Nevertheless there is a chance for this conclusion to fail as the Democrats are far from being asleep, although they are making very little noise. But the present stagnation in business matters hurts them now as it did the Republicans so many times when in power. Dr. Lonard will set an increased vote and he feels good.

Personal.

—Rev. E. W. S. Hammond delivered a lecture on Walnut Hills by invitation recently.

—Rev. Dr. J. C. Hartzell has taken a residence at Terra Altea, 11 miles distant from Cincinnati.

—Rev. S. E H. Morant, Washington, La., is moving along nicely with his work. He is developing into a good writer.

—Mr. J. H. Jenkins, of Independence, Mo., passed through Kentucky lately, en route for his home in Kansas City, Mo.,

—Beverly, son of Jefferson Porter, Esq, of Paris, Ky., has embarked in a mercantile venture in Indianapolis, Indiana.

—Mr. D. T. Robinson and others have the thanks of this editor for a serenade to himself and family at the residence of Mr. Peter Poyntz, No. 60 East Third Street, Covington, Ky.

—Rev. Mack Henson is still driving ahead gathering material for his sketch of the life of Rev. Larkin Carper, and will thankfully receive all authentic information on that subject.

—Rev. Joseph Courtney, presiding elder, Ohio district, Lexington Conference pending his entrance upon the third round of conferences, is recuperating at his home in Covington, Ky.

—Bishop Merrill delivered an address of great force, before the Cincinnati Preachers' Meeting, Monday, September 21st. He is in good health apparently, and doing his full quota of hard work as usual.

—Mrs. Mary Thomas, the wife of Rev. G. W. Thomas, of Lexington, Ky., is dead. She died September 11th, at 10 p. m., in full triumph of faith. Rev. J. H. Stanley preached her funeral sermon to a large congregation.

—Rev. W. H. Nelson, of Marion, Central Alabama Conference, and Rev. A. J. Fletcher, of Big Springs, East Tennessee Conference, it is rumored, may at the next session change their present conference relations.

—The members of Mt. Zion Methodist Episcopal Church, Cincinnati, Ohio, recently presented Charles Pyles with a fine hat and other valuables, after a neat presentation address, read by Mrs. London Facing.

—Prof. J E. Page, one of our colored gentlemen, was the first to attend the Lincoln Institute, of Jefferson City, Missouri. This Institute is composed of whit teachers. He read a paper on th "Education of the Negro" before the State Teachers' Association, of Missouri, last June.

—Rev. H. W. Tate, of Springfield, Ohio, exchanged pulpits with Rev. L. M. Hagood, of Union Chapel, Cincinnati, lately, to the entire satisfaction of both congregations. Bro. Tate finishes his third year with the close of the present one.

—Miss Amelia C. Taylor is employed as assistant teacher in the Eastern district school under a five years' certificate. Miss Lettie G. Taylor will probably, spend the winter in New Orleans, and Miss Linnie Sanders will teach at Cleves, this winter, all of Cincinnati.

—Bro. John Lyons, of Troy, Ohio, at whose bedside we lately spent a profitable hour in Christian communion, is dead; Sister Sampson and Bro. Jas. Williams are not expected to live. Bro. George Green, a father of the Church there, has been for several weeks confined to his room.

—Rev. H. G. Jenkins and wife, of Ninth Street Methodist Episcopal Church, Covington, Ky., on September 24th, "entertained for dinner, Mr. and Mrs. Joseph Courtney, presiding elder, Ohio district, Rev. and Mrs. E. W. S. Hammond, pastor of Ninth Street Church and Mrs. Rev. Dr. Taylor, of New Orleans." It was an agreeable and appetizing affair.

—Rev. W. P. McLaughtin, the new pastor of Ames Methodist Episcopal Church is expected to be present and enter upon his work next Sabbath. Mr. McLaughtin come to Ames from one of the largest and most prosperous churches in Ohio. We give him a cordial welcome to this city, and wish for him the largest measure of prosperity.

—Accompanying the last letter he ever wrote to the SOUTHWESTERN in a characteristic, personal note to us, Bro. E. M. Manson, said: "Dr. if your see anything not worthy to be printed in this, strike it out and oblige E. M. M." It was thought that he would be the coming presiding elder on the West Tennessee district, Tennessee conference, succeeding Rev. J. P. Price. His death is regraded as a severe blow to our west Tennessee work.

Those ministers who go about proclaiming that shouting in a church is disorderly, and that shouters are generally hypocrits not tolerated in their charges will themselves bear a good deal of close scrutiny as to consistency of personal conduct, and generally they partake more of the character of spiritual refrigerators than healers. As to shouting and shouters the man that man can prevent from shouting ought to be prevented.

The Central Ohio Methodist Episcopal Conference had a very interesting session at Fostoria. The statistical secretary reported as follows; Number of full members, 29,282; preachers, 154; churches, 355. Value $8,865 550; parsonages, 92; value $134,900 Current expenses $20,735. Amount paid to pastors, elders and bishops, $106,787. Number Sunday schools, 340; attendance 22,589. Bellefontaine was chosen as the place of next meeting.

Church Polity.

May the Methodist ministers observe without censure, some of the holy days and holy weeks anciently observed in the Church?—*Liberia Subscriber.*

Answer. In the sense that all days, and all weeks are for holy observation, yes. But our answer must depend upon your question, which is too indefinite to permit of a specific reply. You must first inform us which were the holy days and holy weeks anciently observed in the church."

And since your inquiry is whether a "Methodist, meaning a Methodist Episcopal minister may, without censure" observe not all such "holy days and holy weeks," we must know which of the said days and weeks it is, you wish to observe, before we can give such reply to you, as would be satisfactory to ourself. Preachers in charge of our churches are authorized to observe watch nights, fast days, communion days, Sabbath days, and they usually observe Christmas day, Easter day, Good Friday, Ascension day and Passion week. By preaching upon these solemn subjects they suggest.

Then too, there is our Missionary day, Children's day, and Good Tidings day, which can be observed by all Methodist Episcopal ministers without censure; and after the careful observation of these days, with the arduous labor of itinerant added, there will be little inclination, if any time to consult a calendar of saints' days or any thing of that sort.

Our Church is more careful as to what the pastors preach about, and it has specified several subjects. Christ in all His affairs, His law, and His Gospel are the first and greatest of them. After these in sec. 157, page 92, Discipline 1884, several other topics are provided. We ask you to carefully consider them. We may, without censure as Methodist Episcopal preachers observe all days and weeks as holy. But we must not forget that the Methodist are a simple people who professionally observe all times and seasons alike for holy walking with God. There are churches which make a speciality of occasional piety, but one must be constant.

Schools and Colleges.

Central Tennessee College.

R. F. BOYD, M. D.

The Central Tennessee College opened favorably students have been coming ever since the opening. There are over sixty in the boarding hall, and still they come. By the middle of October we expect to be full and overflowing, Most of the old students are still teaching. Their school will close by the middle of next month, all the teachers are at their posts, and students seem to be more in earnest this year than ever. The new department of cookery and laundry will be ready for occupancy soon. It is three stories, the lower story being of stone. The Tennessee Singers who went out to raise funds for the school have returned, Prof. L. N. D. Pickett, the leader, having taken sick. Their trip was not a financial success, owing to the stringency of the times. President Braden tendered a reception to the singers and thanked them for their earnest effort to raise means for their alma mater, and welcomed them to the school and friends who had watched their cause and prayed for their success, health, and safe return. On Monday morning Oct, 5, the Meharry Medical Department will open. Students from Texas, Alabama and Mississippi have already begun to come in. We expect a larger number in this department this year than ever before; quite a number is expected from Texas and Arkansas. These states were thoroughly canvassed last year in the interest of Meharry. There has been quite an addition to the library and laboratory, and the course of study has been raised. The departments of Pharmacy and Dentistry will be opened this year. There is already a demand for colored druggists, and towns in the South should have a colored dentist, as well as a practicing physician. With the exception of one addition the faculty will be the same as last year. After looking over the catalogue of Meharry the other day, a very eminent physician said to me, the graded course, text book recitations and regular courses of lectures placed Meharry on an equality as to thoroughness of work, with any medical college in the South. I tell you, brother Editor,

Mcmurry Medical College is coming up.

Nashville, Tenn. Sept. 22

For the Southwestern.

Mixed a Little From One Side.

REV. G. W. SAMS, LITTLE ROCK CONFERENCE.

There are a great many people in our church who oppose the oplor line only where it favors the colored people. They have a great deal to say on the subject if they see a colored man so favoring the color line as to benefit his race.

It is indisputably true that the color line exists in our church. Let us see by whom it is most commonly practised.

The fact that no colored man can hold any position over the white members of our church in the South cannot be denied.

Before our Southern white members would allow this I believe that they would leave the church by thousands. Though that colored man should in a literary sense surpass any one over whom he was appointed. And though his character was as pure as angels. Our Bishops know this to be true. Therefore they make no attempt to settle colored ministers over white congregations. In such cases the color line is adopted. Acting for the peace and harmony of the church until the walls of prejudice are battered down by the gospel, this administration is right in many particulars. But let us look at the other side of the question. In a certain case the colored preachers and their membership protested against the appointment of an objectionable man as their presiding elder, and earnestly requested the bishop to appoint a suitable colored one. They made it clear that it was for the good of the church that they wished it. But their request was ignored and the objectionable man appointed be[illegible] white. I have a case [illegible] in my mind, in which the bishop knew from what he had seen and heard that a certain brother who had been presiding elder over a given district in our conference was unacceptable to the people of many of his churches and to many of the preachers. For nearly if not all his preachers came to my stopping place at the seat of our last conference at the hour of midnight and talked the matter over, and wanted to sign a petition which they had drawn up requesting the bishop not to reappoint said brother, but to give them a colored man instead.

For fear of incurring the displeasure of the Bishop, and bringing vengeance from him or the presiding elder upon themselves, they deferred the matter to another year, and because it could be seen that this brother was not wanted but a colored man in his place, and because a representative Negro in a speech before the conference said that "A Negro with equal ability, if called [illegible] to colored work [illegible] white man." Because of [illegible] objectionable presiding elder was reappointed, and [illegible] this brother, and the [illegible] said to me personally, and [illegible] what has since been said [illegible] it is clear that that appointment was made neither for Christ nor the work's sake, but for [illegible]. If so, in such work Christ [illegible] In this case the color line [illegible]. Now if the color line [illegible] why not all cases; [illegible] a colored man says anything [illegible] wanting a colored man to [illegible] that position over him. [illegible] speaker gentlemen [illegible] him "disloyal." [illegible] call it "disloyalty" [illegible] Glance. But since [illegible] from [illegible] among [illegible] no chance for [illegible] there. I say [illegible] forgive [illegible] in these are [illegible] of your among them.

[illegible]

[illegible] in this [illegible] because they [illegible] No.]

Books and Current Literature

For four years Dr. D. H. Wheeler held the position of consul to Genoa. During this time he was a close observer of Italian life and customs. His notes on this interesting country have never been published until now. He is furnishing for *The Chautauquan* a serial on Modern Italy which, if we are to judge from the the paper in the October issue, will be very good reading.

One evidence of the continued prosperity of *The American Antiquarian* is given in the fact that it is absorbing various amateur journals, and surviving all competitors in the same department. The editor announces in the September number that the *Museum*, a monthly recently established in Philadelphia has been merged into the *Antiquarian*, and that all of the contributions, correspondence, engravings and subscription lists have been already transferred. A new department called the "Museum," devoted to the description of archæological relics has however been established, and Mr. E A Barber the Editor of the *Museum* is to have charge of it. Archæology is now the rising science and it is a cause for congratulation that a magazine which is as safe and careful, and at the same time as progressive and scholary as the *Antiquarian*, should be able to hold the field, and unite the workers of all classes. The following is the table of contents of the September number: Prehistoric Cities of South America, by L. P. Gratacap. [Illustrated;] A Navajo Myth by W. Matthews; The Taensa Grammar and Dictionary, by D G. Brinton, M. D; Ancient Canals on the South West Coast of Florida, by A. E Douglass; The Dogs of Æsculapius, by A. C. Merriam; Correspondence:—Antiquities of the Wabash River. Ancestor Posts on the Pacific Coast. The Sun Symbols in Earthworks. Mound Builder's Relics from Indiana. Editorial:—Explorations Among the Emblematic Mounds; Notes on Archæological Relics. [Illustrated;] Notes from the Far East; Literary Notes; Book Reviews; Books Received. Price $4. per year. Published by F. H. Revell, 150 Madison Street, Chicago, Ill.

The African Methodist Episcopal Church Review presents the following table of contents for the forthcoming October number: I, Life of Lord Lawrence and Its Lessons, by Edward W. Blyden, D. D, Liberia, W. C; II, The Need of New Ideas and New Aims for a New Era, by Alex. Crummell, D. D. Rector of St. Mary's, Washington D. C.; III, Claimants for Territory on the Congo, by Archibald Johnson, Esq, Oxford University, England; IV, Our Theology, by B. F. Lee, D D editor *Christian Recorder*, Philadelphi; V, Colored Men as Professors in Colored Institutions, by Rev. Francis J. Grimke, A. M. Pastor of Fifteenth Street Presbyterian Church, Washington, D. C. VI, Early Discoveries in Africa, by Prof. Geo. W. Cook, A. M., Howard University, Washington, D. C. VII, Woman's Lament: A Poem, by Prof. Alexander Dumas Delany, Urbana, O VIII, Tacitus' German Woman, by Frazella Campbell, principal Female Department Institute for Colored Youth, Philadelphia. IX, The Intrinsic Value of a "Ready Pen," by Rev I. H. Welch. D. D X, Notes of the West Indies, by a West Indian XI, On The Border Land, Poetry, by Prof. J. A. M. Johns XII, the N. O Exhibition; Colored Department, by B. Henri Herbert, Commissioner for New Jersey. XIII, The Barbarism of our Civilization, by Rev. J. C. Embry, Publisher A. M. E. Church. Editorials, "Keep His Head Down." Scarborough vs. Harrison. Lord Rothschild. Dr. Byron Sunderland's Letter. Grant's Silence. Crisis in Liberia. Gordon's Estimate of Black Troops. Book Table, Payne's Domestic Education. Turner's Methodist Polity. Boggs' Resurrection of the Redeemed. Roberts' Dieu et mon Droit. Reviews, Monthlies. Bi Monthlies. Quarterlies.

In *St. Nicholas* for October we find some of the brightest and cleverest contributions that have appeared during the year—notably, the idyllic "Garden of Girls" story, by Celia Thaxter, entitled "Peggy's Garden," in which the authoress shows that she is a poet, even when writing prose. Then there is a characteristically impossible tale by Frank R. Stockton, the unmixed absurdity of which is sufficiently indicated by the title, "The Captain and the Mines Canon." The boys who have been hard at work playing ball all summer will enjoy the story by a base ball expert of "How Science Won the Game," which contains practical directions for pitching the "out" and "in" curves. E S. Brooks tells us about another "Historic Girl," "Pulcheria of Constantinople," and how she afterward became an Empress. In the "From Bach to Wagner" series, Agatha Tunis writes about Mendelssohn, whose bright and happy boyhood stands in pleasant relief to the lives of many musicians. There is an interesting paper by John R Coryell on "Honey Hunters;" and Palmer Cox relates in inimitable pictures and verses the adventures of "The Brownies at School." But probably most readers, before turning to these and other bright stories, poems and pictures, will first look to see how Mr. Trowbridge finally extricates his hero from the difficulties in which he has been involved by "His One Fault," and how Mr. E P Roe disposes of the happy family that has been "Driven Back to Eden"—the two serial stories that, like other good things, must come to an end.

Forestry is well represented in the October issue of *Outing*. Mr. G. R Goddard contributes an article on the "Head Waters of the Hudson," which deals squarely with the Adirondack question. There is fearful truth in the statement that "there exists to-day hardly one important lake or stream in the Adirondacks that has not been tampered with, dammed in the name of soulless utility, with a result fairly expressed by a different spelling of the word." Mr. M. W. Gillett also contributes an article to the "Outing Club," regarding the cultivation of timber, that is full of interest.

An article of curious interest, and very instructive withal, on comets, by President A. D. White, leads in the October *Popular Science Monthly* It is a history of the strange beliefs and speculations that have been entertained in different ages respecting the nature and import of comets, and the history constitutes a most striking chapter in the warfare of science with ignorance and superstitution The paper shows immense research. The second article is entitled "The White Ant: A Theory," and is by that lucid thinker and happy writer Professor Henry Drummond. The paper is long, beautifully illustrated, charmingly written, and full of new information concerning an extraordinary creature, and especially the wonderful part it plays in the economy of Nature. "The Early Study of Plants," by Miss Eliza A. Youmans, is an extremely valuable contribution to the science of primary education. "On Malarious Countries, and their Reclamation," by that eminent authority, Torcmasi Orndeli, discusses questions which vitality concern a great many people. "The Energy of Life Evolution, and how it has acted," by Professor Cope, is a further development of his original views upon that subject. "The Metaphysical Society," by Hutton, is a brilliant paper, giving an account of one of the meetings of that remarkable club, and what was said about miracles and the uniformity of Nature by men of the caliber of Ward, Huxley, Dalgairns, Ruskin, Bagehot, Sir James Stephen, and Dr. Martineau. "The Solar Corona," by Huggins; "The Relations of Railway Managers and Employes," by Barnard; "The Trading Rat," and "Tissue Selections in the Genesis of Disease," are excellent and readable papers. There are a likeness and biographical sketch of Professor H. A. Newton, and an editorial discussion of "Official Science at Washington" The minor departments are full and varied as usual. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

We have received from the publishers A. H. Andrews & Co. a useful little volume, suggestively called "Look Within for Five Thousand Facts that Everybody Wants to Know" It contains 75 pages of condensed information on Mechanics, Statistics, History, Medicine, Astronomy, Finance, Mythology, Education, Mathematics, The Bible, Politics, Agriculture, Religion, Science, Temperance, Trade, etc. It is embellished with a number of colored diagrams, and is by far the most valuable Pocket Cyclopedia we have yet seen. It is offered for sale at the exceedingly low price of 15 cents, for which sum in stamps it will be sent postpaid by the publishers, A. H. Andrews & Co. Chicago.

"The Woman's Magazine" for September presents a varied and excellent table of contents: A genuine and first-class love story by Margaret E Winslow, a well known writer; a plea for the working women, by Dr. Talmage; for women physicians by a physician; an account of the "Louisville [Ky] School of Pharmacy for Women," — the first one ever established, a fine story for the children; numerous short articles and poems, and a new department, for Women,s Work in Missions, with opening article by Mrs. Jennie F. Willing of Chicago. 10 cts. a copy. $1·00 a year; Frank E. Housh, Publisher, Brattleboro, Vt.

"Book of Mormon; Is it from God?" is a little book published by Rev. M. T. Lamb, Salt Lake City, Utah. Paper 25 cents; cloth 50 cents. Several lectures devoted to the discussion of the main points of Mormonism and delivered in the First Baptist church of Salt Lake, are here gathered together for popular circulation, by special request of Governor Murray. All interested in the subject of Mormonism will find this a handy volume.

For the SOUTHWESTERN.

Moral Courage.

REV. WALTER DUNCAN.

Moral courage is a virtue of high origin It is an essential element of true greatness. It arises from a consciousness of rectitude and duty. It makes one fearless in the pursuit or defense of truth. Socrates, though a heathen, furnishes a sublime illustration of this noble trait. His was a glorious sacrifice of life rather than surrender what he esteemed truth. He exhibited a perfect pattern of patriotic citizenship. He submitted to an unrighteous sentence and died on the altar of prejudice for the sake of principles he believed to be right. His example has spanned a score of centuries and still lives.

While the reformation is remembered the moral courage of Luther will not be forgotten. The Roman pontiff, armed with temporal power to execute his malevolent purposes, breathed forth his anathemas, but the great reformer did not falter. He defied the thunders of the Vatican, and proceeded on his journey to meet the diet at Worms. "I am called," he said, "in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses."

That was exemplary moral courage.

And he who can contemplate the intrepid Daniel without admiration for his dauntless adherence to a right purpose must be less than human. He was a youth among strangers, a captive in a foreign land. Cut off from the righteous institutions of his native country, he was surrounded by an idolatrous court, the influence of which was calculated to draw his heart from the worship of his fathers, and lead him to forget his duty; but his powers of resistance saved him. Through his constancy, both the impotence of man and the omnipotence of God was made visible to unbelievers. What a noble instance of moral courage was the march of Daniel to the den of lions.

How we love those who know and dare to do their duty; who express honest convictions unmindful of consequences.

A man of moral courage, like the giant mountains, stands firm in the maintenance of his purposes, though storm and tempest toss upon his brow, or the floods of persecution dash at his feet. He is high above the sordid strategy of merely selfish men about him, and his towering soul glories in the moral grandeur of its own height. Thus traveling he goes onward to the tomb unmoved. He is ever cheered by the inward assurances of God's gracious presence here, and the radiance of the great white throne in a blissful immortality hereafter. Without moral courage, it is impossible to be a Christian, or even respectable.

Central Tennessee College, Nashville.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me [illegible] but this remedy has removed it."

Clarke's Sulphur Soap heals and beautifies, 25c.
Clarke's Cuticura Ointment kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Cakes Without Eggs

In a little book just issued from the press of Messrs. Scribner & Welford, New York, a large number of practical, though novel, receipts are given for making cakes of various kinds, from the informal griddle-cake to the stately bride cake, without eggs, by the use of the Royal Baking Powder. Experienced housekeepers inform us that this custom has already obtained large precedence over old-fashioned methods in economical kitchens, and that the product is often superior to that where eggs are used, and that less butter is also required for shortening purposes. The advantage is not alone in the saving effected, but in the avoidance of the trouble attendant upon securing fresh eggs and the annoyance of an occasional cake spoiled by the accidental introduction of an egg that has reached a little too nearly the incubatory period. The Royal Baking Powder also invariably insures perfectly light, sweet, and handsome cake, or when used for griddle cakes to be eaten hot enables their production in the shortest possible space of time, and makes them most tender and delicious, as well as entirely wholesome. There is no other preparation like it.

The Outlook for Africa.

There has never been a time when the attention of all prominent nations turned with so much interest towards Africa as now. In accordance with the policy sketched by Ezekiel, (30; 13,) which declares, "There shall be no more a prince of the land of Egypt," that country must always have a foreign ruler. This has been the the record of history since the death of Nectanebo II., 243 B. C., a period of 2,127 years. If it must be that Egypt must always be ruled by a foreign prince, the law of the survival of the fittest would certainly give the sceptre to England. The politics of Europe seem to be shaping themselves so as to add, at an early day, this historic land to English-Africa. This would make England the owner of African territory twelve times that of the British Islands, and one-half as many people as live in Great Britain. In other parts of the Dark Continent, England has more territory than in her three kingdoms, and five millions of people. In the immense territory known as Algeria, France has African possession, lacking less than the state of Massachusetts of being equal to the whole area of France, with a population of three millions. The young French republic is as wild with the excitement of acquisition as was the empire under the first Napoleon; and, with or without a reason, Madagascar, having one fifth more territory than the whole republic, is likely to be absorbed by the republic.

While Portugal was yet in her glory, she stretched out her hand to take the Indies, both East and West; North and South America, Western and Eastern Africa, and Southern Asia. Her grasp has loosened almost everywhere except on unresisting Africa, where her right is not disputed over 600,000 square miles and among over twelve millions of people,—three times as many as she rules at home.

These three countries are the claimants of African soil; but almost every country in Europe has been seized with the mania for annexation, and any outlaying square mile from from the Mediterranean to the Cape of Good Hope has been free for occupancy by the cheap process of taking.

Even poor, miserable Turkey, if she could be disgraced by anything, would be ashamed of her still more miserable Tripoli, with one-third more square miles than has Turkey in Europe. No part of Africa has had a harder fortune than Tripoli. At first a colony of Carthage, then a province of Rome, then overun by the Vandals, and afterwards owned by the Spaniards, and at last by the Turks, the progress has been downward for two thousand years.

Holland has trading posts on the coast of Guinea, and claims the contignous territory, on which one hundred thousand natives swarm, in utter ignorance of either Dutch advantages or obligations. Belgium is making great efforts to gain a foothold in the interior. A Belgian association, of which the king is a member, was an efficient patron of Mr. Stanley, in his recent explorations. In Germany there is an African colonial association, carefully studying the map of that continent, which has prevailed on the government to establish a colonial bureau, which is to oversee and guard the interests of Germany in that region. All these countries named, and others, are sending explorers through the interior, planting stations, locating claims and staking out the boundaries of empires to be. If Dr. Livingstone had lived ten years longer, England would have owed to him more than Spain was indebted to Columbus. These two men were, both pioneers of dominion and of religion. The former lived to stimulate enterprise and colonization, while the footsteps of the latter will be followed but slowly by his countrymen, who do not readily go from the base of supplies of beef and ale. As the successes of Dr. Livingstone pass into history they become the property of all nations, and all are alike stirred to repeat in Africa the golden legends of the East India company. There is this difference: Africa has a richer soil, is more abundant in minerals, has a more tractable people and is nearer home.

It is a significant fact that, since writing thus far, the news has come that an international council will soon convene, representing England, America, France, Portugal, Spain, Holland and Belgium, for the purpose of securing freedom of commerce to all these nations in the Congo country, and upon the river Niger. The world moves — *Golden Censer*



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The Sweet Old Story.

Tell me about the Master!
I am weary and worn to-night,
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the West.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and blood of his anguish
Dro p d down on Judea's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill-country before me.
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that w s mighty to save.
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday.
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptation befall,
The infinite Master hath suffered,
And knoweth and pitieth all.
So tell me the sweet old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

Domestic Hygiene.

Clean Up the Barns and Stables.

Horses and cattle need clean and healthful surroundings just as much as human beings, and if they do not have them their suffering may become very great. Many barns and stables are permitted to go for years at a time without cleansing away the filth, and removing and destroying the rubbish and disinfecting the place. The atmosphere about some barns is almost unendurable, being laden with all manner of foul odors. This arises from the accumulations of filth and decaying vegetable, and sometimes animal matter, which ought to be removed and destroyed or disinfected. The atmosphere about a barn or stable ought to be as sweet and pleasant as about a house. If it is not so, be sure there is gross neglect. After a barn has been well cleared of rubbish it may be easily disinfected. Whitewash of lime well and often applied to the barn and stable, both inside and outside, helps wonderfully to clear away offensive odors and dangerous emanations. After diseased cattle or horses have been about the barn or stable great precaution needs to be taken to prevent the retention of the germs of disease, and its communication to other animals. Some diseases will retain germs about barn or stable in great numbers and virulence. They only await a favorable moment to break out with all their force. You can stamp out these diseases so deadly to our domestic animals. Clean up and disinfect barnyards and stables to prevent disease in animals and man.

Salvation Oil, the greatest pain cure on earth, is guaranteed to effect more cures where it is possible for disease of the disease to be reached at a moderate. Price 25 cents a bottle.

[illegible] of the [illegible] pa[illegible]ev. [illegible] of [illegible] charge of [illegible] you be [illegible] to put me in cor[illegible] any [illegible] answering [illegible] description.

A. BURTON,
[illegible] District,
Glasgow, Howard

[illegible] Prescription" of [illegible] "female weakness" [illegible] tions." By drug[illegible]

[illegible] or CHICAGO, well [illegible] bleeding at [illegible] and Tar[illegible] to suffocate

The North, Central and South American Exposition.

Opening Nov. 10, 1885—Closing April 1, 1886, at New Orleans, La., U. S. A.

Colored Auxiliary Association Executive Committee—L. A. Martinet, Chairman; James Lewis, ex officio; Paul Trevigne, J. B. Gandet, Secretary; Jas. D. Kennedy, C. H. Thompson, R. F. Hurley, A. Dejoie, A. S. Jackson, A. E. P. Albert, J. T. Newman,

TO THE COLORED PEOPLE OF THE UNITED STATES:

The management of the North, Central and South American Exposition, ignoring all race or caste distinction, having cordially invited the colored people of the country to enter the Exposition on a footing of equality with all other exhibitors, and in view of the great advantages and lasting benefits, educational, industrial and otherwise, that must accrue to the colored people from an exhibit of their products side by side with the products of the more favored classes, we cheerfully join the Board of Management in their laudable endeavor to fairly represent the race without distinction at the forthcoming Exposition, and appeal to our colored fellow-citizens of the country to lend their assistance to this undertaking.

By the colored people's exhibit at the Worldd's Exposition the capabilities of the race have been judged; the verdict is highly creditable to them and gratifying to the friends of freedom.

A further and more complete exhibit will more fully show the great progress they have made in the trades, the professions, the arts and sciences and in the acquisition of property; will forever settle all doubt, if any still exists, as to their ability to take and maintain their place as a potent factor in the American social fabric, and will especially demonstrate their value in the progressive industrial development of the South, which, by the application of the industry and capabilities of the race to its vast resources, will soon become a great and rich manufacturing mining and commercial section.

Under the liberal arrangements of the management we cannot let pass unimproved the opportunity thus offered to elevate and further identify our race with the grand aspirations of the American people, whose destinies are ours.

Here is our home—here is our country. Americans are we all Hence the opportunity presenting itself in such an auspicious way, we cannot afford to do less towards the advancement and aggrandizement of our common country, than others circumstanced as we are would do without being derelict in our duty as citizens of the Republic.

To the leading colored men of the States and Territories of the Union we appeal to organize themselves in order to co operate with us and the management, to canvass among and present the question of colored exhibits at the Exposition—to show the advantages and beneficent results to be derived therefrom, to the colored people of their States and Territories.

To our colored fellow-citizens of Louisiana we appeal with equal earnestness for their assistance in our efforts to uplift the race and further demonstrate its capabilities.

Feeling assured that wherever the good will and sympathies of women are enlisted success must follow, especially do we appeal to the women of the race not, only for exhibits of their special products in the line of their several avocations, but also for their aid in creating, by organizing among themselves and agitation, a public spirit and interest among our people, in order that the great ends in view may be more speedily and successfully attained.

All articles, whether they be objects of art, literary productions, scientific inventions or discoveries, machines or machinery, products of the shop, field or farm, in short, all articles, products or objects which evidence ingenuity, progress or talent, will be gladly accepted.

It being understood that there will be no separate colored department, we therefore advise our people to prepare and send their exhibits with, or as part of, the collective exhibit of their respective States and Territories.

All information to carry out this plan, for shipment or transportation, for the proper designation of articles so as to identify exhibitors, etc., will be furnished in due time, or upon application to the executive committee.

But individual exhibits, in cases where exhibitors are to defray the necessary expenses, and the expected results likely to repay the outlay, are most desirable and should be made.

Having accepted the task of assisting the Board of Management in securing exhibits from all sections of the country, in quantity and quality that will be a credit and honor to the race and render the Exposition still more attractive, we renew, in conclusion, our earnest appeal to all our people in all the states and Territories—to all our leading men and women, our ministers, lawyers, doctors, artists and scientists, our mechanics and artisans, merchants and farmers to co-operate with us and lend their assistance to the success of this grand enterprise.

72 St. Charles St, New Orleans, September 1st, 1885.

JAMES LEWIS, President.
J. B. GAUDET, Secretary.

Is it Really Consumption?

Many a case supposed to be radical lung disease is really one of liver complaint and indigestion, but, unless that diseased liver can be restored to healthy action, it will so clog the lungs with corrupting matter as to bring on their speedy decay, and then indeed we have consumption, which is scrofula of the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discovery." By Druggists.

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No Wonder.

A MAN WHO SUFFERED MENTAL AND PHYSICAL AGONY EIGHT YEARS PROCLAIMS HIS HAPPINESS.

Mental agony is dreadful, but when that and physical ailment combine, it is simply terrible. Such was the condition of Geo. W. Frampton, of Huntingdon, W. Va., for eight years. He was a sufferer of necroses—that is, the leg bone at the ankle was inflamed and mortified, which caused running sores. He says: "Pieces of bone the size of a silver three cent piece came out of the sores on my leg. The discharge from the sores was almost continual, and I was unable to walk. For eight years I have been doctoring. I had been under the treatment of a physician at Newport, Ky., for a year; another at Burlington, O., attended me for three years, and a doctor here at Huntingdon worked with me for a long time. None of them did me any good, and they all finally said my case was hopeless. A few months ago I commenced trying PERUNA, and now I am well. I can walk as good as anybody, and have perfect use of my limbs."

Mr. Alf. Lusk, Wooster, Ohio, writes: "DR. HARTMAN, Columbus, O. I have been a great sufferer from that dreaded disease, chronic catarrh of the stomach. I have thoroughly tried your MANALIN, and it has done me more good ten-fold than all the doctors' prescriptions, and I have used legions of them.

Mr. Edgar Harte, Smeltzer P. O., Elk county, Pa., writes: "I have bought several bottles of your PERUNA, and find it to be of great benefit. I also gave it to some of my friends; they experienced the same result."

Mr. L. R. Wollen, 45 and 47 Ross street, Pittsburgh, Pa, writes: "I am taking PERUNA with good results, and can highly recommend it to all. I have applied at the different drug stores for one of your books. They claim they have none on hand at present. Please do me the favor to send me one."

W. W. Russell, druggist, Canonsburg, Pa., writes: I handle your medicine, PERUNA. I have sold immense quantities of it, and consider it a staple article. I have a great many customers who think there is no medicine like it for a tonic or for building up the system. I recommend it as a safe and reliable remedy."

Calista Fishel, Malvern, Ohio, writes: "I take pleasure in recommending the use of PERUNA and MANALIN to any one afflicted with any form of lung or bronchial trouble. I have been for some time afflicted with a very troublesome cough, but a few bottles of PERUNA entirely cured me."

PERUNA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.



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The Committee in charge of the construction of the base and pedestal for the reception of this great work, **in order to raise funds for its completion**, have prepared a miniature Statue *six inches in height*—the statue bronzed; pedestal, nickel-silvered—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

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Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 25 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3 Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	8 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 2 p m	12 45 p m
Arrive Louisville	7 10 p m	5 2 p m
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Cincinnati, Louisville, Washington, Baltimore, New York and the East,
In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St L & N O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.
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	Leave.	Arrives.
Express	8:00 a m	7:45 a m
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No. 6 Sun Ex... 7:30 a m	No. 5 Sun Ex. 8:20 p m

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Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
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" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
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" Evansville	8 10 p m	.....
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" Princeton	4 47 p m	.....
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In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arraigned for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly.

But one day the brilliant Republican candidate came up ailing. He seemed overcome and spoke laboredly. The next day he was even less effectiv . Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each succeeding week. He was elected. One evening in December while entertaining several gentlemen he said:

"I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered or torpid liver meant dullness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver and felt like prescribing for him, but feared if I did so he might beat me. I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my great surprise, did not fail me once. All because Warner's safe cure kept me in A 1 trim." Ex Governor Jacob of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by the use of the same means.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty [illegible] will please read the requests published [illegible] by them in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire where my people are. My mother's name is Rose Hawes and my brother was named Robinson. One sister was named Mary Jane, one brother named Richard and one left. My master was my father. The last I heard of them they were in Virginia, Caroline county. My name is now Susan Carter. Please direct to Ada D. Townsend, care Rev. R. Roberts. Brookhaven, Miss.

MR. EDITOR:—I wish to inquire for my people. My mother's name was Fanny Rothvill. My sisters were named Margaret, Lucy, Louisa and Jane; brothers two—John Williams and Jacob; two uncles, John Rothvill and Nat Rothvill; grandmother, Caroline Rothvill; Jesse Marshall, Hannah Marshall and Sarie King used to belong to Duncan King. Diley Marshall, the wife of Nat Rothvill, used to belong to me on Cape Fear [illegible] was sold before the war [illegible] Rothvill, North Carolina.

MR. EDITOR—I wish to inquire for my people. My sister's name was Amelie and my brother's name was Peter. My mother's name was Sarah, and we all belonged to a man by the name of [illegible] Overton. A white man named Monroe bought my sister, and we lived on the Kale place before [illegible] sold. Our father's name was Manuel. Now, the last time I saw my sister said to me [illegible] should send back for me. [illegible] name was Matilda, [illegible]

MR. EDITOR—I wish to inquire for my people. My father's name was Norvel Bell; he had two wives, his first wife was named Matia Bishop; he had one daughter by her, whose name is Anna Liza Brown. His second wife's name was Kate Houston; he had two daughters and one son by this wife. The name of the son is Walter Bell; the names of the girls are Cornelius and myself, Bettie. My father is dead, but I expect my sisters are living. I left them in Galveston, Texas, and they were living then. The pastors of the Texas Conference will please to read this letter to their congregation, and any information of them will be gladly received. My post office address is Winchester, Fayette Co, Texas. My name is now Bettie Moore.

"Indian Department," Washington, D. C.—I am anxious to introduce Dr. Bull's Cough Syrup among my Indians, having used it myself for several months, and think it one of the finest remedies I ever found. I assure you, it is the only thing that ever relieved me of a protracted cough brought on by exposure while on the Sioux Commission last year.

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Agent for Poncas and U. S. Commissioner.

Frontier Churches.

In 1879 appeal was made for 400 special gifts of $250 each for new churches on the frontier to be worth, at least, $1,250 each. Up to October 31st, 1885, there has been 268 responses. With these, accompanied in some cases by loans, 268 new churches have been procured, worth on the average, nearly 2 000 each, and accomodating at the time of building, 10,250 members, and 16,620 Sunday school children, affording 80 000 sitting amid populations of 250 000. Being in new communities, the value of the property, and the number of members, etc., is constantly increasing. Our Annual Reports give the the location and facts of each case. The frontier is large and filling up rapidly, and this work can be enlarged indefinitely We need 100 additional gifts of $240 immediately.—From Church Extension Service of Song.

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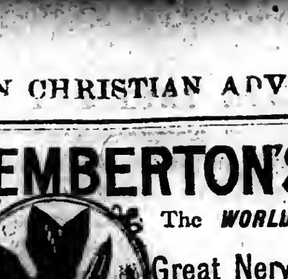
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44 "	1090 lbs	1400 lbs	180 00
48 "	1335 lbs	1800 lbs	230 00
51 "	2050 lbs	2800 lbs	350 00

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M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank in streets, Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6 30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Phydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6a. m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street. Rev. M. C. B Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University A. F Hoyt, M. A., Acting President 1428 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor. Regular services 11 a m, 3 and 7 pm; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine chair under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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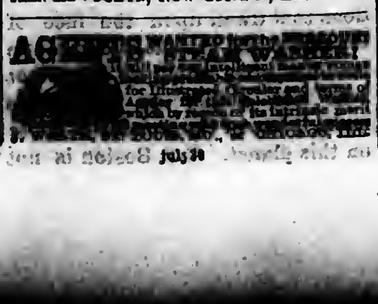
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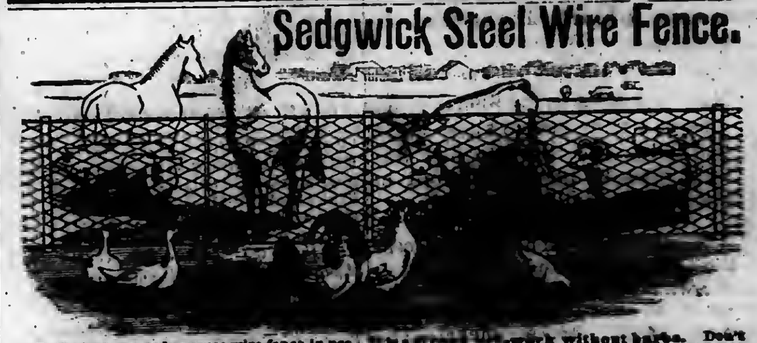
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Medical and Law Departments, October 5, 1885.

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Is the best general purpose wire fence in use. It is a strong [illegible] work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire, as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and the neatest cheap iron fences now made. The Rees folding poultry coop is a late and useful invention. The best Wire Stretchers. Climbing Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper,

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ALCORN A. and M. COLLEGE

Has just closed one of the most successful years in its history, and is preparing to best again next September 17, better supplied with helpful apparatus, books, etc., and be otherwise more fully prepared to offer first class higher educational privileges to the young colored men of the State, to which work it is dedicated, than any previous time of its existence. The location is healthful

Board $8.50 per Month. Tuition Free to all Mississippi students, and $20 per annum to others.

Those interested in education are requested to write for a catalogue to

J. H. BURRUS, M. A. President.
aug13 2m Rodney, Miss.

OLD ONE HUNDRED.

MRS. TENA BURTON,

100.....Franklin Street.....100

Lodging,

With or Without Board.

A NICOFFER To Introduce [illegible] will GIVE AWAY [illegible] Self-Operating Washing Machines. If [illegible] one send us your address at once. The National Co. 23 Dey St. [illegible]

A Campaign Secret Given Away.

In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arraigned for a series of joint discussions. Both men were popular, both of fine appearance and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly.

But one day the brilliant Republican candidate came up ailing. He seemed overcome and spoke laboredly. The next day he was even less effectiv . Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier and more effective with each succeeding week. He was elected. One evening in December while entertaining several gentlemen he said: "I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered or torpid liver meant dullness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my great surprise, did not fail me once. All because Warner's safe cure kept me in A 1 trim." Ex Governor Jacob of Kentucky, also made a campaign tour under precisely similar circumstances and says he kept up under the exhausting strain by the use of the same means.

Lost Friends.

We make no charge for publishing these letters from subscribers. Advertisements will be charged fifty cents per line. Persons will please send the requests published only once, as we cannot undertake to keep them standing. Letters addressed to us by friends or relatives will be forwarded to the parties addressed.

MR. EDITOR—I wish to inquire where my people are. My mother's name is Rose Hawes and my brother was named Robinson. One sister was named Mary Jane, one brother named Richard and one J. H. My master was my father. The last I heard of them they were in Virginia, Caroline county. My name is now Susan Carter. Please direct to Ada D. Townsend, care Rev. R. Roberts. Brookhaven, Miss.

MR. EDITOR:—I wish to inquire for my people. My mother's name was Fanny Rothvill. My sisters were named Margaret, Lucy, Louise and Jane; brothers two—John Williams and Jacob; two uncles, John Rothvill and Nat Rothvill; grandmother, Caroline Rothvill. James Marshall, Hannah Marshall and Sarie King used to belong to Duncan King. Diley Marshall, the wife of Nat Rothvill, used to belong to me on Cape Fear ... I was sold before the war from Marshall, North Carolina.

MR. EDITOR—I wish to inquire for my people. My sister's name was Ametie and my brother's name was Peter. My mother's name was Sarah, and we all belonged to a man by the name of Jack Cleckton. A white man named Monroe bought my sister, and we lived on the Kale place before were sold. Our father's name was Manuel. Now, the last ... that my sister said to me ... would send back for me. ... name was Matilda, ... named ... Amelia ... Peter, ... Sarah, ... Manuel, ... Kale ... Cleckton, ... Monroe, ... Matilda, ... Amelia,

Sunday-School and Children.

Fourth Quarter—Lesson II. The Famine in Samaria. Oct. 11.

HOME READINGS.

M—2 Kings, 7. 1.17.
Tu—2 Kings, 6. 24 33.
W—Gen, 41. 46 57.
Th—Gen, 43. 1 34.
F—Luke, 18 27 30.
S—Jer, 32. 26 35.
S—Matt, 6 24 34.

GOLDEN TEXT.

The things which are impossible with men are possible with God. Luke 18. 27.

LESSON HYMN.

Hymnal, No. 161.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

Time.—B. C. 885.

Place.—The city of Samaria, besieged by the Syrians.

Rulers.—See Lesson I.

Connecting Link.—When Samaria was besieged by the Syrians so closely that its people were starving, Elisha delivered the prophecy at the opening of the lesson. Read 2 Kings 6. 24.33.

QUESTIONS FOR HOME STUDY.

1. Doubt, v. 1. 2.
What promise of plenty did Elisha give?
Who doubted him?
How did he express his doubt?
What assurance did Elisha give him?

2. Despair, v. 3, 4.
Who were without the city gate?
What made them despair?
What proposal did they make?

3. Discovery, v. 5 15.
When did the lepers start for the camp?
What discovery was made?
How had the Syrians been ruled?
What did the lepers do in camp?
What did they finally decide to do?
What stratagem did the King suspect?
What counsel was given him by a servant?
How was the matter tested?
What did the scouts find?

4. Death, v. 16. 17.
What did the people do?
What price did the spoil bring?
How was Elisha's prophecy fulfilled?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—1. That nothing is impossible with God? 2. That the servants of God are under divine protection? 3. That doubt robs us of blessings?

THE LESSON CATECHISM.

[For the entire school.]

1. During the famine in Samaria, what did Elisha prophecy? A plenty on the morrow.

2. What did the four leprous men find when they went to camp? "No man there."

3. What had the Lord made the Syrians to hear? "The noise of the great host."

4. What did the leprous men do? Made it known to the king.

5. When the people knew for a fact that the Syrians had fled [illegible] word of the Lord [illegible]

[illegible] and places,

A [illegible] of [illegible] hour—The third of an ephah, about [illegible] one quart, sold for a shekel—The [illegible]—nearly sixty cents in our money. Two measures of barley for a shekel—The price in times [illegible] being very ordinarily [illegible] in heaven [illegible] should [illegible] to the [illegible] At [illegible] gate, [illegible] In [illegible]

Marriages.

OVELTON—WHITEN—At St. James Church, New Iberia, La., Mr. R. Ovelton and Miss Maggie Whiten, Rev. A. J. Pickett officiating.

HAYES—THOMAS—Mr. Hugh Hayes to Miss Louise Thomas, at the residence of the writer, No. 497 Jackson street, New Orleans, La., Sept. 3, 1885, Rev. H. C. Armston, officiating.

Obituary.

Bro. Jackson Louis, aged 68. He was a local preacher, and departed this life Sept. 14, after a long spell of illness. He died in the full triumph of a Gospel faith. I visited him during his illness, and he told me, the last conversation I had with him, that he was ready and prepared to go whenever God saw fit to call him. He leaves a wife and children, and friends to mourn his loss.

N. CANNON, P. E.
Handsboro, Miss.

Anderson Moore died Sept. 1 1885, aged 18 years and 6 months He was converted last August,

Anderson Warstan, converted last May, was drowned Sept. 6.

Both were good young men who gave their souls to Christ. D. SHELBY.
Coushatta, La.

Sister Maria Peterson, aged 63 years, died August 13th, 1885. She was a faithful member of the Methodist Episcopal Church for 25 years. She died in the full trimnph of faith; and leaving a husband and five children, and a host of friends to mourn her loss. Sister Eliza Burns a member of the same church left us September 14th, and went from labor to reward. She said: "I am going home."

W. H. HIGGINS
Jacksonport, Ark.

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala	Nov26	Mallalieu
Austin	Denton, Texas	Dec 10	Foster
Col Alabama	Mobile, Ala	Dec 10	Mallalieu
Col China mis'n	Kiukiang, China	Oc . 14	——
Col Illinois	Fairbury, Ill	Sept 24	Warren
Col New York	Syracuse, N. Y.	Oct 8	Merrill
Col Tennessee	Tullahoma, Tenn	Oct 15	Mallalieu
Dakota mis'n	Blunt, Dak	Oct 8	Foss
East Tennessee	Knoxville, Tenn	Oct 22	Hurst
Foochow	Foochow, China	Nov 19	——
Georgia	Ellijay, Ga	Nov 19	Mallalieu
Holston	Johns'n City, Tenn	Oct 15	Hurst
Rock River	Elgin, Ill	Oct 8	Fowler
Savannah	Savannah, Ga	Dec 3	Mallalieu
S. German	San Antonio, Tex.	Nov 19	Foster
Tennessee	Gallatin, Tenn	Oct 22	Mallalieu
Texas	Houston, Tex	Nov 26	Foster
Upper Iowa	Toledo, Ia	Oct 1	Warren
West Texas	Austin, Tex	Dec 3	Foster
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.
WM. L. HARRIS, Secretary.
St. Louis, Mo., May 18, 1885.

Baton Rouge District.
Fourth Round.

Clinton	Nov.	13 15
Amite	"	14 15
Macedonia	"	15
Wesley Chapel	"	17
Mt. Carmel	"	19
State Line, Mt. Sinai	"	21-22
Jackson, La	"	23
Slaughterville	"	25
Plains, Plank Road	"	26
Mt. Pleasant, Bayon Sara	"	27
Myrtle Grove, Jones' Creek	"	28 29
Baton Rouge	"	30
Stony Point	Dec.	3
Silver Springs	"	3
Wesley Chapel	"	3
Dutch Town	"	5- 6
Rosedale	"	11 13
Musson	"	12-19
West Baton Rouge	"	15-17
New Roads	"	19 20
Lake Providence	"	26-27
Union Chapel	Dec 31 Jan.	3
Bayou Lesworth	"	2- 3
Pinquemine	"	9-10

Pastors will see that the committee report the assessments at the quarterly conferences without fail.

S. PRIESTLY, P. E.

Staunton (Va.) District.
Third Round.

Shepherdstown Station	Oct	10
Charlestown Station	"	16
Jefferson Circuit	"	17
Winchester Station	"	23
White Hall Circuit	"	24
Strasburg Circuit	"	31
Lewisburg Station	"	31
Roncoverte Circuit	"	30
New Market Circuit	Nov.	7
Frankford Circuit	"	7
Harrisonburg Station	"	13
Hillsboro Circuit	"	13
Rockingham Circuit	"	14
Mount Vernon Circuit	"	21
Union Circuit	"	21
Staunton Station	"	27
Hinton Circuit	"	27
Highland Circuit	"	28
Augusta Circuit	"	30

W. T. HARRIS, P. E.
Winchester, Va.

Indiana District, Lexington Conference.

Dear Brethren of the Indiana District—The conference year is half gone and we have not done much in the way of [illegible] collections yet. Let us now push this matter all we can, and be ready to report at the third quarterly conference. Have the committee on hand. We must double the last year's collection.

[illegible] and Friends of the [illegible] Lexington District [illegible]

Evansville Circuit..... 15
Greencastle Circuit..... 30
Indianapolis, Simpson Chapel..... 30
Indianapolis Circuit..... —
Jeffersonville Circuit..... 20
Lawrenceville Circuit..... 15
Liber Circuit..... 12
Madison Circuit..... 15
New Castle Circuit..... 10
Princeton Circuit..... 15
Rockport Circuit..... 20
Shelbyville Circuit..... 24
Springfield Circuit..... —
Shawneestown Circuit..... —
Terre Haute Circuit..... 17
Watson Circuit..... 15

C JONES, P. E.

Gulf District, Mississippi Conference.
Fourth Round

Crystal Springs	Oct.	24 25
New Hope	"	26
Union Church	Oct. 30 Nov.	1
Fayette	"	2- 3
Fayette Circuit	"	4- 5
Hamburg and Meadville	"	7 8
Liberty	"	9 10
China Grove	"	14 15
Columbia	"	16
Hattiesburg and Vernal	"	18 19
Spring Chapel	"	21 22
Bay St. Louis	"	23 24
Pass Christian	"	25 26
Moss Point	"	28 29
Handsboro and Ocean Springs,	"	30
" " "	Dec	1
Brookhaven and Hazlehurst	"	5- 6
Sommerville and Magnolia	"	12 13
Georgetown	"	19 20

W. McDONALD, P. E.
Brookhaven, Miss., Sept. 30, 1885.

Indiana District, Lexington Conference.
Third Round.

Simpson Chapel	Oct	17-18
Jeffersonville	"	24 25
Watson	Oct. 31 and Nov.	1
Cannelton	Nov.	5 6
Rockport	"	7- 8
Newburg	"	10-11
Evansville	"	12-13
Carmi, Ill	"	12 13
Grayville, Ill	"	14 15
Princeton	"	16 17
Lawrenceville, Ill	"	21 21
Pinnstaff	"	22
Terre Haute,	"	21 22
Nighville	"	23
Greencastle	"	24 25
Bloomington	"	28-29
New Castle	Dec.	3- 4
Liber	"	5- 6
Shelbyville	"	5- 6
Rushville	"	12 23
Cleves, O	"	19 20
Connersville	"	26 27
Madison	"	26 27

C. JONES, P. E.

Notice.

To the Pastors and Superintendents of the East Tennessee District, Tennessee Conference:

Dear Brethren—Will you please prepare and observe the third Sunday in October as has been made by the authorities Good Tiding Day, which means Sunday School Union and Tract Society Day for the Methodist Episcopal Church. Send for copies for this service to Rev. J. H. Vincent, Corresponding Secretary, No. 805 Broadway, New York.

I am yours in Christ.

JESSE P. PRICE.
Brownsville, Tenn., Sept. 25, 1885.

Notice.

Rev. S. P. Lawson, of Bowling Green district, Lexington Conference, has been suspended from all ministerial services, and church privileges until the ensuing Annual Conference for immorality.

ABRAM BOOKER, P. E.

Conference Notice.—Good Tidings Day.

To the pastors of the Indiana district, Lexington Conference, Methodist Episcopal Church—Remember October 18 is Good Tidings Day. You are to assist the superintendents of our Sunday Schools to take a collection for the Sunday School Union and Tract Society, and send the same to Dr. J. H. Vincent or to the Book Room. C. JONES, P. E.

Letter from Boston.

L. P. CUSHMAN.

Boston is a city noted for its wealth, churches, schools, charitable institutions, and the intelligence and refinement of its people. It is still growing, having nearly doubled its population during the past twenty years. North of it, South of it, and West of it lies a tract of country that is far from being the most fertile in America, but it is dotted with cities, towns and villages, and penetrated by railroads radiating in all directions from this great centre. There go out from the several depots in this city over four hundred passenger and frieght trains of cars every day, each train consisting of from four to thirty coaches or cars. No city on this continent excels Boston in its marvelous arrangements for life and comfort. Its numerous and mammoth warehouses and stores, its palatial hotels, its ample churches and schools, accessible alike to all without the least reference to race, color, or previous condition. (There colored and white attend the same school, sit in the same classes and recite to the same teachers, and why not since God has made of one blood all nations that dwell upon the face of the earth. Its various and gigantic manufacturing [illegible] we have not [illegible] our ability to [illegible] [illegible] one of the wonderful spots on this planet. But Boston is not heaven, its people are busy and active, but they are not all good. The sons and daughters of the devil are here, and seemingly they are among the most active beings in this active city. Let no one think however that the devil has everything his own way in Boston. The sons and daughters of the Lord are also here in goodly numbers. Perhaps some of them may be at ease in Zion but not all. There are ministers and members who are planning and working for the salvation of the people. But an oculist should not have sore eyes, and he who has a sure cure for consumption should not go around with a chronic hacking cough. It is universally conceded that a man cannot teach that he does not know, so no man can preach effectually a standard of Gospel salvation that is essentially above the line of his own experience. It may be all well to speak of the dignity of man, of the unspeakable love of God in sending His son into this world to save sinners, the beauties of religion, the unutterable happiness of a blessed immortality, to reassure the people that Jesus Christ is still the redeemer of the world, the Savior of sinners But that minister occupies an unfortunate position who has to confess that the Gospel which he preaches to others as the power of God unto salvation does not fully save him. Perhaps a little thundering on the remorseful pangs of a guilty conscience, the worm that never dies, the fire that is never quenched, the hopeless banishment of the wicked from heaven into the abyss of outer darkness, where they are tormented day and night forever and ever, would not be out of place, specially if the preacher's heart is intensely aglow with the love of God, so his spirit and temper declare him saved. It ought to be understood here in Boston that hell is not a sort of summer house somewhere on the path of the sinner, where because of his poor chances in this world he is to spend his second probation in regaling himself with the pleasant or unpleasant memories of a sinful and a voluptuous life.

Just now the Methodist ministers are wasting an immense amount of time and strength in discussing the question "How can we reach the multitude." A question that implies a truth that must be exceedingly mortifying and weakening to every son of Wesley. A question too that is very simple or complex according to the standpoint of the speaker or writer. If he stands on the platform of modern thought and custom, all is involved in doubt and uncertainty, and he looks into one great dark. But if on the platform of the New Testament all is clear. Christ when he called Peter and Andrew to leave their net to follow him said he would make them "fishers of men" He who catches fish must go where they are.

For the Southwestern.

Our Colored Work in Kansas.

REV. R RECTOR, PASTOR ASBURY CHURCH.

Old wounds are healing up and our work is now increasing here. I found things greatly confused here and thought of trying Jonas' plan. But as I have not at any time suffered myself to disobey the call, so with faith and prayer to God I assumed the duties here as I have ever done elsewhere. It seemed as if nothing short of Gabriel's trumpet could awaken this work to life. But like Solomon we can now say "who is she that looketh forth as the morning." Our work is increasing, but the continuity of this success depends on one thing; that is, we must be so shaped as to more readily reach the masses of our people.

I am more than ever convinced that we need a different shaping of our work for success. To advance our interest among the people as we desire to do, we ought I think to have a Kansas district and a colored presiding elder of it. I say it without any west colored for our white presiding elders that they are doing all they can to carry on this work, but they cannot reach the wants of our people, so well as one of our class. Then too, we should more rapidly prepare young ministers for our work in this way. Then we can never use the license they hold without an opportunity to work. They require practical training Like young eagles, they should not be kept forever in the nest and hovered, but thrown from it that they might do for themselves when they are able. I am a quiet man in the St. Louis and in the Kansas conference where I have been a member, I looked a heap and said but little. But the time has now come to speak, "For Zions sake, I will not hold my peace." We do not want to draw the color line but we are anxious to do what we esteem the best to accomplish the design of our church here. We are losing hundreds of people who come here and joined the African Methodist Church and the Colored Methodist Episcopal Church because we have no man in the field as a presiding elder especially devoted to the work of looking after and gathering them into our church here. And where we have small classes I learn that some of our white brethren are advising them to unite with the African Church. Such things are very unpleasant for a colored minister to hear. Just as well persuade them to join the Roman Catholic Church. For these reasons we are greatly in hope that we shall have our district and presiding elder at our next conference. This is the sentiment of our people throughout Kansas. Then with a few men willing to do pioneer work great things can be done in this country. The couch was thorny here at first but we find feathers at last. All who come must expect this.

North Topeka, Kansas.

For all Brain-Workers.

Mr. J R Francis, of the *Religio-Philosophical Journal*, Chicago, says: Parker's Tonic is the specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

[July 16-1y

TO HAVE HEALTH THE LIVER MUST BE IN ORDER.
DR. SANFORD'S
LIVER
INVIGORATOR
Is a Reliable Remedy for Liver Complaints, and all diseases caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
Thousands of testimonials prove its merit.
ANY DRUGGIST will [illegible]
Send for Price List and Circular!
AUTOMATIC
"NO TENSION" SEWING MACHINE
NOISELESS—LIGHTEST RUNNING.
Most Beautiful and Durable Work,
AND DOES NOT INJURE HEALTH.
Wilcox & Gibbs S. M. Co., 658 Broadway, N. Y.
nov6-16t eow



Southern University.

The Regular Session of the Southern University Opens on Monday, Oct. 5, 1885,

The Board of Trustees having Secured the Girls' High School Building on Clio street, between St. Charles street and Prytania, where students will apply for admission.

J. H. HARRISON,
President of Faculty,
52.....UNION STREET.....52

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE, }
Oct. 8, 1885 }

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¾; Middling 9¼; Good Middling, 9⅝; Middling fair, 9⅞

SUGAR, ℔ lb—Choice open kettle 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½; fair, 5@5⅛; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.
COFFEE, ℔ lb—Ordinary, 7¼; prime, 9½
CHEESE, ℔ lb—Western factory —@8
CORN MEAL, ℔ bbl—Choice, $3.25.
FLOUR, ℔ bbl.—Fancy, 4 37½; Choice 5.15; Family, $5@ —.
ESCULENTS—Irish potatoes, ℔ bbl. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl. $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour krout, $4.50@7 50 per barrel
OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1 50@$2 00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.
Western Eggs 11@12c per dozen
Louisiana Eggs 12@12½c per dozen.

PROVISIONS

MESS PORK, ℔ bbl—Choice, $11.12½.
BACON, ℔ lb—Breakfast, 9¼; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6¾; hams, sugar-cured, 9@9½.
DRY SALT MEAT, ℔ lb—Clear rib sides, 5 6; clear sides, 5 6; shoulders 3 7@3 9.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

Hoge's Improved Circular Saw Mill.
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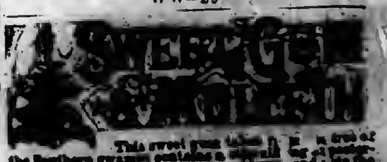


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This sweet gum tablet [illegible] is one of the Southern [illegible] contains a [illegible] ant principle which [illegible]

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Full many worse than fruitless fields were found,
Where sprang no vigorous shoots of righteousness,
But thorn and thistles covered the ground
And useless weeds and noxious grew apace
There stout armed Methodist prepared the place,
Uprooted weeds and thorns and thistles vile;
And planted deep the healthy germs of grace,
Which rooted in a good and genial soil,
Repaid in time with fruit the hardy tiller's toil.

Bro. Gibbons' text at Sister Carnes' funeral was 1 Cor. 2 9, instead of II C., 1st Cor., 2 9, as our types made it.

Rev. R. W. Christian, of Paris, Ky., informs us that the *Gold Eagle* has ceased its flight, the publishing company being dissolved.

The way to make a rapid increase in the efficiency and strength of all our financial undertakings is to have no ciphers reported at conference in the place of digits.

Agriculture is the founder, so is Christian science the patron of civilization. The first inspires and the other guides human efforts to their highest and best objective.

Christian men, in fact all men, should neither basely surrender the right, nor stubbornly adhere to the wrong, as by the best possible light at hand they are able to understand it.

Elder R. W. S. Hammond says he feels highly complimented every time he hears of a white man being credited with the production of his great speech before the General Conference of 1880.

Let every pastor preach one sermon on each of the general causes [illegible] committed to his care, [illegible] required collection [illegible] do when admitted [illegible] in his conference.

[illegible] have the right and [illegible] with presiding [illegible] and people about [illegible] arrangements. The citizens [illegible] and his family for [illegible] was not designed [illegible] be a regular open [illegible] but by [illegible] the [illegible] in [illegible]. Have public [illegible] officials about [illegible] you desire to, [illegible] social, surrounded [illegible] as your pre[illegible]

For the Southwestern.

Rev. Lewis N. Taylor.

L. M. HAGOOD.

The above named brother's death, when announced to the writer last week, struck him very forcibly. Particulars of his death have not yet been received further than the fact that he died at Evanston, Ill., of malarial fever this week. I I first met him in Sedalia, Mo., his home, in 1870. He was a young man of much promise. He was born in 1851, being 34 years of age. He was of medium hight and built, in color what is called light brown skinned, of noble physique, prepossessing in personal appearance, and affable in manner, tidy in dress and of pleasing countenance. He was a man possessed of more than the average natural ability. When I first met him he was engaged in selling monuments for cemeteries for a firm in or near the city of Sedalia. In this, as in all the other avocations of life, he displayed vigor, indefatigable industry, earnestness of purpose, and business tact possessed by few men of his age and race at that time. He was much respected as a salesman for his brilliant conversational power, quick wit and business qualities. After this he was engaged as lecturer for an organization, of which he was one of the originators; known as the Sons and Daughters of Charity. He seemed always to have the courage of his convictions. Sometimes, because of this, he found himself opposed, rashly criticised, and judged imprudent, but seemingly he knew no such word as fail. Having but limited educational advantages he diligently applied his mind to his books, and was, as is usual in such cases, liberally rewarded. As a public speaker he was forcible, logical, accurate and highly entertaining. Among his associates he had no superior in this. He possessed a fine voice, which he handled to advantage; the beauty of his diction and the grandeur of his natural eloquence were only surpassed by the elegance and grace of their presentation. He possessed enough self-reliance to prevent extreme timidity. He believed in asserting his manhood, and at the same time respecting his race. He possessed great race pride. He never appeared so natural, eloquent and dignified as when defending the race; nor so sublime in thought as when presenting Christ crucified to a lost and ruined world. In the pulpit he was earnest and dignified. He became noted as a minister, while rendering service at the famous Sedalia camp meetings of other days, and while filling, as a local preacher the pulpit of his native city, Sedalia, in the absence of his pastor. He applied for membership in the St. Louis Annual Conference held in Kansas City, Mo., in 1878. He was, after a rigid examination, admitted and appointed by Bishop T. Bowman pastor at Independence, Kansas. Here he raised his record. The white pastors of the city invited him to preach in their pulpit. He remained there two years. During this time he married Miss Toley, his now bereaved wife. Owing to her youthfulness some of his brethren in the conference were not well pleased because of this marriage, and their words were as goods to him.

At the conference held in Sedalia, in 1883, he was ordained deacon, and transferred to the Missouri conference over the Missouri river. He received an appointment to Fulton, Calaway county, Mo., where he remained two years, and did valuable service. Becoming acquainted with a public spirited brother of his church named Minor, he in company with ex Presiding Elder Hughes originated the Methodist Men and Women's Mutual Aid and Beneficiary Society, of which he was president. When the conference committee examined him and found him anxious to pursue a course of study in some institution of learning, they recommended him, above others, as the most hopeful person to be educated at Garret Biblical Institute, at Evanston, Ill. His record there, I think, is good. His wife and self remained there up to his sudden and unexpected demise. In the interest of the above named organization he visited several of the Southern States, and planted the organization. Those who met him will remember his earnestness and affability.

Bro. Taylor's death will leave for a time a breach in the ranks of the promising young men of our church. In the world the evil that men do lives after they are gone, and the good is oft interred with their bones. It cannot be so in the church. We find it natural to differ in this world with each other's opinions, but death settles all accounts, ends all disputes, relegates to the rear that which should not come to the front and facing the living with the startling revelation "in the midst of life we are in death."

For the SOUTHWESTERN.

The Best Method of Governing Our Sunday-School.

MRS. EMMA ALEXANDER.

The government of a Sunday-school as a science comprehends the mental constitution of man and its relations to those means by which he can receive and impart instruction and culture. To govern a school successfully it requires a science of school government. The superintendant of a school may be very sage and yet lack the scientific ability of governing. All educational institutions should have some form of government for its instructors to pursue.

The day school teachers of the country assemble at certain times to discus the theory and practice of teaching, and they are greatly benefited. To put the Sabbath school on a firm basis its faculty ought to discuss the theory of teaching at its board meetings. The methods adopted in the work of teaching may be right of they may be wrong; just so as the lawyer may gain or lose his cause, the physician may cure or kill his patient; or as the mechanic may operate upon his wood by skillful or unskillful processes, the school may pursue the right methods of teaching or the wrong methods. The officers of a school should be well acquainted with the duties of of their office. Any degree or perfection is the outgrowth of only well governed schools, and that degree of perfection must be brought about by the officers, being well acquainted with the school lessons, so as to teach all alike as to doctrine. The duties of a superintendent is to see that the school is properly taught, that the right books are used and thoroughly understood by the teachers, and to see that order is kept during school hours. The greatest opposition to our schools is caused by some of our superintendents not being qualified to fill their positions satisfactorily to the pupils. Kindness and affection are very essential for the Sabbath-school officers to possess. Because, through them schools can be greatly influenced. Active teachers make active scholars; their influence radiates and spreads in every direction. Christianity is another essential quality for Sunday school officers to possess. Our teachers should be members of the M. E. Church and should take a great interest in enlarging the school. How can the officers of a school expect their school to grow in intellect when the officers fail to equip themselves? There is more responsibility on the Sabbath-school teacher than there is on the day school teacher and yet many of our Sabbath school teachers are not acquainted with the rudiments of teaching. All are not teachers who have an education; many attempt to govern a school who know nothing about the theory and practice of teaching. Others attempt to govern a school for the honor it gives them, not for the good that they can do for the school. It is very important that the governing power of a school should be an educated one, because they have pupils' minds to train from infancy to manhood. In these stages we have many different forms of mind to deal with, besides we have many learned and cultured minds to direct, who have high asperations, minds that are versed in the elements of the "common school studies," minds that expect to make many noble works on this earth. Therefore much depends on us. We should be qualified to *monstrare viam* success, we should, as teachers be as studious as the pupils, so we can impart truths to them.

To interest their minds in their different studies, we must be versed in them. To place Sabbath-schools of Louisville district on a par with other Sunday-schools, we must have the same intellectual kind of government. Our prescribed course of study can not be excelled, we have had plenty of bad government, and expended a vast amount of money buying unnecessary books.

The best governing method for Sunday-schools is for all to work in one way and in love. The officials should make special preparation to perform their duties. In conclusion I will say to the readers if you agree with my stated proposition, we will, as preachers, teachers, deacons, trustees, exhorters, superintendents and scholars, work together in the chair of love, for love and union is strength. We hope the day is near when our schools can be called the leading schools morally and intellectually.

Louisville, Ky.

For the SOUTHWESTERN.

The Duty of Sunday-School Teachers.

PETER A. FISHER, ESQ.

The teachers in the Methodist Episcopal Sunday schools ought to be sound minded Methodist Episcopal Christians. "Living epistles known and read of all men." The primary duty of an honest teacher is to examine into the equality of his own spirit. He ought above all things to consider their value and his relation to the souls of his pupils.

He should trace out the handi work of God in every child regardless of caste or any unfavorable circumstances by which it is or has been surrounded. The highest attainment for himself and each pupil is his first qualification to teach. He should never lower this standard or relax his efforts to reach it and remain in the work. It is his duty to make especial preparation for each Sabbath's work in the previous week. Occupying a place where ignorance is a sin he should be impressed with the importance of thorough preparation and go to his part of duty full of his work.

Let the teacher consider well what manner of spirit he is of then. And be sure that his designs are all right. The teacher owes it to himself to be prompt in attendance, kind in his intercourse and clear in his teaching. He best leads who is loved and understood by his pupils. His power lies in creating within his pupils a desire for improvement, a wish to rise above their present conditions, and attainments. It is the duty of the teacher to direct his pupils how to study. He should point them to ideas rather than words which convey them. To subjects instead of the books which contain them.

Mere recitation is an insufficient substitute for study. He should teach the lesson referring to books as helps. He should show his pupils how to find and study the subject of every lesson. The Sunday school teacher conscious of a useful and honorable calling, should be an honorable and useful man. He must awaken and learn the unimproved mind to think and reason correctly; he must train it to discipline and move it to truth and virtue; so that going forth from him it will exert a power for good through all coming time.

It is the teacher's duty to instruct his pupils from the book of nature, as well as the world's literature. The moral training of children is committed to their parents by God, and where parental influence and training, consist with correct morals is as the duty of Sunday-school teachers to supplement it in all their intercourse with the children. Whatever the relation of any home may be to the right moral culture of the children under its influence.

The teacher must always be an educator of the heart, as well as the head in right moral ideas and practices.

Knowledge is power but without right principles it makes a "powerful villain." The teacher's precepts will prove to be an important factor in his work and should therefore be always right. He should be well acquainted with human nature as it is, and understand the power of conscience as well as the means of reaching it.

But above and over all stands his example. Example is everything, it should be pure and soulful, always controlled by the law of right and love.

Lagrange, Ky.

For the Southwestern.

Onward and Upward.

JOHN W. STEPHENSON, ESQ.

There was a time when our voices were hushed to the onward march of progress, but a better day has dawned, and the time has come that we must have "Onward" for our motto. Had Columbus yielded to the threats and entreaties of his crew America might still be undiscovered, and here still the Indian lover might have wooed his dusky mate under the shades of the spreading trees, or by the rippling stream. Man was created with a progressive spirit. He must push onward, or he will retrograde. This echoes in his ears from the sunny morn of youth till the dewy eve of age, when life's sun is about to set.

My associates and others in your eagerness to rise to distinction forget not that it took Milton almost a life-time to complete his "Paradise Lost;" that Cooper, whose poetry seems to flow without effort, tells us that each line cost him one-half hour's work; that it was seven years before the gray dawn of the day when Gray's "Elegy" was completed. In the face of all these struggles let no one shrink from his tasks because it is arduous, but like Napoleon at the foot of the mountain, ask if the way is practicable, the answer coming back barely possible. Give command onward and all will be well. To you, oh youth of to day, has been said, and is now the saying, just beyond the Alps lies Italy. Then arouse ambition's slumbering fires, and strive for the topmost round. The laurel may even now be wreathed designed to deck thy brow. Though misfortunes and circumstances surround you which seems to baffle your most persistent effort; though friends who once seemed near and dear to you have deserted you; though rough waves of public opinions have well nigh overwhelmed you with their angry billows, still place high your standard and success will surely reach your aim. We have seen the benefits of advancements, political, moral and intellectual. We have seen the poorly clad youth of our country taken from the very depths of poverty climb slowly but surely upward and onward until he has shone as one of the brightest stars in the constellation of intellect. We have seen the advancement of civilization as it moves onward to a higher plane of excellence, have seen how the Christian religion has spread among the heathen nations of the earth, and made the garden of their mind blossom as a rose. We have seen what vast inroads the march of mind has made in the nineteenth century. We have seen men and women that have crossed the Alps for Italy from Central Tennessee College, Fisk University and Roger Williams Institute. We have seen science picking up pebbles on the shore; aye, and more than this, we have seen her plunge down into the profound depth of the unknown and bring up pearls of the brightest hue. We have seen how the once uncultivated soil of our beloved America has been made to bring forth in its abundance and nourished on its bosom the mightiest and grandest nation the world has ever known. We have seen how our once slaved mothers and fathers sprang from the yoke of bondage into liberty, and the descendants thereof preparing for different professions of life. Aye, more than this; we have seen them crossing the Alps for Italy. Let the motto onward, like a blazing meteor, sweep on down the surging grooves of change, and bursting forth into the halls of every succeeding century illumine its walls with bright effulgent rays of grandeur till the angels shall swear that the time shall be no longer. Ah, then let us push onward; for though we, the sons and daughters of the once servants for we have been kept in bondage two long centuries, and therein treated as dumb driven cattle to market, but association confronting those long centuries January 1st, 1873, our morning star of prosperity appeared to us, and since that time we have made mighty strides up the Alpine heights of learning, yet onward and upward, there are positions, stations and possibilities yet to be attained, of which we have little dreamed. Behold the colleges that are now opening their portals to you, are you going to spend your time in repining, and say that heaven has destined you captive? If not association, have onward for your motto. Strive for the Alpine heights, for you have in your reach Central Tennessee College with its Normal Academic Collegiate, Lexington, and medical course, for refining, and the president therein is beseeching you every day to come and prepare yourselves for life. Who would be a drone in life's busy bee hive, or an idler in life's busy workshop? Then let us strive for the Alpine summit and onward will be our guide.

Spring Hill, Tenn.

From the Districts.

Staunton (Va) District.

W. T. HARRIS.

MR. EDITOR—The writer wishes to inform you that we have closed the first and second quarters of the district work for this year. During these two quarters there has been 130 souls added to the chnroh. The church at Martinsburgh, which was totally destroyed by a storm a few months ago, has been sold by the creditors and bought in by the congregation, and they are hard at work on a new building, and they ask and desire the aid and sympathy of all lovers of Christianity, as they are left without any place of worship of their own. The weather has been intensely hot and dry here this summer in the lower part of the valley, but further west, all through Greenbrier, Bath, Pocahontas, Summer, Monroe, Augusta, and the highland counties, as far as I have traveled, good seasons have prevailed, and the products of the earth, such as corn, oats, potatoes, buckwheat, etc., is far beyond that of any season for many years.

In point of territory our district comprises a part of Eastern and Western Virginia, with seventeen counties. The principal streams along which we travel are the Shenadoah, Greenbrier, New and Potomac rivers, by way of turnpikes. These routes are all mountainous, with scenery beyond description, makes a journey of each quarter 1835 miles. We are also glad to inform you that God, in His gracious providence, has preserved the health of the ministerial brethren and their families so far this year. Thanking and praising God for past favor upon the work of our holy Methodism we shall enter upon the work of the third quarter on the 2d of October, hoping and trusting him for a bright and happy future. Far and wide may her dominion be extended and long may her flag wave.

Marion District Conference, Central Alabama.

B. G. SMITH.

The Marion district conference, Central Alabama Conference, convened at Tuscaloosa, Ala., July 23, Rev. E. B. McCauley in the chair. Rev. N. H. Speght preached the opening sermon.

Bro. E. M. Jones, of Marion, and Bro. S. W. Jackson, of Entaw, were licensed to preach.

Bro. W. M. Leewood was recommended for ordination.

On Sunday our preachers preached in the other churches in the town, and there was a collection raised for the M. E. Church in each church. Bro. W. H. Nelson preached Sunday night.

We have worked up a union here with all the churches. We are at work trying to raise money to pay on the Church Extension debt. The conference left a good impression among the people of Tuscaloosa. Our enemies are beginning to love us. Everything looks well for our success. We raised on Sunday $34.15.

West Tennessee District, Tennessee Conference.

J. A. W. MOORE.

We resolved at the last district conference not to renew local preachers and exhorters' license who used tobacco or whisky.

1. Resolved, That each pastor and superintendent on the district shall hold one Sunday School institute each quarter, and report the

2. Resolved, That we heartily [illegible] SOUTHWESTERN as our [illegible] paper, and through the judgment of the last General Conference they did select a representative of the Negro race in the person of Dr. M. W. Taylor, D. D., who has so ably edited one of our leading church papers, and we, as ministers, shall urge every Methodist family and friend to subscribe for the said paper.

Resolutions were offered on all departments of the church.

We, the committee, to investigate the Methodist Mutual Aid Society of our church, after a thorough investigation we believe it is the society for the people. We have noticed the promptness of the society to pay its policies. Sister C. Moody has received her pro rata as per policy in force. The secretary writes that he is ready to pay the widow of Rev. E. M. Manson.

Resolved, That we will recommend this society to all our preachers and members, and also organize the local aid for the protection of its members.

JESSE P. PRICE, P. E,
J. A. W. MOORE, Secretary.

P. S. Dear brethren, remember that the Annual Conference is very near at hand, and if you have failed to collect your benevolent money, or to have used all the energy that was in your power, you have failed to do your duty as a minister. Brethren, the truth is delightful. You know we have not done our duty toward that institution of learning which has done so much toward elevating our young men and women. I want to see if I can get 100 men or women to give $10 to educate some young man or woman. I will start the ball at $10. Keep it rolling, brethren, until Central Tennessee College shall enjoy all the financial advantages of any other institution in the State or any other State. I want to see $1000 raised for the Central Tennessee College. Let me hear through the SOUTHWESTERN who will give ten dollars and forward the same to Dr. J. Braden, President of Central Tennessee College. I want to hear from every brother in the conference, more especially those in the West. If we are to be men we must stand alone and help ourselves, and its the only way that we can prove that we are competent to stand alone. Brethren, dont forget your presiding elder, that money that was promised by each pastor comes in slow, remember we are far behind with him this year, and unless you spur up he will not get his money. I can only speak for Friendship, she has paid him and we are ready to meet the Annual Conference with our benevolent money that has been assessed.

To The Ministers of Gulf District Mississippi Conference

Dear Brothers, do not fail to raise the amount assessed to each charge. Our apportionments are small on the district, let each pastor see to it, that every dollar assessed to his charge is raised. The farming part of our people are handling more money at this season of the year than any other. Now is the time to collect while they have it. I will repeat what I have once said, don't come to the Annual Conference with excuses, for they don't pay debts. I hope that the pastors will not stop until the last dollar assessed to each charge is raised. Furthermore don't forget the third Monday in October is Good Tidings Day. We have said enough at present. Let us collect.

Yours Truly.
W. MCDONALD, P. E,
Brookhaven Miss, Sept., 28, 1885.

The Work on the Baton Rouge District, Wesley Cpapel.

STEPHEN PRIESTLY P. E.

Rev. R. Thompson is doing a grand work, many precious souls are being converted and the church is crowded to hear this man of God. The members are holding up the pastor's arms and we are having a good time. Over $677 have been raised in this third quarter, and 66 souls have been happily converted to God.

Wesley Chapel.—Rev. J. P. Franklin is doing well, we have paid off a debt of over a hundred dollars.

Clinton.—Rev. Prince King is holding the fort and the church is lively, we need a parsonage at this place very much.

Comite.—Rev. C. Kershaw is making much needed improvements, a new pulpit, new seats and a nice fence has been added to the church work, and all the benevolent collections taken up before the third quarterly conference; all pastors should take this example.

Macedonia.—has a lively choir and a grand people at this charge Rev. C. Barnes has been restored to his health, and is leading his black.

Mt. Carmel.—We have a class of members growing into wealth, Rev. H. James is the happy man, and pressing on the enemy's lines gaining grounds for Christ.

Bethel.—Rev. J. G. Rogers is beloved by his people, and a good spiritual influence prevails.

Jackson.—The people are struggling hard to take care of their pastor Rev. W. Davis, he is beloved by his members, and has made some little improvements in painting which we hope to finish soon.

State Line.—Rev. J. H. Rylander is holding the fort and at Mt. Siana is building a new church.

Slaughter.—A Baptist battle field, Rev. B. Carr is is building a breast work.

The Plains.—Rev. R. J. Thomas like a general in the battle field with his soldiers for Christ, a new church is being built that was burnt down.

Mt. Pleasant.—is a beautiful place fronting on the Mississippi river. We need a church at this point very much. Rev. C. Wright has procured the deeds already through the kindness of Mr. Hyce, the owner of the place.

Dutch Town.—We are opposed by the Baptists yet we thank the Lord, Rev. A. Branch has been able to keep on dry land.

Stony Point.—Rev. E. Harrison is clearing up his third year with great success. The people love him, his wife is very sick.

Plaquemine.—Is a nice town fronting on the river, a grand people are at this point, and Rev. M. Franklin is gaining ground. We expect to be out of debt soon.

Rosedale.—Rev. G. W. Wells is getting on nice with his people and expects to have a new church by the 4th quarterly conference, at Lavonia, and is already donated for the purpose.

Mussou.—Rev. E. Taylor is building a new church and is doing good work, his people have done nobly in the support of pastor.

New Roads.—Has a neat little church supplied by Brother Sorrel, he has made a good beginning and the people like him. We expect to close up a successful year financially and spiritually. I find few pastors pushing the cause for the paper of our church. I hope that they will read this as a notice and warning, as I have talked on the subject at the quarters. Send in the subscription money for the SOUTHWESTERN CHRISTIAN ADVOCATE at once.

Letters from the Pastors.

The Rev. W. H. Harris of Germantown circuit writes: Of the wealthy members of our church, we herewith mention some names and their possessions. Wm. Hughes owns 86 acres of land, Richard Hughes 98 acres, Robert Alexander 110 acres, John Ware 5 acres, Mary Benum 60 acres, James Woods 1 acre and Jerry Bright 40 acres.

We have a large Sabbath school numbering 56. It is one of the grandest ever known in this place. It is growing daily since May 1st, 1884. We have bought one acre of ground and built a neat church on it. When I arrived here the church was dead and the chances looked gloomy for a preacher to live here, but in due time Christ died for all. Let us trust in the name of the Lord.

F. Buckner, Tolesboro, Ky., writes: "We had a good time on Sunday, Rev. J. H. Hagrave conducted the services together with Dr. Bowman and Rev. J. H. Cox. to raise $38. Our church had been closed for two weeks, but we finally succeeded in raising the amount, and it was a glad day for us when the house of the Lord was again opened for us."

Rev. Isaac Horton, of Jefferson town Ky., writes: I am engaged in a great work so that I cannot stop. The name of the Lord is a strong tower; so I am trusting in God to help me in this hour of trouble.

Names were originally given to express character as well as to distinguish one individual from another; so the name presiding elder is distinguished from my name; and that is the reason I want to see his face. Can we not remember our situation when first awakened to see and realize our exposure to the wrath of God; and how welcome the name of the Lord was to me. So I think about our elders, they are a great help in these places. We stand in need of a refuge, and the presiding elder is a strong tower in time of trouble. I expect, by the help of God to come to the front, and if alive, coming up to a man."

I. Summerville, Springville, Tenn., writes: "Rev. R Palmer, of Paris, and J. L. Massey, of Mason, gave me a call and did great good. They stirred up my people to a great degree. We are always glad to have such brethren call."

A. Williams, Orange, Texas, writes: "Our second quarterly conference was May the 14 16, and Presiding Elder E. Lee was with us on Sunday and preached to a crowded house afterwards we administered the Lord's supper, and baptized five infants; collected $13 80. The protracted meeting had begun and I was taken sick, and was sick two weeks under the Dr., which finally brought me safe though. I commenced my meeting again. We had 19 conversions; 11 backsliders was reclaimed; total amount added to the church. 33. Our congregation is still good. Our children's day was grand. We had a march around the church and in the church; $9.19 was raised. We had a dinner out under the grove, near the church, and at our Centennial Jubilee, we collected $4 70. Pray for us."

B. H. S. Ferguson, Pontotoc, Miss., writes: "My work is doing well. We have seven Sabbath-schools. Our second quarterly conference was held by our dear Elder D. A. Williams who was with us from the 4th to the 9th inst. and held the conference on the 6th; and from the reports of the different members of the quarterly conference, the work seems to be spiritually, as well as temporally alive. We have received in full connection, 16; conversions, 2; reclaimed 1 from Colored Methodist Episcopal Church and Baptist Church 5, among the number is my wife, who was formerly a member of the Baptist Church of Columbus and now a helper of mine in the Sabbath-school. Steward's reports show $15.50 to presiding elder; $53 60 to pastor in charge, to have been paid. During the stay of the presiding elder we had a pleasant time, he preached us a glorious sermon, administered the Lord's supper to 54, and lectured to the young people on Tuesday night, subject "Virtue, Morality and Decorum," which was gladly received by a resolution of thanks and singing a verse of praise. We still have good people of Pontotoc, and with God in front we mean to help take the world for Christ. Our protracted meeting will commence in a few days, we are trusting and praying for scores of souls. Brethren pray for our success here."

DeWitt Frierson, Kildare, Tex., writes: "My work is in good condition. I report 21 conversions and 44 backsliders reclaimed; 3 received from the Baptist. Elder H. Webb held my third quarterly conference, July 18th. We had a nice session. Raised for elder $6.05."

R. Williams, Loveladay, Texas, writes: "Our third quarterly conference was held in our new church about eight miles from Lovelady, at Pleasant Hill. Elder E. Lee was with us, and we had a good time. At night we had a good sermon by B. Fisher, and on Sunday by the elder, who also administered the sacrement. Collected for the elder $10. We have been having a gloomy time, but the Lord still wais to bless His people. Pray for us."

Rev. C. A. Jordan, Roebuck and Minter City circuit, Miss., writes: "I have accepted an exchange by the request of Presiding Elder Dr. H. R. Revels, with Rev. A. S Williams on the 28th of April. I did not hesitate, but come to the work at one, and found a warm, healthy people waiting my arrival. The 1st of May found me at my new field of labor. At Roebeck, St. Paul, Wildwood and Minter City the brethren received me with joy. On the 4th Sunday in May we pitched battle at Minter and from then up to date we have had 23 conversions; 21 joined; we recieved 5 from the Baptist Church. The circuit is alive both spiritually and financially. We received two members from the African Methodist Episcopal Church. Total added to the Church, since my arrival, 28. We have two cotton patches on the circuit and they are in a good condition. We only have one acre of land dedicated to the Church but we are trying to collect money to buy lots. Pray for our success."

A. F Lane, of Lawrenceburg, Tenn., writes: "I found a cheerful people, and a good Sunday School here. A protracted meeting was started and we had a good time The presiding elder was here in June, and addressed the sub-district conference to a crowded house. Rev. Dr. Braden also gladdened our hearts on Sunday. The light is still burning. We had 10 conversions, added 15 to the church. The elder and I met Bro. Bradford at his post, and from there went to Pundy circuit, and found Rev. L. W. Taylor at work. We went also to Jackson, my old home, to be welcomed by my family."

Rev. G. C. Harden, Linden circuit, Tenn., writes: "My third quarterly conference was held by our beloved Elder J. P. Price, and he was on time. The brethren were out with written reports, which shows some growth in Methodism. At 11 o'clock he preached to a crowded house of white and colored. The sermon was one that will be long remembered among both classes, after the sermon the Lord's supper was administered to 25 lovers of the Lord. At 3 o'clock he preached again to a large crowd of white people. Rev. E. M. Manson, of Brownview was with us and rendered good services on the occasion. We wish him to return again. Paid the elder $5:85; the pastor $10:50. We will have our new church building, will have it ready for the next quarter, it is 24 by 16.

Rev. J. W. Lewis, Bertie, La., writes: "We are thankful to say that the Lord has blessed Woodlawn this year. Up to date we have 38 converts, 19 of whom have been baptized. Our Sunday School is well attended, Mr. Guss Tunsan is the superintendent. Robt. Armstrong jr, assistent superintendent, and a fine corps of teachers. A few weeks ago we had an exhibition which was said excelled any ever given on Byou Lafourche. The third Sunday in June our Presiding Elder E. W. Williams was at his post and held our second quarterly conference. The cases reported was as follows: class No. 1 16 members, John Riley leader, raised $13:45; No. 2 H. Rhines leader 22 members, $18:10; No. 3 S. Hudson leader 11 members, raised $7:70; No. 4 Geo. W. Brown leader, 25 members, $12:25; No. 5 James Tunson leader, 19 members, $15:45; No. 6 J. Hite leader, 13 members $5:25; No. 7 L. Thompson leader, 19 members, $13:90; No. 8 G. Hill leader, 17 members, $9:95. On the 4th day of July, 1885, a grand entertainment was given for the benefit of Woodlawn M. E. Church, the pastor told the brethren that he wanted to see what each class would do to carry out the plan, and the following are the results. Class No. 1 $14:45; class No. 2 $18;90; class No. 3 $5:20; class No. 4 $10:85; class No. 5 $6:25; class No. 6 $5.90; class No. 7 $13,00; class No. 8 $5:95. From ice cream table, $14:85; grand total $95:35."

T. W. Davis, Central Grove, Miss., writes: "I have been silent long enough. The Methodist fire is burning here. I arrived here as my first appointment February 21, I was cheerfully received by all. I found a very extensive work. We have four very large churches, our beloved elder D. A. Williams met us April 1st and 2nd, and held our first quarter. He preached us a lovely sermon, administered sacrament to 84. Collection $7,00. He found a good number of the brethren present. June 27 and 28 he held our second quarter, this, it is said was the largest quarter that was ever been on the circuit. The brethren were on time. He found the work had greatly increased since the first quarter. The reports were made on printed blanks as directed, so everything was pleasant and the elder was made happy over the agility of the brethren, and spoke words of intrepidity. On Sunday at 11 o'clock he preached to a crowded house from Mat. 25 and 28 chapter. He preached an able and instructive sermon. The white citizens of Cotton Gin were struck with admiration and gave freely to help the cause of Christ. He administered sacrament to 104 persons. Our collection was $19:55, so we promised to pay the elder $55,00, we have paid him $25:50. The pastor's salary is $480, they paid him since the first quarter $113:08. The bishops salary $5. We have collected $1,05. The Lord has blessed us this year, Methodism is shining as the bright star Jupiter does in starry heavens. We have added to the church this year 83. We have not had any protracted meeting yet, but we expect to commence on the 23d inst. We ask the prayers of all the brethren that we may hold the fort with prayer and trembling, that we may publish the gospel of Christ with more Methodist fire than ever.

A. C. Culbreath, of Huntsville, Texas, writes: "Our third quarterly conference was held by Presiding Elder Rev E Lee, who preached two wonderful sermons and administered the Lord's supper to 40 persons. Collection $10:25. We have had a very hard time, but there is an improvement. Huntsville circuit is looking up a little, the people have not been able to feed themselves. All their stock is under mortgage, and this ties them down. But the Lord has blessed this country with a good crop. We ask your prayers."

Rev. P. B. McDonald, of Bastrop, La., writes: "God is blessing the work, 105 added to the church this year of which 72 of them were recently converted. Money raised $41, paid on our church at Berhill, which is clear of debt. Our town paid $70 for a fine organ, and have $32 in hand to buy lumber to ceil our church in town, and adding more to it; in six weeks we will have a church nicely ceiled, God being our helper, Pray for our success."

Letters From the Laity.

A. J. Gholson, recording secretary, Aberdeen, Miss., writes: "On account of the scarcity of financial means during the summer months, our Church fell short $92, in the prompt payment of the pastor's salary. So it was resolved at the leader's meeting to have a financial rally among the members to supply this deficiency, made at time mentioned in the margin. The time was set, the day arrived, and the following named leaders give

the following sums: class No. 1, John Eckford, (for the sternness, energy and faithfulness of Bro. Eckford, we mention his age, 67 years.) $10 10; class No. 2, John Gidden, $18 05; class No. 3, M. Thomas, $7 55; class No. 4, J. G. Baldwin, $10.15; class No. 5, Wm. Holliday $6 10; class No. 6 F. G. Bumpas, $10; class No. 7, Geo. Tindall, $10.10; class No. 8, S. Clopton, $14 35; class No. 9, J. T. Grayson, $1.75; class No. 10 Jas. Greenwood, $2; class No. 11, J. B. Sims, $4.45; total, $95 20."

Lizzie Edwards, superintendent, Mayo Grove Sunday school, Texas, writes: "Our school is flourishing, we have about 40 students, four classes, all seem to be interested, and attend regular. I feel that we are doing a good work and that the Lord will bless our efforts. We desire the prayers of the Church, that the good begun in this work will go on until every knee shall bow, and every tongue confess the Lord to be Lord and Savior of all. The SOUTHWESTERN is a welcome visitor every week. We appreciate it very much, and feel like we could not get along without it. Our last quarterly conference was last Saturday. Our elder, Jesse P. Price preached a funeral sermon and administered the sacrament, it was a day long to be remembered, the elder made the best speech I ever heard from him, about 400 or 500 people present. Our pastor John [illegible] is doing a good work, his preachings are instructive and interesting. His practical work is good."

J. T. F. Carr, Covington, Ky., writes: "The Ninth Street Church, in Covington, Ky., is moving to the front. There is a livlier interest manifested among the members than has been for sometime. There has been an increase in the congregation, and 12 have been added to the membership since conference. The Sunday-school is doing finely and the outlook seems very favorable, and our pastor, Rev. E. W. S. Hammond, is taking hold of the work with patience, full of zeal, and the people love and respect him. The collection during April, May and June, amounts, in the aggregate to more than $700 to-day the schools have had a prosperous session, and are now having their usual summer vacation. Prof. S. R. Singer, principal of our Sunday school has cast his lot among us, and is now an active member of the Church; he is a worker in the Sunday school, and with his good lady, renders very efficient service. We have organized a Red Ribbon club consisting of members and friends of the Church, the object is to help pay indebtedness of the church. We were organized by the noble sisters a few weeks ago and have already raised $75. The people are doing their best to make the stay of Rev. Hammond and his excellent family pleasant and agreeable. Covington is nicely located and is a gem of neatness, over which Mrs. Hammond presides with her grace and dignity. They have already won the hearts of the people and their friends are numbered by the hundreds. Mr. J. R. [illegible], our assistant superintendent, who fell from a scaffold and broke one of his ribs, we are glad to be able to be out again. [illegible] is read here by many of our people, and its visits are earnestly looked for. The editor has the thanks of the people for the good words he says for our church and pastor."

[illegible] Weirs Station, [illegible] Miss., writes: "[illegible] conferences [illegible] Presiding Elder [illegible] with us this [illegible] [illegible] [illegible] could not stand [illegible] church, he lay sick [illegible] [illegible] [illegible]

THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCT 15, 1885.

"Jesus is precious."—L. N. Taylor's last words.

A new Methodist Episcopal Church is to be dedicated at Hazelhurst, Miss., Oct. 18.

If for nothing else the Prohibition party in this country would be needful as a curtailing, a repressive and a veto force upon the aggressive, arrogant, and ever exacting liquor interest.

Excuses about the burdens the church is laying upon the people is an after consideration. No preacher ever talks about them until he gets into a good charge and gets dissatisfied because he thinks some one else has a better one.

The Temperance Union of Plaquemine, La., under the direction of Mr. J. L. Jones and Mrs. J. P. Moore has a reading room open to the public, and has inaugurated a movement in favor of temperance upon which all religions denominations have united.

Clermont county, Ohio, is unexcelled by any community of which we have knowledge for the generosity of its citizens. We are under renewed obligations to those, black and white, of Laurel, Amelia, Batavia, Milford, New Richmond, Shiloh and Bethel. Long may they flourish.

Rev. A. D. Payne, an old and intimate friend of Rev. Ira B. Griffin says in a letter touching the life and work of Bro. Griffin, "like other men he had no works of supererogation, of which his friends may boast, but a retrospect of his life, and works will plainly show that a Methodist hero has fallen."

The Senior Bishop of the African Methodist Episcopal Church has very comprehensive views upon the question of union between his own church and other colored Methodists, especially those of the British Methodist Episcopal Church of Canada, which ought to be generally known and we believe accepted.

We need a million dollars for the prosecution of missionary interests in the world; and these we need, and before any great successes can further bless our efforts at home, must have, a thorough reversion, if not a revision of some things in our domestic missions among the colored conferences of the South.

The effect of taxing the liquor traffic seems to be to concentrate it rather than to destroy the business—the fellows with the most customers being able to pay and the small dealers not. The latter are closed out, and the former consequently increases his trade. Hence, by reducing the number of saloons we increase the business and power of those which remain.

Speaking of our expression upon the subject of ecclesiastical equality as to the matter of appointments in colored conferences. The New Orleans *Christian Advocate* says: "We are quite sure he has fallen upon an expedient to dissolve their white work in the South." Well, dissolution means death, and death only means a change of the form of life. Now, therefore, if this dissolution should come and be analagous to corporeal dissolution it would only be the changing of isolated white churches to white districts in white conferences, which as things now are, might be a more desirable sort of life.

Francis Von Suppe, the composer, is in seriously failing health. His nerves are giving out.

The new Minister to Liberia, [illegible], was once a hotel porter in Pittsburg, and during his residence in that capacity prepared [illegible] for college.

The Illegitimate in Church Financiering.

In church financiering some things are lawful, and some in common practice are not lawful. Again some lawful things are very inexpedient, and some things lawful and expedient in some localities are quite the reverse in others. So that it is not necessary and hardly practicable for the administration to be precisely the same in every place so far as mere details are concerned. But in all places the principles, and polity, of the church should be strictly and rigidly adhered to by Methodist Episcopal pastors, as the exponents of its peculiar view of things. The Methodist Episcopal pastor has committed himself to a specific, written, and well defined, well tried and successful method of church financiering. He has hence no right to depart from it, or even to add to it by the use of tricks, schemes and plans of his own supposed origination. Most of the so called original plans used by pastors of to day have been discarded by wise men of the church in other days. Because they esteemed them inimical to Christian purity. There is a financial plan in the Discipline, which every Methodist pastor has promised to apply in his charge.

What is the standing of a pastor's veracity, who fails to do it, and instead of it, runs an excursion over a railroad or watercourse on the Lord's day? Has he not failed to abide in the truth and are such as do this not "liars?" What right in either Methodist law or equity has any pastor to substitute a festival for the financial plan of his church, or even to use the festival alongside of such plan? Churches are to be supported by the benevolence of their communicants without any other consideration than the good they do to others, and receive to themselves thereby. Almost, if not quite, every expedient in common use for raising church funds is in the nature of a barter, and they offer a material consideration for value received.

Very often the sin of fraud is added to that of hypocrisy and untruth, good order is violated, and church Discipline dies in the face of these inventions; and as for true benevolence and Christian interest, Satan has proposed no surer means of destroying them, than those which are brought into use by such "original tricks" to pay church debts.

Let our pastors remember their promises, read the Discipline, visit the people, read, sing, pray, and converse with them freely on such topics as are current in the work of the charge, and the people will render all needful aid. If God cannot carry on his work without these inventions to help Him, then indeed is His cause far behind the enterprises put in operation by the best class of business men. The gates of hell shall not prevail against the church in its assault upon their vices, but when the church takes refuge in those gates and employs their vices for its own support, the Lord cannot bless the result.

It is not sufficient or pertinent to argue that the plans of the Methodist Episcopal Church are not adapted to the present wants, and condition of the colored people. Because these very people send representatives in the person of their best men to the General Conference, and thus they have a direct voice in the moulding and shaping of all its legislation. If they do not send colored men from colored conferences, then those who fail to send are not the ones to complain of non-appropriate representation.

Suppose a pastor raises his benevolent assessment by means of a festival or an excursion, what is the difference since he raises it? These benevolent collections represent Christian interests, which are educational in their character. When their true character is exhibited, and their importance fixed on the heart of an individual, he becomes at once a voluntary life patron to it. He looks forward through the years and devises plans for aiding it. He interests himself to secure others to its aid, and so a friendly influence for that cause goes on swelling up, and rolling forward like a wave of the sea, broadening and dashing all before it, in the grandeur of its march through the ages.

But what permanent influence comes from a festival or an excursion which is beneficial to any Christian cause? A frivolous crowd is drawn together, who giggle, romp, eat ice cream, set up until a late hour of the night, probably have a fight, go home, oversleep themselves, and loose a situation if the morning. How does such a process enlighten the mind upon the merits, claims, accomplishments of any important church enterprise.

When a pastor has put in nearly the whole of Saturday night looking after his "entertainment" as they euphoniously call them, what condition is he in for preaching on the Sabbath? And what excuse can he make to that God who has commanded him to "come out from among the world and to go and preach the Gospel," when he has thus failed to do it? Then, too the losses in church attendance on Sabbath by reason of the fatigue and late hours kept at the festival, besides the general temptation to steal what is earned by them, is often greater than what is gained if reduced to actual dollars and cents. The deterioration in morals is positively alarming, but it is probable that ministers, who persist in this course rather than the course laid down in the Discipline, are not very deeply concerned about morals. God is, if they are not, and we must draw near to God in all these things.

The only legitimate plan of raising church supplies is the Disciplinary one. To that we must come, be the result as it may. We must do as we have promised, or we must give up the ministry. If we cannot trust God, we can give place to men who will trust Him. Every financial plan unindorsed by the General conference is illegitimate. Some plans, besides what we have adopted may be useful, but the absence of law in favor of them is a law against them. We must bring our useful plans by appropriate legitimation into the plans of the church, before we can legitimately employ them in church work. "We are not to mend the rules, but to keep them. Not for wrath, but conscience' sake." In our pastoral capacity we are executives, not legislators. The true way is to regard all things prohibited which are unauthorized by a fair and consistent construction of our church law. Since they are subject to quadrennial revision no useful feature need be long left out nor any inoperative one retained in our statutes.

"The Almond Tree Shall Blossom."

What is ahead? What are the words of cheer, and signs of care proffered by the church he serves, for him whose labors have been abundant, but whose release from effective work and life is not simultaneous? The superannurate preacher is the one person whose claims upon the church to which he has given his life and faithful service is paramount to all others.

Our church has given full recognition to these claims, and in three ways made provisions to meet them.

First—It has provided that the profits arising from the sale and circulation of our periodicals, and literature shall be applied to this purpose.

Second—It has secured and invested a certain fund known as the "Chartered Fund," the interest of which is to be annually divided among the claimants.

Third—It has authorized that an estimate for the support of the superannuates be made and raised annually in every charge throughout the connection, and brought up to each yearly conference by the several pastors for distribution by the conference stewards.

These provisions depend primarily for their efficiency upon the laity of the church who must purchase what we publish, contribute to our invested fund, and make up what is estimated by the quarterly conference. But between the people and this interest of the "superannurates" stands the avarice, supiness, apathy, carelessness, indifference, ignorance or something else of the pastors. Whatever it is, it is sufficient to neutralize the intention of the church to provide for these necessitous cases. Not only by not presenting them, but by presenting other things instead of them. If all the money collected and given to preachers who go to another brother's charge to preach rather than their own, was sent up the conferences for the superannuated preachers their receipts would be largely increased. A preacher who chooses to become a professional tramp and a beggar has equal but no claim to consideration superior to that which any other man who prefers tramping and begging to working has. Of course when a brother is invited to assist another in any sort of church service he is entitled to receive what it may in any way cost him to do so. We do not refer to this class of tramps. We have reference to effective men who are given appointments which they fail to serve, but give their time to visiting other charges where they may have been pastors once, but where they now have no official relation or right, and in fact are neither invited or wanted. Their very presence works to the detriment of the appointed pastor, their words are generally either against him or not strong for him. Whatever they can get from foolish or evil people in the absence of the pastor they take, and then annoy him for a collection besides. This is the class we refer to as tramps. Then there is another class about as injurious to the dignity of the pastorate. This is the class of professional perapatetic funeral preachers, men who go about making a merchantable commodity of other people's misfortunes, going long journeys to attend funerals of people who had been dead for months and sometimes years. And after dragging forth all the horrors of putrified flesh, worm eaten vitals, pulverizing bones, and the anguish of the death bed scenes connected with them, finally accept money in return for this ghoulish service, which they call traveling expenses, just as if they didnt travel for the sake of the money they were sure to receive. Or as if they would have traveled at all, but for the sake of the money. And all this in spite of the provision in our Discipline which forbids the taking of money on any account for preaching funerals. These are all sewers into which the gifts of the people are turned improperly. While they are for the most part left in ignorance of the number, and condition of the real claimants upon their liberality.

Now what has been done for these conference claimants in the Methodist Episcopal Church in the past year. The minutes of eight conferences are before us whose members are mostly colored but one, the St. Louis Conference. Of this latter our figures refer alone to our colored members.

The story is a sad one, and we really hope that the reading of this article with the saddening exhibit thus made from official and authenticated data will quicken the conscience, stimulate the interest, and provoke our pastors and people to more earnest efforts and enlarge giving for this cause. Read the following table, then pray and afterwards as a member or a pastor go and do your duty to this cause. The table below does not include probationers, only members.

CONFERENCES.	No. Superannuates	Amount of Last Year's Collections	No. Charges Not Contributing.	No. Charges Contributing.	Number of Members in Each Conference.	Amount Received From Each Conference	Proceeds of Book Concern Paid Each Conference
Central Alabama	1	$4 00	43	8	7 00	$30	$55 00
Little Rock	1	.....	41	.....	2 256	30	38 00
Lexington	9	105 23	47	58	10 000	30	104 00
Mississippi	1	52 55	52	57	23 440	30	120 00
North Carolina	1	58 50	3	21	2 886	30	33 00
St. Louis, C'lored Dist	13	15 5	17	20	2 975	*	162 00
Washington	9	805 44	10	17	28 557	30	159 00
Louisiana	.....	136 00	69	42	10 174	30	88 00
Total	30	$1 177 26	301	247	87 2 8	$218	$764 00

It will be understood that these funds were divided among a large number of other claimants than superannuated preachers. The highest amount paid to any one of these was $40. These tell tale figures show that from all sources the available resources for claimants in the conferences named, last year amounted to $2,159 75, of which not over $500 was paid these 30 worn out traveling preachers, which gave them perhaps about an average of $15 each, for support this year. Then too, it must be borne in mind that this entire sum has not been raised by taking collection, but much of it has been raised by conference societies. For example the Daughters of the Washington Conference raised $390 of that sum credited to that conference; and $40 of that credited to Louisiana, and $31 to Lexington, were brought up by the conference societies.

Small as the sum is, less than one half of the churches contributed to it. But this is probably because the pastors did not present the cause and urge them to contribute toward it. Out of 542 charges, 147 responded to it, if they were called to give for their worn out preachers. Out of 87 268 Methodists, about 42 000 gave a few cents each for their faithful ministers, whom they used to love to live upon in their decrepit and infirm age, and yet, we are talking about going to the land's end in search of heathens to convert.

"You can find the heathen near,
You can find them at your door."

We hear talk of schemes here and there to buy farms, erect homes and do this and that thing for superannuated preachers.

The first thing we need to do is do is take the collection for them. We should press the sale of our publications, so that larger dividends may be declared for them, and as we go abroad among the people in every place solicit contributions for the chartered fund.

The North Carolina Conference has a rule to call the name of each pastor in open conference, and ask how much he has collected for the conference claimants. That is a good rule and might be adopted with profit, by other conferences. The conferences not named in this table would, if examined make about the same showing.

The outlook is not encouraging for either inducing suitable young men to give their lives and best years for labor to the ministry, nor secure full service of those already in ministerial work. We can and we must do better at this point, and we ought to show the improvement at the next conference.

The following are the names of the superannuated preachers herein enumerated: William McFarlan, Geo. W. Sams, A. Legardy, F. Reeves, C. Downs, P. Yarborough, L. Johnson, S. Armstead, S. Osborne, A. Ross, Wm. Murrell, John B. Snowden, Philip Brown, Wm. Sidney, John Loggins, Alex. N. Kennedy, James A. Scott, Nathaniel Jackson, John Trigg, Jacob Owens, Henry Williams, Washington Langford, William A. Claxton, ——Stephen Tasco, Henry Gibson, Geo. W. Adams, Isreal Sims, Adam Nunn, James Ellis, and Nelson Farror; these are the brethren and fathers who have borne the burden and heat of the day, who by pine knots glare or dim tallow dip's pale ray, have blazed out the way and laid the foundations of our present and future prosperity. For all of which about 1,300 of us pastors and presiding elders have provided for them the sum of $15 a head per year. It is a cheerful prospect.

Unprofitable Controversy.

Some of our contemporaries are devoting much precious space to the discussion of the question, "Whether Bishop Taylor is a full fledged, or, partially fledged bishop." We think they could fill their columns with matter that would better edify their readers. The common people are not disposed to split hairs. Over all the earth, wherever this man of God, commissioned by the General Conference, sets his foot, he does, and will, receive the salutation, "Bishop Taylor," as much as Bishop Foster. Our main business is to publish the facts, to let the godly in Christ Jesus know that Bishop Taylor, with a band of heroic men and women at his back, is on the march, leading the Gospel column, clothed with fire. The objective point is the interior of Africa, in the midst of the benighted millions. At every step God is with him. Money, money, plenty of money, is needed to speed them on their journey. Give us the money, and and let them march on to glorious war and victory. Leave the next General Conference to settle his "ecclesiastical status," if it needs settling. Send on the checks, or postal orders!

The Kentucky Teacher's Institute.

Two Institutes of teachers' in Kentucky were held in Lexington July 1st. The first of white and the second of colored teachers. The white teachers met first and the colored ones later. Some members of the former attended the latter and received a cordial welcome. Both meetings were numerously attended and their exercises seemed to be useful.

Kentucky is really advancing, but the pace is measured and slow. These bodies contain some very scholarly people of both sexes and each race.

Prominent among those of the colored race is Revs. J. M. Maxwell, of the African Methodist, and Dr. W. J. Simmons of the Baptist church.

There are some things connected with the educational system of this State which have outlived both their day and usefulness. They are first: Requiring the Negro population in the country districts and small towns to supply their own fuel, furniture and buildings for school purposes. The result of this is to force the schools into churches, which are commonly the only public buildings owned by the Negroes in this State, and places them more or less under some denominational influence. A thing so obnoxious to our theory of free and non-sectarian public schools as it is unjust to the honest class of our citizens. It requires them to do more than the rich and more numerous part of the population to obtain the same benefits with them. And this is at variance with our common Democratic boast of equal rights to all, and exclusive privileges to none. It will require no high degree of political acumen to see how fatal this must ultimately be to the permanence of our beloved and beneficient Republican institutions.

Secondly, it is a common thing to find two sets of public school trustees in a given district one white and the other colored. The one legally elected by the people, and the other farcically elected by only the colored part of the people. The one with well defined powers to regulate matters pertaining to popular education, and the other having no status or responsibility except as a kind of go-between, in which capacity they cover and void the white trustees of the responsibility of non-action

when they are disposed to move slowly which is frequently the case. These dual Boards of Trustees are a useless encumbrance on the conduct of school matters; an imposition and an injustice to the colored people for the reasons given above. Therefore they ought to be dispensed with. It will be easy to do this; All that is needed is for the colored people to ignore the elections and where colored men are wanted for trustees nominate and vote for them the day for the election of the white trustees. Then in case of election should there be objection to seating any colored man, legally elected unite and carry the case to the courts. And do this not once or twice but continuously until the right prevails.

Fairdly. Supporting colored schools by the taxes of the colored or white people alone is not the proper thing. All citizens should be taxed proportionally and for the good of all taxed alike.

Finally. There is no need for two seperate teachers institutes in the State. The colored and white teachers are professionally engaged in the same great work of saving the country by educating the masses of our people. The colored people make successful teachers. In the primary branches their success has been something phenominal. The whites are not their equals there as the more rapid progress of little colored children taught in these branches by Negro teachers proves. Let the teachers come together so that the superior qualities of each may be at the command of the other. People learned enough for public teachers should surely know how to take care of themselves and hence no fear need be entertained that they will lose their heads socially.

"Oh, I don't Visit Them"

During a three year's pastorate at Gunn's Chapel, Rev. W. W. Locke made 1178 pastoral visits of from five to ten minutes in length, taking all denominations and grades of society as they came. His experience was that calls could be made upon persons living out at service, with equally, as much profit as any others. At Lexington, Versailles and Boyd's station, Ky., he found white people for whom members of his own church were working were not only willing but glad to have him come to see their help.

The cold blood of our nature warms and flows more freely when we hear a minister to the Lord's poor, especially His poor Negroes, talking about him not visiting "people who are out at service." The relations between white and black people would be in consequence a great deal more cordial and fraternal in all sections of the country, if the colored ministry would only do what its God given position enables and demands that it should do. That is lay hold of the people guide them and teach them, by example and precept.

Personal.

—Ex Senator Conkling is a much-courted man since his return from Europe.

—Bishop Mallalieu left Boston, Sept. 29, to attend his fall conferences in the Southern States.

—Dr. Pierce is secretary and Rev. J. C. Walsh president of the Cincinnati preachers' meeting.

—Count Farrar will be the guest of the Rev. Dr. Phillips, of Boston, during the early part of No

—Sister Balka, the Negro [illegible] formerly well known [illegible] has become a [illegible] of Boston.

—[illegible] Bishop and this [illegible] of Rev. [illegible] dinner at the [illegible] Sept. 26.

[illegible] late Hon. [illegible] a famous [illegible] living quiet [illegible] Aged 91.

[illegible] pleasure of [illegible] R. Lynch in [illegible] he says, farming for a living, and following politics for a diversion.

—Right Rev. D A Payne, senior Bishop of the African Methodist Episcopal Church, is resting at Evergreen Cottage, his home, near Zenia, Ohio, prior to the commencement of his Southern tour of conferences, which begins in Florida. He is in good health.

—The King of Sweden, surviving untill 1889, will in January of that year celebrate his sixtieth birthday anniversary by giving a prize of $500 and a gold medal worth $200 to the author of the most important discovery in mathematical science made between now and then.

—The late Earl of Dysart, Life (London) says, was one of the most eccentric of noblemen. Though he had a splendid park near Grantham, and very great, not to say unbounded, wealth, he chose to live in two rooms on the second floor of a house on Norfolk street, Strand, where he allowed nobody to see his face.

Church Polity.

If a retiring pastor leaves behind him on his previous charge, persons who claim membership, and there is no official record or other evidence of their membership, and if such persons are not in good standing in the community is it legal for a succeeding pastor to recognize their claim and admit them into the church, either on trial or into full connection?—*Subscriber.*

Answer.—No. When a pastor is changed from one charge to another, his official connection with the charge from which he retires ceases; and his successor is bound to faithfully administer the Discipline in all cases, without any reference to the administration of his predecessor. But no one can be legally admitted to probationary membership in the Methodist Episcopal Church, "unless he gives satisfactory evidence of an earnest desire to be saved from his sins and to enjoy the fellowship of God's people." Dis. 1884, paragraph 48, sec. 1. This is at least presumptive evidence that he is in good standing, or at the time of his application for admission into the church on trial, is in the act of changing from bad to good moral standing, by reforming his character.

Yet, the church does not take this for granted since it provides Dis. 1884, paragraph 48, sec. 2. That the preacher in charge, and the class leaders shall see that all persons on trial, be early made acquainted with the doctrines, rules, and regulations thereof. Now this section settles two points in your case.

1. That every person received into the church on probation has good moral standing soon after they do so, because none other persons being made acquainted with our doctrines, rules and regulations, would accept them.

2. That the pracher and class leaders, who instructed such persons would recollect that they did so, even though no record was kept of it.

Since this is true, it follows that that where no official record or recollection of the admission of a person to prohibitory membership in the Methodist Episcopal Church is found, this fact constitutes pretty clear evidence, that concerning these persons, no such admission has ever taken place in that church.

Hence, it would be illegal to recognise any claim of membership, so based that such persons might make. The procedure in all such cases should be the same as if no claim to membership had been set up. In that case the pastor would be justified, in fact he is compelled to admit any person who gives satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people."

When we come to consider the method of receiving a person into full membership, there is no room for doubt. See Dis. 1884, paragraph 48, sec. 3, after all is done which is required in this paragraph to be done, some one will be able to remember when and where it was done, or the candidate will himself be able to refer to the time and place and prove it, and no pastor is justified in recognizing the claim of any one to membership, when such claim cannot be verified in in some one of the ways known to to the Discipline.

Schools and Colleges.

Claflin University.

BY ALBION.

The best monument a man can build and leave behind him is an institution of learning. Such monuments are living and perrennial in their influence. There are many noble names connected with our schools in the South that will be handed down to history, names that shall be fragrant and enduring to coming generations. Among these names that of Lee Claflin occupies an enduring place. Through his generosity Claflin University owes its existence today; because of his gifts in the feeble beginning of our educational work, an institution was founded that has sent its graduates all over the south land and now, year by year, has its halls crowded with undreds of students.

The school is central in its location, occupying the site of the old Orangeburg Female Seminary The property was secured in 1869 by Rev. A. Webster, D. D., and F. Willard Lewis, and set apart for the uses of Christian education under the auspices of the Methodist Episcopal Church. The same year a liberal charter was secured from the State of South Carolina. What a revolution of sentiment and action that means! Only several years before same State had statutes forbidding the teaching of Negroes even the elements of knowledge. Now she issues a charter for a higher institution of earning for the freedmen. In addition to this, by an act of the legislature in 1872, the State College of Agriculture and Mechanics Institute was located at Orangeburg, in connection with the University, With this was provided a farm of 116 acres. A disastrous fire in 1876 swept buildings and library away. This opened the way for the beautiful and comodious brick structure that now forms the commanding centre and front of a group of smaller buildings. The campus consisting of 37 acres is well wooded, rolling and attractive by nature. The contemplated purchase of an adjoining estate along the front will add much to the appearance of the college property.

On the retirement of the Rev. Dr. Cooke from the presidency, the Rev. L. M. Dunton, A. M. of the South Carolina Conference, was elected to this responsible position last year. The long experience of Brother Dunton as pastor and presiding elder in South Carolina has given him a broad knowledge of the needs and possibilities of our work in all its departments. By his faithful services for years, he commands the confidence and esteem of the people. At the late commencement testimonials appreciative of the work of the new president were passed by the trustees. The exercises of commencement week were most creditable. The standing and influence of the school may be seen from the fact that a staff correspondent of the Charleston *News and Courier* was present, and gave full reports of the proceedings each day in that journal, which also showed its generous progressive character by giving an appreciative editorial concerning the work of the institution. Such a journal merits the support of all of our people, because of its breadth, catholicity and justice to all, regardless of caste or color. The interest of the pastors and people in the school is apparent in the liberal gifts throughout the conference to the new Centenial Hall, which is greatly needed to give increased accommodations to its growing needs. A new model home for the girls is also started. Let the people keep on giving to build and thoroughly equip such institutions, for the great work of education in the South is only fairly begun.

The fall term of the the Ohio Wesleyan University opened most favorably September 16. The chapel was well filled at the first exercise on Wednesday morning. Bishop Harris and the Rev. D. Long, of Robert College, Constantinople, were present and took part in the exercises, expressing their surprise and gratification at seeing so large a number of young people together. Some 550 students are now present, and the number is rapidly increasing every day. A reception was given to the Ohio Conference on Friday the 25th., and the greatest enthusiasm for the University was manifested. On Wednesday the 30th Bishop Foster and Dr. Miley were present at the chapel exercises. The Bishop delivered a most interesting address to the students, stating that it was doubtful if another audience embracing so many young men and women in college halls could be found anywhere in our Methodism. Dr. Miley, of Drew Theological Seminary, said the sight was worth a journey from New York to witness. The work of the college is moving on successfully and its friends are rallying to its support.

Delaware, Ohio, Oct. 2, 1885.

The small-pox epedemic is unabated at Montreal, and the provincial authorities have ordered a general vacation.

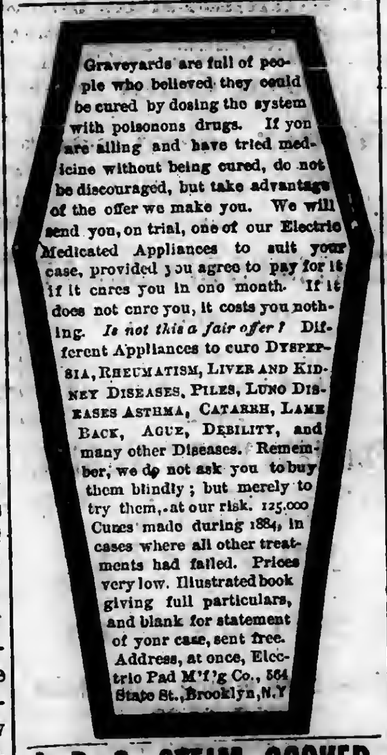


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CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from poisonous ingredients. Sold everywhere. Price Cuticura, 50 cents; Soap, 25 cents; Resolvent $1. Prepared by POTTER DRUG AND CHEMICAL CO. BOSTON, MASS. Send for "How to Cure Skin Diseases."



Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 554 State St., Brooklyn, N.Y.

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Sour bread is caused by poor yeast, or an excessive fermentation in the dough. Sour biscuits are caused by the use of an adulterated, impure, or improperly compounded baking powder. Both are unwholesome, producing intestinal derangements, indigestion, etc.

The sour or alkaline taste attending the use of cheap, low-grade baking powders is due to the fact that such powders are not properly combined, and that the ingredients used in them are impure. The cream of tartar of the market used by their manufacturers is adulterated from five to twenty per cent. They do not know how much lime it contains, and hence are unable to mix it with the alkali or soda in proper proportions. As high as 11.85 per cent of lime has been found by the chemists in some of these powders, due to these causes. The result is an imperfect action which renders the bread, biscuit, or pastry heavy, sour, and disagreeable, or a residuum of lime and dirt, imparting a bitter taste to the food. Any baking powder that does this is unfit for use.

There can be no heavy or sour bread, biscuit, or cake where a perfectly made pure baking powder, like the "Royal," is used. In the use of the Royal no residuum is left, and the loaf raised by it is always sweet, light, and wholesome, and noticeably free from the peculiar tastes complained of. This is because it is composed of nothing but absolutely pure materials, scientifically combined in exactly the proper proportions of acid and alkali to act upon and destroy each other, while producing the largest amount of raising power. We are justified in this assertion by the unqualified statements of the Government Chemists, who, after thorough and exhaustive tests, recommended the "Royal" for Government use because of its superiority over all others in purity, strength, and wholesomeness. There is no danger of sour or bitter bread or biscuit where the Royal Baking Powder alone is used.

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N. D. CLIFFORD.

MARSHALL, TEXAS, Aug. 20 1885.



The Great Church LIGHT.



The Song of the Corn

I was made to be eaten,
And not to be drunk;
To be thrashed in a barn,
Not soaked in a tank.

I come as a blessing
When put in a mill
As a blight and a curse
When run through a still.

Make me up into loaves,
And your children are fed;
But if into drink,
I will starve them instead.

In bread I'm a servant;
The eater shall rule.
In drink I am master,
The drinker a fool.

Then remember the warning—
My strength I'll employ,
If eaten to strengthen,
If drunk to destroy.

—*Christian at Work.*

Domestic Hygiene.

The Eyes, and Injuries.

GEO. L. CURTIS, M. D.

EFFECTS OF STRONG LIGHT UPON THE EYE.

The effect of sudden strong light upon the eye is, at times, very marked, and attended by much pain and great physical disturbance. Dr. Little reports two cases. The first was the case of a gentleman whose right eye had been exposed suddenly, and, for a moment, to a very strong electric light. He was blinded for several minutes and he suffered from intolerance of light and severe headache for some days. He complained of a mist and dark specks before the right eye. There was a distinct haziness over the optic disc and neighboring retina. The second case was of blepherospasm (or twitching and spasmodical closing of the eye-lids) caused by lightning. A gentleman, aged fifty-six, while walking, was struck down by lightning, but was not rendered insensible. On rising he found he could not open his eyes. Two days later both eyes were involved in the injury, and intolerant of light. They were hot and painful, and the eyes refused to receive the least ray of light. At the end of this time, by the use of soothing remedies, he began to improve, and finally recovered with good vision.

A sudden exposure to any glare of light may be followed by serious results. Glass workers, especially those working in plate glass furnaces and foundry men are peculiarly liable to injury from too sudden and strong light. Better to shade the eyes well if there exists danger of any sudden exposure to brilliant light. When once so exposed and injured, recovery can only come after complete and continuous rest of the eyes. Even then the recovery is not apt to be entire.

A FALL MAY INJURE THE EYE.

It is not always necessary that a blow or fall on the head should have been the cause of injury to the eye. A case is given of a boy seventeen years old who fell only about two feet and struck quite heavily upon the hips, and received an injury which developed into a serious matter. That night no serious effects were discovered, but the next morning, on awaking from sleep, he noticed "a cloud before the right eye." The third day he was entirely blind. On making a careful examination the eye gave no response to light, which showed complete paralysis of the retina, and a part of the optic nerve. This continued for nineteen years. Then under careful treatment the eye became slightly sensitive to light. About a month after the accident other grave symptoms appeared. The left leg showed signs of paralysis, and in a few days became worse. This reached its height the last of May, now reached complete loss of locomotion of the leg, and began gradually to improve until the last of November, when it had entirely disappeared.

What were the probable conditions of injury? The fall caused a hemorrhage from a blood vessel in the optic nerve just as it enters the skull, or within the sheath of the nerve. The quantity of blood that passed out of the artery was small, but by the third day was enough by its pressure to shut off all nervous sensibility, and cause complete blindness. This blood was absorbed after a few days, and as the pressure was removed sight returned. But the paralysis of the left leg and arm indicated another injury, or the rupture of another vessel near the base of the brain, by which the nerves of sensation and locomotion were compressed, and their functions partially destroyed. The gradual recovery indicates the absorption of the blood. The great wonder is that in this case recovery occurred at all. Such blows or falls sufficient to produce such effects may cause death.

There is a foolish habit which some young people have of pulling the chair away from a person in the act of sitting down to see them fall on the floor, and witness their mortification. There are dangers attending such fun too great to be tolerated by civilized and decent people. We were witnesses of a case, where a young lady was sitting on the stairs, part way to the top. Another girl caught her playfully by the feet, and giving her a sudden jerk, pulled her down four or five steps, striking heavily on the hip. At the time she seemed to recover from the jar and fall quite well, but in a few days the hip began to swell, a large abscess formed, bits of bone came out of the hip, and about fifteen months of terrible suffering followed, while at times it seemed impossible to recover. After she recovered sufficiently to be dressed and walk around the house, an ulcer became established, which, when we last saw the case, a year later, had not healed, and gave no indication of healing.

Beware not to cause one to be injured just for fun.

NIGHT BLINDNESS FROM MIASMATIC INFLUENCES.

It has been observed that persons who are greatly exposed to miasmatic influences have a tendency to blindness or dimness of sight at night. A family occupying a house "in a low situation and close to a sewer," were greatly afflicted. The father sickened with typhoid fever, and the children soon after (four of them) were attacked with intermittent fever, together with marked blindness, intensifying at night. On using quinine the fever disappeared, but the blindness persisted. It did not seem to yield to any treatment, until the family moved to a higher and better locality, free from miasmatic influences. Then improvement occurred, and after a few weeks was completed. Possibly very much of partial blindness may be due to the baneful influences of miasmatic air. It is well to seek homes located as far from sewers, swamps, low places, cesspools, etc., as possible. The saving of health is as great an accomplishment as the restoring of it.

For the Ladies.

Laughter is the poor man's plaster,
Making every burden light;
Turning sadness into gladness,
Darkest hour to May dawn bright.
'Tis the deepest and the cheapest
Cure for ills of this description,
But for those that woman's heir to,
Use Dr. Pierce's "Favorite Prescription."
Cures all weaknesses and irregularities, "bearing down" sensations, "internal fever," bloating, displacements, inflamation, morning sickness and tendency to cancerous disease. Price reduced to one dollar. By druggists.

Prof. John A. Moore, principal of Santa Clara public schools for Negroes in San Antonio, Texas, has been removed by the School Board as a result of which quite a spicy debate has been carried on between the *Light* and *Times* of that city. Rev. Mack Henson has also written and published two letters on the subject. We do not understand [illegible] day, to his fellow citizens there.

Lost Friend Found by the Aid of the Southwestern.

MR. EDITOR: I cannot say that I am a stranger to you, I am from the State and city that you are from, Louisville, Ky. I came to Louisana in 1835. I belonged to Major Throckmorton; I was raised at the Galt House, on the corner of Maine and Second streets. My father was Peter Page, he died in 1861. I have found my Aunt Mary Jackson, through your good paper. I had not seen or heard from her for 30 years. Your paper has found many lost relations. I have found all mine except one brother, Peter Page. The last time I saw him, he was in the army with John Throckmorton, he was in Vicksburg when I last heard form him. I am glad to know that Kentucky has raised a son, and sent him to the South, who has improved our paper so much, and can speak for his people. There are five in my family who subscribe for your paper. You have 20 subscribers in Rosedale. We have a nice church and many good people and may God bless the Bishop for sending Rev. G. W. Wells to this place.

Rosedale, Dec., 18, 1884

According to an enumeration just taken, the population of Des Moines, Iowa, is 32,469, an increase of 10,061 since 1880.

A wrecking crew of twenty men from St. Johns at work on a stranded vessel of the Dominion coast were drowned during a gale last week.

A huge red meteoric ball appeared in the sky over Conception Bay, Newfoundland, Thursday night, and was visible for nearly ten minutes.

The fellow, who by mistake, sent his auburn-haired sweetheart, instead of a bottle of Dr. Boll's Cough Syrup a bottle of hair-dye, wants to know the best way to commit suicide.

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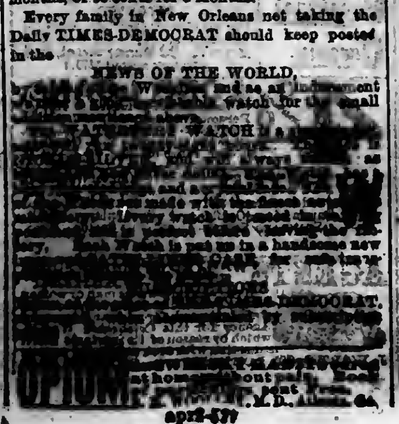
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NEWS OF THE WORLD,



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From the Bloody Ground.

TOLLESBORO, KY.

DR. S. B. HARTMAN & CO., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county, with the exception of a drug store at Vanceburg, our county seat, and am selling a great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, has been very sick and low spirited for a long time. For several years he has tried all the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took half of the medicine. I could see a great change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being unacquainted with you, I refer you to John Shillito & Co., Alter, Pinckard & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, P. M.

Messrs. Adamson & Shipley, of Waynesburg, Pa., write: "Please send us some "Ills of Life" immediately. We are having a big run on your medicine, PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of it. Please send the books soon."

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large sale for your PERUNA and MANALIN, we have also many calls for your book, "Ills of Life." Please send us a supply of them, German and English, and oblige."

S. Wolf & Son, Wilmot, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

A. G. Sellards, Greenup, Ky., says: "Gentlemen: I am handling your medicines, and having a good trade on them."

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PE-RU-NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price. We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & Co., Columbus, O.



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—VIA—
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PHILADELPHIA,
and NEW YORK.
THE ONLY LINE WITH
Pullman Sleeping Cars
—FROM—
Louisville, Cincinnati and Lexington
—TO—
WASHINGTON
WITHOUT CHANGE.
Schedule in effect October 12, 1884.

EASTWARD.	No. 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 10 p m	8 30 p m
Leave Louisville	7 15 p m	7 00 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Due Mt. Sterling	12 08 a m	1 36 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 00 a m	6 40 p m
Leave Huntington		
Due Charleston	6 36 a m	10 00 p m
Due Clifton Forge	1 30 p m	6 40 a m
Due Staunton	3 57 p m	9 26 a m
Due Charlottesville	5 20 p m	11 05 a m
Due Richmond	9 15 p m	3 75 p m
Arrive Newport News	10 45 a m	6 30 p m
Due Washington	9 50 p m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3, Daily.	No. 1, ex Sunday
Leave New York	10 00 a m	12 00 knt
Due Washington	5 10 p m	9 10 a m
Leave Newport News	3 50 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Staunton	11 42 p m	4 57 p m
Due Clifton Forge	1 45 a m	6 40 p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Ashland	10 19 a m	7 02 a m
Due Mt. Sterling	1 57 p m	11 05 a m
Leave Winchester	2 30 p m	11 45 a m
Arrive Lexington	3 2? p m	12 48 p m
Arrive Louisville	7 10 p m	5 2? p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 1 and 6 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos. 3 and 4 run daily, and do not stop for local business. Pullman Sleeping cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No. 1 leave Norfolk, except Sunday, 7 40 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 3 20 a m, arrive Newport News 10 45 a m, Old Point 11 10 a m, Norfolk 11 45 a m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday or Saturday at 6 00 p m; arrive in New York next afternoon.

For Rates, Tickets, Baggage Checks apply to any office of C. & O. R'y; or Depot or Ticket Office of connecting lines.

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Cincinnati,
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Washington,
Baltimore,
New York and the East,
[In Connection with the
"Great Jackson Route,"
Makes the following
FAST TIME:

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Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St L & N O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O. & M. Railway. Berths can be secured by applying to any of the Agents of the Great Jackson Route.

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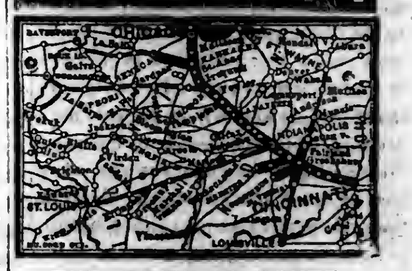
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Express	8:00 a m	7:45 a m
Coast Accommodation	3:35 p m	9:10 a m
Fast Mail	8:30 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. O. P. ATMORE, General Passenger Agent.

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The Direct Route to
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For Owensboro, Henderson, Paducah and Memphis and all points South and Southwest. Ticket office, 225 Fourth avenue. Depot, corner of Fourteenth and Main streets.

	Express Daily	Accom Daily ex Sunday
Leave Louisville	7 50 a m	4 10 p m
Arrive at Cecelia	10 20 a m	8 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	6 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 37 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	8 20 a m	.....
" Louisville	7 00 p m	9 35 a m

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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR: I wish to inquire for H. C. Hamm. He was in the State of Ohio in 1883-84. Address A. Hamm, Holly Springs, Miss.

MR. EDITOR: I wish to inquire for Wyatt Bradford; would also request that the pastor of Vicksburg circuit read this to his congregation, and if he can be found address Melvina Cooper or G. M. Bradford, Heidelberg, Jasper county, Miss.

MR EDITOR: I wish to inquire for my people whom I left in Mississippi in the year 1837. We all belonged to and was raised by the Caraways. There were four brothers of the Caraways—John, Thomas, Patrick and Alexander Caraway. There were four brothers of us and two sisters. We all go by the name of Rivers. My name is William Rivers; brothers' names are George, David and Sandy Rivers. My sisters' names are Betty and Harriet Rivers. Father's name was Malcolm Rivers; mother's name Sarra Rivers. We had three cousins; Annie, Daniel and Washington. Cousin Annie's husband's name was Lyons. We had five uncles who lived in Nashville and Clarksville, Tenn. They all went by the name of Caraway, to whom they belonged to. Uncles Louis and Stewart bought their freedom about the year, 1831. Myself, brothers and sisters lived between Yazoo City and the Benton place, called Poplar Bridge. I don't remember the name of the county. Brother George, Sister Betsy, Cousin Washington and myself came to Texas and left the others at Poplar Ridge, Miss. I have not heard anything from them since I left. Bro. George, Cousin Washington and myself are yet living in Texas. Sister Betsy is dead. I am living a lover and member of the M. E. Church. Pastors will please read this from their pulpits. Address William Rivers, Chambers county, Texas.

The Duty of a Sunday School Superintendent.

PETER A. FISHER, ESQ.

The duty of a Sunday-school superintendent is to have the oversight of all children who attend the Sunday-school; to nominate teachers, to arrange classes, to conduct the singing, to open and close the Sunday-school and give such religious instructions to the school as may be most needed for its advancement in spiritual and intellectual growth. The idea of the children's Bible service being advanced of good, it is yet necessary that the idea be properly carried out by the superintendent, else the labor is lost, for upon him depends the success of the Sunday-school, and its general teachings.

[illegible] done, [illegible] the smallest [illegible] duty, and be [illegible] such a spirit that will be acceptable and pleasing in the sight of God.

In giving religious instructions, he should use the Bible as his text book. Children love variety and are entitled to it, but there is among [illegible] nature, that is sufficient to furnish lessons new and old, which will edify, while they interest, and are powerful to make wise unto salvation through faith, which is in Christ Jesus." It is his duty to see that each teacher is [illegible] and gives the right instruction [illegible]

The superintendent should see that [illegible] instructs his pupils to obey their parents, to honor, obey and love God with all their mind, heart and soul, also their neighbor as themselves. He should [illegible] in their minds the results of early piety, he should encourage them to seek God in the days of their youth, and by seeking Him [illegible] will obey the teachings of the Bible, which says "Remember thy Creator in the days of thy youth." He should often remind them of this saying: "If they be bent to God in the days of their youth, they will grow strong in the works of the Lord, and when they shall have grown to be men and women, they will not depart from the teachings of God, but will strive to be the means of others coming along in the same way, and that God will bless them, in the end. Heaven will be theirs for for pleasure and glorifying God through the endless years of eternity."

Attention should be given to the opening and closing exercises, no part should be so dull and unattractive that the children will long to have it over with, to give place to that which alone is pleasing. Let it be done in a spirited manner, such as will make them wish to have it continued, instead of being discontinued.

The superintendent should instruct the school in such a manner that the children will love Bible reading, and prayer as well as the singing. The singing should be carefully looked to by the superintendent, and it will naturally have prominence in the Sunday-school, and this is well, for it is the most choice mode of praise on earth, and I imagine in heaven.

"It is good to sing praise unto our God, for it is pleasant, and praise is comely." Psalms 147, 1. Sunday-school music is a recognized power in our land. It has already driven much of that away which was impure. It has lightened many a heavy heart in homes of poverty and sorrow, and has drawn multitudes to the house of God, and instrumentally not a few to the fold of Jesus.

The most indispensable duty of the superintendent is to assist the preacher in appointing teachers, selecting the literature that is necessary to be used in our Sunday-schools, which should be none other than such as is furnished by our Book Concern. As that is plain, instructive, and adapted to our use and wants. When once thoroughly understood, the superintendent, preachers and scholars will admit it, and by its use, will be benefited in the end. God will crown the work of such a superintendent with great success. And eventually will say: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many," come thou from works to reward, and enjoy the blessings of God, prepared for thee from the beginning of the world.

Lagrange, Ky.

I Had a Dreadful Cough

and raised a considerable amount of blood and matter; besides, I was very thin, and so weak I could scarcely go about the house. This was the case of a man with consumption arising from liver complaint. He recovered his health completely by the use of Dr. Pierce's "Golden Medical Discovery." Thousands of others bear similar testimony.

At the earnest request of the Board of Trustees of the Wesley Chapel Methodist Episcopal Church at Vicksburg Miss. and at the request of several ministers of the Mississippi Conference, Rev. S. A. Cowan Pastor at Vicksburg and Rev. J. M. Shumpert, P. E. will visit many of the churches in the state and solicit aid for the much needed new church at Vicksburg. The pastor and presiding elder have received several very encouraging letters from the brethren and it is to be hoped that they will meet with great success. They have entered upon the work of building the new church with a determination to succeed. We think that every minister of the Conference will invite and open the doors of their churches and help these brethren in their great effort to do good.

"My boy got his arm badly mashed. I objected to having it amputated and commenced bathing it with Darby's Prophylactic Fluid. The arm commenced to heal rapidly, the Fluid keeping it clean and inoffensive and in a short time was entirely healed. I have used it in cases of burns and sores and found it to act instantly and unfailingly.

ALSA HOLLINGSHEAD, Auburn, Ala.

General News Items.

Yellow fever is epidemic in the State of Sonora, Mexico.

Disastrous rains and consequent floods are prevalent in southern Spain.

China is said to be massing large bodies of troops on the Tonquin frontier.

Col. Absolom Baird has been appointed inspector general of the army by the President.

There are 42,618,357 bushels of wheat in sight, while the visible supply of corn is 5,596,575 bushels.

The crops on a hundred farms in Dakota, between Bismark and Fargo, have been destroyed by prarie fires.

Letters from China state that France lost 15,000 men in the Tonquin campaign, while the Chinese loss was 100,000.

A severe storm visited Tuscarawas county, Ohio, last week inflicting much damage upon corn-fields and orchards.

The cotton crop of Arkansas has been seriously damaged by unfavorable weather, and will fall below that of 1884.

New Orleans' finances are at a very low ebb in consequence of wasteful expenditures. The city employes have not been paid since June and the teachers since April.

According to the Michigan crop report, issed last week, wheat in that State will yield 3,129,435 bushels, an increase of 4,842,345 bushels over the highest previous official estimate.

The Canadian Pacific Railroad company authorities claim to have discovered that they have been defrauded by their contractors and civil engineers to the extent of $500,000 principly by over measurements. Two contractors, alone, it is stated, received $150,000 too much. Crimnal and civil proceeding will be instituted by the railway company.

Mason & Hamlin Pianos

Mason & Hamlin bid fair to become as famous for their upright pianos as they have long been for their world-renowned cabinet organs. The distinguishing feature about the "Mason & Hamlin Upright" is an important improvement in the method of holding the strings of the piano, which originated in their own factory. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon for a very large number. Indeed, their piano department is now running to its utmost capacity, and the Company is behind orders. So great is the demand that the Company is now arranging for a large additional factory building.

The small-pox epedemic is unabated at Montreal, and the provincial authorities have ordered a general vacation.

Hunt's Remedy is purely vegetable, and a speedy cure for heart disease and rheumatism.

An international monetary conference will be held at Paris, beginning October 12.

* * * * Delicate Diseases, affecting male or female, however induced, speedily and permanently cured. Illustrated book for 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Only twenty-one thousand head of cattle belonging to white men remain an the Cheyenne and Arapahoe reservations in Indian Territory.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 15c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

A telegram from Kabool says the members of the Afghan Frontier Commission are still in the vicinity of Herat. All is quiet on the frontier.

"I sold in two years thirty-three thousand one hundred and twenty (33,120) bottles of Hunt's Remedy. It is a valuable medicine for kidney diseases."

W. B. BLANDING, Prov.

Prophylactic Fluid.

GREAT GERM DESTROYER!

DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM
FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the dischargee from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

CONTAGION DESTROYED.

A second case of SCARLET FEVER has never been known to occur where the Fluid was used FREELY. Yellow Fever has been cured with it after BLACK VOMIT had TAKEN PLACE. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

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Ocean Grove, N. J., Aug. 9-12, 1883.

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Edited by REV. J. C. HARTZELL, D. D.

8vo. 272 pp. Price, stiff paper..$1.25
Cloth..... 1.75

The sixty addresses are arranged topically, as follows:

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3. National Aid to Common Schools.
4. The Negro in America.
5. Illiteracy, Wealth, Pauperism, and Crime.
6. The American Indian Problem.
7. The American Mormon Problem.
8. Education in the South since the War.
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10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are carefully prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index.

Sent postpaid on receipt of price.

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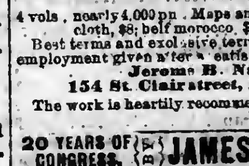
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32 "	375 lbs.	550 lbs.	80 00
36 "	525 lbs.	750 lbs.	100 00
40 "	800 lbs.	1100 lbs.	145 00
44 "	1000 lbs.	1400 lbs.	190 00
48 "	1345 lbs.	1800 lbs.	230 00
51 "	2050 lbs.	2800 lbs.	350 00

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without mountings.

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20 inches	100 lbs.	18 00
24 inches	165 lbs.	25 00

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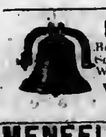
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Can be sold in every family. Gives more light than 3 ordinary lamps. Send forty cents. for lamp and be convinced. Circulars sent free. FORSHEE & MACKIN, Cincinnati, O.

October 15 and 29th.

M. E. Church Directory.

Southwestern Christian Advocate Office 23 Natchez street.

LA HARPE STREET CHURCH—Rev Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7 30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Frank ln street; Rev J. J. Kiesle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler pastor Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m., 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laural and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings, Thursday evening.

RAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Pine street. Rev. M. O. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

New Orleans University A F Hoyt, M. A., Acting President 1423 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday even at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Peet street, near Rampart, Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3.30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9 45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Pilenr streets. Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

OUR CLUBBING LIST,

—1885—

Persons sending us *cash with their orders* can have the SOUTHWESTERN one year together with any one of the following publications, for amount opposite each as named:

Littell's Living Age	$9 00
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Wide Awake	4 25
Babyland	1 75
Our Little Men and Women	2 25
The Pansy	2 00
Our Little Ones and the Nursery	2 25
American Agriculturist	2 50
Southern Cultivator	2 75
Popular Science Monthly	6 00
New York Medical Journal	6 00
Illustrated Christian Weekly	3 25
Harper's Magazine	5 00
Harper's Weekly	5 00
Harper's Bazar	5 00
Harper's Young People	3 00
American Reformer	2 00
Weekly Inter-Ocean	2 25
Babyhood	2 75

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From 1619 to 1881. Negroes as Slaves, as Soldiers and as Citizens,

Together with a preliminary consideration of the Unity of the Human Family, and Historical Sketch of Africa, and an account of the Negro Government of Sierra Leone and Liberia. By George W. Williams, first colored member of the Ohio Legislature, and late Judge Advocate of the G. A. R. of Ohio.

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☞ This book can be ordered through the office of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

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Sunday-School and Children.

Lesson III. Jehu's False Zeal.

B. C. 884—2 Kings, 10, 15, 31—Oct. 18.

HOME READINGS.

M—2 Kings, 10. 15 31.
Tu—2 Kings, 9. 1 10.
W—2 Kings, 9. 1 26.
Th—2 Kings, 10. 1 14.
F—Matt, 23. 1 33.
S—Rom, 10. 1 13.
S—Psa, 1. 1 16.

GOLDEN TEXT.

Blessed is the man that walketh not in the counsel of the ungodly Psa. 1. 1.

LESSON HYMN. L. M.

Hymnal No. 599

B. hold the Christian warrior stand.
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the Gospel shod;
In panoply of heavenly complete,
Salvation's helmet on his head;
With righteousness as breastplate meet,
And faith's broad shield before him spread.
Undaunted to the field he goes:
Tho' vain were skill and valor there,
Unless to fight his legions foes.
He takes the truest weapon, prayer.

Time.—B. C. 884.

Place.—Samaria, the capital of Israel.

Rulers and events.—Soon after the events of Lesson II revolution took place in the Bible lands Ben-hadad II, was slain by Hazael, his general, who became King of Syria. Jehu, a soldier, was anointed King of Israel by a prophet. He took the throne, and slew Jehoram and all Ahab's family. Athaliah, the mother of the king in Judah, also seized the royal power, and reigned for six years. Read 2 Kings 8 and 9

QUESTIONS FOR HOME STUDY.

1. Jehu's Zeal, v. 15-28.

Whom did Jehu meet?
What was the king's greeting?
What honor did he confer upon Jonadab?
Of what did he ask him to be the witness?
What did Jehu do in Samaria.
What public avowal did he make to the people?
What assembly did he call?
For what avowed purpose was the call made?
For what real purpose?
Who came at the call?
What order was given as to dress?
What search was instituted?
What measures were taken to prevent escape?
What order was given to the captains?
How many priests escaped death?
What was done with the idol images?
How was the destruction completed?

2. Jehu's Sin, v. 29 31.

Whose sin did Jehu copy?
For what did the Lord commend Jehu?
Where did Jehu fail to please God?
How service to God be rendered? Deut. 10. 12.

TEACHINGS OF THE LESSON.

Where in this lesson do we see—

1. Zeal in obedience to divine command?

2. Divine commendation of faithful service?

3. Zeal without heart service?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jehu say concerning the worship of Baal? "Jehu shall serve him much."

2. In pursuance of this what did he do? Proclaimed a great sacrifice to Baal.

3. Was Jehu's heart in this? "Jehu did it in subtility."

4. For what reason? That he might destroy Baal's worshippers.

5. Was he rewarded? "Jehu destroyed Baal out of Israel."

EXPLANATIONS.

Lighted on—Found. Gave him the hand—Joining hands was a pledge of fidelity, and a common form of entering into a contract. Jehu's chariot—A king's chariot was a place of honor, and on occasions of holding state, two persons were usually allowed to ride in it, namely, Jehu and his charioteer. Destroyed him—A way of saying that his family were destroyed. Served Baal a little—Irony. Vestments—The gowns used in worshipping Baal. Smote them with the edge of the sword—Unsparingly, showing no quarter. Images—These were small statues of the gods. Draught house—Devoted it to vile purposes. The golden calves—Jehu was probably afraid that if he abolished the calves of Jeroboam as well as Baal that Israel would go back to Jerusalem to worship. Took no heed—Was not careful.

DOCTRINAL SUGGESTION—The wages of sin.

Obituary.

Bro Ma haw Hampton was born in Rutherford county, N C., and brought to Tennessee about 1873. He married Catherine Porter about 1830. He led a peaceful Christian life, and was beloved by all who knew him He was drowned in Sandy Creek, July 23, near Spring Hill. He leaves a wife and four child en.

J F. SUMMERHILL

Mrs. Lulu L. Williams, formerly Lulu Monroe, a former student in the Central Tennessee College, died at her home in Bowkville, Miss She was an excellent Christian woman and died in full hope of eternal life. Her many friends will regret to hear of her death. Her life was full of promise of usefulness.

J. BRADEN.

Rev. Cæsar King departed this life Aug. 16 1885, at 1:15 p. m., at his home in Georgetown, Texas. He was at peace with God and with all men. Bro King was one of our old faithful Christian ministers. He was taken ill Jan. 7, 1885, and remained in this state of health until his death. He leaves a dear wife and one step daughter and three little grandchildren to mourn his loss. Sister King deserves the care of the West Texas Conference for the manner she nursed and took care of Bro. King: He told her just before he died that she had done all she could for him; that he was all right.

T. WADKINS.

Georgetown, Tex., Aug. 25, 1885.

Rev. Elijah Nesbit was born in North Carolina in 1836, and embraced a hope in Christ in 1859, at which time he felt inwardly moved to preach. Prayer meetings, class meetings and revival meetings were his soul's delight He was a man of great faith, and a power in revivals. He wielded a wide influence, and was beloved by nearly all who knew him. Bro Nesbit joined the West Texas conference in 1875, and was appointed to the Austin Circuit where he served three years; then to the Luling charge, and he served them three years, after which he was appointed to the Cedar Creek Circuit, serving a term of three years Again he was appointed to the Austin Circuit where his mission on earth ended

On Saturday, Sept. 19 1885, Bro Nesbit arrived at the parsonage at 8 o'clock, a. m., in his hack as he always stop with me when he comes to Austin. I invited him in. He unharnessed his horses and took his overcoat and valise out of the hack, and reached to get a pistol that he brought in with him, taking it by the muzzle. He let it fall, he hammer striking a rock, the pistol discharged, the ball entered his right leg just below the knee. At the time I was in the house about twenty-five or thirty yards from him, but could see him out of the door. He hallooed to me that he was ruined. My wife and I went to his rescue, and succeeded in getting him to the parsonage, and sent for Dr. E. F. McKinly, who soon put in his appearance, calling to his assistance Drs. Q. C. Smith Q B. Neale, and on examination they pronounced it a bad wound. Bro. Nesbit suffered intensely for eight days. Before his death he talked over his business affairs to me and his wife, and requested myself and Elder C. L. Madison to see to it, and advise his wife as to what to do. I then asked him how his business with the Lord was. He readily answered it is fixed, and he was only waiting the will of the Lord. He said he could hear the heavenly choir singing, and a white horse, rigged with gold, waiting for him just across the river.

Saturday, Sept. 26, between 1 and 2 o'clock, p. m., the Lord took him home to himself. Sunday, Sept. 27, Rev. C. L. Madison, presiding elder, and the writer preached his funeral, assisted by Revs. A. B. Norrie, I. D. Scott, A. M. and A. Grant and Frank Green. The pall-bearers consisted of four elders, namely, Rev. A. B. Norrie, G. Norman, S Smith, J. Henderson, Revs J. J. Collins and A. Megors. The funeral was largely attended, the procession being nearly a half mile long. Eighty-three dollars were contributed by his many friends to defray his funeral expenses, and to help his widow. Bro. Nesbit left a wife and seven children and a host of friends to mourn his loss.

H. SWANN.

Austin, Tex., Oct 6, 1885.

Done in Six Months.

That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing Not a dye, not oily, elegantly perfumed

Conference Notices.

Plan of Episcopal Visitation.—1885. Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Austin	Denton, Texas	Dec 10	Foster
Col Alabama	Mobile, Ala.	Dec 10	Mallalieu
Col China mis'n	Kiukiang, China	Oc. 14	——
Col Illinois	Fairbury, Ill.	Sept 24	Warren
Col New York	Syracuse, N. Y.	Oct 8	Merrill
Col Tennessee	Tullahoma, Tenn.	Oct 15	Mallalieu
Dakota mis'n	Blunt Dak.	Oct 8	Foss
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Foochow	Foochow, China	Nov 9	——
Georgia	Eldjay, Ga.	Nov 19	Mallalieu
Holston	Johnson City, Tenn	Oct 15	Hurst
Rock River	Elgin, Ill.	Oct 8	Fowler
Savannah	Savannah, Ga.	Dec 3	Mallalieu
S. German	San Antonio, Tex.	Nov 19	Foster
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
Upper Iowa	Toledo, Ia.	Oct 1	Warren
West Texas	Austin, Tex	Dec 3	Foster
Wisconsin	Waukesha, Wis.	Oct 1	Bowman

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

Winchester [Va.] District.

Fourth Quarter.

Martinsburg Station	Dec.	4
Hedgesville Circuit	"	5
Shepherdstown Station	"	7
Charlestown Station	"	11
Jefferson Circuit	"	12
Winchester Station	"	14
White Hall Circuit	"	15
Strasburg Circuit	"	16
New Market Circuit	"	17
Harrisonburg Station	"	18
Rockingham Circuit	"	19
Mount Vernon Circuit	"	22
Staunton Station	"	31
Augusta Circuit	Jan.	1
Goshen Circuit	"	5
Rockcverte Circuit	"	7
Lewisburg Station	"	10
Union Circuit	"	18
Hinton Circuit	"	24
Hillsboro Circuit	"	31
Frankford Circuit	Feb	7

Reverend and Dear Brethren—Permit me to ask you to remember our work beyond the sea, in Africa, India and Japan; and by so doing, push vigorously the benevolent cause.

"The earth-born shadow now may shroud
Our thorny path awhile;
God's blessed Word can part each cloud
And bid the sunshine smile.

Only believe with living faith;
His bow of love and peace
Shines sweetly through the vaulted skies,
A pledge that storms shall cease."

May His blessings rest upon you and your labors and our meeting in next March. I am truly and respectfully your humble servant in Christ,

W. F. HARRIS.

P. O. Box 100, Winchester, Va.

Official Notice.

Little Rock, Ark., Sept. 25th, 1885—Presiding Elders of the Louisiana, Central Alabama, Mississippi, Tennessee, East Tennessee, Texas, West Texas and Little Rock Conferences, will please send me full reports of the conditions of the domestic missions within the bounds of their several districts, together with carefully prepared estimates of the amount of mission money necessary for each next year.

Send to me at Little Rock, Ark., up to Oct. 20. After that to 805 Broadway, New York City, New York, care of the Missionaries Secretaries

T. B. FORD,
Rep. Tenth Gen. Conf. Dist.

Greenwood District.

Fourth Round.

Lodi	Oct.	14
Vaiden	"	17 18
Lexington	"	21
Kosciusko	"	24 25
Attalla	"	27
Louisville	Oct. 31 and Nov.	1
Goodman	"	7 8
Greenwood	"	14 15
Pickens	"	14 15
Rosemarth	"	21 22
Green Hill	"	28 29
Yazoo City	Dec.	5 6
Yazoo City Circuit	"	6 7
Benton	"	12 13
Carthage	"	19 20
Dixon	"	22
French Camp	"	26 27

Winona first Saturday and Sunday in January, 1886. Dorsey at the time of holding district conference

H. B. REVELS, P. E.

Baton Rouge District.

Fourth Round.

Clinton	Nov.	13 15
Amite	"	14 15
Macedonia	"	15
Wesley Chapel	"	17
Mt. Carmel	"	19
State Line, Mt. Sinai	"	21 22
Jackson, La	"	23
Slaughterville	"	25
Plains, Plank Road	"	26
Mt. Pleasant, Bayou Sara	"	27
Myrtle Grove, Jones' Creek	"	28 29
Baton Rouge	"	30
Stony Point	Dec.	3
Silver Springs	"	3
Wesley Chapel	"	3
Dutch Town	"	5 6
Rosedale	"	11 13
Musson	"	12-19
West Baton Rouge	"	15-17
New Roads	"	19 20
Lake Providence	"	26 27
Union Chapel	Dec 31 Jan.	3
Bayou Lafourche	"	2- 3
Plaquemine	"	9-10

Pastors will see that the committee report the assessments at the quarterly conferences without fail.

S. PRIESTLY, P. E.

Staunton (Va.) District.

Third Round.

Shepherdstown Station	Oct	10
Charlestown Station	"	16
Jefferson Circuit	"	17
Winchester Station	"	23
White Hall Circuit	"	24
Strasburg Circuit	"	31
Lewisburg Station	"	31
Rosevertc Circuit	"	30
New Market Circuit	Nov.	7
Frankford Circuit	"	7
Harrisonburg Station	"	13
Hillsboro Circuit	"	13
Rockingham Circuit	"	14
Mount Vernon Circuit	"	21
Union Circuit	"	21
Staunton Station	"	27
Hinton Circuit	"	27
Highland Circuit	"	28
Augusta Circuit	"	30

W. T. HARRIS, P. E.

Winchester, Va.

Indiana District, Lexington Conference.

Dear Brethren of the Indiana District—The conference year is half gone and we have not done much in the way of benevolent collections yet. Let us all push this matter all we can and be ready to report at the third quarterly conference. Have the committees on hand We must double the last year's collections

To the Members and Friends of the Indiana District of the Lexington Conference, M. E. Church—The district stewards at the meeting held at Terre Haute, Aug. 24, 1885 did, after careful consideration as the Discipline directs estimate and apportion the presiding elder's allowance to the different stations and circuits, as follows:

Carmi Circuit	$10
Cloves Circuit	16
Connersville Circuit	20
Evansville Circuit	15
Greencastle Circuit	30
Indianapolis Simpson Chapel	30
Indianapolis Circuit	—
Jeffersonville Circuit	20
Lawrenceville Circuit	15
Liter Circuit	12
Madison Circuit	15
New Castle Circuit	10
Princeton Circuit	15
Rockport Circuit	20
Shelbyville Circuit	24
Springfield Circuit	—
Shawnestown Circuit	—
Terre Haute Circuit	17
Watson Circuit	15

C JONES, P. E.

Gulf District, Mississippi Conference.

Fourth Round

Crystal Springs	Oct.	24 25
New Hope	"	26
Union Church	Oct. 30 Nov.	1
Fayette	"	2- 3
Fayette Circuit	"	4 5
Hamburg and Meadville	"	7 8
Liberty	"	9 10
Chism Grove	"	14 15
Columbia	"	16
Hattiesburg and Vernal	"	18 19
Spring Carpel	"	21 22
Bay St. Louis	"	23 24
Pass Christian	"	25 26
Moss Point	"	28 29
Handsboro and Ocean Springs,	"	30
" " "	Dec	1
Brookhaven and Hazlehurst	"	5 6
Summit and Magnolia	"	12 13
Georgetown	"	19 20

W. McDONALD, P. E.

Brookhaven, Miss., Sept. 30, 1885.

Indiana District, Lexington Conference.

Third Round.

Simpson Chapel	Oct	17-18
Jeffersonville	"	24 25
Watson	Oct. 31 and	Nov. 1
Cannelton	Nov.	5- 6
Rockport	"	7- 8
Newburg	"	10-11
Evansville	"	12-13
Carmi, Ill.	"	12-13
Grayville, Ill	"	14-15
Princeton	"	16 17
Lawrenceville, Ill	"	21 21
Pinkstaff	"	22
Terre Haute,	"	21 22
Nighsville	"	23
Greencastle	"	24 25
Bloomington	"	28 29
New Castle	Dec.	3- 4
Liber	"	5- 6
Shelbyville	"	5- 6
Rushville	"	12 13
Cleves, O.	"	19 20
Connersville	"	26 27
Madison	"	26-27

C. JONES, P. E.

Notice.

To the Pastors and Superintendents of the East Tennessee District, Tennessee Conference:

Dear Brethren—Will you please prepare and observe the third Sunday in October as has been made by the authorities Good Tiding Day, which means Sunday School Union and Tract Society Day for the Methodist Episcopal Church. Send for copies for this service to Rev J, H Vincent, Corresponding Secretary, No. 805 Broadway, New York.

I am yours in Christ,

JESSE P. PRICE.

Brownsville, Tenn., Sept. 25, 1885.

Notice.

Rev. S. P. Lawson, of Bowling Green district, Lexington Conference, has been suspended from all ministerial services, and church privileges until the ensuing Annual Conference for immorality.

ABRAM BOOKER, P. E.

Conference Notice.—Good Tidings Day.

To the pastors of the Indiana district, Lexington Conference, Methodist Episcopal Church—Remember October 18 is Good Tidings Day. You are to assist the superintendents of our Sunday Schools to take a collection for the Sunday School Union and Tract Society, and send the same to Dr. J. H. Vincent or to the Book Room. C. JONES, P. E.

For all Brain-Workers.

Mr. J. R Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is the specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

Prof. John Dickinson, a brother of Anna Dickenson, has accepted the chair in the Lawrence Kansas University recently vacated by Prof. Wheeler on account of ill health.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions show several causes. Hon. C. H. Reeve, of Indianaua, charges it to infidel teachings, holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression, the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have upset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicide and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible without pure blood, and pure blood is never known when the liver and kidneys are out of order. Under such circumstances, a preventive should be sought, and for this Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and is especially commended by the celebrated Dr. Dio Lewis.—*Rochester Democrat.*

Books and Current Literature

"Wesley on Christian Perfection" Compiled by Rev. J A Wood with an introduction by Bishop W.F Mallalieu Boston; McDonald & Gill, publishers. Price $1.

This is a capital volume for every Methodist household, handsomely printed and bound. It is a summarization of the essentials as frequently alluded to by John Wesley in his sermons and writings appealing direct to the common sense of unconverted men.

A Catechism on Christian Perfection.' By Rev E T Cusick A M Boston; McDonald & Gill. Price, 50c.

In this volume the doctrine of Christian Perfection is presented in a simple, systematic and comprehensive manner. It contains the answer to every vital question that may arise in the minds of inquirers

Evolution in History, Language and Science. Four Addresses delivered before the London Chartered Palace School of Art, Science and Literature. Price 15 cents, post free. J. Fitzgerald. Publisher, 393 Pearl street, New York.

This interesting work forms a valuable addition to the series of popular scientific works known as the "Humboldt Library." The number of works published in this series now amounts to seventy, including many of the most celebrated writings of Huxley, Spencer Tyndall, Darwin, and others. For sale by Ellis, opposite post-office

A grand dramatic and musical concert is announced to be given by the Calanthe Literary Circle at Wesley Chapel, on Wednesday night, Oct. 26, 1885, for the benefit of the Old Folks' Home.

Only twenty-one thousand head of cattle belonging to white men remain on the Cheyenne and Arapahoe reservations in Indian Territory.

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE,
Oct. 8, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9⅝; Middling fair, 9⅞.

SUGAR, ℔ lb—Choice open kettle, 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5⅜; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7¾; prime, 9¼

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl, onions, ℔ bbl. $2 25@2.50; apples, ℔ bbl $3 00@$4.00; cabbages, $2.00@$2 25 per crate; sour krout, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in casks, 18@—; coal, in bbl, 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1.50@$2 00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides 5 6; shoulders 3 7@3 9.

DR. JOHN BULL'S

Smith's Tonic Syrup

FOR THE CURE OF

FEVER and AGUE

Or CHILLS and FEVER,

AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Days

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aug 6-13

ASTHMA CURED

German Asthma Cure never fails in the worst cases. Insures comfortable sleep; effects cures where all else fails. A trial convinces the most skeptical. Price $1.00. of Druggists or by mail for stamp. Dr. R. [illegible]

oc 8 4t



Agents make $5.00 a day selling our PERFECT FAMILY SCALE weighs accurately from one ounce to 25 pounds. No springs, no slides, no weights. The handsomest, cheapest and best selling Platform Family Scale in the world. Exclusive territory guaranteed. Terms and rapid sales surprise old agents. Fernbee & McMaster, Cincinnati, O.



This sweet gum taken from a tree of the Southern swamps contains a stimulating principle which loosens the phlegm, and cures the false membrane, relieving the early morning cough in Consumption, curing Coughs, Croup and Whooping Cough. This, combined with the mucilaginous and lead protecting principle in the Mullein Plant of the old field, presents in Taylor's Cherokee Remedy of Sweet Gum and Mullein, the finest known remedy for Coughs, Croup, Whooping, Lung Cough, Colds, and Consumption. For full information send 3 ct. stamp for "Taylor's Riddle Book" for the welfare of home and amusement of the little ones. WALTER A. TAYLOR, Atlanta, Ga.

Use DR. BIGGERS' HUCKLEBERRY CORDIAL for Diarrhœa, Dysentery & Children Teething. For sale by all druggists

Southern University

The Regular Session of the Southern University Opens on Monday, Oct. 5, 1885,

The Board of Trustees having Secured the Girls' High School Building on Clio street, between St. Charles street and Prytania, where students will apply for admission.

J. H. HARRISON,

President of Faculty,

52 ..... UNION STREET 52

SOUTHWESTERN Christian Advocate

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Obituaries	5 cents, net cash

Editorial Notes.

Who are schismatics, therefore? Those are they

Who from the love of brethren separate,
From peace and Christian kindness go astray,
And angry, sinful strife perpetuate.
Each angry contest's end, too, oft in hate;
And they who hate their brethren hate their God,
However much soever they may vainly prate
Of faith and comforts by his grace bestowed,
The curse is on their souls, and they must bear the load.

"Nationalization by fusion of bloods is the maxim of barbarous times and peoples."—G. W. Cable.

"I am opposed to prohibition and local option and in favor of personal option."—Hon. Geo. W. Hoadly, of Toledo, Ohio.

The *Christian Recorder* seems to be holding a general class with some "indignant" contributors. Such is editorial life.

Matt. XIII, 30 43, does not prove that all men shall not be saved, but interpreted by Rev. XXI, 8, it proves that some may be lost.

Bishop Walden and son have returned from a trip of several months' duration in the West, where the Bishop has been engaged holding conferences. Both are in good health.

Persons having paid two dollars will upon the payment of two more receive a full policy in the Methodist Men and Women's Mutual Aid and Beneficiary Association under the new plan.

If, as is commonly stated, it should be true, and we believe in it, that all men are of one blood, it comprises the utility of missions as a solution of the negro problem in this or any other country.

Three Oblate Sisters, from Mill Hill, near London, England, are on their way to the headquarters of the Sisters of St. Joseph of the Sacred Heart, Baltimore—a mission devoted to the evangelization of the Negroes of the South.

We read the article contributed by Rev. C. C. Taylor, and the remarks of Bishop R. S. Foster at the Alabama Conference, reported by Rev. T. O. Ellington, a member of the Conference, in short hand, on our first page, Oct. 1: but refrain from again.

For the Southwestern.

How Can We Interest Old People in the Sunday School?

MISS SALLIE L. PARKER.

Let us show the old people that we mean what we are trying to do in the Sunday School by being faithful, truthful and punctual We must cultivate the mind as well as the soil of the nation. The soil brings forth wheat, corn and good grass, if the weeds and briars are well rooted out. So mind brought under cultivation brings forth skill, learning, sound knowledge and good principles; while ignorance, bad passions and evil habits, which are the weeds and briars of the mind, are all rooted out and destroyed. To interest the old Christian people in our Sunday School we must make our Sunday School a Christian one, in order that children, when they grow up, may be honest and faithful; for if a man be untruthful or intemperate his knowledge and skill is worth little to the country, because he will be neither trusted nor employed. To get the old people interested in our Sunday School we must first get the children interested in it. When the old people see that their children are interested in the Sunday School they will become interested themselves, and do all they can to get their children to attend, for we know that the small children cannot attend the Sunday School without the consent and assistance of their parents. A good Sunday School is another name for happiness. We all desire to be happy, and should take pains to learn how. Some may say we have not the time to attend the Sunday School. Shall we not devote time and toil to learn how to be happy? And if we work for the mind as well as for the soil we will be happy in the future. It brings something better than the gold that perishes, for this may be suddenly lost. Fire may consume it; water may overwhelm it; the tempest may destroy it; the thief may take it away; but that knowledge which enriches the mind, which teaches us to make a right use of time, is superior to the elements. Fire, air, earth and water have no power over it; it can rule them as servants; it fears neither rust nor robber; it walks with us into the vale of years, and does not leave us even when we come to die. If we attain the knowledge of many languages and the fame of great learning, yet fail in that which makes the heart and life good, our knowledge is but sounding brass. If, then, the Sunday School of the people be necessary to the prosperity of the children, it is the duty of the old people to provide for it; that is to see that no child grows up in ignorance or vice. Every child in the United States should attend some Sunday School, but it is necessary that they should know what they are attending for. Is it to get lessons well, and excel in every study? This is a part, but not all. Is it a knowledge of books? Yes, and something more. It is possible to possess learning and be ignorant of necessary things. Is the Sunday School to cultivate the intellect? This is not enough. It must also strengthen the moral principles and regulate the affection. If, then, the old people know that their children are gaining so much knowledge and wisdom from the Sunday School they will become interested in the good works of our Sunday School and begin to work with us. What a grand thing is a good Sunday School. Therefore, dear Christians and friends, let us work for the up-building of the Sunday School.

Pewee Valley, Ky.

For the Southwestern.

Post Mortem Matters.

REV. B. M. TAYLOR, TEXAS CONFERENCE.

We have been making an evangelistic tour over our conference work, and reached Hempstead where Rev. E. Jefferson is stationed, just in time to join him in a camp meeting there.

He is expecting a hard battle with sinners, because some of them in this locality are inclined to think there is a chance after they go there.

They were probably led to this conclusion by some sermon Bro. Jefferson reports as being preached by two preachers who visited him for the purpose of attending the funeral of a member of his church. The person whose funeral they had attended had been dead for four years.

One of them said he did not know whether the deceased was in hell or heaven for the past four years, but on this day he is in hell; yes, in the lowest hell.

Thus the man was transferred to the lowest hell. So according to this new theory there are more hells than one.

Then the other preacher came, and he said the gentleman had too good a family to remain in hell. So he took him from the lowest hell, and put him in heaven.

Now, this kind of preaching is mischievous. It misleads foolish people, and makes trouble for pastors after such visitors return from their visiting.

They soon learned the pastor did not approve their course. They returned to their homes in disgust, determined to preach no more funerals in Hempstead.

Now, sir, the time has come for an end of this sort of business. Our ministers should preach the Gospel, and leave this trifling to such as have no means of knowing better.

These Sunday excursions to preach the funerals of people who have been so long dead that they are nearly forgotten ought to be given a rear seat. We believe in preaching the funeral of a man at his death; but this Sabbath breaking nuisance in the name of funerals and the dead is a sin. Crowds go as to a show to hear men tell what they do not know to be true according to the Scripture. Our church should order it to be stopped.

Hempstead, Texas.

For the Southwestern.

Protestant African Methodist Episcopal Church of San Domingo, August 15, 1885.—Greeting.

In appealing to the Christian ministry and the vast congregation they represent without respect to denominational differences, to the philanthrophists and humantarians of America in behalf of the up-building of the Protestant Church in this commnnity, we are forced to use the memorable cry of the Great Apostle of the Gentles, "Come over into Macedonia and help us." We require between $8,000 and $10,000 to build the first Protestant Church worthy of the name in the oldest city in the New World, and we appeal with pride to the American people, believing that they will respond to such a glorious cause, and will be glad to do "something for Jesus." Christian friends, at our very doors thousands and tens of thonsands of souls are hnngering and thirsting after righteousness; will you refuse them the bread of life? Three years ago when appointed here, we promised our good bishop, John M. Brown, to do all we could to bnild np the Master's Work.

When we came, there was not the vestige of a Protestant institution, for three years we have been toiling on. The 28th of August last, we dedicated the first Protestant church in this city, a neat little bnilding, at the cost of $1,000, without any aid from abroad and have paid all running expenses. Now it is too straight for the people and must be enlarged, and to the honor and glory of God, we ask you to assist in rearing up an edifice worthy of His name.

If you could witness the scenes of vice and immorality, the profanity on the Sabbath day, the errors and superstition prevalent here, you would readily give, knowing for such a cause that "God loveth the cheerful giver." Then out of your abnndance my friends, and from your blest firesides, from your cities of churches, reach across the waters and bnild up this temple to Christ and to our God. He will bless you, prosterity unborn will bless you, and this struggling little Repnblic will thank you. It would tire you to go into detail; relying upon your generosity, we hope to be able to bnild and dedicate this church by early spring, God willing; without a dollar, but trusting in God we appeal to your.

For references we refer you to bishops of the African Methodist Episcopal Church; Rev. J. M Townsed, missionary secretary, Richmond, Ind., and Hon. Charles Julien, Dominican counsel, 35 Broadway, New York.

Thankling you in advance for your generous gifts, in behalf of our church, very truly yours in Christ,

H. C. C. ASTWOOD, Pastor,
CHARLES WILLIAMS, Sec'y,
FERMIN HAMILTON. Trea'r,
FRANCOIS CLAUDIA, Trustee.

[We have long wondered why our own church with its hundreds of Negro preachers, who speak the French language correctly, did not enter Santo Domingo! Possibly it is for the want of money. Protestanism ought to be firmly planted there, but we would urge givers to use the utmost care in donating money there. The cause is good and it must be well assured that the agent for Christ to do this work is without other aim than the glory of God.—ED.]

For the Southwestern.

What Is the Best Method of Interesting Children in the Sunday School.

MRS. GEORGIA TALBOT.

The best work in the world is always done, I believe, by one man. A Washington gives shape and character to a nationality. It is from one man an entire denomination often takes form of its theology, and it may be that we can give some ideas on the method of interesting children in the exercises of the Sunday School. In every age of the world we find different opinions on every subject, and as the child is an immatnre being we must seek first to gain the attention of it, and get it interested on the subject we are teaching, and this step will insure us good order, for without order our teachings will be in vain. Some one may ask in what way may we have order? The teacher should first be orderly; but you should know just how to begin. If you start in confusion you are very likely to have it throngh all your session. We should insist earnestly on all the pupils to have perfect quietness before we begin. Again, it is best to have them properly seated, that they may feel pleasant while engaged in their lessons. We should teach one subject at a time each Sabbath, so that each child may get familiar with their lessons. We should pass quietly and quickly over each lesson, so that we may not let our subject become tiresome to the minds of the children. The exercises should be interspersed with new pieces of music to enliven the minds of the children. Much of the success of the Sunday School depends upon its management, for those in charge of the Sunday School need to lift up their eyes upon their work; they must gather facts, weigh them, and present them to the school in the most interesting manner. One may work hard and fail of real success from not understanding what the real purpose of his work is. We can have different modes of interesting children in the Sunday School. We can interest them by giving prizes for their good lessons, punctuality and deportment. We can also win them by being kind and affectionate to them. There may be other methods that might be given, but I think the best method is to give them a teacher with patience and tact; but to answer this question intelligently and safely we must know what is to be aimed at in the Sunday School. God has called the Sunday School into great prominence. as an arm of strength to his church, and as this is God's work we must look in his Word for the purpose to be accomplished, just as we must seek the true idea of a church in his Word. Our business, then, is to teach the word; to use means that will imprint the truths of the Gospel upon the mind and heart, for this is a commission from Christ to the Sunday School worker.

Pewee Valley, Ky.

For the Southwestern

A Visit to Our Old Home

REV. WILLIS H. JACKSON.

Monday, August 17th, my wife and I boarded the South bound passenger on the G. C. and Santa Fe at 5:20 p. m. Glancing along its lines rapidly we saw many fine crops.

After traveling a distance of thirty-nine miles, we landed in Sealy. One remarkable thing in this little town, only five years old, was the water works, which were being placed there by the railroad company. On account of misconnection of the Santa Fe and Western Narrow Guage railroad, we remained over that evening and found a happy home with Mr. and Mrs. S. Allen. The next morning we were conveyed to San Felipe, a very old town, taken from the Mexicans in 1820. Crossing the river our attention was attracted to the old home seats, and residences that had been ruined by the high water. Still traveling on, we soon heard the familiar old church bells of our childhood days, whose pealing toll, told us that some one was dead. We had already heard that Sister Sarah Ann Glover had passed from labor to reward, she being one of the oldest members of Asbury Chapel, and a leading sister of the church, arriving at the scene, we were soon seated in the pews where we were born unto Christ. The funeral services commenced. After the pastor, Rev. E. Gilmore, had told the true story of our faithful Christian friend's life. The services ended and we laid her where all living souls must some day lie.

During our stay there, Rev. Gilmore had a protracted meeting going on, and the writer preached at night to a crowded house. After the sermon, ten souls professed hope in Christ, seven of whom were new converts and three backsliders.

Presiding Elder Pullam and I continued in the service during the week. Saturday found us in the session of the fourth quarterly conference. Rev. Gilmore, the preacher in charge, was on hand with his brethren, and Elder Pullam took the chair. I was called forward, not to be introduced, but to aid as secretary, as we were converted in this place and sent out from this quarterly conference. The business all passed off nicely.

The next morning we were invited to meet the Sunday School of which Mr. P. H. Jenkins is now superintendent. I was once superintendent of this school for five years, so they were apparently glad to see us. The good tidings of the morning's session were soon put in our hands. It was the session of the 23d of August, and it was carried out well.

The sermon preached by Elder Pullam was found in Romans 1 20, and it was as interesting as any sermon we ever heard.

Asbury church is 50 by 35 feet, and notwithstanding the unusual number of seats there were not accommodations for all. At the cry of "Christ has spoken peace to my soul," uttered by Mrs. McDade, the Holy Spirit was felt by many. The Sacrament of the Lord's Supper was administered to 170. At 3 p. m. I preached from St. Math. 25 46, and Elder Pullam preached from Prov. 4 18 at night.

We spent many happy days there among our old friends and school mates, and up to the time of our departure Elder Gilmore had thirteen converts.

Monday, 24th ult., found us aboard the W. N. G. train, bringing us to Sealy, when we changed, taking the Santa Fe Railroad direct for Brenham.

After a visit of nine days we are on our charge again, and are still having spiritual meetings.

Brenham, Texas.

The Unitarian religion has been known in Transylvania, Hungary, since 1568, when it was recognized by the government as one of four religions. To day they have three two gymnasiums, a college at Kolosvzsar having 350 students and twelve professors, 103 parishes with 60,000 members; each parish has a day school connected with it, where 5000 pupils daily assemble. The principal periodical of the church is (translated) the Christian Seed Sower. There are also several other periodicals.

Letters from the Pastors.

Rev. B. Andrefson, North Leflore circuit, writes: "As I do not write to your paper often I wish to congratulate you on your success with the SOUTHWESTERN. I like it very much and look forward to its weekly visits with much interest. I am doing my best to get a list of subscribers, for six months for your paper. My third quarterly conference was held at Hopewell Chapel, May 23rd, Rev. C. H. Ellington, presiding elder, was on time and held the meeting. Paid the elder, $7; raised for the pastor during the quarter, $45. The elder gave us a good sermon on Sunday at 11 o'clock, after which 40 persons partook of the Lord's supper. There are three Sunday schools on this work, and they are in a good condition. John Seay, one of the oldest members of Tennessee Conference, died a few months ago, his funeral was preached by Rev. J. Braden and Rev. B. B. Manson and myself, a large congregation were assembled of both white and colored, to hear of a good man who had lived a noble life to do much good for God and his church, and the poor. His funeral was preached at Seay Chapel, in Wilson county, April 15, 1885. Bro. Seay was in his 61 year when he died."

Rev. T. J. Smith, Giddings, Lee county, Texas, writes: "I have been a member of the Methodist Episcopal Church for eight years. I can say out of a pure heart that I do love both her and her laws; but I must say I sincerely regret that just as we are walking forth into the light of Methodism, through the teachings of Bros. C. L. Madison and Burton Lee, my first quarterly conference with them was a joyful occasion. The instruction given us then left me with a better understanding than I had ever had before. Bethel Chapel, Giddings, Mt. Dade and Ledbetter have been highly benefited by their wise counsel, and the people love them and wish if it is in any way possible that their services might be retained to us. Through their instrumentality the SOUTHWESTERN came to mine and many other homes here. They have power over sinners and have been instrumental in getting many into the church. They have been patient, wise and thorough. Oh, send them back to us again."

Rev. W. H. Logan, Houston, Texas, writes: "A soul converting revival began in April, Bishop Galloway was with us and preached the opening sermon, succeeding which 15 persons came forward for prayers, some of whom were converted. We continued the meeting for five weeks with a result of 41 conversions. Revs. Wade Hampton, of Hearn, and W. H. Davis, presiding elder, of Waco district, were with and assisted us. It will be seen that we have neither been idle or failed to go forth to battle.'

F. J. Yeargin, Petersburg, Tenn., writes: "The third quarterly conference was held by Elder Bullington, who gave us a soul stirring sermon. This quarter there were two admissions, ten probationers, 1 stopped, 1 licensed to exhort. Paid elder, $8; pastor, $10 45; raised for missions, $1. This point is also a better church building, the amount spent by the 65 members annually for tobacco and snuff is estimated at $250."

Rev. John L. Smith, Calvert, Texas, writes: "In answer to a question in the SOUTHWESTERN, concerning how many churches have been built by those you have joined the traveling connection, it to me, the question reads, I answer, as follows: in six years, three parsonages as follows: Burleson circuit, Zion Hill Millican circuit, Millican, size 12x24, shed room; Franklin circuit, Chapel Hill Church; besides this one at Plantersville, a log house. When entering these places there was no money in the treasury at either place, nor any lumber except at Millican. The Rev. Edmond Lee, now presiding elder of Huntsville district, had begun this work and that was the only place I did not start from the ground. I have laid the foundation for more than 10 new churches all on Navasota district; have purchased more than 25 acres of land and three town lots, which will make noble charges some day. I have some very wealthy members in this circuit, the wealthiest of whom is Bro. David Morrow, who is said to be worth about $6 000; next, Jesse Smith, worth, $5,000; John Morrow, worth, $3.000; Mrs. Maria Robinson, worth, $6,000; then comes a sinner gentleman, whose wife is a member of our church, Mr. Nath. Jones worth, $3.000; Hodge Yonng, $2 000; next Sanders, Gaines, Knowlin, Whitehead, Williams, Frazier, Hilbert, Gray and many other whose property is valued at about $15,000, none of these have taken the foreign fever yet; but many others are talking of going to Liberia. We have built a parsonage 20x24, with portico 10x6, very neat, and have started a church at Franklin, the county seat."

J. W. Jackson, Carlisle, Ark., writes: "My second quarter was held July 18 19 our beloved presiding elder, Rev. O. H. Smith was with us and held our quarterly conference for us. We did not have a full attendance, owing to the fact that some of the brethren were sick. All reports were good except one, and that was from one local preacher, who failing to have his report, the elder reprimanded him for his negligence and he promised to do better. Bro. Smith preached for us Sunday morning, and I heard it remarked very generally that it was the best effort Smith had ever made, after the sermon, the sacrament was administered to 18 communicants. At night Bro. Smith preached quite an interesting sermon. Accessions 4, probationers 2; collections, for presiding elder's second quarter $7 50; conference claimants, for Geo. W. Sams first and second quarters $4; pastor, $5.85; total $17 35. One acre of ground and house valued at $125 has been purchased at McCreanors for a church, and a subscription of $75 has been raised for remodeling the house. The Sunday schools at McCreanors, under the superintendency of Bro. George Berry and Mrs. Alice V. Jackson is in a growing condition. Bro. Berry is our faithful and zealous district steward and does not believe in letting a pastor suffer. The school at Hazen is in a flourishing condition, Bro. Hewlitt, the superintendent is deeply in earnest. There we have have an excellent teacher, a fine Christian woman, who is not ashamed to teach her "brother in black." Mrs. Olive Curtis is doing heroic work here. We hope to commence building our church here the first of next month. What is the matter with my right hand companion, the SOUTHWESTERN? No one has received it last week, and its non appearance created quite a stir. Every thing looks gloomy and out of sorts, we have commenced this week wrong, it seems."

Rev. W. H. Evans, Asbury Temple, Lexington, Ky., writes: "Our people here have done a grand work and are still nobly rallying to the standard, they have a heavy debt, but they are paying it, besides having raised all their assessments. Rev. Marshall W. Taylor, D. D., was with us on the 11th of July, and in the morning he lectured the Sabbath-school and was attentively listened to. In the afternoon he preached on "Jacob's Last Will and Prophesy," too much can not be said in praise of it, as the Dr. certainly surpassed himself. The afternoon was very warm, but he held his audience spell bound for over an hour. The Dr. has many warm friends here, and we are glad to see him at any time."

J. A. C. Wade, Cookville, Tenn., writes: "During a revival in July there were 8 conversions, 6 joined our church. B. J. Coleman, a local preacher was with us on his way to Lexington to teach school."

G. W. Williams, Moreauville, La., writes: "We have had a protracted meeting, 9 mourners, 1 convert. There is a fine Sunday-school here with 30 in regular attendance. We are getting along very well at present."

Rev. Stephen Green, Evergreen, La., writes: "I am trying to do good with the help of the Lord. We organized a home mission July 23, Sister Baxter was with us, and 20 were enrolled. They may call 20 others out."

Rev. J. A. Reese, Princess Ann, Md., writes: "A revival in our church has commenced, and we are promised to believe that 100 have been soundly converted. Holiness is nailed to our flag, and the cry is still they come. We had 42 up for prayers on the night of September 29 h."

The M. E. Church.

Form Our Mission Rooms 805 Broadway, New York.

Chaplain McCabe reports steady progress in raising the Million for Missions. If the East will increase their contributions as well as the West, the money will be raised by Dec 31, 1885.

The latest intelligence from Bishop Taylor's Expedition is generally favorable. There has, however, been one more death, the second Rev. Henry M. Willis, returning to the United States on account of poor health, died on the way and was buried at sea. His wife has returned.

The new Mission Church in Aminabad, Lucknow, India, (Bird Chapel), was dedicated August 16 The house was well filled, the larger portion being Hindus. It is eligibly located on a great thoroughfare where multitudes are constantly passing it. A regular preaching service and two Sunday schools, one for boys, the other for girls and women, will be held.

"The house is plain and inexpensive. The room is 43 by 20 feet and will seat 300 people. The building is brick with iron rafters and arched roof. In the front wall outside is a stone tablet upon which the Ten Commandments are beautifully engraved, and at the bottom the comforting words (which we trust will catch the eye of many a passing pilgrim) 'Believe on the Lord Jesus Christ and thou shalt be saved.' This tablet is a very effective preacher and thousands of passers by have already paused to read the message."

Rev. B. H. Badley writes from Ludlow, 22: "We are having a prosperous year. The kingdom is coming, and hearts are warming toward the blessed Jesus. The darkness breaks away and the Day is Dawning."

Our Missionary Periodicals for October have been forwarded to subscribers.

The "Gospel in All Lands" has an Illustrated Article on The Islands of the Sea, the People, and the Protestant Missions among them. The General Articles are on A Pilgrimage in China, Custom of Tattooing in Burma, Woman's Work in China, People and Religion of Cashmere, Stonehenge, Rev. Freeborn Garrettson, Exercise for a Sunday-School Missionary Meeting, etc. The Editorials are on Self-Supporting Missions, the Defenders of Bishop Taylor, etc. The Notes from our own, and from other Missions are full of interest.

The "Missionary World" contains a Missionary Letter from Rev. L. W. Pilcher, A Missionary Sunday School Exercise, Illustrated Articles on the Islands, etc.

The "Little Missionary," is filled with Bright Pictures and Interesting Missionary Stories for the younger children.

We urge our Pastors and Superintendents to introduce these Periodicals into every Family and Sunday school,

We have received from the Church Extension Rooms 1018 Arch street, Philadelphia, Pa., the following documents, valuable for their informatory character, historic character. They are as follows: 1 Report to the last General Conference; 2 Reports for 1884 ending Oct. 31; 3 Catalogue of architectural plans; 4 Sample copy of Church Extension song service; 5 Church manual for the current quarter.

1. That from statements by conferences on pages 14 to 16 of the report to General Conference, and on pages 18 to 49 of the report for last year, you will get a summary of our work in your conference, from the organization up to October 31st, 1884. The last report between pages 33 and 45 gives statement of all loans outstanding with the conferences severally Oct 31st, 1884. Pierce give aty evans outstanding within your district the special attention which they may require.

2. Please encourage pastors to order the service of song for use in the congregation and Sunday school when taking Church Extension collection, advancing the amount named at the bottom of the title page, and reimbursing themselves for the amount so advanced out of the collection when taken. In this way we treat all alike, and yet avoid wasting these sheets.

3. Invite the attention of pastors and trustees within the district to our catalogue of architectural plans, and urge them to send for catalogue if they contemplate building either church or parsonage.

4. Both presiding elders and pastors are entitled to the "Church Manual," published quarterly by Phillips & Hunt, 805 Broadway, New York, free of charge; others can obtain it for 50 cents a year. Pastors being allowed 10 cents commission on each subscriber. Will it not serve all departments of our Church benevolence to put this Manual in the hands of every official member?

For any suggestions you may make that would be helpful to the cause of Church Extension, and for items that might be published to advantage in the Manual, we will be greatly obliged.

A new Church with 20 members has been recently organized at Wah Valley, Miss.

The Tabernacle Church, Dallas, Texas, was dedicated on the 28th ult., Bishop Ninde officiating.

Punctuality.

GEORGE W. BEAUMOND.

This word implies scrupulous exactness. It is now used chiefly in regard to time, for instance, he pays his debts with punctuality, or he is remarkable for the punctuality of his attendance, etc. According to my humble views, it is the chief element of success, both as regards our mortal and spiritual life. A man given to tardiness or procrastination soon looses the confidence of his fellow men, and falls into disrepute. In the professional life it is every thing. The patient, extremely ill, says do not go for Dr. B. for he is not punctual to his calls, I shall die before he gets here.

The aspiring and diligent student says: "I am compelled to change schools, for my teacher is not punctual, and consequently my progress is slow. I shall never reach the summit of science to which my ambition aspires"

The tardy farmer comes in on a lovely morn in June, while every thing in nature is even musical with physical life, and says to his ever patient and hopeful wife: "I am wholly discouraged, my neighbor's farm looks beautiful and prosperity and success crowns his every effort, while every thing around me is going to complete destruction, at this rate I shall soon be a beggar. My crops are not yet planted and every where, dilapidation meets the eye" Thus it is with all classes of men in all the various professions of human life. If we would be famous, if we would be good, and useful citizens, in a word, if we desire to arrive at any degree of perfection in any of the various vocations of life, let us begin our ascension by strictly adhering to the subject before us.

On Sabbath morning, when the thrilling tones of the church bell calls us to duty arise and go and meet punctually those who leave their homes to instruct us in the "ways of righteousness," and thus far, at least, show our appreciation of their efforts.

In conclusion let me admonish those before me to be especially punctual as regards your duties and obligations to God, be faithful to the work assigned you, be up and doing whatsoever your hands find to do, put your own "shoulders to the wheel," and have a "heart for every fate," and so live that when you leave earth and shall knock for entrance into that everlasting kingdom it shall not be said of any of you that you are too late. God help us to be punctual to our souls best interests.

Pickens, Miss.

Next Conference Year.

L. P. CUSHMAN.

Just about this time certain preachers in several of our conferences begin to be troubled about their appointment for the coming year. With all such I desire to have a friendly chat. First of all allow me to say that I do not think that it will be the least impertinent for any one of this class to speak out what is in his mind on this subject, but as a rule those will be heard most readily whose walk and work have been in harmony with their high and holy calling. Nearly every one of them will have a desire to go up higher, and if during the year they have attended to all parts of this work, taken the conference collections for Missions, Church Extension, Freedmen's Aid, Tract, Sunday school, and educational causes, paid the presiding elder his quarterage, paid for the books they have bought, and the copies of the SOUTHWESTERN they have ordered, and been at peace with their brethren, they will find an open door and hear some friendly voice saying: "Go up higher." But if they have neglected their work, and spent the year on the complainer's bench, have told the people that their predecessor in securing his conference collections did it only for a great name, and that he shall do no such thing; they too will get a great name, but it will be on the descending scale, and they will be called upon to take a low seat. There is no divination, no enchantment against the Methodist minister who faithfully attends to all parts of his work. Men who are blatant, vociferous, and noisy, may for a while attract attention and occupy favorable positions, but only those who are faithful in the performance of work retain them. The one thought I seek to enforce, is that each minister or pastor attend to present duty, finish this conference year's work, attend faithfully to every part of it, do the Master's will where you are, and his word for it, each shall receive his own reward.

For the Southwestern.

Two Conflicting American Civilizations.

REV. D. GREEN, MISSISSIPPI CONFERENCE.

Another, and very important view of this education movement, is had by studying the yet unsettled conflict of the two civilizations which have struggled, and yet struggle, for the mastery in the United States.

One, the civilization of freedom, was typified in the company that landed at Plymouth Rock in 1620. The other, the civilization of slavery, which was typified in that cargo of slaves that landed at Jamestown, Va., in 1619. In one, the whispering word and thought was freedom; in the other it was slavery.

I will not here tell how these two civilizations have grown, and struggled for the mastery in the past. First, within each individual State, and at last in the nation in legislative halls, at the ballot box, and then on the battlefield. Every possible expedient was attempted to avert the conflict.

Foolish men said for a hundred years as foolish men said in 1860, and as some continue to say, "There is no conflict only as fomented by a few fanatics on both sides;" but the conflict went on until, in the awful agony of a life and death struggle on the battle field, where half a million Northern and Southern heroes were slain.

The real meaning of the conflict was learned, then rung out like the clear notes of the midnight bell in a storm, the sublime proclamation of the immortal Lincoln; the key-note of that proclamation was freedom to all within the national domain; then the armies of freedom triumphed, but the conflict did not end there.

That was the struggle of force with force, which, in fact, settled nothing except where despots rule and slaves obey. The conflict between the Northern and Southern sections of our country were more than simple party leaders, struggling for supremacy, as one army battling with the other for victory; it was the conflict of two civilizations, each rooted and grounded in the most profound conviction of millions of people. No people on the footstool ever fought a more heroic battle than did the people of the South, however much they have been wrong. No American can but be proud of their heroism in the late war; but if any one believes that when Gen. Lee handed his sword to Gen. Grant that the political and social convictions of the South passed over with that sword to the civilizations of freedom, as distinguished from the civilization of slavery, such a one has not read history aright, or knows not the power of strong conviction.

The abolition of slavery is accepted, but the conviction which was preached from every Southern pulpit that slavery was a divine institution, still demands that the relative positions of the white and black man shall be as distinctly marked as when the former bought and sold the latter. Why should it be otherwise?

Would the defeat of the Union armies have made the Christian people of the North believe that slavery was right?

This conflict of civilization is as distinctly marked in 1881 as it was in 1860. Thank God the conditions are so changed that the possibility of war is gone, and Christian men on both sides are striking hands, and each rising sun marks a day's progress toward perfect Christian national unity.

Who can fail to see the magnitude of this tremendous work? Christian people, North and South, uniting, hand in hand, in Christian labor, in the church and school, must be one in this undertaking.

There need be no disputes over the past. The great and momentous present is here with its work and responsibilities. The chief power of slavery lies in the ignorance which, perhaps, of necessity, was imposed upon the Negroes, and, perhaps, as a matter of jealousy was made the lot of vast multitudes of white people. Those masses must be educated up into conditions of independence of thought and action, and the Christian church must lead in that work: May God help us as Christians to labor on in this field.

Benton, Miss.

The hull of barley is very hard, and this grain should, therefore, always be ground or boiled before feeding. If fed whole more of it will be voided intact than of any other grain. Boiling, however, is quite as good as grinding. The grain expands, so that instead of losing the toll the farmer gains an increase in bulk.

The Epidemic of Crime.

Whence comes this epidemic of suicides and murders? Recent discussions show several causes. Rev. O. H. Reeve, of Indianapolis, charges it to infidel teachings, holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free thinkers have committed suicide, but so, have orthodox churchmen. Financial strains have upset many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicide and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Whence comes this? An eminent medical authority tells us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is impossible with impure blood, and pure blood is never known when the liver and kidneys are out of order. Under these circumstances, a prevention must be sought, and for this Dr. Pierce's Golden Medical Discovery is unexcelled by the best earth has yet produced, and is especially recommended by the celebrated Dr. Dio Lewis.—*Rochester Democrat.*

For the SOUTHWESTERN.

The Intermediate State.

REV. L. R. HAGOOD.

Rev. J. W. Hill's article in a late issue is an excellent contribution to the fierce theological disquisitions. I like the tone, diction and Biblical soundness. The entire article is good with a few exceptions. The theological tutor might give clear cut definitions and lucid explanations. In speaking of the Lord's parable of the rich man and Lazarus, he says: "Whatever we may say of the mode of communication, it is evident that it was by verbal heavy things." Again, he says, in speaking of the tales of the dead: "How, then, could the latter have been with him in paradise that day unless by material [illegible]." The fallacy of his argument is a little obscure in the [illegible], "living beings" and "material presence" are equivocal, and [illegible] is what logicians call "the fallacy of equivocation," arising from an equivocal word, or from the ambiguous structure of the sentence. To particularize, the word material is from the Latin word *materia*, matter; substance, as opposed to spiritual. "*Living beings*" is a phrase used to distinguish between that which we call "dead." Again, he uses the word paradise as synonymous with heaven. Paradise comes from the Greek, paradeisos, meaning pleasure garden or park. The writers use it to describe the intermediate state of the dead. Hence the thief was carried to paradise that day. But paradise is not the same as the final resting place of the righteous dead heaven. These are proven equivocal terms, "therefore, we conclude, the souls of the righteous are not immediately to heaven at death, but spend the intermediate time in the resurrection there" [illegible] equivocal, but inconclusive and misleading. The intermediate state of the dead, righteous and unrighteous, is the same though the circumstances of them are different. This is clear from the parables they were speaking and seeing the other. It is as true as the gospel now in the case now in God's word. The dead are happy, and the wicked are [illegible] "in their torment," and the judge." I would not have so hurriedly written this reply, but our people catch hold quickly and let loose slowly the things of God delivered to them. Give next Quiz.

For the SOUTHWESTERN.

A Sermon on the Character and Mode of St John's Baptism.

REV. H. W. WHITE, LEXINGTON CONFERENCE.

Text: Luke I 9 10: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the spirit as a dove descending upon him."

I now propose mainly to consider the character and mode of John's baptism. This will lead me incidentally to consider the mode by which he baptized our Savior.

I *The character of John's baptism.*

John's baptism could not have been a Christian baptism from the fact that his disciples were rebaptized by the Apostles after the resurrection of Christ. There are those who nevertheless believe that it was Christian baptism.

I cannot see why they do, however, for it seems to me that a quite limited acquaintance with the Scriptures would correct this error.

Read Acts xix, 1-6. Now, if John's was a Christian baptism can any man assign a reason why a single one of his disciples should be baptized over? But in each of these cases we have many such examples.

The 3000 baptized on the day of Pentecost were the disciples of John. Now, if John's baptism and Christ's baptism were equally Christian baptism as some people think, or at least say, then we have the Apostle after the resurrection of Christ doing the superfluous work of baptizing again persons who had been already once baptized before his crucifixion. A cause whose emergencies need such straining to sustain it must, indeed, be in a precarious situation.

Every fair and free mind must concede that the Apostle rebaptized John's disciples after the resurrection, because they had not received Christian baptism before his crucifixion.

They had received the baptism of John, therefore the baptism of John was not a Christian baptism. The baptism of John was the seal of a covenant between John and his disciples that they would believe on Christ when he came, which event his preaching announced would soon take place.

The purpose of John's ministry was as a herald to cry Christ is coming, and "the kingdom of heaven is at hand." And to warn men to "prepare the way of the Lord."

II *The mode of John's baptism*

I shall now proceed to show that John's baptism was by sprinkling. And hence that Christ was not immersed by him. And hence, also, that those who are dipped under water have not thereby followed the mode of Christ's baptism by John "in the River of Jordan."

The history of the baptism is recorded in Matt III, 13-16.

I argue that there is no proof of an immersion found here. The Scriptures say Christ went up straightway out of the water.

Out of is taken from the Greek preposition—(ek).

This word occurs more than sixty five times, and means in; fifty times it is used to mean out. By reference to your lexicon you will see that this word (ek) has eighteen different meanings, some of them in perfect agreement with the original. It is translated from in Acts vii, 3, "Get thee (ek) from thy kindred, not out of thy kindred." But if it were proved that both John and Christ were in the water together at any one time, this would be no proof that Christ was immersed by John. Besides it is not capable of being proved that into and under are synonymous terms. If they are not, then, even if Christ went into the water it would still be not proved that he was put under it. Though it seems that some people cannot see any difference between these terms. One of the evangelists says that Christ went up into a mountain to pray. Was he under the ground because he was in the mountain?

We will now consider the question, for what purpose was Christ baptized? A correct answer to this inquiry will determine the mode, and consequently the manner in which John performed this sacred rite.

For what purpose, then, was Christ baptized? It was not a baptism unto repentance, for Christ had never sinned and needed, therefore not to repent. It was not a baptism on the profession of faith in the expected Messiah, for Christ was the Messiah himself. Let us hear and obey God rather than men, and most of our difficulties will disappear in the face of this clearly stated truth.

Zacharias, the father of John, the Announcer, was one of the twenty four courses of Jewish high priests. Luke I 8 9.

John was himself a regular ordained Jewish priest. Christ was a priest also, but not after the order of Aaron, or the tribe of Levi, but a "priest forever after the order of Melchisedek." He had conformed to all the Jewish law, and now having waited until he was thirty years of age, which was the period fixed by law for a priest to commence his ministry, he seeks ordination at the hands of John, as we call it, or a public recognition of his right to teach, by one who was himself a regularly authorized Jewish teacher. Christ knew very well, and so do we, that such were the strong prejudices of the Jews, and such their regard for their law, that if he attempted to teach, without being inducted into his office in a legal manner, they would have refused to listen to him. This, then, is what he meant by his reply to John's objection to baptizing him when he said: Suffer it to be so now; for thus it becomes us to fulfill all righteousness. Now, no righteousness of the law was fulfilled by dipping or immersion, for no Jewish teacher or priest had ever been immersed.

Christ was the high priest of our profession, and his baptism the act of consecration by which he was set apart for his office, upon the duties of which he was about to enter. It hence became him to fulfill its duties in every part. What part of the law his baptism fulfilled we learn in Numbers viii, 5-7. Here, then, Christ is introduced into his priestly work by John, who sprinkles the water of purifying upon him. The old time objection that this was not required for Christ, because he was not of the Aaronitic priesthood, fails as signally now as it did 1800 years ago. It was first raised in the days of St. Paul, and triumphantly answered by him in his Epistle to the Hebrews, VII, 11-21. Blessed is he that readeth, but only blessed is he who understandeth these things. Amen!

Lexington, Ky.

Ninety million letters passed through the Japanese mails during the last year, and three millions of messages were sent over her telegraph wires.

It is said, that of our native Indians one, in four, die of consumption. This explains the anxiety of a good many people to have the Negroes to go West en masse.

A large number of old palaces are for sale in Italy.

Bethel, Conn., is running 10 hat factories on full time.

Manufacturing industries are making steady progress in India.

The British press giving the silver question unprecedented attention.

Fewer complaints are being made about irregularity in the delivery of foreign mails.

The opening castle of the Empress of Austria in the Laugler Park, near Vienna, cost $1,500,000.

It is admitted by the Toronto Mail that the young men of Canada favor annexation to the United States.

The friends of Mississippi river improvement are hopeful of favorable action by the next Congress.

There were 20 female candidates for the French Chamber of Deputies, but not one of them was elected.

What Sporting Men Rely On.

When Lewis R. Redmond, the South Carolina moonshiner, cornered, after eight years eluding the government officials, was asked to surrender, he exclaimed;

"Never, to men who fire at my back."

Before he was taken, five bullets had gone clear through him, but strange to relate, he got well, in the hands of a rude backwood nurse."

By the way, if Garfield had been in the hands of a backwoods nurse, he might have lived. A heap of volunteer testimony against the infallibility of the physicians has been accumulating of late, and people are encouraged to do their own doctoring more and more. It is cheaper and quite as certain.

Before Detective Curtin of Buffalo caught Tom Dallard he "covered" him with his revolver. Tom saw the point and tumbled!

Joe Goss was "covered" a few weeks ago and he tumbled, and so did Dan Mace. Death "fetched em" with that dreaded weapon—kidney disease. But they should have been lively and drawn first. They could easily have disarmed the monster had they covered him with that dead shot—Warner's safe cure, which, drawn promptly, always takes the prey. It is doubtless true that sporting men dread this enemy more than any mishap of their profession, and presumably this explains why they as a rule are so partial to that celebrated "dead shot."

Redmond was right. No man should surrender when attacked in the back. He should "draw," face about and proceed to the defence, for such attacks, so common among all classes, will fetch a man every time unless "covered" by that wonderfully successful "dead shot."—*Sportsman, News.*

The Bartholdi Statue.

Office of the American Committee of the statue of Liberty, No. 33 Mercer Street, New York, Sept 24th, 1885.

To the Press and People of the United States:

The able efforts of the *New York World* newspaper, coupled with the generous co operation of the Press of the country, which have been crowned with such unexampled success in securing the amount of money required to complete the the Pedestal for the Statue of "Liberty Enlightening the World," call from the Executive Committee their fullest expression of thankfulness for this manifestation of good will.

Encouraged by this success, the undersigned, on behalf of the Committee, appeals once more to our liberty-loving people for the necessary aid required for the putting together and erection of the colossal statue which is soon to be placed upon its magnificent foundation, the cost of which, with the steel and iron anchors, beams, &c., will approximate, nearly as can be the sum of Forty Thousand Dollars (40,000). To this end we desire to call the attention of the people, and to state that the continuance of the sale of Statuettes, on a liberal scale (which can now be supplied on demand), will produce the needed amount to complete this object.

All who desire to secure this beautiful souvenir of the great work, can do so upon application to the undersigned.

On behalf of the Executive Committee, Your Obt. Servant,

RICHARD BUTLER.
Secretary.

"For I am declined into the vale of years." She said a little sadly, "but indeed I don't much mind it since I can get Salvation Oil for 25 cents."

Careful estimates indicate that the corn crop of our great farm this year will reach 2 000,000 000 bushels, or 200,000 000 more than in 1884.

Rev. Maugear Maugarian of Philadelphia, a Presbyterian preacher, announcing what he calls Calvinism sets up a Congregational church upon his own hook.

MADAME FOY'S CORSET AND Skirt Supporter,



ELEGANT, FITTING, COMFORTABLE with a PERFECT SKIRT SUPPORTER and in one of the most popular and satisfactory corsets as regards HEALTH and COMFORT ever invented. It is perfectly adapted to the present style of dress.

For sale by all leading dealers. Price by mail $1.50. FOY, HARMON & CHADWICK, New Haven, Conn.

Man Wanted SALARY $75 to $100 for our business in his locality. Responsible house. References exchanged. GAY & BROS., 129 Hanover St., N.Y.

New Course of Study

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885 will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith (Abridged edition I one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3.) Net	05
History of Methodism.—Stevens (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons (Vol. I) sent	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	1 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
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Written Sermons.	
To be read:	
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Christian Purity—Foster	1 25
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Ecclesiastical Law and Lawful Evidence—Godey and Garrison	2 50
History of Missions of the Methodist Episcopal Church. Vol II.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-XLII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
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THIRD YEAR.

To be studied:	
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FOURTH YEAR.

To be studied:	
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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor.

THURSDAY, OCT. 22, 1885.

To try to retain a preacher off of his district is a doubtful proceeding.

The wish may be father to the oft-expressed thought that her colored members will some day leave the Methodist Episcopal Church, but we think we know them well enough to say that it will never be realized.

Unfortunately for our colored work in Kansas, it once had a colored presiding elder whose motion and promotion were incompatible with the extensive interests of our affairs in that most fertile mission field. But we respectfully request the trial of one more there.

Now the Liberals convened in Cleveland, O., through Mr. R. G. Ingersoll, their chairman, have told us plainly what it is they want. They want no Sabbath and no chaplins in our Congress or our army, and we wish to inform them that it is likely that their wants in these particulars will long remain unsatisfied.

Rev. M. B. Franklin, formerly of the Baptist church at Terre Hante, Ind., applied for admission and was rejected at the last session of the Lexington Conference. Bnt the presiding elder, being authorized to use him as a supply, if he desired, has appointed him to Latimer church, Steubenville, O., from the pastorate of which church said Franklin has now been deposed for conduct unbecoming a minister.

[illegible] Ohio is over, and for the general result the readers [illegible] of October [illegible], where it was about as accurately stated before [illegible] can now be after the fact.

If the reader will try to remember, it will be seen that we foretold the result of the late Presidential election with about the same accuracy. And that our statements were in advance of all, and in opposition to the statements made by other [illegible], especially journals with colored editors.

The issues of the present election can be briefly stated as follows: The Republicans have carried the State, electing the Governor and Legislature. This secures the return of Hon. John Sherman to the United States Senate, which is a desirable thing for the good of general legislation.

The Democrats did not secure so large a colored vote as in the last State election. More negroes voted the Prohibition ticket than in any previous year, and the Prohibition ticket was greatly increased. It drew as heavily upon the Democratic as upon the Republican party, thus completely refuting the foolish charge that it was a Democratic aid society.

More than 20,000 negroes voted the Republican ticket, and by their vote have called that party again to the exercise of power.

Several objections to Mr. Foraker's antecedents with reference to the negro were raised, but he succeeded disproving them all; and we shall now expect such an appreciative acknowledgment of the support the negroes have given the party [illegible] will be consistent with fairness and the oft-expressed purposes of the candidates.

[illegible] negroes, probably three, will [illegible] seats in the next Legislature, and it will be their duty, as [illegible] representing the [illegible] of Ohio, to keep a clean [illegible] recording matters where deep [illegible] exists the acquisition of [illegible] money possible, but to the [illegible] We hope Col. [illegible] get there, and we give [illegible] and B. W. Arnett [illegible] best wishes. But the [illegible] will yet be heard [illegible] Ohio, except there is a [illegible] curbing of the liquor power [illegible]

Cardinal McCloskey.

Cardinal McCloskey, died at his residence in New York, surrounded by chosen friends, Oct. 9th. The Cincinnati *Commercial Gazette* has the following notice of the sad event:

John McCloskey was born in Brooklyn in 1810. At that time there was not a single Roman Catholic Church in that city. When he was eleven years old it was decided that he should become a priest. He acquiesced in this decision of his parents with alacrity, and in 1821 entered the College of Mount St. Mary's, at Emmetsburg, Md. When he had finished the course he stood in the foremost rank of the class. In 1834 he was ordained a priest by the Rt. Rev. Dubois in St. Patrick's Cathedral, New York. In the same church, forty one years afterward, the Archbishop of Baltimore conferred npon him the scarlet beretta of a Cardinal. Having received his orders he went to Rome. On returning to America he was made pastor of St. Joseph's Church in New York. He labored and preached for several years in this church. When Bishop Hughes established St. John's College in Fordham he made Father McCloskey first president, and soon afterward he was made Bishop Coadjutor to Bishop Hughes. On May 10, 1854, in St. Patrick's Cathedral, New York, Bishop Hughes ordained Father McCloskey to the Episcopate, only a little over ten years after his entrance into the priesthood. Three years afterward Bishop McCloskey was sent to Albany. On March 15, 1875, a telegram was received by Archbishop McCloskey from Rome, announcing that the consistory just held in Vatican had made him a Cardinal. Cardinal McCloskey was thus raised to be the highest Catholic ecclesiastical dignitary in America. During a second visit of Archbishop McCloskey to Rome the Pope had conferred upon him the faculty of the Apostolic Benediction, with power to grant plenary indulgence. In addition, the Pope had given him a handsome chalice for the Cathedral. These were tokens of the special approbation with which Cardinal McCloskey was regarded by the Holy See. After this crowning honor the Cardinal's life flowed smoothly on, without change in his position in the Church.

There were present at his death bed his three nieces, Mrs. John Kelly, Mrs. Cleary, of Washington, and Miss Mullen, Mr. Cleary, Father Danbresse, the Cardinal's own confessor; Archbishop Corrigan, coadjutor to the Bishop; Monsignor Quinn, the Vicar General of the diocese; Monsigner Preston, Monsignor Farley, Father McDonnell, the Cardinal's private secretary; Dr. Edward L. Keyes, his physician for years; the Sisters of Mercy who had been in attendance upon the Cardinal, and Catherine, the old servant of the Cardinal and household.

The Methodist Men and Women's Mutual Aid and Beneficiary Association.

Because of numerons inquiries as to its character, and of a resolntion of the Lexington Annual Conference directing us to do so, rendered more needful by the unexpected death of Rev. L. N. Taylor, who was its founder and president, we visited St. Louis, Mo., on Tuesday, Oct. 13, 1885, and made a careful examination into the law and administration of that association, and we find—

First—That it has for its object the financial aid of those who survive and represent its members after the death of said members.

Second—That it holds a charter from the State of Missouri authorizing it to organize and enact snch constitution, laws and rules as will conduce to its object.

Third—That its present membership comprises 833 persons, classified as follows: One division West, 305 women and 138 men; one division South, 261 women and 129 men. In the Western division there has been 9 deaths—4 women and 5 men. In the Southern division, 2 deaths—1 man and 1 woman; in all 11. Of these the society has paid the claims of 2, as follows:

One of the claimants, a man in the Western division, received $38, and the other, a woman, in the Southern division, $40. The others are on file in the office of the secretary at 1203 Linden street, St. Louis, Mo., and we were assured that they would be paid when assessments were in hand for that purpose.

The delay in getting these assessments in hand, we learned, was occasioned by the tardiness of members sending in their old and taking ont new policies since the reduced schedule of assessments and benefits was arranged, with which all our readers are now familiar.

We find fourth—That the men who projected and who now conduct this association are ministers and laymen of onr own church in the St. Louis and Missonri conferences, who apparently mean well and are aiming to do well, bnt that they have in the formation of their constitution, laws and rules made some mistakes by obligating themselves to do more than they can do, especially in the time of epidemics, and we assured them thereof in our conference.

We think that the association as now formed, with especial exceptions to articles 8 and 9 of its constitution, might be able with honesty and promptness on the part of the policy holders to carry ont its agreements under ordinary circumstances, otherwise not. But we believe, to attain the highest success, it will be necessary to so amend its charter and enlarge its privileges that, say one minister and one layman from each interested conference may be made members of its Board of Directors, and be authorized to hold meetings and review its work, and make alterations in its government at least quadrennially if needed.

It is but proper to say that in our conference there was present President W. H. H. Brown, J. W. Hughes manager, and E. A. Minor treasurer, and that our meeting was held in the office of the manager, and that each and the gentlemen altogether extended to us all courtesies, and every facility for gaining the information desired and sought.

We think these gentlemen and their associates in office will, after consultation with all policy holders take steps to put the association npon the firmest possible basis, and that it will finally accomplish its purpose. Hence, that the confidence of its patrons is not misplaced.

The Political Parson.

Speaking of Rev. Dr. A. Lenard's candidacy for Governor of Ohio, on the Prohibition ticket, a correspondent of the Cincinnati *Commercial Gazette* of July 11th says: 'The political parson is out of place here in America. There are well understood conditions why the objection does not apply with eqnal force to the colored race. A congregation pay their pastor to administer to their spiritual needs, and their contract does not include a stumping tour for political famel, or emolument."

All this correspondent has to say about ministers going npon stump speaking tours for "political fame or emolument," is exactly as he says. Except his omission to apply it to the Negro race. If there are any conditions against white ministers stumping for political fame and emolument, which does not equally apply to colored ones, they are such conditions as alone exist in the mind of white men, and we should be glad to have this knowledgeons correspondent at once, proceed to inform us what they are.

We know that the Rev. Benjamin W. Arnet, a minister in the African Methodist Episcopal Church, financial secretary of that large and influential religious connection, with an office in St. Paul's Chapel at Nashville, Tennessee, is a candidate for representative from Green County in the Ohio legislature. We know also that the general missionary secretary of the same church, is a member of the Indiana legislature, and that Rev. R. H. Cain, one of its bishop was at one time a member of Congress.

We also remember several Baptist ministers, who have been in politics pretty deeply, among them Hon. Rev. G. W. Williams. We know that Rev. Henry Highland Garnet, of the Presbyterian Church, died in politics. We knew too that Hon. Frederick Douglass, left preaching and entered politics. But we do not know and to the best of our ability, we do not believe, neither has it hitherto been told us that there was any reason for these men being in politics which might not, with equal force be applied to white men or any men. We do know that they are doing a bad thing for their race by creating the impression that there are any conditions more favorable to them prostituting the ministerial calling than there are for white men who do so.

A minister is a citizen, and within proper limits has a right to express opinions and moral sentiment; but when his connection with politics extends to the extent of espousing the licensing of the nefarious and immoral business of liquor selling, he has violated every condition upon which he was admitted to the Christian ministry, and be he white or black there is no difference. The tone of the ministry and the cause of Christ is invariably injured in the eyes of God and most men by such unministerial proceedings. The minister who wishes to enter active partisan politics, has laid upon him the duty, first to relieve his church of all blame or harm from his course by resigning his ministerial office and credentials. He is otherwise in the attitude of a man who is trying to serve both God and mammon.

A Noble Cause Which Should Be Aided.

Our church at Frankfort, Ky., was lately burned. Throngh the neglect and misrepresentation of those in charge the insurance was allowed to run out, so that all was a total loss. They are $260 in debt and without a house. A good house eqnal to the demands of the case can be built there for $600. The people must depend upon themselves, as the Board of Church Extension has declined, for want of ability, to aid them. Frankfort is a point of great value to our work and must be retained.

Bro. J. Allen Ross is there and means to build this church and pay off the debt. For that purpose he held a meeting all day Sunday, August 14. Now let our pastors at Lexington, Versailles, Paris, Georgetown, Lagrange and Jericho clear the way for, and give him aid. Their presence and the help of their people, one grand rally and the work can be done. Expect nothing in return. Come, give, and help the cause.

The Relation of Barbers to Society.

Rev. Allen Allensworth, of the Union Baptist Church, Cincinnati, Ohio, is thoroughly reorganizing that church for effective work. He recently preached a sermon to the barbers there. His subject was the relation of barbers to society.

A barber in general is a person who does not seem to do society any harm or very much good; bnt that species of them who are seemingly ready to lick the boots of the dirtiest white men, and refuse to shave decent colored men in their shops, are a constant veto power upon the efforts of colored society to attain civil eqnality. They stimulate the foes, and weaken the friends of Negro social rights.

We have never felt qnite at liberty to complain of discriminations against Negroes by white people as a matter of custom, and remain silent touching Negro restaurants, saloons and barber shops from which Negroes are excluded as a measure of business policy.

Mr. Allensworth can do a great deal of good, and create a general and a profound sensation among Cincinnati barbers if he will preach a few sermons true to his feelings on the subject, and we do not see why he should fail to do so.

The errors in colored society must be corrected by somebody, and nobody is more influential or better qualified to undertake and perform the task than the men who create and largely control the thonght of that society. Snch men are the colored ministers.

The chief reason for advocating amalgamation between the races mainly grows ont of a desire of just snch people as these colored business men to see the end of a race which they continually degrade in order to make money. It is no marvel that they are anxious to crawl into the back door of white society, for their "consciences doth make cowards of them all," when they confront the injury they cause to the colored people.

Personal.

—Gen. Aiken, of Louisville, Ky., is a warm friend and benefactor of Rev. Mack Henson.

—Rev. Phillip Toliver, of Toledo, Ohio, recently lectured in Wheeling, West Virginia.

—Mrs. Rev. Mack Henson, of San Antonio, Texas, has been sick in bed with the dengue fever, but is now better.

—Our churches in Bellaire, Bridgeport, Martin's Ferry, Steubenville, Cleveland, Oberlin and Springfield, Ohio, appeared upon a recent visit of this editor to be in the midst of profitable labors.

—Many blessings are being ponred out upon the head of that hoary-headed philanthropist, Dr. R. S. Rust, by the people of the West Texas conference, for the order which now gives them a conference school at Austin, Texas.

—Dr. Long, missionary to Constantinople, is in this country, and attended the recent session of the Pittsburg conference; and Dr. E. M. Wood, of the same conference, has been exonerated by it of all blame for not filling his last year's appointment.

—E. J. Waring, late of Columbus, Ohio, founder and publisher of the original *Afro American* newspaper there, and clerk in one of the departments in Washington, D. C., has just been admitted to the bar to practice law in Baltimore. It is said that he is the first Negro ever so admitted in Maryland.

—Rev. Joseph Courtney and wife, Rev. E. W. S. Hammond and wife, Bedford Williams, Esq., and wife, and Mr. George Fisher and wife, all of Covington, Ky., have placed this editor and his family under fresh obligations for social courtesies extended to them during their brief sojourn in that city recently.

—A few moments with our old and valued friend, George W, Hollinger, of Wheeling, West Virginia, convinced us that his old time nd merited prosperity had not deserted him. Mrs. Hollinger is no less amiable as a hostess than of yore Rev. J. H. Daily and Cornelius Asbury, pastors there, are enjoying prosperous seasons, that of the latter being just at its close.

—The report of Rev. John Pierson, presiding elder of the Hillsboro district, Cincinnati conference, was a model one. It embraced a full review of the years' work, bnt so woven together as to read like the narration of a beantiful story. Bro. Pierson is a gentleman of excellent qnalities, and it is to us a real pleasure to make this mention of him.

—Mrs. Dr. Taylor and family arrived safely at home in New Orleans Oct. 4, after a pleasant trip via the O. and M. and I. and C. Railway. The trip was made without a sleeper, and the accommodation was uninterruptedly first-class through from Cincinnati. We think well bred and well behaved people intending to visit the Exposition this winter can feel assured that and other roads entering New Orleans will properly look after their comfort, and we urge upon colored people the need of a careful observance of the rules which govern good society, especially in traveling. If others do differently we must not. We shall have to deserve a great deal for a while to obtain a little, and it may be that rule will hold good when applied to railroads as to other corporations with whom we have dealing.

Church Polity.

Mr. Editor.—Will you please give a young lady subscriber the full meaning of the word "love?"—*Subscriber.*

Answer. As the name of a certain passion, love means affection, endearment or high esteem. It is an action whereby one soul actually takes another into the same measure of respect, as that in which it holds itself.

There is a spurious passion emanating not from the soul, bnt the body or animal nature only. This, is commonly called lust, bnt by young and uninformed persons, it is often mistaken for the genuine article. It is not love however, and differs from it in this: that love itself, is an abiding virtue, is created by the discovery of real virtues by one person in another. While lust, an evanescent appetite, comes into a being at bidding of our grossest sensual nature, uninvited by some pleasing external form of dress or appearance, and ceases to exist by its own gratification. Love is from God, and lust from the devil. One is heavenly, the other, earthly.

Mr. Editor.—If a member leaves one of our congregations without a certificate, and remains away for more than a year, and never unites with any of our congregations or any other church, though it was posible for him to do so, two of our congregations being near him part of the time, should he return to the place at last, from whence he at first started, would it be legal for the pastor of that charge to admit him to membership without any certificate?—*Subscriber.*

Answer. No. See Discipline 1884, pp. 56 and 7, paragraph 48, sec. 4 and 6, also pp. 112 and 113, paragraph, 184, sec. 5, 7 and 8. If any member of a church where we had charge should leave it without a certificate and remain absent for more than a year under such circumstances as you relate, we should regard him as having neglected the means of grace and proceed against him as specified under that head: Dis. pp. 134 and 135, par. 23, sec. 1-2.

If his whereabouts was known or could be ascertained, we should write to or visit him, or if otherwise proceed in his absence having previously caused such notice to be put where we had reason to presume he would obtain it as the law requires. Hence upon the return of such a member we should proceed as specified in Dis. pp. 137 and 138, par. 245.

Schools and Colleges.

West Texas Conference Seminary.

REV. MACK HENSON.

As a trustee of the West Texas Conference Seminary, I rejoice to inform the public generally that that school will open its doors on the 15th of October, 1885, in the church edifice of Simpson Mission Methodist Episcopal Church, Austin, Texas. A letter from Dr. R. S. Rust, and D. D., L. L. D., corresponding secretary of the Freedman's Aid Society, affirms the above facts. We have in hand nearly $3,000 in money, and about $5,000 worth of property in Austin, belonging to the West Texas Annual Conference. A large portion of it was purchased or accumulated in 1879, the year I was financial agent. We have waited with patience a long

time to get the society to take hold of this institution, but had up to

[redacted] and the like, under the care of sister de[redacted] I am hopeful of the future of the Southern Negro. These schools take a high rank among schools throughout the country. And any one acquainted with the rank and file of the Methodist Episcopal Church knows that it has within its pale men capable to fill any position in practicable life in way of scientific scholarship. With the Tillotson already established, and this school, together with Austin's workable system of public free schools, Austin will, without any pretention, take rank as the Athens of the great Southwest. I trust the future will bring with it new life to our city school business so far as that provided for Negroes are concerned, for goodness knows that they amount to a trifle above a farce at the present. And if these Negroes succeed in getting any substantial good ont of them, they may be set down as the most capable Negroes to be fonnd any where in this free land of onrs.

San Antonio, Texas.

The Unitarian denomination has two schools where young men and women are prepared for the Christian ministry—the Meadville, (Pa.) Theological School and the Harvard Divinity School.

Barham College, North Carolina, has the greatest influence of any [redacted] They expect to put up two buildings, and want $8,000 of which $234.00 was secured at once.

Gammon School of Theology opens with more than double the attendance ever before present on opening day. Students are now coming, or will soon be in the school, from all the Southern States, from Texas to North Carolina. This certainly shows a hopeful and encouraging revival of interest in higher ministerial training. The new professor, Rev. J. C. Murray, B. D., has entered on the work with ability and enthusiasm.

Social Matters.

Mr. James Ellis, of 23 Clark street, Lexington, Mrs. Annie, his wife, assisted by Master Edward and Miss Sarah Jane, their son and daughter, pleasantly entertained a select party for dinner, lately. The guests were Messrs. Geo. Taylor, Louisville, Ky., Finney C. Jackson, Augusta, Ga., Marshall W. Taylor, New Orleans, La., Henry King, Green McPheeters, Albert Johnson, William Anderson, W. H. Spears, H. W. White and W. H. Evans. The gentlemen were principally members of Cyrene and Bethany Commanderies Knights Templers. They were mainly en route to the Grand Lodge, shotly to convene in Paris, Ky. Mr. Ellis is high priest of the grand chapter for Kentucky, and a very estimable gentleman. The housekeeping culinary work gave evidence of excellent attention. Liquor or cigars were served

The pleasure of the occasion will not soon pass out of mind. The following the menu: veale beef and champagnous, spring chickens and potatoes, shrimps, mina's dressing, tomatoes, and French rolles, mountain cake and cream, fruit, tea and [redacted] We are all who were in the city, curious to know if Mrs. Ellis [redacted] peace, superintended the [redacted] of this dinner; and to congratulate her for the success attended

For all Brain-Workers.

[redacted] of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Hair Balsam is specific for all the ills that scalp is heir to. I have used it [redacted] and for coughs, [redacted] Workers on the School and the [redacted] the right thing.

Books and Current Literature

The New York *Evening Post* offers its semi-weekly edition to new readers for the last three months of this year for 25 cents. Its make up includes, besides the news of the half week, the leading editorials of the daily editon. foreign and domestic correspondence, personal, political, and religions notes, book reviews, musical and dramatic criticism, farm, honsehold, and fashion hints, selections from the best current foreign literature, etc. Owing to its thoroughly independent attinde upon all political questions, the views of the *Evenini Post* are more eagerly songht and more widely copied than those of almost any other newspaper in the country. This was the case in the last presidential campaign, when, for reasons which it gave in advance of the nomiation, it fonnd itself nuable to suqport the Republican candidate. This has been thi case also since the election, for the paper has again demonstrated its independdence by promptly denouncing all departnres of the new Adminstration from the reform pledges npon which it was intrnsted with power.

General Grant's paper on Chattanooga will be printed in the November *Century*. It takes np the writer's military career at Vicksburg, and follows the campaign of Chattanooga from the beginning of his connection with it. The motives and conduct of the campaign are said to be set before the reader fully and clearly, and with much personal interest. His Wilderness article, which is to follow soon, is a description of the preparations made for the Wilderness campaign, by which General Grant meant the movement of all the Union armies begun in May, 1864.

The November nnmber of *The Century* is to have three short stories—"A Cloud on the Mountain," by Mary Hallock Foote, with a full-page illustration by the anthor; "The Mystery of William Barter," by Helen Jackson (H. H.), and "The Story of Seven Devils," by Frank R. Stockton. Mrs. Foote's new novel, "John Bodewin's Testimony," the first chapters of which are in this issue, wil run through six or eight numbers of *The Century*.

A long story by the late Helen Jackson entitled "Popsy's Table Cloths," calls for first mention in the October *Wide Awake*. Then there is the delightful "Story that Mrs. Hildebrand Told," with an equally delightfull pictnre by Smedley; a business boy's story, "Pete's Printing Press," by Miss Kate Garnett Wells; and a very funny story entitled, "The Frying Pan Bonnet," by Kate Foote. The poems include two by the yonng poets, James Berry Benel and Clinton Scollard. Last, and perhaps most important, is the opening of the Fifth Aunnal Reading Course of C. Y. F. R. U., a brilliant set of serials: "Pleasant Authors for Young Folks" (American), by Amanda B Harris; "My Garden Pets," by Mary Treat; "Souvenirs of my Time" (Foreign), by Mrs. Jessie Benton Fremont; "Some Italian Authors," by George E. Vincent; "Ways to do Things," by various authors; "Strange Teas, Dinners, Weddings and Fetes" by their Guests and Givers, and "Search Questions in English Literature," with prizes for answer, by Oscar Fay Adams. Only $3:00 a year. D. Lothrop & Co. Boston.

Moses King, while a student at Harvard College, earned his entire college expenses of abont a thousand dollars a year by making books, such as "Harvard and its Surronndings" King's, "Handbook of Boston," "The Harvard Register," etc., and since gradnation a few years ago, he has published many successful books; among them "Students' Songs," which has had the most remarkable sale ever known for a book of its class. Over 40,000 copies of this Students' Songs have already been made, and the demand is said to be as active as ever. It is handsomely printed, and contains sixty songs, with their music, nearly all of which are copyrighted, and to be fonnd in no other collection. Published by Moses King, at Harvard Square, Cambridge Mass.

Done in Six Months.

That coll of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing Not a dye, not oily, elegantly perfumed

A few speeches and plenty of show is the popular request for Exposition opening day.

For the Southwestern.

Celebration of the Sons and Daughters of Jacob.

J. D. SMITH, W. G. R. OF HOME PARK LODGE.

Wednesday, July 8, 1885, was a day demanded for all subordinate lodges of the above named order to assemble in a chapel and hold religious services and other exercises as lodges. Accordingly, the Home Park Lodge, No. 185, Lake City, Miss.; Olive, 184, Linden Landing, Yazoo river, Miss.; Faithful, 243, Home Park, Miss., and Benevolent, Yazoo City, Miss., met at Pleasant Green Baptist Chapel for the purpose stated.

The chapel was crowded in the forenoon, both with anxions Jacobs and friends to hear Jacobism proclaimed.

It was suggested by Bro. E. A. Anderson, M. N. S. P. of Home Park Lodge, No. 185, that a chairman be appointed to preside over the meeting during the day. The following resolntion and motion was offered by Bro. R. W. Stewart, of Olive Lodge, M. N. S. P.

Whereas, Rev. W. H. Clark, of Colinton, Hinds county, Miss., also District Depnty of the I. O. of the S. and D. of J. of A. for the State of Mississippi, is the father of Jacobism in this vicinity. Therefore, be it resolved that we present him as chairman of the meeting.

This preamble and resolntion was seconded by the writer, and was unanimously adopted. He presided with much dignity and manliness.

The presiding officer stated the object of the meeting, and the following officers were appointed: Mrs. M. E. Smith, G. S.; Rev. J. Hight, W. C., and Bro. Redding Braxton usher.

Devotional exercises were conducted by the W. C., Rev. J. Hight, after which three times three honors were given by members.

The President declared the meeting opened, and the following programme was carried out: Rev. J. Hight and Bro. R. W. Stewart, addresses; Bro. D. C. Coleman and E. A. Anderson, orations, and the writer an essay. All discussed the subject of the I. O. of the S. and D. of J. of A. The addresses, orations and essays were received by the congregation with enthusiasm. At noon an adjournment for the discussion of an ample collation, generously provided for the occasion, which consisted of meats, cakes, custards, ice cream and lemonade, all free of charge, except the ices.

All were bounteously fed, and after dinner the congregation reassembled in the chapel. Meeting opened by singing and prayer by W. Chapel. A collection of $6.70 was taken. At 3 o'clock P. M. Rev. J. Hight, of the Missionary Baptist Church, preached a very interesting sermon from the thirty-second chapter of Genesis and twenty sixth verse. This sermon will be long remembered by all who were present.

Benediction by Bro. R. W. Stewart.

Twenty eight dollars and twenty cents were the receipts of the day. The money collected publicly was divided between Rev. J. Hight and Rev. W. H. Clark ($6.70) for services done. The remaining money was divided between the four lodges, as have been named.

Home Park, Miss.

Dr. Fry, of the *Central Christian Advocate*, has, as we hear from one of them, been making favorable mention and recommending the circulation of the SOUTHWESTERN among our colored brethren in St. Louis and Missouri. That he can safely do. For one so strongly intrenched in the love and confidence of these brethren as himself need apprehend no serious rivalry from us among them even if we desired it, which none better than they know we don't. All hail generous Dr. Fry! He must have taken time to consider the peculiar relation our paper sustains to the colored people.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

For the Southwestern.

Singing the Songs of Our Fathers.

REV. W. H. JACKSON, TEXAS CONFERENCE.

On my recent visit to Pattison, Texas, I met in the revival of Rev. F. Gilmore, one Sister Fanny Tibbs, who is a member of W. Tabernacle M. E. Church, Galveston, Texas, of which Rev. P. Morgan is preacher in charge. She is the greatest rivalist of a lady as ever seen. She carries Dr. Taylor's "Plantation Melodies" as her music, and can beat any one using them.

She has memorized a great nnmber of them, and is a great help to a preacher in a protracted meeting. She is a member of a singing band at the above named church, and they adopt Dr. Taylor's "Plantation Melodies."

Sister Tibbs is the wife of Bro. Solomon Tibbs, a local preacher of Mt. Vernon Church, of Houston, Texas. He has a wood yard on the W. N. G. R. R. We heard Bro. Tibbs preach a sermon which was well done, and should he go out as a pastor, he has the help in the person of his wife, which is more than hundreds of our pastors can say.

The people gather from far and near to hear her sing. I fully believe that she can beat the author, suiting the tunes to songs of said book.

I advised her to get a hundred copies, and enter upon the sales and teachings of the book, for great success awaits her.

May God bless her Christian labor, and give us one thousand such as she.

Brenham, Texas.

For the Southwestern.

Funeral Sermon of Sister C. She. Mark.

REV. E. HENDERSON.

Subject, Human Life, Psalm 39-48.

"What man is he that liveth, and shall not see death?"

We have much to lead us to a consideration of our latter end. Time, in its measured portions, is continually wearing away. There is an annual death in nature which day after day, sinks into the grave of night, and a solemn voice re-echoes from the hollow sepulchre, "what man is he that liveth, and shall not see death." Let us contemplate man's life. It may be regarded in many points of view.

First. Its sorrow; the time of life is like the ocean during a storm, one wave rolling incessantly npon another. What trying scenes, what painful anxieties; man is born to trouble.

Second. Its uncertainty, dangers surrond us, both seen and unseen. Death lurks in secret ambush and rushes on his prey without a moment's warning, ministering to our destruction.

We are hastening to the house appointed for all living souls. We no longer hear the sweet voice of our beloved sister, for she has gone to join the angels. We would not detain her here, when a better home awaits her, beyond the river. I can only say that our loss is heaven's gain. You know how she lived and how she died. Oh, may we all die as happy as she, for the whole world can say a good woman has died.

Third. Its shorness. We have noticed the shadow swiftly passing along the ground on a cloudy day suddenly darkening the places irradicated before by the beams of the snn, bnt as quickly disappearing. Such is the life of man, for he fleeth as quickly as a shadow and continneth not.

Fourth. Its valne. Who can estimate it aright? How sublime are the purposes for which it is given. It is the day of salvation; it is the golden season when grace may be obtained, it is the period when the ship of the Gospel lies in our harbor bound for Immannel's land, waiting to take us in as passengers to that part of peace. What is life? Life is only a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights; we cry aloud and the only answer is the echo of our wailing cry.

From the voiceless lips of the unreplying dead, there comes no word, but in the sight of death, hope sees a star and listening love can hear the rustle of a wing.

Here lies our sister, who has fallen into that dreamless sleep that closes her eyelids in death, and left all earthly friends far below, while on her forehead fell the golden dawning of a grander day.

Beyond these chilly winds and gloomy skies,
Beyond deaths cloudy portal
There is a land where beauty never dies,
And love becomes immortal. Amen.

Lagrange, Tex.

General Church News

Rev. H. W. Beecher made appropriate references from Plymouth pulpit, upon the death of Cardinal McCloskey, October 11.

Dr. J. H. Vincent and others, aided Rev. Jacob Freshman, the converted Hebrew, in the dedication of a Hebrew Christian church in New York, on Sunday, October 11. This is the first church of the kind ever organized in America. A large congregation was present.

The relative strength of the various yearly meetings is as follows: Indiana 21,000, Western 14,000, Philadelphia 7,000, New England 5,000 New York, 4,500, North Carolina 5,500, Canada 4,000, Ohio 3,800, Iowa 3,000, Kansas 7,000, Baltimore 1,500, London, (Eng.) 16,000, Donblin (Ireland) 4,000, Norway 300.

General News Item

The Wesleyans and other bodies of Methodists in Great Britain now number 762,594, an increase of 5,041 during the year.

The wheat crop of Kansas is estimated at 11,000,000, corn 194,000,000. It is a one third wheat and more than an average corn crop for the past year.

During the last year there were 4,539 persons added to the 543 Reformed (Dutch) churches of this country, being an average of about eight to each church.

The Norwegian Lntherans five years ago gave $18,000 to their seminary at Mineapolis, three years ago, $50,000 for its endowment, and this year $20,000 for new buildings.

The King of Siam shows his continned appreciation of the work of the Presbyterian mission among his people by giving the land for a new station at Lakon, and by subscribing $1,000 for the erection of a hospital.

Woman's Work.

DEAR EDITOR—Sister Howell is doing a grand work in organizing the Woman's Home Missionary Society. On the Huntsville district every place where she has made a visit, I find the sisters hard at work trying to increase the same, and are doing so. I think another visit from Sister Howell will set things in good rnnning order.

E. LEE, P. E.

Huntsville, Tex., Oct. 13, 1885.

Gen. Grant's Monument in Sierra Leone.

We are gratified to learn that a subscription list is now open at the United States Consulate in the settlement for the monument to Gen. Grant to be erected in New York, and which will be contributed to by the four continents. It is satisfactory to know that a nnmber of our leading men have sufficiently appreciated the matter to give it their hearty and practical snpport.

Subscriptions from one shilling upwards are gladly received, as it is not the money so much that is wanted as the expression of sympathy implied in the gifts. And we have no doubt that our indefatigable friend, Consul Lewis, will be able to make a report that will do no discredit to Sierra Leone.

It will gratify our people to know that the Executive Committee of the Grant Monument Association, of which ex-President Arthur is chairman, has as Secretary Prof. Richard T. Greener, a negro, who is a prominent and able defender of the race, and was chosen not only for his recognized ability but that Africa might be represented in the effort to honor the memory of a man who did so much to bring about the enfranchisement of six millions of Africa's descendants.—*Sierra Leone Weekly News.*

Last Sunday, the 4th inst, whilst two colored men, Alfred Flemming and Polite —— were crossing False River, opposite New Road, the skiff, which was a very small one—little larger then a pirogne,—sprnng a leak about fifty yards from the opposite shore, and snnk almost immediately. One of the occupants, on seeing the boat abont to sink, jnmped in the the river and tried to swim ashore, but being encumbered with his shoes would have soon went down if it had not been for the assistance of his companion, who upon the skiff sinking clung to the sides, and had presence of mind to hand the end of an oar to his sinking companion, and pull him back to the side of the boat. The accident was witnessed by a number of people on the island, and soon a couple of boats went to their assistance, and they were rescued from their perilous position.—*Pointe Coupee Banner.*

A very paintul accident occurred Thursday evening at 4 o'clock on the plantation of Messrs. McCollam & Cocke at Bayou Black. Geo. Singleton, a young man of seventeen, while engaged at work in the sugar house, by some mysterious accident, had his left hand caught in the sugar mil, and horribly mangled. The young man was taken to town yesterday morning, for treatment. The hand is so lacerated that it is feared amputation will be necessary.



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TORTURES

AND EVERY SPECIES OF ITCHING, Scaly, Pimply, Inherited, Scrofulous, and contagious Diseases of the Blood, Skin, and Scalp, with Loss of Hair, from infancy to old age, are positively cured by the CUTICURA REMEDIES.

CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and prespiration of impurities and poisonous elements and thus removes the cause.

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CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite, prepared from CUTICURA, is indispensible in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

Sold everywhere. Price: CUTICURA, 50c. RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 564 State St., Brooklyn, N.Y.

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DR. SANFORD'S LIVER INVIGORATOR

Is a Reliable Remedy for Liver Complaints and the diseases by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, restores digestion. AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merit.

ANY DRUGGIST WILL TELL YOU IT HAS NO EQUAL.

DO YOU WANT A DICTIONARY?

We want a club of Subscribers to THE CINCINNATI WEEKLY TIMES in your place, and ask you to get us one on terms that will astonish you. A "Webster's Unabridged" or a "Webster's National Pictorial" Dictionary without money and with comparatively little labor. Write us for our Dictionary offer. THE WEEKLY TIMES, 230 Walnut Street, Cincinnati.

oc22 3.

A Worker's Prayer.

"For I have received of the Lord that which also I delivered unto you."—1 Cor. 11:23.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
The hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers in the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The suff'ring depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee
To weary ones in needful hour.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In rich'ning thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—*Selected.*

Domestic Hygiene.

For the SOUTH-WESTERN.

How to Be Handsome.

GEO. L. CURTIS, M. D.

There is a great desire with almost everybody to look handsome and appear well. Nor is this a wrong ambition. There are various notions as to what constitutes the real points going to make up beauty, but still the most of people agree on the essential appearances of handsomeness. "Handsome is that handsome does," is an old saying, and as we judge, has as valuable as gold. "Beauty is only skin deep," while ugliness goes to the bone," is another saw, having it much of truth; but still proper care in and within may enhance the beauty without.

There are some simple, yet excellent hygienic rules, which may be observed by both men and women, greatly to their improvement of the person, and making them selves really handsome and attractive.

1. "Keep clean, wash freely. The skin wants to be allowed to act naturally and freely. Let its thousands of sweat pores, or little air holes be closed up, and handsome never takes its flight. Dirt closes up these pores. Wash away the dirt, open the pores, and be handsome. Soap and water are cheap, and may be used in quantity with all safety.

2. "Eat regularly and sleep enough—not too much." The stomach gorged cannot do its work well. You cannot crowd a mill and make good flour; you cannot drive a horse night and day and have him fat, fresh and strong. The stomach needs rest as much as the arm, the foot, or hand. It cannot get rest unless it has regular times for work; then rest may follow work. Sleep is rest. Your horse needs rest. He sleeps and rests. So you should rest at proper intervals by quiet sleep. On awaking the eyes ought to be bright, the step elastic, the muscles strong and the skin clear.

3. Sleep in a cool room, and in pure air." Bad air is always poisonous, but if inhaled while one is asleep it seems to poison more surely than when awake. In Louisville, Ky., years ago, when cholera was raging as an epidemic, on one square particularly infected, every one who slept there was attacked and died of the dreaded disease, while those who went there cared for the sick, but slept elsewhere, were entirely free from the disease. The continuous inhaling of good air constitutes good to make one handsome.

4. "Good teeth are a help to good looks. Brush them with a soft brush, especially at night. Go to bed with cleansed teeth." If you have good teeth and a fair skin don't use tobacco in any form. A tobacco mouth sends out a tobacco breath more offensive than language can describe. The teeth should not be cleansed with acid, for it eats away the enamel, and at last injures the teeth. Good teeth, and a well cleansed mouth must put a sweet breath. A foul breath always makes a handsome face seem repulsive.

5. Let no intoxicating liquors pass the lips and enter the mouth if you would be handsome. Paintings either of portraits or landscapes may be very handsome, but a nose painted by alcohol is never handsome. Some have spent $10,000 on painting their nose, but no man has yet succeeded in making a pretty picture on his nose. Nor is the bleer eye, the real whisky eye, or beer eye, handsome. If one tries he can soon get the "Billie Barlow" face and eye," but he never can fully get rid of it. Not long ago we met a judge, who, in other days, was a great drinker. He painted his nose to perfection. About twelve years ago he was converted and became a new man. He has been constantly a total abstainer from all that intoxicates, but he cannot yet take in that red nose.

6. To be handsome the mind needs to awake and become active. When it awakes really "the dull, sleepy look is away from the eyes." To wake up the mind we need to read, "not trashy words, but books and papers that have something in them." It is surprising how closely piety and continued thought is connected with good looks. The student may be singled out in any company. The mind stamps itself upon the face. Indeed thought sets its seal upon the whole man. The counterfeiter, leaning over his work of fraud continuously, he presses on his pen face the term "fraud," not in letters, but in lines while he who goes about doing good, comforting the distressed, blessing the sick, aiding the distressed, and lifting up sorrowing hearts, carries continually upon his face the words in fact of "benevolence, faith and love."

7. To crown handsomeness with moral beauty one needs to be spiritually holy. There is good hygiene in a holy religious life. The pure do not get into prison where they are compelled to breath the impure and poisonous bad air of prison cells for years together. As a consequence they are far healthier than those who break into prison. Purity and handsomeness go strangely together.

Our handsome or unhandsome appearance depends upon ourselves. Study to be handsome.

Is There a Cure For Consumption?

We answer unreservedly, yes! If the patient commences in time the use of Dr. Pierce's "Golden Medical Discovery," and exercises proper care. If allowed to run a course too long all medicine is powerless to stay it. Dr. Pierce never deceives a patient by holding out false hope for the sake of pecuniary gain. The "Golden Discovery" has cured thousands of patients when nothing else seemed to avail. Your druggist has it or can send two stamps for Dr. Pierce's complete treatise on consumption with numerous testimonials. Address World's Dispensary Medical Association, Buffalo, N. Y.

The following cure for roup is given in an exchange: "Shut the bird in a warm place, having previously cleaned it thoroughly, then give a teaspoon of castor oil, more or less, according to age, then place within reach some cooked food and clean water. Repeat this two or three times a day till the fowl is well enough to run out with the others." But be careful not to let the fowl get the roup if you can help it.

Coal Oil or Petroleum may be very nice for illuminating or lubricating puposes, but surely it is not the proper thing to cure a cough with. Dr. Bull's Cough Syrup is looked upon as the standard Cough remedy.

OPIUM and WHISKY HABIT cured at home without pain. Book of particulars sent Free B. M. WOOLLEY, M. D. Atlanta Ga.

American Abroad.—Peculiar Characteristics of Americans—The Evils and How Restored.

In this age of bustle and hurry, an age devoted to great projects and enterprises, the American people are taking the lead in the furtherance of noble works, and in the advancement of the sciences and arts. In these they deserve to take a high rank, and through the united works of millions, the American continent is fast being built up from its untamed state and being placed on an equality with the older continents beyond the ocean. The American people are fast, under these influences, developing into a nervous, energetic race, remarkable for its vim and business qualifications; yet there is danger that in the course of years these very elements may combine to the ruination of the physical character of the people, and leave them feeble and altogether different from their forefathers. General debility is now much more common than formerly, and seems to be on the increase among the masses. Many remedies have been extensively advertised for this wide-spread complaint, but none of these have been so successful or met with such general favor as the remedy manufactured by Dr. S. B. Hartman, and named by him PERUNA.

Mr. S. S. Goudy, of Massillon, Stark county, Ohio, writes: That he has been troubled with general debility and dyspepsia for several years; that he was induced to try PERUNA for his complaints, and that after using three bottles of the medicine he was greatly relieved. It braced him right up and gave him energy, and restored him to his youthful vigor. He ascribes his cure to PERUNA, and says it is a wonderful remedy.

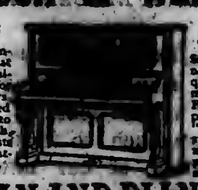
Adolph Bakhaus & Co., Springfield, O., writes: "We are having a good sale for PERUNA. It sells as well as any medicine we have, and gives the very best satisfaction."

Mrs. G. W. Needham, Newtonville, Clermont County, Ohio, says: "I have been a great sufferer for the last six or seven years, with general debility and change of life. I was very much reduced. I have taken four bottles of PERUNA, which has restored me to perfect health and strength. We think PERUNA a safe and good medicine."

PE-RU-NA is sold by all druggists. Price $1 per bottle, six bottles $5. If you cannot get it from your druggist, we will send it on receipt of regular price. We prefer you buy it from your druggist, but if he hasn't it do not be persuaded to try something else, but order from us at once as directed. S. B. HARTMAN & CO., Columbus, O.

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Every family in New Orleans not taking the Daily TIMES-DEMOCRAT should keep posted in the

NEWS OF THE WORLD,

by taking these Weeklies, and as an inducement we offer a good serviceable watch for the small addition mentioned above.

The WATERBURY WATCH is a stemwinder, and will run twenty-eight hours. The case is NICKEL SILVER and will always remain as bright as a new silver dollar. The Watch has a handsomely dial and several face. The works of the Watch are made with the finest automatic machinery, every watch is tested in varying positions, and is perfect before leaving the factory. Each Watch is put up in a handsome new improved "TIN-LINED CASE" for safe transportation through the mails.

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American Breakfast Cereals.

Made from the Finest Grains. All Impurities removed. Prepared for the table in ten minutes. Made for A. B. C. Brand only. (Registered Trade Mark) PATENTED.

For sale by all Grocers. Send for circulars, &c., to THE CEREAL M'f'g Co., 23 Murray Street, N. Y. (Block previous to 1884.)

4% LONG LOANS.

To stand as long as interest is kept up. Personal security. Daily Interest. Send 6 cents for particulars. Loan forms, etc. Name this paper. T. S. Gardiner, Manager, Portland, Me.

WANTED An active man in every county to sell our goods. Salary $75 per Month and Expenses. Canvassing Outfit and Particulars FREE. STANDARD SILVER-WARE CO., Boston, Mass.



AGENTS WANTED for Twenty Years of Congress, 1851–1871, by James G. Blaine. Hon. J. S. Wise of Va. says: "It never took it up, no matter whether he be a Democrat or enemy, till we carried it down until he has read the volume." Agents make from $75.00 to $1000 per month. Address, The Henry Bill Pub. Co., Norwich, Conn.



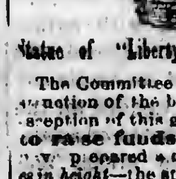
GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now is your time to get up orders for our celebrated Teas and Coffees, and receive a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Dinner Set, or Gold Band Moss Rose Toilet Set. For full particulars address GREAT AMERICAN TEA CO., P. O. Box 289. 31 and 33 Vesey St., New York.

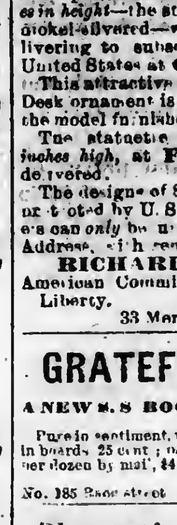
Send for Price List and Circular!

AUTOMATIC

"NO TENSION" SEWING MACHINE. NOISELESS—LIGHTEST RUNNING. Most Beautiful and Durable Work. AND DOES NOT INJURE HEALTH. Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.



LIQUID PEARL. For the Complexion. IMPARTS A Beautiful and Natural Tint to the Cheeks and Lips. REMOVES all Impurities and Discolorations from the Skin. PRESERVES and BEAUTIFIES the Complexion. PREVENTS the Ravages of Time. CLEARS and IMPROVES the Voice. Is the most perfect preparation for the Toilet ever produced. Has been used by the Profession and Ladies of Fashion for 30 years. Pronounced by them harmless. Can be had of all druggists. Only by CLARK, LOUIE & KELLOGG, Proprietors of NOTHER HAIR TONIC. It is the best preparation for the hair. Restores gray hair to its original color. Prevents the hair falling out. Promotes a healthy growth. Contains no sediment. Is not sticky or greasy. Only by CLARK, LOUIE & KELLOGG. Proprietors of LIQUID PEARL. Sold by druggists. Sent by express, securely packed from observation, on receipt of price, $1.00 per bottle. CLARK, LOUIE & KELLOGG, Proprietors, Springfield, Mass.



Statue of "Liberty Enlightening the World."

The Committee in charge of the construction of the base and pedestal for the reception of this great work, in order to raise funds for its completion, have prepared a miniature Statue six inches in height—the statue bronzed; pedestal nickel-plated—which they are now delivering to subscribers throughout the United States at **One Dollar Each.**

This attractive souvenir and Mantel or Desk ornament is a perfect fac-simile of the model furnished by the artist.

The statuette in some metal twelve inches high, at **Five Dollars Each,** delivered.

The designs of Statue and Pedestal are protected by U. S. Patents, and the medals can only be furnished by this Committee. Address, with remittance,

RICHARD BUTLER, Sec'y.

American Committee of the Statue of Liberty.

33 Merger street, New York.

GRATEFUL PRAISE!

A NEW S. S. BOOK. By J. H. Fillmore.

Pure in sentiment, rich in music. Sam le copy in boards 25 cents; per dozen by express $2.0 per dozen by mail, $4. Specimen page free.

FILLMORE BROS. No. 185 Race street, Cincinnati, Ohio.

Plantation Melodies

—AND—

REVIVAL HYMNS.

By MARSHALL W. TAYLOR, D.D.

WITH AN INTRODUCTION

By Rev. F. S. HOYT, D.D., Editor of the Western Christian Advocate.

Second Edition, Enlarged and Improved.

Bound in cloth, gilt, 272 pages, and portrait. Sent, post-paid, on receipt of price, 60 cents.

Address, PHILLIPS & HUNT, 32 Natchez street, New Orleans.

FEMALE COMPLAINTS

Treated scientifically at home, at very small expense, with absolutely no pain, no caustics, no unnecessary examinations. Permanent cure guaranteed. Book and question blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 509 4th Ave., Louisville, Ky.

CATARRH

Causing Loss of Smell, Offensive Breath, Sore Throat, Deafness, Hay Fever, Cough and Consumption, cured in from one to three months, even though bones of nose are affected. No snuffs, washes, douches, inhalers or atomizers used. Book and blank free. Address with stamp, Dr. C. N. BROCKINGTON, (Mention this paper.) 509 4th Ave., Louisville, Ky.



Bibles at 1-2 and Old Testaments at less than 1-3 the prices of the English editions, and equal to the English in type, paper, printing and accuracy. *First agent sent out reports an order at every call for two weeks.* Rare chance for agents to make money. Send $1.00 for outfit. TERMS VERY LIBERAL. *The Henry Bill Pub. Co., Norwich, Conn.*

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RAILROADS.

Chesapeake & Ohio R. R.

VIA—

WASHINGTON

—TO—

BALTIMORE, PHILADELPHIA, and NEW YORK

THE ONLY LINE WITH

Pullman Sleeping Cars

—FROM—

Louisville, Cincinnati and Lexington

TO—

WASHINGTON

WITHOUT CHANGE.

Schedule in effect October 12, 1884.

EASTWARD.	No 4 Daily.	No. 6 ex Sunday
Leave Cincinnati	8 0 p m	8 3 p m
Leave Louisville	7 1 p m	7 0 a m
Leave Lexington	10 40 p m	11 45 a m
Leave Winchester	11 15 p m	12 25 p m
Leave Mt. Sterling	11 08 a m	1 38 p m
Due Ashland	3 26 a m	5 55 p m
Due Huntington	4 0 a m	6 40 p m
Leave Huntington		
Due Charleston	0 36 a m	10 00 p m
Due Clifton Forge	30 p m	6 40 a m
Due Gauley	3 57 p m	9 26 a m
Due Charlottesville	30 p m	11 05 a m
Due Richmond	9 15 p m	3 05 p m
Due Newport News	10 45 a m	6 30 p m
Due Washington	9 50 a m	
Arrive New York	6 30 a m	

WESTWARD.	No. 3 Daily	No. 1 ex Sunday
Leave New York	10 00 a m	12 00 nt
Due Washington	5 10 p m	9 00 a m
Leave Newport News	3 00 p m	
Leave Richmond	6 25 p m	9 35 a m
Due Charlottesville	10 00 p m	1 45 p m
Due Clifton Forge	1 45 a m	6 4. p m
Due Charleston	9 00 a m	4 25 a m
Due Huntington		
Leave Huntington	9 40 a m	6 20 a m
Due Richmond	10 19 a m	7 02 a m
Due Mt. Sterling	6 57 p m	11 05 a m
Leave Ashland	3 30 p m	11 45 a m
Arrive Lexington	8 2 p m	12 45 p m
Arrive Louisville	7 10 p m	5 2 p m
Arrive Cincinnati	6 05 p m	5 35 p m

Lexington Div. trains run by Central time. Main line trains East of Huntington run by Eastern time, which is one hour faster than Central time.

Nos. 3 and 4 run daily, and do not stop for local business. Pullman Palace cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily, except Sunday. Sleeping cars between Huntington and Clifton Forge.

Nos. 7 and 8 run daily, and do not stop for local business. Pullman Palace cars and Solid Train between Louisville and Washington and Cincinnati and Richmond without change.

Nos. 2 and 5 run daily between Richmond and Clifton Forge. Do not run between Clifton Forge and Richmond.

No. 1 leave Norfolk except Sunday, 7 50 a m, Old Point 8 15 a m, Newport News 8 45 a m, arrive at Richmond at 11 35 a m.

No. 2 leave Richmond except Sunday, 3 20 p m, arrive Newport News 6 45 p m, Old Point 7 10 p m, Norfolk 7 45 p m.

Old Dominion Steamers leave Norfolk on Monday, Tuesday, Wednesday and Saturday at 8 30 p m; arrive in New York next afternoon.

For Rates, Tickets, Sleeping Cars apply to any office of the C. & O. Ry. or Depot or Ticket Office of connecting lines.

C. W. SMITH, Gen'l Manager.
H. W. FULLER, Gen'l Pass. Agt.

Ohio & Mississippi R. R

—The Direct and Fast Line to—

Cincinnati, Louisville, Washington, Baltimore, New York and the East,

In Connection with the

"Great Jackson Route,"

Makes the following

FAST TIME:

STATIONS.	Daily
Leave New Orleans, C. S. & L. & N. O.	5:30 p m
Jackson, Miss.	12:38 a m
Canton	1:30 a m
Durant	3:52 p m
Grenada	4:50 a m
Coffeeville	5:35 a m
Water Valley	6:00 a m
Oxford	6:45 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St L & N O	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
Du Quoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
Arrive at Odin at	9:26 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

SPECIAL INFORMATION.

Passengers living on the line of the C. St. L. & N. O. R. R. will please remember that a Through Sleeping Car is run from New Orleans to Cincinnati, via Odin and the O. & M. Railway. Berths can be secured by applying to any of the agents of the Great Jackson Route.

The reputation of the Ohio & Mississippi for being "ON TIME" is unequaled. If you are pushed for time this is the line to take.

2 DAILY TRAINS FROM ODIN

to WASHINGTON in 27 Hours,

To BALTIMORE in 28 Hours.

This is 5 Hours quicker than the fastest time by any other line.

The Day Express runs entire train consisting of Day Coaches and Palace Sleeping Cars from St. Louis to Washington and Baltimore without change.

The Night Express has Sleepers through without change. No other line from St. Louis offers a Double Daily Through Train Service to the National Capital.

W. W. PEABODY, President and General Manager.
W. B. SHATTUC, General Passenger Agent.
Cincinnati, Ohio. jy31tf

Louisville and Nashville Railroad.

The old reliable route to all Eastern cities through without change to Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla., Lynchburg and Washington, D. C., in Pullman cars. Entire trains through from New Orleans to Louisville.

	Leaves:	Arrives.
Express	8:00 a m	7:45 a m
Local Accommodation	3:35 p m	9:10 a m
Fast Mail	8:20 p m	7:30 p m

Only one change of cars to Northern and Eastern cities. Ticket office corner St. Charles and Common streets, where sleeping car accommodations can be secured. C. P. ATMORE, General Passenger Agent.

W. B. Knickern, Ticket Agent; J. T. Harahan, General Manager; John Kilkeny, Assistant General Passenger Agent, New Orleans; O. M. Dunn, Superintendent, N. O. and M. Division. ja25-1y

RAILROADS.



THE POPULAR ROUTE.

BETWEEN

CINCINNATI, INDIANAPOLIS PEORIA LAFAYETTE and CHICAGO.

KANKAKEE LINE.

Entire trains run through without change between Cincinnati Indianapolis, Lafayette and Chicago. Pullman Sleepers and elegant Reclining Chair Cars on Night trains. Parlor Cars on Day Trains.

PEORIA SHORT LINE.

Reclining Chair Cars, through without change, between Cincinnati Indianapolis, Peoria, Bloomington and Peoria Ill., via C. I. S. L. & C. and I. B. & W. Rys.

CONNECTIONS

At Cincinnati, in Central Union Depot, with all trains of the Cincinnati Southern Railway, (Queen & Crescent Route) thus avoiding the tedious omnibus transfer incident to all other lines.

At Indianapolis in Union Depot with all lines diverging.

Connections Made in Union Depots.

Best of Accommodations for All,

Speed, Safety and Comfort.

Through Tickets and Baggage Checks to all Principal Points, Can be obtained at any ticket office C. I. S. L. & C. Ry., also via this line at all Coupon Ticket Offices throughout the country.

Ask Agents of this Company for Rates, Routes, &c. or write Chas. E. LLOYD, Trav. Pass. Agt., Cincinnati, O.

JOHN EGAN, Gen'l Pass. and Tkt. Agent, Cincinnati, O.

Great Jackson Route.

Illinois Central R. R. Co.

Double Daily Passenger Trains.

LEAVE.	ARRIVE.
Passenger No. 2, 8:15 a.m.	Pass'r No. 1, 7:00 a m
No. 4 St. L. & Chi Express, 6:00 p. m.	No. 3, Chic. M O Lim. Ex 8:40 p m
No. 6 Chi Ex., 7:30 a m	No. 5 Mail Ex 2:30 p m

The standard gauge, steel rail route to all points North, East and West, with Pullman Sleepers through WITHOUT CHANGE to Chicago, St. Louis, Memphis and Cincinnati, and SURE ONE CHANGE TO NEW YORK and other Eastern cities.

Ticket Office: Cor. Carondelet and Canal, (Pickwick Club Building.)

WM. MURRAY, General Southern Passenger Agent.

J. W. COLEMAN, Ass't. Gen'l Pass. Agt. | MATT KENNEDY, Ticket Agent.

C & O

The Chesapeake & Ohio Railway Company have moved their ticket, management and business rooms to No. 225 Fourth avenue.

C. O. & S. W. R. R.

THE SOUTHERN TRUNK LINE

—TO—

Louisville, Cincinnati, Washington, Baltimore,

And the Short Line to

Cairo, St. Louis, Chicago and the Northwest.

The Direct Route to

Eastern Seaboard Cities, Texas, Arkansas and the Southwest.

Chesapeake, Ohio & Southwestern R. R.

For Owensboro, Henderson, Paducah and Memphis and all points South and Southwest. Ticket office 225 Fourth avenue; Depot corner of Fourteenth and Main streets.

	Express Daily	Accom Daily ex Sunday
Leave Louisville	7 5 a m	4 10 p m
Arrive at Cecelia	10 20 a m	6 45 p m
" Elizabethtown	10 10 a m	7 05 p m
" Grayson Springs	11 12 a m	.....
" Litchfield	11 23 a m	.....
" Central City	2 00 a m	.....
" Owensboro	5 05 a m	.....
" Nortonsville	3 27 p m	.....
" Hopkinsville	9 50 p m	.....
" Madisonville	4 37 p m	.....
" Henderson	8 10 p m	.....
" Evansville	8 10 p m	.....
" Tradewater	4 07 p m	.....
" Princeton	4 47 p m	.....
" Paducah	7 00 p m	.....
" Mayfield	8 27 p m	.....
" Fulton	9 29 p m	.....
" Cairo	10 45 p m	.....
" Rives	10 10 p m	.....
" Memphis	3 30 a m	.....
" Louisville	7 00 p m	9 35 a m

Tickets now on sale at depot at lowest rates. Call on or address E. H. T. LLEY, Ticket Agent, Memphis, Tenn. Or B. F. MITCHELL, Gen'l Pass. Agt. Louisville, Ky.

ARE YOU GOING TO

KANSAS, MISSOURI, COLORADO, CALIFORNIA OR ANY OF THE WESTERN STATES?

If so you should avail yourself of the advantages that are now offered by the Kansas City Route, the only direct route from the South to the West and Northwest. This line runs its entire trains, with Pullman Palace Sleeping Cars and free Reclining Chair Cars, from Memphis to Kansas City, saving many hours time over any other route. If you are going West you will save money by purchasing your tickets via Memphis and the Kansas City Route. Send for large map of this Short Route; mailed free. Address

J. E. LOCKWOOD, Kansas City, Mo.

Or, H. D. ELLIS, Ticket Agent. 31 Madison street, Memphis, Tenn.

Lost Friends.

Wants information of relatives to whom she was sold fifty years ago by [illegible] by name

MR. EDITOR: I wish to inquire for my mother. Our old home was near Britton's Cross Road, Pettis county, North Carolina, we belonged to Powell Herrill, then; Mother and Uncle Charley were brought and carried to or near Houston, Texas, by a widow lady, Polly Johnson and her son James. She gave Uncle Charley and family to a son who lived in Madison county, Miss. I was brought to Mississippi, by John Johnson. Grandmother's name is Liddy Herrill, grandfather, Wiley Futtle. The last I heard of mother, she was at or near Houston, Texas. Address Brantly Herrill, Crystal Springs, Miss., care Rev. J. H. Cook.

MR. EDITOR: I wish to inquire for my people. I left them near Lynchburg, Sumpter district, South Carolina. My mother is dead but she belonged to John Cobb, and was Bettie Cobb; father was Sam Lawyer or Lawrs, and belonged to James Lawrs, a cripple. My brothers, Elias, Sam, Tim Cobb; Sisters Margaret and Minnie Cobb, the only twins; I don't remember her name. I was sold to Henry De Berry, and he carried me to Mobile, Alabama, then to Mississippi. I was Arthur Cobb. Address Arthur Hunter, Turnersville, Miss.

MR. EDITOR: I wish to find my people. First them in Norton Virginia. Mother belonged to Kincaid Tolbert, father belonged to Kelley, as near as I can tell am the oldest. Sallown Kelley, mother was Silvia Kelley. Her mistress was Miss Mayo and her name Henry Tolbert. Her young mistress Mary Frances. Another Mary Wagstaff, Weldnar, Texas.

MR. EDITOR: I wish to inquire for my people: Sisters, Mary Catherine, Charlotte, Mary Catherine; brother Jesse; Sarah Charlotte had her leg cut off. Frances was the young est. Last heard from Franklin county, Georgia. We belong to Mr. Dyer Dunn. We all went by the name Dunn. Address Pendleton, Miss Lucinda Holder.

General News Items.

Hon. Roscoe Conkling, it is said has since he retired from politics made $500,000 by his law practice.

Ex Minister Kasson has, it is said obtained much authentic material for, and will soon set about the preparation of diplomatic history of our late war.

Minister Foster, says: "That the present cholera is the worst epidemic that has visited Spain since the Middle Ages, and that it has carried off 100,000 persons.

John L. Sullivan, the champion pugilist has purchased a home at Boston; and in the first two weeks of his engagement with a traveling troup, sent $800 home to his brother.

Miss Hargrove of James Hill, Esq and J. J. Spellman, Esq., president and secretary of the first Annual Fair of the Colored State Fair Association, to be held at Jackson, Miss., Oct. 26 31, 1885. We have in our possession complimentary [illegible] of a neatly printed program of the same in pamphlet form. It is a noble tribute to the energy and enterprise of our Mississippi colored citizens, and we wish them success in it. Among the [illegible] premiums is one by Mrs. Hemsley and Julienne for [illegible] of bread and [illegible] of pound cake baked by colored women of Mississippi. [illegible] is a No. 7 Harvest [illegible]. We hope the committee for this premium will be [illegible] that it may give a fresh impetus to the study of good cooking by the young ladies of that State.

[illegible] of all kinds have been expelled from the streets of

Why the Engagement Was Broken.

Chicago News.

"And, dearest Angustus, when we are married you will give me all the pin money I want, won't you, darling?"

Yes, duckie, you shall buy all the pins you can use."

"Oh deary, that's so nice of you. There's a beautiful diamond pin down at the jeweler's that I've wanted for ever so long."

More than one-fourth of the population of Minnesota is of Scandinavian origin.

Only fifty miles of track are now to be laid to complete the Canadian Pacific Railway.

Dakota wishes to be admitted as a State, with the motto, "Under God the people rule."

Platinum wire can be drawn so so fine that it is invisible to the naked eye It is used in place of the spider's web in telescopes.

The wheat harvest of Great Britain proved to be above the average, and is said to have added at least $67 000,000 to the nation's wealth.

Hon. George Bancroft, the American historian is 86 years [illegible]

PEMBERTON'S

The WORLDS Great Nerve

TONIC FRENCH WINE COCA

[illegible] for the cure and prevention of Mental and Physical Exhaustion, Chronic and Wasting Diseases, Dyspepsia, Kidney and Liver Affections, Heart Disease, Melancholy, Hysteria, Neuralgia, Sick Headache, Throat and Lung Affections, Tired Feelings, etc. This marvelous Tonic acts like a charm. For Convalescents and Invalids the delightful invigorant is the sine-qua-non. The Invigorating and Strength-restoring properties of French Wine Coca are truly wonderful and excel all other Tonics and Stimulants. One trial will charm and excite your enthusiasm. For sale by Druggists. Send for Book on Coca, and Pemberton's Wine Coca. Price, $1.00 per bottle.

J. S. PEMBERTON & CO., [illegible] Ga.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and appliances of the large manufacturers to produce the most curative results. The large manufacturers have the strongest incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims as "just as good," and because he makes more off it.

COXSONS

INDELIBLE INK. No preparation and only a common pen needed. Established 50 Years. Superior for [illegible] work on linen. Received Centennial Medal & Diploma. Sold everywhere

jan20-26tosw

HEADQUARTERS —FOR— Sunday-school Supplies

Consisting of

GOSPEL HYMNS, single and combined with and without music.

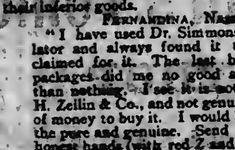
Bibles and Testaments, Teachers' Bibles, Bible Dictionaries.

Union Primers, First and Second Reading Books, Union Spelling Books, Catechisms, Reward Cards, Colored Sheets and Cards, Tiny Text Books, etc., etc. Also a largeassortment of Books suitable for Libraries or presents to children. PICTURE and FAMILY BIBLES from $2.65 to $40.00. Liberal Discount made to Sunday-school superintendents. Call and examine the stock.

W. D. SKILLMAN, Agent

94.....Camp Street,.....94

NEW ORLEANS.



Pianos & Organs

Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. No money asked till Instrument are received and full tested. Write us before purchasing. An investment of 2 cents may save you from $50.00 to $100.00. Address

JESSE FRENCH, Nashville, Tenn.

Wholesale Distributing Dep't for the South.

feb19 1y

OPIUM

MORPHINE HABIT EASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, Texas

mar5-26t

Prophylactic Fluid.

THE GREAT FAMILY MEDICINE.

Wonderful Healing Properties of

DARBYS PROPHYLACTIC FLUID

HEALING, CLEANSING, DISINFECTING.

IN CASE —OF— Accidents.

For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY.

In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. Sore or inflamed Eyes are speedily cured. *Perfectly harmless, used internally or externally.*

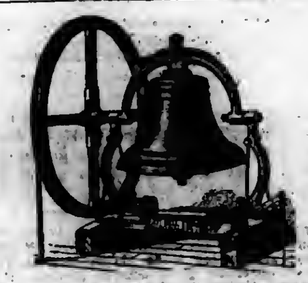
FOR ANIMALS—HORSES, DOGS, ETC.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I use Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For Colds and Sores it acts like magic."

Distemper, Diarrhœa and Worms in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

J. H. ZEILIN & CO., Philadelphia

BELLS.



The [illegible] Hemmings

Bells For Churches, Schools, Etc.

Diameter.	Weight	Bell & Mounting	Price
24 inches	165 lbs	300 lbs	$250 00
26 "	200 lbs	360 lbs	45 00
28 "	225 lbs	375 lbs	55 00
32 "	375 lbs	550 lbs	80 00
36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1050 lbs	1400 lbs	180 00
48 "	1345 lbs	1800 lbs	230 00
60 "	2050 lbs	2800 lbs	350 00

Bells for Schools, Farms, Etc.

6 inches	75 lbs	$18 00
8 inches	100 lbs	18 00
10 inches	165 lbs	25 00

We have arranged to furnish our churches and towns with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bell shipped.

PHILLIPS & HUNT,

37 Natchez st., New Orleans, La

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M. E. Church Directory.

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FIRST GERMAN M. E. CHURCH—Corner of Andrew and Dryades streets, Rev. J. J. Hamilton, pastor. Preaching [illegible] Sunday at 11 a. m. and 7:30 p. m. Sunday-school at 9 a. m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Corner of Annunciation street; Rev. Charles Gerdes, pastor. Services on Sabbath at 10:30 a. m. and 7 p. m. Sunday-school at 9 a. m. Prayer meeting Wednesday evening at 7:30.

ST. MATTHEW M. E. CHURCH—Corner of Verret Street, Algiers, La. Sunday services: Preaching at 11 and 8; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30 p. m. Rev. [illegible], Pastor.

UNION CHAPEL, M. E. CHURCH—Services Sunday, preaching 11 a. m. 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a. m. prayer meeting, preaching 11 a. m. 3 and 7 30 p. m. General Class and Love Feast monthly; preaching Thursday eve 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. W. Lyon, pastor. Services—Public worship Sabbath 11 a. m. 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 8 a. m. Preaching at 11 a. m. 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET Carrollton, corner of Plum street Rev. M. C. B. Mason, Pastor. Services Public worship at 11 a. m. 3 and 7 p. m. Sunday Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

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First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbat -5 a. m., prayer meeting; 11, 3 and 7, public worship; communion quarterly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson pastor. Regular services 11 a. m. 3 and 7 p. m.; prayer meeting Monday evening at 4 p. m. Tuesday night class meeting. Preaching Wednesday evening at 7 p. m. and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30 Z. [illegible] Gayle, pastor

AMES M. E. CHURCH—Rev. [illegible] pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, between Johnson and Prieur streets. Rev. W. P. Forest pastor. Services Sabbath: Preaching at 11 a. m. 3:30 and 7:30 p. m. Sunday-school at 9 a. m.; early prayer meeting at 5:30 a. m. class at 5:30 p. m.; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love-feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a. m. and 7 p. m.; Sabbath school 1:15 p. m. Prayer meetings Tuesdays and Friday evenings at 7:30 p. m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell M. A., pastor.

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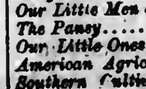
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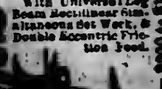
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President of Faculty,

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These adulterated powders are "shoved" upon the public with the greatest persistency. They are first given away—left in samples at private residences, with circulars containing bogus analyses and certificates, and false representations as to their value, etc. This fact of itself is sufficient to condemn them. A first-class article will sell on its merits. No manufactnrer whose goods are of value can afford to give them away, and none but the cheapest make and most interior or unmarketable goods require to be distributed free in order to get the public to use them, and this method is adopted only by parties who have failed to dispose of their wares through the ordinary and legitimate channels of trade.

Free samples of articles of food left at the house should be regarded with suspicion. There is no guarantee of their wholesomeness, while there is real danger that they contain a fatally poisonous compound. Many instances of poisoning from the use of such samples are recorded.

The only safe way is to consign all such samples immediately to the ash barrel, and turn a deaf ear to the statements made by their venders. It is not worth while to trifle with life and health to the extent of using every doubtful baking powder that comes along. Better to rely upon an old reliable brand, like the Royal, which has by a quarter of a century's constant use proved its perfect wholesomeness and efficiency, or some other brand that is not so worthless and cheap that its proprietors can afford to give it away by the cart-load. It is in favor that the Royal Baking Powder is never given away, sold by means of lotteries, nor accompanied by chromos, spoons, crockery, or other gifts, except the gifts absolute purity, wholesomeness, full weight, and superative leavening power. Its own merits have been its chief advertisement, and they have secured for it the confidence and patronage of the American people to an extent beyond the combined sale of all other baking powders. The Royal Baking Powder is certified by all the Government chemists as absolutely pure and perfect.

Sunday-School and Children.

Lesson IV. The Temple Repaired—Oct. 25.

B. C. 878—2 Kings, 12, 1 15.

HOME READINGS.

M—2 Kings, 12, 1 15.
Tu—2 Kings, 11, 19 21.
W—1 Kings [illegible]
Th—1 Chron. 1 16.
F—Psa. 122. 1 9.
S—[illegible]

GOLDEN TEXT.

I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122. 1.

LESSON HYMN, S. M.

[illegible] Redeemer saved
With his own precious blood.

[illegible] Christ, O God
[illegible] before thine stand,
[illegible] apple of thine eye,
[illegible] on thy hand.

[illegible] shall fall,
[illegible] ascend;
[illegible] tells be given,
[illegible] shall end.

P. C. 878, the year of the [illegible] of Jehoash, or Joash, in [illegible] Jerusalem.

Jehu, tenth King of [illegible] Jehoash, or Joash, eighth [illegible] Judah; Hazael, King of Syria; Shalmaneser II., King of Assyria. Read 2 Kings 11.

QUESTIONS FOR HOME STUDY.

1. The High Places, v. 1-3.
Who succeeded Jehu as king?
What was the character of his reign?
What sin did the people still retain?
2. The Neglected Temple, 4-8.
Of what did Jehovah command the people to take account?
To whom were the offerings to be returned?
For what purpose were they to be used?
How long was this command neglected?
Whom did the king rebuke?
What command did he give the priests?
How was the command received?
3. The Wise Priest, v. 9.
What preparation did Jehoiada make for receiving the gifts?
Where did he place the treasure chest?
What was put into the chest?
4. The Abundant Treasure, v. 10 15.
Who took acount of the treasure?
To whom was it paid out?
For what purpose?
What exception was made?
How was trust in the workmen's honor shown?
What reason is given for this confidence?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—1. A regard for the Lord's house? 2. The duty of laying by something for his service? 3. The confidence which faithfulness inspires?

THE LESSON CATECHISM.

1. What did Jehoash order should be done with the money that was brought into the Lord's house? That it should be used for repairs.

2. Did Jehoiada do at once as Jehoash had commanded? He did not.

3. When Jehoiada received the command a second time, what did he put beside the altar to receive the money? A chest.

4. To whom was the money given when it was told? To those having oversight.

5. Why did they not reckon with those to whom they delivered the money? "For they dealt faithfully."

EXLANATIONS.

Jehoash began to reign—That is, in Judah, contemporary with Jehu, king of Israel. Wherein Jehoiada—He did what was right as long as Jehoiada lived, to instruct him. The high places—The places devoted to idolatry. Dedicated things—Holy things. The money that every man is set at—A devout Israelite could dedicate himself or his child to the service of the sanctuary, and could redeem the dedicator for a money value. The estimation for a male between twenty and sixty years of age was fifty shekels of silver; a female thirty shekels; from five to twenty years old for a male twenty shekels; female ten shekels, etc. See Lev. 27. 1-13

Doctrinal Suggestion.—The public worship of God.

LESSON I.

THE LESSON CATECHSSM.

1. what did Elisha tell the king of Israel? Where the Syrians were encamped. 2. What did the king of Syria do? Sent to Dothan to capture Elisha. 3. What did Elisha say to his fearing servant? "Fear not." 4. What did Elisha pray the Lord to do? "Smite this people—with blindness." 5. When they were smitten with blindness what did Elisha do? "Led them to Samaria." 6. When their eyes were opened at Samaria what did the king of Israel do? Fed them, and sent them away.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thuraday, August 9th, 1885, Henry Dickinson, Esq., in the chair.

The religious services were conducted by Rev. W. W. Atterbury,

Among the matters passed in review by the Board were letters of thanks from the Bible Society of France, the Waldensian Committee of Evangelization, and the German Mission of the Methodist Episcopal Church; the annual letter of the Eastern Turkey Mission, by Rev. E. M. Cole of Erzroom; letters from Rev. E. M. Bliss announcing his safe return from a three months' tour; from Mr. C. T. O. King of Monrovia, Rev. F. W. Damon of Honolulu, and from numerous other correspondents in foreign lands. Numerous grants of books were made for benevolent distribution in this and in other lands, the aggregate value of which was about $4,650.

One society was recognized as auxiliary in Nebraska.

The total receipts for July were $56,962 53. The total issues of the Scriptures from the Bible House during the same month were 56,200 volumes.

Marriages.

At New Zion M. E. Church, Smith county, Ky., by Rev. J. H. Stanley, Mr. Calvin H. milton and Mrs. Bettie Trotter, on Oct. 1. E. W. THOMAS

By Rev. D. Shelby, Coushatta, La., Mr. George Casey to Miss Lucy Manejoy; Mr. George Jones to Miss E. Phillips, Sept. 10; Mr. John Adams to Miss Annie Lee; Mr. William Casey to Miss Ellen Phillips, Oct. 1; Mr. Thomas William to Miss Mary Barks, Sept. 24.

At the residence of Rev. Nelson McGavock, Nashville, Tenn., Oct. 9, 1885, Mr. Ausker Southall to Mrs. Sallie Noble, of Trinity Church, Houston, Tex., Rev. N. McGavock officiating. May the Lord bless them. H. PRIMM.

Franklin, Tenn., Oct. 10, 1885.

Conference Notices.

Plan of Episcopal Visitation.—1885.
Fall Conferences.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Austin	Denton, Texas	Dec 10	Foster
Ol Alabama	Mobile, Ala	Dec 10	Mallalieu
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Foochow	Foochow, China	Nov 19	
Georgia	Billiey, Ga	Nov 19	Mallalieu
Rock River	Elgin, Ill	Oct 4	Fowler
Savannah	Savannah, Ga	Dec 3	Mallalieu
S. German	San Antonio, Tex.	Nov 19	Foster
Tennessee	Gallatin, Tenn.	Oct 22	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
West Texas	Austin, Tex	Dec 3	Foster

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 18, 1885.

La Teche District—Louisiana Conference.

Fourth and Farewell Round.

Bunkie	Nov. 18
Birdlong	" 19
Evergreen	" 20
Boneville	" 21 22
Cheneyville	" 22 23
Stuart Chapel	" 24
Spring Creek	" 25
Avoca	" 26
Alexandria	" 27 29
Pineville	" 28 29
Iota	Dec. 5 6
Washington	" 7-13
Waxia	" 8
Vi le Platte	" 10-12
Oeolonsa	" 13-14
Lafayette	" 15-16
Cade	" 17
New Iberia	" 19 20
St. Martinsville	" 20
Hubertville	" 22
Jeannerette	" 23-27
Sorrell	" 24
Cote Blanche	" 25
Glenioe	" 26 27

I shall preach my farewell sermon at every po nt on this round; at which time I will expect every member and friend to give me at least 25 cents each toward our Gilbert Hare School of Theology.

Brethren are requested to be prepared to fill out their conference statistical blanks, and to report all their benevolence collected at this quarter.

A. E. P. ALBERT, P. E.

Winchester [Va.] District.

Fourth Quarter.

Martinsburg Station	Dec. 4
Hedgesville Circuit	" 5
Shepardstown Station	" 7
Charlestown Station	" 11
Jefferson Circuit	" 12
Winchester Station	" 14
White Hall Circuit	" 15
Strasburg Circuit	" 16
New Market Circuit	" 17
Harrisonburg Station	" 18
Rockingham Circuit	" 19
Mount Vernon Circuit	" 22
Staunton Station	" 31
Augusta Circuit	Jan. 1
Highland Circuit	" 5
Ronceverte Circuit	" 7
Lewisburg Station	" 10
Union Circuit	" 18
Hinton Circuit	" 24
Hillsboro Circuit	" 31
Frankford Circuit	Feb. 7

Reverend and Dear Brethren—Permit me to ask you to remember our work beyond the sea, in Africa, India and Japan; and, by so doing, push vigorously the benevolent cause.

"The earth-born shadow now may shrond
Our thorny path awhile;
God's blessed Word can part each cloud
And bid the sunshine smile.

Only believe with living faith;
His bow of love and peace
Shines sweetly through the vaulted skies,
A pledge that storms shall cease."

May His blessings rest upon you and your labors and our meeting in next March. I am truly and respectfully your humble servant in Christ.

W. T. HARRIS.

P. O. Box 100, Winchester, Va.

Official Notice.

Little Rock, Ark., Sept. 25th, 1885.—Presiding Elders of the Louisiana, Central Alabama, Mississippi, Tennessee, East Tennessee, Texas, West Texas and Little Rock Conferences, will please send me full reports of the conditions of the domestic missions within the bounds of their several districts, together with carefully prepared estimates of the amount of mission money to be asked for each next year.

Send to me at Little Rock, Ark., up to Oct. 20. After that to 805 Broadway, New York City, New York, care of the Missionaries Secretaries.

T. B. FORD,
Rep. Tenth Geo. Conf. Dist.

Greenwood District.

Fourth Round.

Lodi	Oct. 14
Vaiden	" 17-18
Lexington	" 21
Kosciusko	" 24-25
Atalla	" 27
Loniaville	Oct. 31 and Nov. 1
Goodman	" 7 8
Greenwood	" 14 15
Pickens	" 14-15
Roseneath	" 21-22
Green Hill	" 28 29
Yazoo City	Dec. 5 6
Yazoo City Circuit	" 6 7
Benton	" 12-13
Carthage	" 19 20
Dixon	" 22
French Camp	" 26-27

Winona first Saturday and Sunday in January, 1886 Durant at the time of holding fis rict conference

H R. REVELS, P. E.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

Postmaster General Vilas is preparing his annual report, and will reply to the attacks of the steamship companies making general opposition to steamship subsidies as unsound in policy.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE,
Oct. 8, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6½; Middling 9½; Good Middling, 9⅝; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle, 5¼@5¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¼; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7¾; prime, 9¼

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.00@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl $3.00@$4.00; cabbages, $2.00@$2 25 per crate; sour kront, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in casks, 18@—coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens $3.00@3.27; young $1.50@$2.00; ducks, $2.00@2.50; geese $4.@$4 50; turkeys $9.@12

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3 9

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

LE PAGE'S
LIQUID GLUE
UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mfd only by the RUSSIA CEMENT CO. GLOUCESTER, MASS. SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

AVOID ALL NEW EXPERIMENTS
OF SO-CALLED
CHILL CURES
AND
Chill Remedies,
Gotten Up Because of Our Wonderful Success in the Healing Art.

DR. JOHN BULL'S
Smith's Tonic
SYRUP
IS THE TONIC THAT CURES.

EUFAULA, Ala., Feb. 25, 1881.

Doctor—I take great pleasure in testifying to the virtue of Smith's Tonic Syrup as a remedy for chills. Years ago, after trying quinine and other medicines without success, I was entirely cured by it of chills which had lasted nine months. In May, 1880, I was again attacked with chills; they have at irregular intervals been troubling me ever since. I had a chill thirteen days ago; I then commenced taking the tonic and have had no symptoms of a chill since. I shall continue taking the tonic until thirty days have passed without a chill. It is a good appetizer, and the best chill medicine known to me. It has been used also by our children in Tennessee and Florida. It has invariably wrought a cure.

Very truly yours,
MRS R. H. RIVERS.

PINE LEVEL, MANATEE CO., FLA., May 15, 1880.

Dr. John Bull—Dear Sir: I have been using some of your Smith's Tonic Syrup in my family for chills and fever. It is without a doubt the best remedy for chills and fever ever offered to the public. As I live in a portion of country where chills and fever and fever and ague are very common, I wish to know your prices for the Tonic Syrup; also the price of your Worm Destroyer. Let me hear from you soon. Yours fraternally,
LEROY L. LANGFORD.

FLEMINGTON, Fla., Jan. 2, 1880.

Dr. John Bull's Estate—Inclosed you will find five dollars. Please send me the worth of it in Smith's Tonic Syrup to cure of stage driver, Gainesville, Fla. Everybody that I have given it to wants me to get more of it. Please send immediately, as we are sick, and Smith's Tonic is the only tonic that will cure the fever. By so doing you will much oblige, respectfully, MRS. H. BIRD.

ATLANTA, Ohio, Dec. 6, 1880

Dr. John Bull—I received your medicine two weeks ago Friday. I was nearly dead. I had one of my old, nervous attacks. I have taken the tonic (Smith's Tonic) two weeks, and now I write sitting by the fire, and I made up my bed this morning, and I feel better, decidedly better; thanks to you, a thousand thanks. It is a miracle to me and many others that the Smith's Tonic would cure such a disease, for I think I can truly say I am getting well, but I cannot express my gratitude and heartfelt thanks, so will close I have taken two bottles and a half. MARIDA CHITTAM

Testimony of the Rev. P. B. WILES, of Covington, Ky.

Smith's Tonic
SYRUP.
The Best and Safest Remedy for Chills and Fever, or Fever and Ague.

COVINGTON, Ky., May 21.

There has not been for many years in this country such a general complaint about chills and fever. This depressing disease is now prevailing in many portions of Kentucky and elsewhere, where the people have long flattered themselves that they were entirely exempt from its influence. To those who are thus afflicted, we wish to recommend Smith's Tonic Syrup, believing it to be the very best remedy extant. Every one we have heard of using it, pronounces upon it in the very highest terms. We have lately used it in our family with marked success. The ingredients are simple, and the Tonic can be used freely without any detriment to the constitution whatever. If the direction, which always accompany every bottle, are carefully followed, it will in nine cases out of ten result in a permanent cure, whether the disease be of short or long standing.

We take pleasure in recommending this medicine to the subjects of this disease everywhere, sincerely believing that the use of it will verify every word we say.

P. B. WILES.

BIGBEE VALLEY, Miss., Aug. 11.

Dear Sir—My wife has been afflicted with chills till her health has become very bad. I, being a physician, have tried almost everything in *Materia Medica* recommended for chills. Quinine, even the name, has become disgusting to her. As a *dernier ressort* I finally concluded to try a bottle of Smith's Tonic, when to my astonishment my wife missed her chills; and by the use of two bottles she appears to be perfectly well.

I have since used it several cases, and have not known a single chill after twenty-four hours' use of the Tonic. I am highly gratified with its sure and certain effects. Yours truly,

P. C. LEE.

OFFICE OF DR. A. BROWNE,
Concord, Texas, Jan. 8.

Dr. John Bull—Dear Sir: After using your invaluable medicines in my practice, and finding them to be everything they are recommended in curing diseases I have concluded to act as agent for you. I live at the head of navigation. This is a great shipping cor.

Write me and oblige, respectfully,
A. BROWNE.

JASPER COUNTY, Mo., Sept. 16.

Dear Sir—I write you for the purpose of learning the cost of your valuable Smith's Tonic Syrup for curing chills. I am a farmer, I have taken your medicine in Northern Iowa, and I know it is the best medicine for ague that is used, or at least it has proved so in all ague districts of my acquaintance. I could mention many families who have taken it after their children had become pale and emaciated with fever and loss of appetite. A few bottles of your Tonic would restore that natural healthy color to those cheeks that are so we come to the anxious mother.

You will do me and suffering humanity a great favor by writing me the cost of your Tonic by the dozen bottles at your office. There is a large emigration from the North here into Southwestern Missouri. The change of climate causes more or less of the ague, and we cannot get along without Smith's Tonic. Please write me Direct, Alba Jasper county, Mo. Fraternally yours, etc.,

N. M. SMITH.

CALHOUN, Ala., Sept. 24.

Dr. John Bull—Dear Sir: Having used your "Smith's Tonic Syrup" in chills and fevers satisfactorily, I am determined to use it so long as it gives such. Since I commenced the use of the Tonic in my practice, I have not been able to keep a supply on hand.

Most respectfully,
DR. JOHN P. MUSHAT.

GASTON, Ala., May 14.

Dr. John Bull—Dear Sir: "Smith's Tonic Syrup" has recently been introduced in this section, and has not failed to cure the most obstinate cases of chills. I used more of it than all other preparations combined.

Very truly yours,
J. E. WESCOTT.

LIBERTY HILL, Willison co., Tex.

Dr. Bull—I have been taking your Smith's Tonic Syrup for the chills, and it has cured them, for which I am thankful. My husband has been sick with the chills for a long time. We haven't been able to get medicines so we have had to get along the best we could. I have suffered a heap with a pain in my left side for years. The doctor says that it is a disease of the heart. It seems like there is a sack of water gathered there. It sinks as I move around. My stomach pains me all the time, and my liver don't act. In fact my whole system is out of order. I have falling of the womb at times, and suffer fearfully from it. My oldest boy has the asthma so he is not able to work. Doctor, as we haven't money, nor can we get it, in this situation I will send to you, trusting to your generosity. If you want to help them that can't help themselves; no one can be more thankful than me. Yours respectfully,
MRS. SHELTON.

MIDVILLE, BURKE COUNTY, GA.
Feb. 4, 1882.

Dear Sir—All last summer and fall I was constantly annoyed by the chills and fever, when a friend of mine told me to Smith's Tonic Syrup. I immediately sent to Augusta and bought a bottle, which stopped the chills at once. I did not have another one after taking it. I told several other parties, who say it gave full satisfaction. I think it one of the best remedies for chills and fever ever introduced in Georgia, and would like to have the agency to sell for you at the above place.

I am agent for the C. R. R. and South Ex. Co., and can sell quite a lot of your medicines. Trusting soon to hear from you, I am, respectfully, etc.,

C. H. WELLS.

Dr. John Bull's
SMITH'S TONIC
SYRUP
FOR THE CURE OF
Fever and Ague and Chills and Fever,
And All MALARIAL DISEASES

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the safe, certain, speedy and permanent cure of Ague Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of Kent's Vegetable Family Pills will be sufficient. Use no other.

Dr. JNO. BULL,
PRINCIPAL OFFICE:
831 Main Street, Louisville, Ky

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Editorial Notes.

'Tis agony, strife and malice we should [illegible]

These are the enemies we should oppose;

Brain-sick jealousy, envy's head,

And [illegible] of wrathful feelings as our

Our [illegible] are the parents of our woes,

The [illegible] the judgment and the will

By passion's torch, the fruit forbidden shows,

As [illegible] fruit of most benignant

Which, God's own threat despite, can surely never hurt.

All that Haman. Was it Psalms or Hymns that did it? It was not colored [illegible] for the "channel" isn't troubled with that only about election times, so they say.

Virginia dunns each for our conference claimants. Surely the year of jubilee has come for our superannuated fathers. The situation is full of comfort for those traveling preachers who fail to take the collection.

Now, Bro. Simmons and Steward are going to have a convention in Kentucky. Virginia and Illinois have already been called upon to thus indulge their "colored chieftains." It is an annual disease which is very apt to go all round. Next.

The joint anniversaries of the Sunday School Union and of the [illegible] Society of the Methodist Episcopal Church will be held at Columbus, Ohio, Saturday, Sunday and Monday, Nov. 21 and 23. [illegible] brethren will be [illegible] J. S. Chadwick, Dr. [illegible], Dr. J. L. Harbut and Dr. J. H. Vincent, of New York, Dr. A. H. Gillet, agent for the North and Southwest, and Dr. [illegible] agent for the West and Louis Miller, [illegible].

[illegible] out in Mississippi. Methodism is [illegible] African Methodist [illegible] African Methodist Episcopal [illegible], and there only, [illegible] of the Church in South [illegible] Methodist Episcopal [illegible] over in Africa was [illegible] of Richard Allen and Coker united [illegible] before he got [illegible] a leader, [illegible] lived and died a [illegible]

For the Southwestern.

What is the Relation of the Sunday-School to the Church.

MISS SARAH E. CLARK.

The Sunday-School is the elementary part of the Church. The Church principally depends upon the Sunday-School for success. It is one department of the Church. Hence the Superintendent is an officer of the Church. He is under the pastor over all school interests. He is elected by the Sunday-School Board, approved by the Quarterly Conference, and thereby becomes a member of each body. In consequence of which he carries his opinions upon every point with the Board. And presents the interests of the School before the Quarterly Conference. This is not merely his privilege but his duty. He is to bring the ideas of the Church into his School, and direct the school toward and finally merge it the Church.

For these reasons and purposes has he been taken into the confidence of the Church and School. Under his superior the pastor, his duties are numerous, difficult and clearly set forth in the Discipline. A pastor neglects his duty when he neglects any interest of the School.

Our Church embodies, in various official bodies from Official Board to the General Conference, the last of which is the law making body of the Church.

The Sunday-School is the inferior educational factor preparidg the advance steps leading to the final unity of all Christian effort, and to the obliteration of all things which cause division.

It is destined to soften the denominational asperities and dogmatic inflexibility of churches toward each other. The Sunday-School constitutes one phase of Church work. A form of Church activity; a department of Church evangelism. It is the church of Christ assembled to study and teach God's word by the help of the holy spirit. It is the Berean appearance of Church life. Its most apropriate symtol is an open book and brooding dove, it represents light and life. It is a wing of the main structure, it is the teaching service of the Church. It is not so much the children's home as it is the Bible hour. It is the time and place for an open view of the wondrous things hidden in God's law. It is no more a substitute for the Church than it is for the home.

The Church in the house, is as essential to a perfect house as the school in the chapel is to a perfect Church. The Church in the school is essential to affective work. The school is the child of the Church. A Church without a Sunday-School is a childless home. A Sunday-School without a Church is a homeless orphan, either would be an anomally.

The Child in the midst is Christs method of teaching the Church, it is also his call to a teaching Church. The Church owes the school personal service. All the Church should become Bereans. If the Church is an army all the soldiers should be present at drill, as well as dress parade.

The nursery of the Church is for infants of years as well as infants of days. The children will be taught of the Lord when their parents are devoted and intelligent enough to teach them.

As to the finances of the school, that is a vicious parsimony which compels the school to support itself. It puts a premium on selfishness and mortgages the future to support a penurious present.

The school in return owes the Church regular attendance upon the preaching service. For this there is and can be no sub stitute. The Children's Church should be that of their parents, and the pastor should feed the entire flock.

Young voices should join with the old one in hyms and prayers. The same songs should be heard in Church and school. The volume of praise should be as the sound of many waters.

The stream of Charity should flow full and strong in every channel of Church benevolence.

The work of the Sunday-School should mean early conversion and consecration to church work and life.

"Those that be planted in the house of the Lord shall flourish in the courts of our God."

These conditions being met the Church at work will be the school at worship. The Sunday-School is not simply under the supervision of the Church, but it is an actual portion of its membership. Every pupil of the school should be regarded as a member of the Church on probation. And every teacher who performs his whole duty will be a class leader in the Church. They should hold meetings for conversion and progress, and at official meetings they should report the spiritual condition of attendants. From the first the pupils should be taught to feel, that as a member of the school he is also a child of the church.

Finally the relation of the Sunday-School to the Church is that of a child to its mother.

Shelbyville, Ky.

For the Southwestern.

The Elective Course of Study. Is it Best?

J. J. HOLLAND B. D.

This *Revised Course* had its origin we steadfastly believe in a bona fide desire to accomplish good results. But often where benefit may be intended the reverse is liable to occur.

The Bishops cannot be said to have reccommended this emasculated course in the sense claimed. While we must not forget that it was considered and left to the option of the conferences, we must be careful in claiming for it full Episcopal authorization. Immediately after the adjournment of the General Conference they arranged the course now in use—to which this storm of objections come; some of which let us consider by casual analysis and comparison. In the first place it is argued that, "The Compendium of Christian Theology," by Pope, is too abstruse, scholastic, and costly for those entering our Southern conferences.

If we consider Pope from an impartial and reasonable standpoint this claim might not hold good.

There are two classes of men to be considered. Those self-taught, and the school taught. Among our ministers the former are vastly in the majority now, and may be for some time. Now is the study of Pope too much for these men as a class; provided they undertake it diligently?

Secondly—We claim as a *first principle* that in these times inability to read reasonably the Holy Bible and the hymns in our Hymnal intelligibly is unpardonable on the part of our ministry and greatly to be discountenanced. And a man who cannot do these cannot master Pope's Theology nor any other. There is nothing in it which any energetic, moderate scholar cannot by digging comprehend it if but to a limited extent. Dr. Pope, in what we consider a comprehensive style, but presents analytical outlines of Theological Study. Not labored, not stilted; not abstruse in the sense claimed. That he differs in modes of expression, in arrangement, style and statement of the truth from Wakefield and other Theoligians, must be admitted; but his presentation and discussion of this Divine science is to us invaluable. And if the compendium seems scholastic this is a resultant of the consecrated scholarship of the author.

Is there objection to the Biblical proofs in verification of the Divine sanctity of Theology? None. Is there objection to the argumentative or the dogmatic portion of the work? None. Are the historical statements and treatises objectionable? No. What then? The work is too hard and abstruse for the mental caliber of the men entering our Southern Conferences. This seems to be the sum total of the objection to Pope. And it is because we cannot accept this objection, that we oppose in our humble way this "Elective Course," believing it to bear upon its face, though perhaps upon its unintentionally, the cast of a reflection that will be self imposed upon every conference that may adopt it. We argue that the regular course can be reasonably mastered. The student is required to complete one volume of Pope a year. Now substracting sixty-five days to cover the Sabbaths etc., there remains three hundred days, and allowing all necessary inroads upon time, and grant the student of the course two hundred days of active study. By reading two and one half pages of Pope, one and a half pages of Harman per day for the two-hundred days in the year the ground laid down in the two most objectionable books will be covered and easily reviewed in a shorter time. But objection to the quotations in the Latin, Greek and Hebrew found in the works is raised in behalf of self taught men. But is it fair? while admitting such quotations is it not true that accompanying them is the English translation? Must the appearance of a few classical sentences in these standard works deter us from studying them because we may not all be classical scholars? I am sure not.

Thirdly, Harman may be complex, but his arguments and the proofs and conclusions produced in his "Introduction to the Holy Scriptures" confuting German rationalities Theories many of which in diverse form meet us daily, and his battling against infidel theories that confront us under various aspects, render it of value to the whole church. Dr. Nast as far as he goes is good, but Harman to our mind is decidedly the most advantageous to the Methodist ministry. And again the same objection can be urged against Butler's Analogy and Jevon Logic and perhaps other books in the Regular course, if we admit the objections to Pope and Harman. We find several of the same books in both courses which is commendable but why seek to substitute in lieu of the most important books others which do not rank so high as Theological authority? Why this endeavor to supplant the books designed to develop mental capacities as well as instruct; by something simpler and not calculated to necessitate that close study without which development is an impossibility?

Fourthly, This conference course is not capable of developing either class of men to the same extent of the regular course, and to claim so much for it is unreasonable.

Look over the work of our church to day throughout the South, and what do we find among many of our members? Inexcusable lethargy, which renders many unable to give an intelligent reason for the faith that is in them, and yet, it is proposed to require less work of them. Granting that the books of the regular course, some of them may be a little in advance; will the substitution remedy that? We are sure trial would show the negative.

It is claimed that this elective course is not of necessity permanent, but the conference that adopts it, may at its option rescind it. This is a strong reason for objecting to it, for it can not be considered a necessary expedient. And we plead against its adoption by our conference because we consider it a step backward. One that will terminate in laziness, incompetency and inferiority in our ministry. We must prepare to meet our brethren, of other creeds, upon the arena as their equals. We must be able to defend the banner of our church, her polity and doctrine; evincing ourselves worthy the name of soldiers of Christ. The period of appealing to men's prejudices and passions—thank God!—it is nearing an end. The time is coming, yea, now is the time when the pulpit must appeal to the hearts consciences, and reason of men.

I urge that we be up and doing. What has been accomplished in older conferences can be accomplished by us. They never asked for quarters, and why should we? Notwithstanding the state of the work, the condition of the people; nor what seems to be the urgent demand, let us "make haste steadily," let us pause and think.

Let those conferences, who have considered this course—try the experiment; but it is our honest conviction, that if this course is allowed a place among our conferences generally, the course of higher education will receive a severe blow. Though intended for a blessing it will terminate a curse. Forbid it brethren! If the reason we have attempted to give showing why the elective course of study is not best, shall but awaken attention, our object shall have been accomplished.

Our Church bishops, general officers, all, stand pledged to higher education. Development of the whole man is the "*esprit du corps*" of Methodism.

We must advance all along the line. Let our colored conferences, to whom this course is especially presented, in the light of manhood and reason, gratefully recognizing the kindness proposed, face the proposition exclaiming: "No step backward." *Nulla vestigia retrorsum.* Study to show thyself approved unto God, a work man that needeth not be ashamed, rightly dividing the word of Truth.

Decatur, Ala.

For the SOUTHWESTERN.

A Definite Aim in Life.

REV N. H. WILLIAMS, SAVANAH CONFERENCE.

I have felt it the most indispensible duty of ministers to read, and write a great deal. By so doing they will become fluent readers, and ready speakers. Every man of some degres of education, industry, and intelligence, possesses certain powers of greatness in one direction or the other. But the most difficult thing for us to find out is where our greatest strength lies, whether we can best use it to an advantage, as a farmer, lawyer, doctor, minister of the Gospel, merchant, mechanic, or as a shrewd politician, or in some of the many various and useful pursuits in life.

The first thing to be considered we wish to suggest is that as we first begin to ascend the height and depth of knowledge and science, we should begin to learn where we can do the most good, exhibit most perfectly our genius, and develop each power of greatness to perfection, we should make our greatest aim in life to do every thing well that may be enjoined upon us; and thus acquit ourselves with credit and reward. Let us bear in mind that it is not how much we do, but how well it is done.

The great mistake which is found among our colored students is that they enter the higher schools of education without a definite aim in life; and when they are cast out upon the mighty ocean of time, they are as a ship without a pilot—having an indefinite landing in view.

The power by which every nation wields her Golden Scepter over the universe, lies mostly if not wholly in these three words—Christian Education, Wealth and Labor."

The growth of our nation of color, at this age of progress, and in the most distant future beyond greatly depends upon the attention given to the useful trades of every kind, which are so essential to any nations progress.

We are blessed in this Southland with institutions where the young of the land can go, and obtain professional trades, we should urge this great necessity of learning a useful trade upon the minds of our people. It is and has been neglected too much in urging the necessity of an education. If we are masters of our trades we may expect to boss them." and take contracts, if not we may expect to take the lowest places and be driven as a mere shingle boy. We cannot all be preachers, and teachers: but we all can be Christians. All men cannot be great, but all men can be good.

The fame of many great and good men will never be heralded around the world. But the good they do will live after them, in the community of which they shall have gone. Let us not seek to come before our communities and the world as a terrible giant to be worshipped; but as a good man to be feared and loved.

Alanta Ga.

New Orleans has been one of the healthiest cities in the United States during the past summer.

From the Districts.

Murfreesboro District—Third Round.

C. H. BULLINGTON, P. E.

I have just closed my third round, and the work is going forward very nicely; at Lebanon, C. B. Wilson is in charge, and makes a good showing. North Lebanon circuit, R. Anderson is doing well, and the members say they are trying to take care of their pastor, and he is trying to push the work.

On Alexandria circuit, B. B. Manson was pastor but he left, and I had to supply the work with W. C. Miller from McMinnville, who is doing well.

At Caney Fork and Carthage, R. F. Whitley, will bring up all of his collections, I believe.

Martin's Creek, C. Green is doing well.

On Liberty circuit, P. R. Woodson, every thing is looking well.

Cookville circuit, J. A. C. Wade, is advancing.

Sparta circuit, S. Knight, needs churches. We want to build here as soon as we can, they have lumber on the lot in readiness.

McMinnville station, A. Martin is not doing much now, but I hope the people will come out to church and will do a little toward paying for it. John Coppage supplies the work. Bro. Green failed to come.

On Tullahoma circuit John Kenner is in charge, and is doing all he can to bring the work up but it will take a long time.

On Shelbyville circuit, John B. Maloney has made a good pastor and taken 50 or 75 into the church this year. Churches are badly needed.

At Spencer the work has been dead for a long time, and Bro. T. Woods is trying to work it up.

On Woodbury circuit, B. Jones has been sick all the year, and nothing has been done.

At Stone River, W. L. Lillard, the work is doing well, about 20 joined the church.

At Murfreesboro, C. L. Seward, is moving along finely.

New Orleans District Conference.

L. P. CUSHMAN.

Conference is at hand, but the Bishop has not come, and so the appointments have not been made. That is a thing that has not as yet been done. No Methodist minister knows the place to which he may be assigned till after conference. Some are wasting time in thinking and talking about their next appointment, but they do not know where it will be, nor whether it will be rough or smooth. It is safe, however, to say that it will be a place where they will have many temptations and trials which they cannot foresee or provide against, but it is foolish for a man to run into garnets or a bramble bush with his naked fist.

First Street is having a year of prosperity and great prosperity. They think they have the best church there is in the Louisiana Conference, and Bro. Qualls thinks First Street is not the best people in the Sunday School is strong and vigorous. Nearly twenty-five have been added to the length of the church, thus greatly increasing its sitting capacity, but it is the same old complaint, room enough for the people. The house is packed every Sabbath night, many going away unable to find even standing room. Some of our people think they would imitate the Savior if their lives become too full and go up into a mountain as "Noah's ark" and preach church work. It would tend to the glory of God. This writer knows that $50 can be secured toward the erection of a new church at

The future is everywhere bright, and there is a good deal of human nature in most all men. A Methodist minister needs to maintain a manly independence, think for himself, judge for himself and decide for himself, but he must shun all arrogance, and yet we would not advise him to ask counsel of a fool, nor of one who would think him a fool if he did not follow his [illegible].

It is with pleasure that we express our gratitude to God for the success He is giving Bro. Lyon at Sixth Street. The church has been enlarged, its sitting capacity nearly doubled. The Sunday-school is one of the best in the city, and over fifty have been converted to God, and joined the church on probation. Every interest of the church is carefully looked after.

The success and comfort of every Methodist preacher depends upon the divine blessing. To secure this he must be in harmony with God in His inner and outer life, but it makes a wise, contented, useful servant of Christ and adds no sorrow.

Union Chapel is not in paradise, but in a part of New Orleans where sin and Satan have a common center, but God is making great of use it in saving men, and in building up his kingdom in that part of the city. We know of no church that is doing a better work. Bro. Duncan is not one of the men who is satisfied with inferior accomplishments. He spares no pains to win souls, to comfort believers or to honor Christ and God has been with him blessing his work. The Sunday-school has nearly doubled. The current expenses are met.

May God give us more men whose goodness will save them from vanity and pride.

Letters from the Pastors.

Rev. Isaac M. Horton, Jefferson Town, Ky., writes: "Rev. F. P. Fielding preached for me at 11 a. m. and 2 p. m. The future outlook is very prosperous. We want to know who is the leading man in the district! It seems to me that the big charges take up all the elder's time. I am under my elder, and I never caused any of them a moment's trouble, and I am now on my 14th year. If the bigs would attend to their business better, little preachers could have the elder come to see them. I have always tried to make my elder happy. When I took charge of my present work, which seemed very dark, I could find no record of the work. I went to Jefferson and found 20 members. We had a glorious meeting on the fourth Sunday in August and we collected $42.65. By the help of God, I expect to go to conference, I do not care whether any one looks after me or not, I will add to that million of dollars the missionary secretaries are calling for."

J. L. Massey, Mason, Tenn., writes: "Our church at Galway was set on fire on burned down, on Monday night, July 27. We had just commenced a day school, taught by Miss Lulu Truman; she is teaching and we are preaching under the trees."

B. Carr, Belsora, La., writes: "I found no members and no Sunday-school. Since February I have raised up a church, and we met on the first quarter with six persons. The Lord has blessed us with a Sunday school of 28 scholars, and on Children's Day we received 9 into the church. We are working hopefully to get clear of debt. P. H. Priestly has labored hard with us."

W. W. Brown, Plantersville, Texas, writes: "My great revival closed in July, with 24 converts, 4 reclaimed. The Lord has blessed our labors this year. My Sunday-school is doing well, they had not a Sunday-school, on this work, for three years, and Children's Day was never observed until this year. The pastor told me that he worked for himself and not for the church. The work is improving."

J. K. Comfort, Columbia, Miss., writes: "We have just [illegible] our new church and dedicated it July 26. Our beloved elder, W. McDonald was with us on that occasion, and preached to a large congregation. The third quarterly conference showed the work in a better condition than ever before; collection at dedication service, $12 70; five came forward and joined the church. This is the second new church building I have raised up during my pastorate."

J. R. Carnes, of Goliad, Texas, writes: "Our third quarterly conference was held July 18 and 19, Rev. G. W. Richardson, presiding elder, in the chair. The writer was not present, but the brethren informed him that they had a very encouraging time, etc. The Sunday School superintendent reports a good time in Sunday School. The elder was with him in Sunday School. As usual, on Monday evening, they had one of those old time love feasts in which all seemed to enjoy themselves. Collection for presiding elder was $8 and some few cents. The probable cause for this shortage may be partially owing to the writer's neglect to make a public announcement for the occasion, for which act of negligence he humbly asks the pardon of his venerable presiding elder, as it was the first time of his failing to announce the coming of his presiding elder. He prays that it may be the last. The reason why the writer was not present at the quarterly conference, he was in Corpus Christi at the time, and was unavoidably detained there on account of high water, the Neuces river being swollen out of its banks, and overflowing nearly all of the low lands for a distance of more than a mile; the ferryboat was also washed away, which kept us in Corpus Christi seven or eight days longer than we intended to stay. It was the presiding elder's good intention to have been present with us on this visit to Corpus Christi, but found after coming as far as Goliad, and no one to pilot him through to Corpus, a distance of 80 miles. The weather being very inclement, and the roads almost unfit for traveling, well in fact he could not have reached Corpus Christi had he started, from the fact there was no way of crossing the river. He reached Corpus Christi after three days travel, under heavy rain fall, which lasted nearly all the way. Bro. B. Lott, Sisters Harriet Sly, Mary Blackwell, Lizzie Hall, Hannah Hassell and Fannie Billups, accompanied the writer, on this his second visit to Corpus Christi, we were cordially received by the little band of Methodist that we have here, who seemed to try to do all that they could to make us comfortable. The members of the Free Mission Baptist Church; also the Missionary Baptist, made it their business to try to make our stay pleasant, by inviting us to their houses, where they had prepared the many good things for us to eat; of course we came not here to feast, but to minister in the things of God. The writer had previously inform, the citizens publicly concerning his business and for being in the city, but they said you must enjoy yourself while here, we shall spare no pains to make your stay pleasant; and they did not, for we were constant on the go from this place to that place to dine: so frequent were these invitations, that I slightly entertained fears that my company of Christian workers would be termed as the hash brigade, but I think we got away without being branded as such. We would not forget Mr. W. H. Leonard, president of the I. A. T. P. Club also Mr. C. Parker vice-president, who also made our stay pleasant, by giving a nice fishfry and picnic, especially for our enjoyment, and we did enjoy it. We hereby tender them and the other citizens of Corpus Christi, our heart felt thanks for the kindly manner in which they entertained us, during our stay in their city. The result of our visit and stay in Corpus Christi, we remained 12 days in Corpus Christi, during which time we were not idle, though enjoying the pleasure above mentioned, we preached or lectured on every evening. We collected during our stay, $122.50; $96.10 which remains in the hands of the treasurer to purchase a church lot upon which to erect a Methodist Episcopal Church. Can those born live? Can any good thing come out of Nazareth? My answer is stand still and see the salvation of the Lord. On Saturday night previous to our departure from Corpus Christi, Miss. H. G. Hassel, president of the Woman's Home Mission Society, at Goliad, together with Mrs. Lizzie Hall and Miss Fannie Billups, organized the Woman's Home Mission Society, with 12 or 14 members: Mrs. Bell St Clair, was elected as president. Mrs. Lizzie Hall and Miss Fannie Billups, delivered appropriate essays on the following subjects: "The Orphans or the Poor and Our Duty Toward Them; and Temperance," Mrs. Hall wrote the former; Miss Fannie Billups on the latter. These two subjects were ably illustrated. Many spoke in commendable terms of the able manner in which these two ladies spoke. Miss H. G. Hassell, opened the exercise with a very appropriate address, subject "The Missionary," Many white citizens were out to witness the exercises, and were much pleased. Such Mr. Editor, is a brief synopsis of what we both saw and heard and enjoyed as presiding elder.

Rev. C. D. C. Bryan, Mandeville, La., writes: "We were glad to receive our Sabbath School workers, Bros. M. C. B. Mason and E. Lyons. The weather was bad, and a storm came from the northeast, and the trees lost some of their branches, and everything appeared dark and cloudy for the night, as we thought. But that God, who speaks to the winds, and they obey his voice, caused the winds to abate, and soon the moon was seen and a beautiful night we had. The people came out to hear the great Lyon and Mason. The opening address was made by Bro. Lyons, which was well delivered. His lecture on the use of Sunday Schools, and how to make them interesting will not be forgotten soon. He also gave the parents and officers and teachers good advice how to conduct a Sunday School. We were glad to have Bro. Lyons talk so nicely to the parents, and he received many amens. After Bro. Lyons' address Mrs. A. E. Bryan and the school sang "Bringing in the Sheaves." Then Bro. Mason arose full of life, and the spirit of God was burning on his heart, for we certainly felt it. He gave the local preachers and other preachers to understand that it was their duty as well as the pastors to help build up the Sunday School. He gave some interesting points on parents neglecting to send their children to the Sunday School and their ruined state or condition. We had a happy time, for the Lord was in our midst. We only regret we cannot have Bros. Lyons and Mason with us oftener."

Rev. T. Watkins, of Georgetown, Texas, writes: "My work is in very good condition. We have had seven converts at Georgetown and five at Round Rock this year. The two Sunday Schools are prospering. Elder Madison held the second quarterly conference, and preached two able sermons."

Rev. A. Alexander, of Navasota, Texas, writes: "My camp meeting convened July 8 and closed on the 27th. We added 43 to the church on probation and 24 converts. Rev. E. Jefferson assisted me. Rev. B. M. Taylor held the third quarterly conference, and administered the sacrament to a large number of people. Rev. Thos. Cole preached two sermons. The meeting was a pleasant and a successful affair."

Letters From the Laity.

C. Hayman, New Orleans, writes: "I am a constant reader of the SOUTHWESTERN and believe that it is tending to do much good throughout the land. I am a member of the Methodist Episcopal Church, and a lover of its many institutions for good and especially of the Woman's Home Missionary Society. It has been a cause of much good, and has placed many children in school that would otherwise have been in none at all. I have been teaching mission school, this is my fourth year. I began teaching in Clinton, La., under the management of Sister Hester Williams, of Baton Rouge, who is truly a worker in the vineyard of the Master. She has traveled through that part of the country and with the assistance of Rev. W. P. Forest, who was pastor at that time in Clinton, she has been the cause of much good being done. For the years 1884-85 I have been teaching in Pleasant Plains Methodist Episcopal Church, New Orleans. Rev. W. P. Forest, pastor, and I must say that I felt encouraged to go on in the good work. Pray that the Lord may bless our efforts."

Geo. Byers, Saratoga, Ark., writes: "We have a young Sunday-school started about the second Sunday in April, the average number of scholars is 30. At our celebration 75 marched, near 50 speeches were delivered, there were between 600 and 700 persons on the ground, and about 500 took dinner with us. Some of the doctors and merchants were present. There was vocal and instrumental music. Collection, $8.55; for children's day $1.75."

S. McDaniel, superintendent of Sunday School at Gold Creek Grove, Ark., writes from Preston: "We conducted exercises on July 31, when Dr. E. K. Turner delivered a beautiful address on education. There were declamations by Alex. McDaniel, R. Saxton, W. E. Saxton and J. A. Saxton. Miss Mary Saxton spoke about punctuality; Miss Francis McDaniel on giving thanks to the Lord. Other declamations were by Misses Annie and Mollie Smith. Mr. C. N. Smith delivered the closing speech. The school is in better condition than ever before. There are workers interested, and 34 members."

The M. E. Church.

At the Loveland Camp grounds a number of new residences have been built this season, and are now occupied. Bishops, missionaries, editors, pastors, evangelists and professors will labor in the meetings. Mrs. Whitridge will have general charge of the meetings held in the "Childrens Chapel;" Rev. S. O. Royal and Rev. Marion Le Sourd will jointly have charge of the young people's meetings in the tabernacle. The Loveland Prayer League has representatives in the young people of almost every Methodist Church of Cincinnati and vicinity. Rev. R. E. Hudson, the singing evangelist, will have charge of the revival and congregational singing, with Mrs. D. L. Aultman as organist. A Government Post-Office will be kept on the grounds. The services on the German encampment will be held under the management of Rev. G. Guth. The camp-meetings begin this year at 3 P. M., Tuesday, July 28, August 6.

To Conference Secretaries.

Dear Brethert: I have been troubled by the discrepancies existing between the statistics as given in the General Minutes and the statistics as given in the Conference *Minutes*. They ought perfectly to agree. The time has come when Methodism should have reliable statistics.

Will you please send for a copy of the General Minutes as soon as published, and notify me of any mistakes whatever, and I will have a table of "Errata" prepared, with all mistakes printed therein—for the use of all the Boards of the Church and of all others interested.

Let us conspire to attain absolute accuracy in our statistical tables.

C. C. McCABE.

Retrospect.

When our Church Extension work was organized in 1864, we had in round numbers, 6, 800 Traveling Preachers, and 928,000 members, with 10,000 churches worth $24,000,000, and 2,900 parsonages worth $3,000,000. Within the twenty years ending October 31st, 1884, our Church Extension work has been organized, and has collected and disbursed $2,535,000; of which $515,000 is a permanent fund to aid Churches by loans, and of this $337,000 have been returned and reloaned to Churches. In this way 5,000 churches—more than half the number added since our work began—have received aid from our Board. During this period our Preachers have increased to 12,800 and our membership to 1,800.000. Let every one help on the work of Church Extension.

One Million Dollars.

More cheering words from our leaders. Hopeful responses come from every quarter. Read the following letters from presiding elders about raising a million for Missions:"

G. W. Richardson, San Antonio District, West Texas Conference: "You can rely on San Antonio District for her share of the million. I have full faith in the success of this advance on the missionary line."

W. H. Coffee, Salisbury District, Delaware Conference: "A million for missions has been passed down the line, and the brave officers have cheerfully responded. The result is an increase in the missionary collections of about 100 per cent. By the help of God we can and will do our part of the work. There shall be no failure at this end of the line."

We go in for the Million—A Voice from the Pacific Coast.

Wm. Abbott Esq., superintendent of the Central Methodist Episcopal Sunday School, San Francisco, sends a printed programme of a concert given in the interest of the Missionary Society, one feature of which was an address from Bishop Fowler. The sentiment of the meeting expressed in votes and dollars was: "We go in for the million; we have 21,000 Sunday-schools."

We would like to hear of 21,000 such concerts, proceeds to go toward the million. Why not? Nations have sung down tyranny. Why may not churches sing up liberty? True liberty only follows the Gospel of Jesus.

Let us have 21,000 concerts in the interest of missions. Can a man say: "I love Jesus Christ." and fail to join in this song of victory? "God had but one son, and he was a missionary."

The Million is Coming.

Bishop Warren thus writes:

Dear Bros. Reid and Mc. Cabe—There's glory in my soul Central Illinois Conference raised $1433 to-night and put herself about $100. 00 beyond the million line.

Yours H. Warren.

This is an increase of over $6000. 00 Glory to God! What is the South going to do about it?

Ten cents per member is the million dollar line for many districts in the South. Will they all measure up to it?

If a ship sinks at sea with all on board, it will be eaten by fish, with the exception of the metal, and that will corrode and disappear. Not a bone of a human body will remain after a few days.—*The Golden Argosy.*

Commend us to the man who prays, and studies the openings of Providence, and enters in fearlessly, or refuses to be forced into rashness, as to his godly judgment seems right; and may God guide us all!—*Golden Censer.*

Good News.

1 Cor. 15 Chap.

There is a word in ... little understood. We ... Gospel. We ... every day and there are many who do not know what it ...

Yes even many Christians who are members of the Church and do not know the meaning of the word Gospel.

Now I shall try to explain the word. The word Gospel means "God is Spell" or "good spell." or in other words "good news."

The Gospel is good tidings of great joy. No better news ever fell upon the ear of the Family of Man than the Gospel. When the Angels came to proclaim the tidings what did they say to those Shepards on the Plains of Bethlehem. Behold I bring you sad tidings. No. Behold I bring you bad tidings. No. Behold I bring you good tidings of great joy which shall lie to all people; for unto you is born this day in the city of David a Savoior.

If those Sheperds had been like a good many people of the present time, they would have said, we do not believe it is good news. It is all excitement. These Angels want to get up a Revival. These angels are trying to excite us. Don't you believe them, that is what Satan is saying now. He is telling the poor sinners when they hear the Gospel, Yes, he says, it will make you miserable. Yes Satan knows the moment a man believes the Gospel is good news, and the very moment a man says in his heart I believe God's holy word, then Satan starts to telling you it will only make you miserable. Never the glorious morning when the Son of Man bursts asunder the bands of death and rises a conqueror from the grave; because I live he shouts, Ye shall live also, Ye shall also. Is not this good news about a Gospel which makes it so sweet to live so sweet to die?

Pittsburg Correspondence.

Some time has elapsed since my last communication with your readers, a part of which time has been spent in rustication and recuperation in northern Michigan, near the upper end of that great and beautiful sheet of water, Lake ... Since my return home the ... session of the Pittsburg Conference has been held, under the presidency of Bishop Merrill, who makes a spendid presiding officer. Nothing of interest happened at the session, which was held in the Arch Street ... the mother of Methodist ... in Allegheny, and entertained the Conference for the first ... year.

... recently got hold of a small, insignificant looking publication, hailing from Chicago, called for something over which the ... half hour can be ... by any humorous ... the land. The editor seems to be in mortal terror of the ... fiend, so judge from what he ... For instance, under the ... "Art in the College," ... of a young la... this year at one ... and whose be... ? After reading that a religious ... should have given a ... lecture ... to say. It has ... that Shakespeare ... boy's to read, ... that he was fit ... great ... its own ... West—puts ... its ... vulgarities ... planting Shakespeare. How then! ... discarding the ... is immediately ... the world" by ... at Christian...

... ity, the love stories and vulgarities of Shakespeare."

Besides this, this sheet says of certain persons who placed memorial windows in a church, that they "bowed the knee to Baal." Also, after speaking of the desecration of the Sabbath, "hardly a religious paper dares to open its bribed, hireling mouth." What a bare faced lie!

It calls our Methodist Missionary Society, "the terribly apostatized, mammonized, hireling curse the Church has taken on."

Not content with all this, it devotes a large amount of its space to decrying every form of society, the use of organs and choirs in church service, the wearing of corsets, the giving of any titles to any person whatever, shaving the face, (characterizing barber-shops as the Devil's sink holes of iniquity), wearing silk "plug" hats, or of jewelry, feathers, plumes, flowers, etc. etc. etc. *ad infinitum*. But nowhere have I seen anything said said against dringing of liquors, nor against the saloon. This would be omnireformer held up his hands in holy horror at the bare thought of a barber-shop or a tall hat or white hat, but saloons and places of worse resort are let go uncensured. Truly the race of cranks is not yet extinct.

CELES.

Pittsburg Oct. 20th, 1885.

The Exposition Rules.

Persons desiring to send exhibits to the South Central and North American Exposition at New Orleans should read the following rules and be enlightened thereby.

APPLICATIONS FOR SPACE.

1. The attention of all applicants for space is directed to the General Regulations.

2. Blank form of Application for Space will be furnished upon application to the Director General.

3. Applicants for space desiring to erect show cases, counters, or partitions, must furnish to the Director General a plain drawing, showing clearly the elevation and ground plan of the same; and especially indicating the sides of the cases intended to be open for inspection.

4. Applications for space desiring to exhibit machinery, will be required to furnish the Director General, for the information of the Consulting Engineer, a drawing to a scale of one-quarter inch to the foot, of the plan and distribution of the object they wish to exhibit; also the following information:

Actual horse-power required for each machine.

Cubic feet of steam used per hour, at a pressure of seventy pounds.

Diameter of steam or water pipes.

Diameter of discharge or drain pipes.

Diameter, width of faces, and number of revolutions of Driving Pulleys,

5. When the allotment of space is made, the applicant will be notified and furnished with a permit for the same, showing his precise location. Permits for space are not transferable.

SHIPMENT OF EXHIBITS.

1. Articles will be admitted into the Exposition from the first of September, 1885, until the first day of November, 1885.

2. The transportation, receiving unpacking, and arrangement of articles for exhibition will be at the expense of the exhibitor.

3. All exhibits must be consigned to the exhibitor himself, in his full name, or firm name, or to his agent, and directed to the care of the Exposition, and freight must in every instance be fully prepaid at the time of shipment. No exhibits on which any freight charges are due will be received, under any circumstances whatever, at the Exposition grounds or buildings.

4. All articles arriving by rail and delivered at the Exposition will be unloaded and at the expense of the Management, but the exhibitor will be required to place same on the space allotted to him at his own expense.

Note B of L.

ENTRY OF EXHIBIT.

1. The entry books will be opened on the 1st of September, 1885, and will be closed, positively, on the first day of November, after which date no entries for competition will be permitted under any circumstances whatever.

2. Before unpacking or arranging his exhibit, the exhibitor will be required to present his Permit for Space, and make his entry of exhibit at the office of the Director general.

3. All exhibits mns be entered by and in the name of the manufacturer or producer.

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In every house, not already pledged to a particular church attendance, we can urge our own.—*Golden Censer.*

The ministry needs its men from the people, and in sympathy with the people, not less than its great lights of science and literature.—*The Interior.*

The Blue Vein Club of Quadroons is obsolete in Cincinnati, and it is rapidly going into decline in Cleveland, O. Such things belong to the Silurian age.

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DR. SANFORD'S
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Is a Reliable Remedy for Liver Complaints and Ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
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OPIUM MORPHINE HABIT BASILY CURED. BOOK FREE. Dr. J. C. HOFFMAN, Jefferson, W... Ind.
FREE MORPHINE ... 1eow

Rev. L. F. Lindsey has severed with the African Methodist Episcopal Church, from whence he came to the Lexington Conference at the last session, and was stationed at Bowling Green, Ky. He has now been appointed to the African Methodist Episcopal Church in Covington, Ky., and Rev. John E. Christopher has been assigned to fill the vacancy at Bowling Green. Brother Christopher is perfectly able to fill the entire bill.

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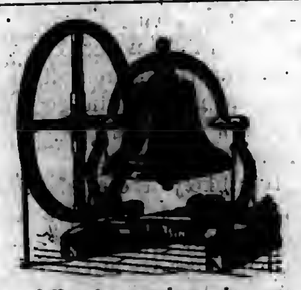
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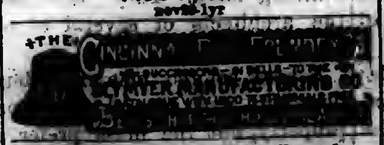
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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) nett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. (chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol II. nett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill. Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Emory and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	35
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in Christ.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	[illegible]
Systematic Theology. Theological Institutes. (Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St. Paul.—Conybeare and Howson. (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Abridged Edition).—Stevens	3 00

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The Bible: Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	80
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast	5 00
Rise of the Protestant Revolution.—Seebohm	1 25
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FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Jevons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding years	
To be read:	
Wesley's Sermons. Vol II. Books to Antinomianism.—Fletcher	5 00
History of the Reformation.—Fisher	2 50
rotestant Foreign Missions.—hristlieb	1 00

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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, OCT. 29, 1885.

In the South and it is hot.

Col. Pinchback, of New Orleans, La., was in Covington, Ky., lately.

"My business with the Lord is fixed."—Last words of Rev. Elijah Hesbit, West Texas Conference.

Hon. J. M. Langston, after a long absence, comes again for a visit to the scenes of his early life in Ohio again.

Kansas Work.

Bros. Rector and Butler have the charge of our colored work in Northwest Topeka, and besides this there is a good work at Lawrence and Rosedale under Bro. Gibbs, and also at Independence, besides other places.

Our Methodism Among the Negroes in Iowa.

Muchakinock, Iowa, is a mining town, with about 2000 colored miners. It and Oscaloosa forms a circuit in the Des Moines conference. It has two churches valued at $800 each, with an aggregate of 120 members. The buildings are frame and under the pastorate of Rev. L. H. Reynolds; and in the same conference, in the city of Des Moines, we have a good brick church, valued at $3500, with a neat frame parsonage and 20 members. At Ottumway, in the Iowa conference, we have a membership of 15 without a house. So the good work is gradually spreading.

A Million Now.

A million for missions is in line with the purpose of the Lord to bequeath upon his Son "the utmost part of the earth for a possession and the heathen for an inheritance." He cannot do it without millions, and he expects these millions to come forth as the consecrated free will offerings of his people. The people are ready to give them. Will each pastor see that every member of his flock has not only the opportunity, but an urgent personal request to do so, and the names of givers are set down, brought to conference, and printed in the minutes, so that others, seeing the record of their good works, may be inspired to likewise glorify our Father who is in heaven?

Please Remember We are Waiting at the Door.

One colored men's convention is just over at Lynchburg, Va., and we hear of another in Illinois. Verily these preachers and politicians, whose hunger for "something" is insatiable to rapacity, are determined to exhibit the fullness of their "fluence" without delay. They are exceedingly "fluent," as much so now as they were when they were busy at the same kind of labors for "something" from the Republicans. Flexible political convictions are, indeed, a great convenience. The colored people do well to do their own thinking; but these conventions represent their thoughts in a very circumscribed degree.

Let It Alone.

The people of Bowling Green, Ky., are enthusiastic in their desire to entertain the next session of the Lexington conference. They say they can do it. The conference voted almost unanimously to go there. Why, then, should the presiding elders interpose to prevent the accomplishment of their wishes? Hands off! The conference is competent to decide where it wishes to meet, and the people are the best judges of their ability to entertain it. If there are ministers located beyond the railroad streets and the roads, when times are a little muddy, the church would probably survive that misfortune as the people do a great many muddy sermons which the ministers preach to them.

Infamous Meanness.

Presiding Elder J. N. Irvin, of the African Methodist Episcopal Zion [illegible] Kentucky knew [illegible] not telling the truth [illegible] Rev. John E. [illegible] of the Lexington conference, [illegible] appointment said [illegible] to the Zion church the Zion connection has in St. Louis, which is Washington Chapel, besides paying his expenses to the conference at Indianapolis, Ind., if he (Christopher) would leave the Methodist Episcopal Church and join the Zion Church. We always regarded Irvin as a better man than that. He knew that Elijah Curry was going to Washington Chapel when he promised it to Christopher.

This is probably the sort of taffy that was given to L. R. Cotterell, which caused him to oscillate as a member of three churches in two years, so that his ministerial stability is ruined, and he has from Zion Church the poorest appointment he has ever received from any.

And that also is akin to the untruthful promises made to Elder Lindsey that he should be either appointed as a presiding elder or to the Bowling Green charge by its former pastor. Though after he yielded to the vile proselyter the interest of himself and his most amiable wife were played with, his appointment being to an insignificant charge in a swamp, and overshadowed by our magnificent church in Covington, Ky. Such conduct is wholly unworthy of the name of Christ, and we are glad to say that the Southwest Kentucky conference and its excellent Bishop, Turner, took very little stock in it. Indeed, that staunch old veteran, Bartlett Taylor, prononnced some pretty sharp sentences against it as did C. O. P. Rors also. Bro. Lindsey is a Christian gentleman; we so know and so commend him; but the methods employed to secure his return to the African Methodist Episcopal Church are beneath the dignity of the Christian Church.

Shame on such meanness. We did not offer any inducements for him to leave it, nor did we receive him until after he had applied to us for admission at two separate sessions of our conference; but on his return we wish him well.

Well Done, Faithful Servant.

Mrs. H. A. Hanaford, of Ithaca, N. Y., who taught the first colored school in Morristown, Tenn., after sixteen years' absence, is visiting her old pupils there. She attended the late commencement of our seminary at that place, and was warmly welcomed by her old pupils, many of whom are now sending their children to the institute, which is evidently the outgrowth of her early efforts. Mrs. Hanaford is a white lady, and what she endured for the sake of those whom she felt it her duty to aid will never be told on earth.

But there must be to her a very high degree of satisfaction in the reflection that by faithful labors in teaching, she has impressed her spirit upon the second generation, and that with the arrival and departure of years and men, her ideas imparted while working there, will remain and shape the course of the generations yet to come.

What a fearful responsibility rests with teachers and preachers. How carefully they should be chosen, and how conscientious they should be. What a vast chasm there is between the lofty heights of conscious rectitude on the part of this lady as she contemplates her past work, and the dismal swamp of remorse with which another teacher, who comes to mind as we write, must think of his work as a public instructor.

He is a grand master of speculative masons, advocate and patron of liquor saloons, and at the same time a school teacher. But comparisons are odious. It is far better that children should not be taught at all than that they should be taught by such a teacher as this man is.

And there is no after antidote for the poison with which these reprobates and intellectual lepers taint the purity of early maiden hood.

The only safety lies in keeping girls at least far away from them.

Shame upon the State or association which gives them license to teach and pays them for it, though their term of service is little else than a protracted debauch.

Chattanooga.

The SOUTHWESTERN has at last penetrated East Tennessee and as far as Chattanooga. This is a city of about 25,000 inhabitants. It is situated on the Tennessee river. The population in 1860 was about 6,000.

Here on the 25th of November, 1863, Gens. Grant and Bragg met and one of the most obstinate battles of the war was fought by the armies which they commanded. The Confederates lost about 6,000 men in killed, wounded and missing, while that of the Union Army was reported to be near 6,000

Lookout Monntain, 6 miles away, looks grimly down upon you from every quarter of the city, and reminds you of Joe Hooker's battle on its breast above the clouds. Mt. Cameron, one of the old forts dismantled, is an object of interest to all strangers coming here.

There are some very neat buildings and the uniform heighth is two stories, although here and there is one above this heighth. Most all the leading denominations have churches here and the churches are usually good ones. The First Methodist Episcopal Church is the finest church structure in the city. It is about such a building and cost about the same amount as that erected by our colored members in Austin, Texas.

The colored members of our church here are happily located, they own a fine lot fronting on three of the most prominent streets, namely: Lookout, East Fifth and Georgia avenne.

They are about to build a neat new brick building, and we learn that they have been offered $500, not to build it on Georgia avenne, which is the most prominent of the three streets, and is improved beyond their grounds, which Lookout and East Fifth is not. It is situated only a short step from all the prominent points, and in good view of the new Chattanooga Methodist Episcopal University.

It is likely those who feel like they would be hurt if a good orderly Negro church was next door to, or across the street from their home, or in the way to their down town store, may be able, by the promise of money enough, or in some other way, to prevent our brethren from building on this beautiful and all-commanding site. But we hope all efforts to the contrary may fail, and the church be erected right there. Its usefulness as a social elevator for the Negroes will be greatly enhanced by its being located where the best order will be required and enforced.

At this point and on all such occasions the white members of our church can do far more for the colored ones in the towns about the South than by any other work.

If they will talk with our preachers and official men in these towns, and by their advice and counsel, prevent them submitting to any such inducements as referred to in the above case.

We repeat they will thus render those of our people who are neophytes in business, and the church itself, an invaluable service.

An imposing stucture here, is called the Rust block. The Adamses own good property here and are building more. They have been the architects of several of our school buildings.

Several colored men are in business here and several own good property, but the mass prefer to lease and build on leased ground at a rental of from $12 and upward per year.

There are three Methodist and six Baptist and one Congregational churches here among the Negroes.

One of the Baptist churches is of the "foot washing type," and another, belongs to the independent order. The independant body is a split from the regular church not recognized or fellowshiped in the association. We have always thonght that in such cases "every church, being her own sovereign," as we are told, that the seceders were as lawful as those who remain.

The city colored school being some time ago in a very prominent street, another was built, the colored people moved to, and the one they vacated put in repair for the use of the whites, but they have not sent any children to it yet.

Our church at present occupies a somewhat dilapidated frame house, that of the African's and Zion's are no better; all need new houses, and all will soon build better ones. Our parsonage is the best, but the African's have a good parsonage also, and both ours and theirs are neatly furnished.

Mrs. Johnson, the pastor's wife is a lady of fine attainments. The pastor has closed his first year very successfully and was presented with a complete suit, including the necktie, as a testimonial of esteem in which he is held by the people.

The ladies are quite active here, they have a good building erected on the church ground, and two Home Mission and Christian Aid Societies look after the poor and such as are without Christian nurture.

Mrs. Mary Louisa Edwards is an efficient helper to the church in evangelistic services. The church contains a membership of 500; has $1,000 in treasure for the new church, and is in good condition. Sunday the 18th, we preached at 11 a. m; baptized the following persons at 3 p. m.: Cora P. Houston, Gertrude Clark, Dora Parks, George Knox, Jas. H. and Richard W. Sewell infants and Mrs. Irena Hutcherson adult. Fourteen subscribers were secured for the SOUTHWESTERN and left with the pastor. There are several churches around this city. Rev. Eli Provine, the presiding elder, and J. L. Mann resides here, also Dr. J. P. Andrews, of Meharry Medical college, and he is doing good work both as a doctor and a Methodist.

Bishop Walden, and Drs. Cranston and Hartzell passed through this city lately, en route to the Holston Conference, sitting at Johnson City this year.

Dr. T. O. Carter, editor of the *Methodist Advocate*, resides here but he too is a member of Holston Conference and is away attending it. He is held in high esteem and properly so by the pastor and brethren here. Bro. B. H. Johnson our pastor here is a good worker, and a good man, and the church esteems him very highly.

The Blood of the Martyr is the Seed of the Church.

In 1860, just 25 years ago, Bishop Janes, of the Methodist Episcopal Church was compelled to leave Brenham, Texas, and the conference he proposed to hold was broken up by the citizens of Texas. But the seed sown there was not to be so easily plucked up. No weapon formed against the righteous can prosper.

The work of planting "Northern Methodism" as it was called, went steadily on. Now and then some one suffered, but they understood from the start that theirs was a heritage of suffering. They knew that "these light afflictions were for a moment." They were confident that for them to live was Christ, and to die was gain.

They reckoned that the sufferings of that present time was not worthy of the glory that should be revealed. Though they wept, they went fourth bearing precious seed, and now they come rejoicing, bringing in the sheaves.

On the 5th of July, Janes' Memorial Methodist Episcopal Church was dedicated to God at this same Brenham. This is an evidence of the decadence of the acrimonious sectional feeling which ruled, ruined there 25 years ago. It was an occasion of much interest locally as when these facts go forth it will be generally in Methodist circles. The building is 28x46 frame and well put together. It is situated on a broad avenne, with lot 150 feet square. The property is worth $1,500, of this $500 was donated by the Church Extension Society. The balance has been secured by the personal solicitation of Rev. Harvey Webb, the presiding elder, and Taylor Moore, the pastor. There is $100 of debt remaining, which the generosity of our wealthy brethren need but know to remove.

An invitation to be present failed to reach us until July 14, nine days too late for participation in these most interesting services.

The pastor and elder are very grateful to friends who have aided them. The names of contributors are to be enrolled in a memorial tablet to Bishop Janes.

The efficiency, courage and industry evinced in the carrying of this work forward to the successful issue herein announced, is in itself the very highest complement that can be paid to the workers.

Some Negroes Who are Succeeding.

The Negroes are gaining a solid position in this country, and it will yet be found that though there are many things reprehensible and to be regretted in its make up, the race is nevertheless marching steadily forward.

It is universally conceded that the Negroes not only can, but that they have learned and are able to deal with the weightier matters in literature. As orators they are in high demand, and all accord that they are fluent talkers.

In domestic service no class has been able to supplant them. Upon field, farm, plantation or at any sort of manual labor they are the peers of the best workmen and this will not be questioned. Chastity in his sextual relations and economy in his style of living are the two points at which the progress of the Negroes has been slowest. Indeed it seems that against his growth at these points has been set all the effort of his foes. Should he succeed in mastering his own spirit at this point, then will the Negro have attained unto the plain path, which leads to the goal of race, hope and ambition.

That goal is wealth and good character, as a race.

As to amalgamation, the tendency on the part of the Negroes except a few in middle life, in large cities, is away from it. Those who practice it do so mostly, we judge as a sort of proof to themselves that they are free, and can exercise their right to be eccentric if they wish. They esteem that as a good plan to secure a bit of cheap notoriety, and it is a morbid ambition for such, which goads them on to this first act in the farce of race salvation by race destruction or miscegenation. But this element is so small nnmerically and so remote from the mass of the Negro people, that its influence really amounts to nothing any way.

Those who are practical amalgamationists have taken their fortune of whatever sort and retired into the lines of another race where they are not welcome. Hence in all calculations touching the Negroes, their place will be either with the white or without all race lines. They are a caste nnto themselves, but they will in three generations, by progressive amalgamation, restore the white color and wipe ont the Negro. It is not proper to classify their wealth with that of non amalgamation Negroes because the heirs of the former may be of the white race, and of the latter not.

The showing put forth here is the result of investigations among people who are of all hues, shades and varieties of complexion from ebony to crystal, but they are all American Negroes, and are fully identified with every movement for the elevation and perpetuation of the race.

Mr. Toombs and those who think like him can now wipe their eye glasses, read, ponder over, reflect and meditate upon, peruse thoroughly and inwardly digest the true inwardness of meaning to the instances of Negro thrift, frugality and good economy cited here below.

At Georgetown, Scott county, Ky., Mr. James Bailey, a Negro, is a boss contractor and builder, having contracts in hand at present to the amount of $20,000.

He owns good property, his sons are all well educated and are either teachers or in government service.

Mr. Lacy of the same place is a fine bird fancier, and has a large stock and has taken several premiums. In this place is also a machinist, silver smith and telegrapher, and some of the best farmers, and horse tamers in the county.

At Versailles, Woodford county, Ky., there is a first class grocery store and livery stable owned and run by Negroes.

Until recently Slickaway's only grocery was that of Mrs. Bird, a Negro.

At Winchester, Clark county, Ky., there are more than 20 Negro firms doing successful business making money and saving it.

All of them either use their own property for their business, or own property which they rent, but, in every case they own their residences.

They are: Jerry Taylor, groceries.

Julia Taylor, family grocery.

Madam Mary Wills, varieties, groceries and eating house.

James Wills, grocery and bar room.

Jerry Steveson, eating house and green groceries.

Robert Gay, caste barber stop.

Silas Martin, grocery and eating house.

James Robinson, shoemaker.

John McDonald, livery and feed stable.

Jerry Johnson, grocery, butcher and dealer in coal.

Willis Ramsey, grocery and eating house.

Robert Brown, dealer in real estate, owns several pieces of property.

Harvey Coombs, boot and shoemaker.

Scott Williams, grocery.

Jerry Wilson, family grocery.

Mrs. Lucy Hickland, family grocery.

J. R. Gardener, coal merchant.

J. R. Wans, groceries, coal and wood.

Wm. Bell, shoemaker.

James Berry, grocery. They carry stock of $50 to $2,500.

At Flemingsburg, Fleming county, Ky., we have here a grocery by T. R. Fletcher, and Bro. Parker conducts an extensive and paying blacksmith establishment, besides owning two houses in and several lots outside of the town limits.

Mr. Morgan Ashford, has a home that verges close to the larger idea of a residential mansion, and nearly every colored family of the village owns a home of their own.

Their homes in this place are better kept than in most places we have visited.

At Frankfort, the capital, there are Negroes of solid wealth. Mr. Tab, brother and heir of the late Peter Smith, Esq., is worth $25,000, or more in real estate and money.

Mr. Martin E. Boyd is a successful shoemaker and free holder there.

Berea College, in the centre of this country, does a good work, educating white people, and colored children of white people. It is in this way doing a work largely its own and one that is very useful.

At Lexington, the great capital of the Blue grass region, the Mecca of horse men, the indigenous soil of pretty women, the native heath of brave men, the spot where the gods have poured forth into all their subjects the nectar of generosity and high culinary art, and also the place where this editor first saw the light.

The little shanty swayed and [illegible] down with age, still remains and [illegible] at N. 26 Ayers [illegible] Miller's [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] later [illegible] mechanically, [illegible] we have it in [illegible] White.

[illegible] a good many en[illegible] Negroes.

Mallin and Johnson, the former white and the latter colored, are or were, until quite recently, carrying on a copartnership, carriagemaker's estadlishment, at No. 11 Vine street.

Albert Johnson is ont of an old and wealthy Virginia family and not the modern Kentucky Johnsons. His master was his father, who left him with an education, a trade, and gave him some money. He spent a good deal, but saved enough of the money, with his mother's help, to purchase one of the neatest 6 acre lots in the suburbs of Lexington, on which he has a fine cottage, finely furnished. He has a charming, scholarly wife and five children, Albert, George, Florence, Saida and Beulah. They are beautiful children, and he is devoted to them. He does not drink, but Kentuckian like, sets out the liquor to all comers and does not often have them refuse it. Our party did.

He is a first class forger and had a very creditable exhibit of tools made by himself, on exhibition at New Orleans. And many others have failed to receive them back since the Exposition has closed.

Solomon Blackburn runs a large establishment of new and second hand furniture at Nos. 14 16 Vine street. He does a big work and makes money. No white man was his father, for he is a pure blooded Negro. He is a very competent, highly successful and respectable gentleman. Just a few doors from Mr. Blackburn is the Curd House. Mr. Henry Scroggins, late editor of the *Kentucky Republican*, has it in charge and no where in a public house have ever been made to feel more at home than when recently a guest of proprietor Scroggins. It is a hotel on a high key, finely appointed and splendidly conducted, in every way deserving and constantly increasing its receipts of business. The management of this enterprise marks Mr. Scroggins as a success.

Robert Gray is a practical tinner and deals in tinware, stoves, hollow ware, castings, woodenware, etc., at 57 East Water street. He has four young men of color, learning the business, and they are quite diligent, we saw only one of them smoking at his work bench.

Green McPheeters is a carriage maker.

Henry King, and the Taylor Bros. are in the livery stable business, in separate firms. The Taylors are well established and quite successful.

Mr. James Ellis is a first class miller and has a good business at which he makes money.

William Andrews and William H. Spears are both barbers, the latter accommodates colored customers and has been so well rewarded that he has a handsome brick residence, No. 16 Short street.

[illegible] shoemaker and [illegible] business he owns [illegible] good property, [illegible] a $5,000 resi[illegible] a good farm [illegible] fine stock. He has [illegible] accomplished [illegible] and Daniel each keep [illegible] Mr. Matthews has [illegible] houses; Mr. Ballard's [illegible] to do the [illegible] Lincoln.

[illegible] other business [illegible] of these [illegible] referred only to [illegible] undoubted reliability, and [illegible] and attainments [illegible] capability of the own[illegible]

By reference to our columns last fall and winter it will be seen that what we now find in Kentucky, we then found equaled in Texas, Mississippi, Louisiana, Arkansas and other Southern States. These successes are in the nature of an index, showing what will happen by and bye.

The Negroes have good reason, take courage and the SOUTHWESTERN and trust God and go forward. Their friends may also be sure that for this race there is a future all bright with promise:

"There is a good time coming, boys,
Work a little harder."

Personal.

—Rev. H. Dupuy, of Franklin, Ky., is doing well at that peint.

—Rev. J. H. D. Payne and wife, of the African Methodist Episcopal Church, are in Bowling Green for the present. His appointment is at Pryerburg.

—We hear that Rev. M. W. Jamison has reunited with the Baptist Church whence he came, and that Rev. Aaron Jones has been appointed to Eddyville, Ky., in his stead.

—Mrs. Melvina, wife of Rev. A. Booker, presiding elder, of the Louisville district, Lexington conference, has been quite sick and he confined by her bedside until recently. She is better now.

—Rev. T. G. Montgomery, of Shreveport, has been on a visit to friends here. He preached at his former charge, First Street Church, at Simpson Chapel, and at Sixth Street Church; all were glad to see him. His friends of First Street gave him a nice supper, and after a few days of rest he returned to his work full of rejoicing.

The New Orleans *Picayune*, of Oct. 21, was a twelve-page edition, printed on new type by a new press. For forty-nine years it has been a leading and influential newspaper, and it looks as though prosperity had rewarded its toil some efforts. We extend it a fraternal greeting on the opening of a new era in its career.

—Rev. Robert Buckner, of New Haven, Ky., is doing the work of an evangelist in old fashion pioneer style. He has an appointment at Pitt's corner, largely composed of white people. Sometimes he walks through his circuit calling and and holding prayer meetings in the homes of the people, and after the manner of Lorenzo Dow making his own publication for the coming Sabbath. At such times the people give him more gifts than he can usually manage to get along with. The last trip resulted as follows. Money, $6; molasses, six gallons; sweet potatoes, one and a half bushels; and one-half dozen chickens, with the promise of a better effort when he come again. Verily there is a living for the preacher on the poorest work, if he has only the tact and industry to "go" and get it.

Church Polity.

MR. EDITOR, If a member of the Methodist Episcopal Church be debarred from attending her church, it being forbidden by her husband. What shall be done with the member?—*Subscriber.*

Ans. The pastor, officers and members of the church should sympathize with, and pray without ceasing for her deliverance from this great cross by the conversion of her husband.

They should improve every opportunity of demonstrating the evil of his course, by the rectitude of their conduct and good order of their church services. They should thoroughly inform themselves of the nature of the husband's objections, by courteous and Christian conferences with him touching the matter. Then if it proved to be an exhibition of unreasonable capriciousness on his part, we should advise the member as a last resort, in case the husband refused to change his life, that she had better obtain a *mensa et toro*, that is a separation from his bed and board, until such a time as he would allow her the liberty of conscience, and the privilege of Christian communion at church.

MR. EDITOR: Ought a local preacher or an editor to be addressed as Rev. for example Rev. Richard Snow?—*Subscriber.*

Ans. Technically no. But before we can give an unqualified answer to this question, we must find out exactly what you mean by it. If as we apprehend is the case, you mean to inquire of us, whether a man who is unordained but holds a license to exercise what himself and his brethren judge to be a call to preach or hold meetings for exhortation and prayer in the Methodist Episcopal Church, he being all the time dependent upon some secular calling for his maintainance, should be addressed as the reverend so and so, we should reply that it would be improper to address him thus, because the term reverend is employed to designate any person exclusively engaged in ministerial duties, being ordained thereto by the church of which he is a member.

We think it proper however, to designate all pastors as reverend whether they are ordained or not. This covers such cases as those where local preachers though unordained are used as supplies in the pastoral work of our church. It is entirely proper to so address all located traveling preachers, and such as are employed in educational or similar work of the church.

For the Southwestern.

The Hope of the Negro.

REV. J. D. JOHNSON.

Deprive the Negro of education and you will take from him all that he may hope to be. No nation can be great without education. If the Negro wishes to attain that high standard of manhood, he must first have thorough mental development.

The young men that are in pursuit of education, must have a will and a purpose; and they should not leave school on accounnt of hardship and poevrty; they should remain there until they accomplish what they desire. I know that the temptations are great when we look around among our people and see the great need of better teachers, preachers and leaders generally. The demand is so great that the poverty stricken man, with but half an education, is persuaded to enter the work at once without any preparation whatever; this he should never do.

From the surrounding circumstances, the question of what can I do, after I have taken a thorough collegiate course, naturally presents itself. I would answer it by saying be and do what you what you have prepared yourself for. But I am a Negro, you say, my skin is black and I am scorned by the opposite race on account of it. Prejudice seems to be the natural enemy to the Negro and is destined to keep him from progress along the line of attaining high positions.

His hopes should be no less great. Is the Negro any more incompetent to fill the offices of trust and honor than the other people of this country. Is he naturally an insignificant being because he is a Negro? Can he not study as well, go as far and make as rapid progress in science and other high studies as the sons of other races? History will furnish me the answer.

As leaders we have John M. Langston, Douglass, Bruce, William and even our own Marshal W. Taylor, Editor of the Southwestern Christian Advocate. These are Negro leaders, and I could name a great many others who have done honor to the race and have been blessings to this country.

We have not had time to develop as high a type of civilization as the opposite race. We as a race and American citizens are very young. Born about twenty two years ago without a foot of land, without money and absolutely friendless. But thank God, the Negro presents a different aspect to day. "To day after twenty two short years of freedom, many of which have been cloudy, without any apparent silver lining, we present you the results. We present in the United States 7,000,000 Negroes with nearly 1,000,000 of children in school, publishing 80 newspapers furnishing 16,000 school teachers, about 15,000 students attending high schools and colleges; owning 5,000,000 acres of land in the South producing 1,000,000 more bales since than before the war; deposited $56,000,000 in the frendulent Freedman's Bank $100,000,000 worth of taxable property."

Through the agency of the Freedmen's Aid Society of the M. E. Church, we have established a good many Colleges and Universities in the South where the Negro children can go and enjoy the advantages of the higher learning and bnsiness qualifications.

When we take a retrospective review of the past, we should then look to the future and have for our motto "*Nula Vistigia Retrorsum.*" If we hope recognition from the people other races, we have a great deal to do yet; we must remember that we are yet in the land of our thalldom, here in the midst of our severest trials and difficulties, we are to have these privileges and achieve our most brilliant success. We should learn to labor and wait, but I believe we have learned the former. We should remember *Laboret Ommnia Vincit.*"

The time has been when the question of what shall we do with the Negro, was the discussion of the day, but that time has passed and now, he is a citizen and the people of this country must respect him as such.

Let the lightning of proscription flash and the thunder of guilty temptation roll, but our march shall be onward and upward. Let us, as we march, fan to the flame of patriots and thus kindle race love in the hearts of the youths.

The capacity of the Negro is as great as that of any of the homogenous. But the Negro seems to hope to be but two things—a preacher and a school teacher, God has something else for him besides preaching and teaching. He must prepare himself to be a physician, Lawyer, Banker, Merchant, Land-holder Miner, and Farmer. I have great hope of the Negro when he shall have done this, these are vocations for all, and the Negro must avail himself of these opportunities.

When he shall have engaged in these professions, then will he be recognized as a citizen.

Then will this war of races cease. His color will disapear before his reputation. He will not only be a prisoner at the bar, but a judge upon the bench.

[The writer means that color cast will pass away when the Negro shall become wealthy, artistic, and solid in his character and this is true But the Negro's color is destined to be the distinguishing complexion of a mighty race of men on this earth forever, and it may be beyond this earth also.—ED]

Books and Current Literature

The labor problem will be discussed in *The Century* during the coming year by several writers of prominence. The first article in the series is by the Rev. Dr. Lyman Abbott. It will appear in the November number, with a full page engraving of a picture by a young American artist, Robert Koehler, called "The Socialist." This picture will be remembered as attracting attention in the last annual exhibition of the National Academy.

The frontispiece of the November *Century* will be a drawing by Mary Hallock Foote, engraved by Mr. T. Cole. The reason that there has been less of Mr. Cole's engraving in *The Century* lately is, that he is engaged in an interesting and important art enterprise for that magazine. For two years Mr. Cole has been making engravings of the old masters in some of the principal galleries of Europe. It is said that the work in this direction already done promises results in wood-engraving not hitherto attained in the rendering of these masterpieces.

The numbers of *The Living Age* for the weeks ending Oct. 10 and 17 contain The Recent Progress of Democracy in Switzerland, by Emile de Laveleye, *Nineteenth Century*; A Scottish Dame on her Travels, 1756, *Blackwood*; Lord Houghton, *Fortnightly Review*; Rural Roads, *Macmillan*; Chance Continental Acquaintances, *Blackwood*; Dean Church on the Psalms, *Spectator*; The Windward Islands, *Macmillan*; The Chess Player, *Temple Bar*; An Episode of the Armada, *Nineteenth Century*; Founding of the Congo Free State, *Scottish Review*; The Krakatoa Eruption, part V., *Leisure Hour*; Life in the Bastile, *Gentleman's Magazine*; Milk Fair, *All the Year Round*; A Prosperous Peasant, *Spectator*; An Episode in the Life of the Duchesse D'Angouleme, *St. Stephen's Review*; The Rescue of Greely, *Spectator*; Japanese Ladies and their Hair, *Japan Mail*; select poetry and miscellany. Littell & Co., Boston, are the publishers.

The Statue of Liberty Enlightening the World, described by the sculptor, Bartholdi, is an illustrated pamphlet published for the benefit of the Pedestal Fund by *North American Review*, 39 Lafayette Place, New York. It is illustrated with pictures of the statue and events in its history, and contains a portrait of Bartholdi.

Appointments Utah Mission, Bishop Warren, Presiding.

Bishop T. C. Iliff, postoffice Salt Lake City.

Salt Lake First Church, S. J. Carroll.

Ogden and Corinne, G. E. Jayne.

Rain City, G. M. Jeffry.

Provo Circuit, T. W. Lincoln.

Tooele Circuit, J. D. Gillilan.

Murray Circuit, Frances Brock

Beaver and Fris county, C. E Copeland (sup.)

Heber Circnit, W. W. Glanville (sup.)

Malad to be supplied.

Brigham City Circuit to be supplied.

Bear Lake Circnit to be supplied.

Scandinavian Work.—Logan Circuit, M. Nelson.

Mt. Pleasant to be supplied.

Richfield, M. Anderson (sup.)

Salt Lake City, P. A. H. Franklin.

Santa Gwin, E. Mark (sup.)

Yours,

J. D. GILLILAN, Sec'y.

"Royal" Declared the Best.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyse the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public:

OFFICE, DR. H. A. MOTT, CONSULTING CHEMIST,
61 BROADWAY, NEW YORK, Feb. 12, 1885.

* * The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for them and the U. S. Government.

I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportion of the same, and the method of its preparation, THE ROYAL BAKING POWDER IS UNDOUBTEDLY THE PUREST AND MOST RELIABLE BAKING POWDER OFFERED TO THE PUBLIC.

HENRY A. MOTT, PH.D., etc.

AGENTS WANTED FOR THE PICTORIAL COMPLETE STOCK-DOCTOR

Embracing Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. Periam and Dr. A. H. Baker, U. S. Covers every subject pertaining to Stock of Farm both in Health and Disease. Two charts for telling ages of Horses and Cattle; 750 Engravings and 14 Colored Plates. Farmers clear $100 a month. ACT NOW! Exclusive Territory. Book absolutely without competition. For confidential terms and "Extracts from Agent's Report," etc., address N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

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ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

MRS. CHARLOTTE LISLE, OF CHICAGO, well known to the Western press, ascribes the cure of a dangerous cough, accompanied by bleeding at the lungs, to Hale's Honey of Horehound and Tar. "My cough," she says, "threatened to suffocate me * * * but this remedy has removed it."

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Sedgwick STEEL WIRE Fence



Is the best general purpose wire fence in use. It is a strong net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School-lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and the neatest cheap iron fences now made. The Boss folding poultry coop is a late and useful invention. The best Wire Stretcher, Cutting Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper,

SEDGWICK BROS., Richmond, Ind.

Graveyards are full of people who believed they could be cured by dosing the system with poisonous drugs. If you are ailing and have tried medicine without being cured, do not be discouraged, but take advantage of the offer we make you. We will send you, on trial, one of our Electric Medicated Appliances to suit your case, provided you agree to pay for it if it cures you in one month. If it does not cure you, it costs you nothing. *Is not this a fair offer?* Different Appliances to cure DYSPEPSIA, RHEUMATISM, LIVER AND KIDNEY DISEASES, PILES, LUNG DISEASES ASTHMA, CATARRH, LAME BACK, AGUE, DEBILITY, and many other Diseases. Remember, we do not ask you to buy them blindly; but merely to try them, at our risk. 125,000 Cures made during 1884, in cases where all other treatments had failed. Prices very low. Illustrated book giving full particulars, and blank for statement of your case, sent free. Address, at once, Electric Pad M'f'g Co., 504 State St., Brooklyn, N. Y.

MAGIC LANTERNS

AND STEREOPTICONS for illustrating every subject for PUBLIC EXHIBITIONS. A profitable business for a man with small capital. Lanterns for Home Amusement. 150 page Catalogue free. McALLISTER, Optician, 49 Nassau St., N. Y.

29 4t

Trust.

JOHN G. WHITTIER.

A picture memory brings to me;
I look across the years, and see
Myself beside my mother's knee.

I feel her gentle hand restrain
My selfish moods, and know again
A child's blind sense of wrong and pain.

But wiser now—a man gray grown—
My childhood's deeds are better known;
My mother's chastening love I own.

Gray grown, but in our Father's sight
A child still groping for the light
To read His works and ways aright.

I bow myself beneath His hand;
That pain itself for good was planned,
I trust, but cannot understand.

I fondly dream it needs must be,
That as my mother dealt with me,
So with His children dealeth He.

I wait, and trust the end will prove
That here and there, below, above,
The chastening heals, the pain is love.

Domestic Hygiene.

Bad Conditions and Diseases.

GEO. L. CURTIS, M. D.

"*Cleanliness, dryness, light* and *ventilation*," are the direct antagonists of all disease. Where they exist in large abundance disease has to take its flight. The majority of buildings designed for business or homes are not constructed with a view to health, or the highest degree of comfort. The usual desire is to save expense, utilize space, and get on with as little trouble as is possible. One writer says, "Of the whole six or seven millions of dwelling-houses occupied by the people of the United States, it is safe to say, not an average of one in ten thousand is fortified against a filthy soil." If the surroundings of the people could be placed in the most perfect condition, and "cleanliness, dryness, light and ventilation" be enjoyed to their utmost, one-half of the diseases which now afflict the people would cease to be known, and the longevity of the human family would be greatly increased.

CONSUMPTION.

"Of all the diseases which afflict people who live in houses, consumption is probably the most universally prevalent and fatal, killing in the United States alone about 190,000 people annually. What are the causes most promotive of consumption? Soil moisture, the gases of decay, deficient light, and deficient ventilation. Acute diseases of the lungs kill about as many as consumption, and then the conditions promotion of consumption are most abundant." (Sanitarian).

ZYMOTIC OR POISON PRODUCED DISEASES.

Diphtheria, typhoid, diarrhoal diseases and dysentery are zymotic diseases, produced by some spore or cell of poisonous character retained or propagated in bad air, garbage and sewage which come in[illegible] human system to incubate and produce diseases. About one-[illegible] of all who die, perish of [illegible] diseases. They are created [illegible] evil surroundings, want of clean[illegible], want of destruction of gar[illegible] etc. Children largely suffer [illegible] diphtheria, and always after [illegible] exposed to unhealthy and [illegible] influences.

ILLUSTRATION.

The Massachusetts Board of [illegible] gives the following case: A [illegible] kept a house with a cel[illegible] the cellar was an open [illegible] close to it was a deposit box [illegible] sink. The gases were cast [illegible] into the cellar. In [illegible] stored provisions of [illegible]. The windows were [illegible]. The only escape [illegible] and moisture and ground [illegible] which was ab[illegible] the drinking water, was [illegible] the floor [illegible]. After a few [illegible] in the house the [illegible] died of fever. [illegible] and the [illegible] with [illegible] sickness. The house occupied by another man [illegible] was soon taken ill, and [illegible] closed with [illegible] life. A physician took the house. His wife soon after died of fever. Another physician took the house, and within a few months came near dying of erysipelas. The house received no treatment. At last a sensible man got hold of the property, and he thoroughly changed the water supply, the cellar and the method of disposing of sewage. He let light and air into the cellar, in plentiful abundance. As a result, the house became as pleasant and healthful as any other well ventilated place. A foul cellar, a pool of festering sewage, and contaminated water are death traps even when found about a palace.

SOME IMPORTANT QUESTIONS.

The following pertinent questions have been asked in a circular letter. We may read them, and then ask if we are guilty:

"Are the sanitary surroundings of the (our) house perfect? Do the trees and shrubbery permit sufficient exposure of it to the sun? Is the water pure and drinkable? If from a well or cistern has it connection with the external air? Is the cellar dry, well ventilated, and free from decomposing matter, which may give forth seeds of sickness and death? Has the cellar a drain? Is the cellar air entirely excluded from the air supply of the furnace? Has every bed chamber free ventilation, and direct means of communication with the external air? If contagious or infectious disease has occurred in the house, have the sick chamber, etc., (bedding, wearing apparel, curtains, carpets and upholstered furniture,) been thoroughly disinfected, and the wall paper removed? Has each water-closet means of external ventilation, and not into an entry or bedchamber."

REASON WHY FARMERS GET SICK.

It is true farmers take a large amount of outdoor exercise, and ought to be free from sickness, yet they are subject to sickness, for the reasons given by the *Sanitary News*:

1. "Farmers, as a rule, resume their labors too soon after meals."

2. "Farmers, generally, do not pay attention to bathing."

3. Kitchen and other drainage is often disposed of too near the house."

4. "Uncleaned cellars and untrapped cellar drains are often sources of disease in the farmer's family."

5. "There is a disposition on the part of some farmers to plant too many trees around the house."

6. "The location of a dwelling on a malarious site is often the cause of periodical fevers."

Consumption Cured.

An old physician had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full diction, Catarrh, Asthema, Bronchitis, rections for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 Nth 4th St., Philadelphia, Pa. (Name this paper.)

A hundred years of the movement of this organization has put Methodism in the lead of all specific forms of church order and work in the world. This was done amidst oppositions and contumelies, for the first half of the century, almost unparalleled in the history of ecclesiastical conflicts. But through all Methodism won her place, not by assertion of any divine right to precedence, but by the divine right of hard work for humanity and God.—*Pacific Christian Advocate.*

Parties are useful, and public servants are useful, alone as they are made tributary to good government on earth, and as thus and thereby they help onward that kingdom of purity, of righteousness and of peace, which abideth forever.—*The Watchman.*

Kentucky Correspondence.

REV. W. H. ONGLEY.

Making a short visit to my daughter lately, at Hawesville, Ky., during the very hot weather, I made inquiry relative to our work in that community. The young pastor, Bro. ——, who follows Bro. Posey, is doing well, and taking care of the plants that good brother left to be murdered. Rev. J. Campbell pastor of the M. E. Church South, speaks highly of the little church and flock. He administered the sacrament of the Lord's Supper to them, one Thursday night, while I was in the town, and expressed his deep regret to the writer of this afterward that he hadn't my company and assistance. Subsequently he had me preach for him twice, and the fraternal relations existing were made pleasant and agreeable. I trust some good was done. I believe, too, you pungent notes against the follies of churches spending so much valuable time and money on excursions, festivals, etc., is doing good. If the SOUTHWESTERN could be taken by the brethren in Hawesville, Cannelton, Hardinsburg, and other points in that region, it would pay them and you!

A very destructive fire occurred while in H. Fifteen of the business places were consumed, among them the best brick buildings, occupied by merchants. The loss was reckoned at $75,000; insurance only $24,000. The Methodist and Baptist churches both caught, as well as some others in the vicinity; but by constant watching, and work, and a merciful Providence, they and the entire town were saved from further damage. It is hopeful that the frequent disasters which have befell them and their neighbors will check wickedness and intemperance in the community, for whisky and other vices, known to exist, have been the immediate cause of all their troubles. Ah, it is so everywhere! But prohibitionists are increasing in Kentucky, and in all the States of the Union. May God forbid that the stigma—a nation of drunkards—should rest upon our favored land!

I continue my walks and talks for collections, hear from some, get promises to pay by and by. I shall keep on in the good work and labor of love.

Louisville, Ky.

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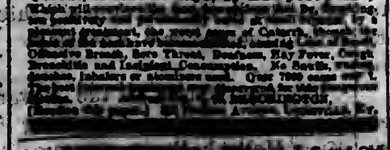
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Diabetes Cured.

New Orleans Picayune, Jan. 20, 1884.

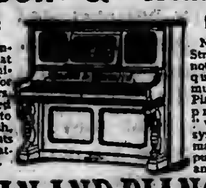
Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six other physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became so swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that if I would not improve any more, I would not for any amount that I had not placed myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it once in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. Don't hesitate, don't say humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only an advertisement, and not strictly true, call and see me and see for yourself."

Mrs. Huldah Riple, Smethport, McKean county, Pa., writes: "DR. S. B. HARTMAN, & Co., Columbus, O. I have used your PERUNA and it has done me a great deal of good. Have recommended it to many of my friends, who have since expressed themselves as wonderfully pleased with its virtues."

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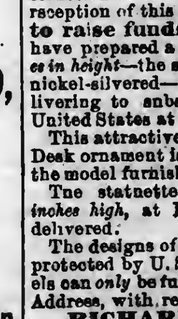
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Canton	1:30 a m
Durant	2:52 p m
Grenada	4:50 a m
Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:22 p m
Centralia "	9:10 p m
Arrive at Odin at	9:36 p m
Leave Odin, Ohio & Mississippi.	9:29 p m
" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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Cincinnati, Ohio. jy31y

"How's Your Liver!"

In the comic opera of "The Mikado" his imperial highness says:

"He makes, to some extent,
[illegible]
merriment."

A better task than making evil [illegible] a mass of harmless merriment no person King or layman, could take upon himself. The liver among the ancients was considered the source of all a man's evil passions, and the chances are that to-day that if one's liver is in an ugly condition of discontent, someone's head will be mashed before night!

"How's your liver?" is equivalent the inquiry: Are you a bear or an angel to day?

Nine tenths of the "pure cussedness," the actions for divorce, the certain lectures, the family rows, not to speak of murders, crimes and other calamities are prompted by the deadening effect of the inactivity of the liver upon brain. Fothergill, the great specialist, says this and he knows. He also knows that to prevent such catastrophies nothing equals Warner's safe cure renowned throughout the world, as a maker of

"Sick evil liver
A running river
Of harmless merriment."

Lost Friends.

We hardly think it necessary to say anything in connection with these letters more than heretofore. All others will be charged fifty cents. Persons will please send the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

Mrs. Harrison: Mrs. Mary Hamilton wishes to find her mother, Lucinda Chambers, she was bought by a widow lady Mrs. Deane, and was married from Aberdeen Miss., to [illegible] during the war. She left [illegible] children when she was sold, Robert, Mary and George. She carried the baby, George with her. All Methodist preachers will please help an only daughter find her mother. Address Mrs. Susan Adams, Andrew Chapel, New street, Savannah, Ga.

Mr. Editor: I wish to inquire for my father, Samuel Dodd, I have not seen him since 1829, he was then in Nacogdoches, Tex., I have heard that he was in Washington, [illegible] Andrew Ky Dodd, Ky. [illegible] Texas.

Cleveland District Sunday School Institute, East Tennessee Conference.

REV. L. M. MOORES.

Our district Sunday-school that was to convene on the 2d of July, 1885, with no one present but the people of our own circuit, outside of the presiding elders. The pastor of the Georgetown work was on hand on the second, but the train [illegible] out too soon for the [illegible] so we had to accept [illegible] in his stead, and this [illegible] every thing to a stand [illegible] one whole day, and on the [illegible] received another telegram from the [illegible] Rev. E. Prodding elder. We [illegible] learned [illegible] sick, At [illegible] with [illegible] the people of the [illegible] Mount [illegible] of the [illegible] in this [illegible] Moores, a [illegible] girl of the Methodist Episcopal Sunday-school in this city. The last was received with so much power that it brought tears to the eyes of the people and by request we send it to you to publish. The institute did a great deal of good in this place, and no doubt would have done all the pastors, teachers and Sunday School superintendents, good if they would let the 4th of July take care of itself and come to the institute, as God wants leaders. May the Lord help us to repent of our idleness, and get down to the Master's works of teaching and saving souls, for we must have more of God's moving cloud to go on before this people and that will lead them straight. If we ever expect to lead them to the happy land of Canaan. Let pastors, teachers, officers and superintendents fall into line.

Cincinnati Letter.

LEMUEL M. HAGOOD.

The thermometer is still cutting high notions, nothing less than ninety seems satisfactory. But two classes of our citizens have been affected by the heat. Those who were able to go to the "watering places," and those who were unable to go. The former left some time since; the latter wish they could have gone. The ice and coal dealers are discouraged; the former, because so many people are wanting ice and so much of it; the latter because the people, fearing hard winter, are putting in their winter supply and keep their teams out in the sun too much; the former to get even, raised the price of ice, and the latter followed suit. Grant memorials were many and appropriate.

Next to Sol, "Sam Jones," creates the greatest stir. At the camp meeting at Loveland, he electrified, edified and terrified the people The first pass he made at Love Land came near collapsing the whole camp; editors, squirmed, preachers quaked, sinners laughted, then frowned, then cried and when he sat down all the people said "Amen."

Preachers tremble when they see
Sam Jones get down upon one knee;
They think they're going to hear their doom,
And hence they fall into a swoon.
He is a man of many parts,
He always touches sinners' hearts,
And scathingly false Christians chide
And often causes them to hide.
They have invite him to come
To Cincinnati pretty soon,
And see if he can only do
Our Cincinnati any good.
Now should he come, then you will see
Backsliders, hypocrites will flee,
And ministers, whose circumstances,
Allow their folks to go to dances,
They go to church and look so queer,
Then return home and sip their beer,
Will leave the town, till he is gone,
Or else they'll have to "stand the storm;"
For when he talks the fur will fly;
He does not fear our "old red eye."
He makes men laugh,
He makes them weep,
He never cares for their poor craft
Who go to church simply to sleep.
When he gets here we'll let you know,
Though some one's sure to leave the down;
We'll write him up and tell you sure
If he has turned things upside down.

A Prize in the Lottery

of life which is usually unappreciated until it is lost, perhaps never to return, is health. What a priceless boon it is, and how we ought to cherish it, that life may not be a worthless blank to us. Many of the diseases that flesh is heir to, and which make life burdensome, such as consumption (scrofula of the lungs), and other scrofulous and blood diseases, are completely cured by Dr. R. V. Pierce's "Golden Medical Discovery" after all other remedies have failed. Dr. Pierce's treatise on Consumption mailed for 10 cents in stamps. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

* * * * Delicate disease of either sex however induced, speedily and permanently cured. Book 10 cents in stamps. World's Dispensary Medical Association 663 Main Street, Buffalo, N. Y.

Methodism is neither a sect nor a theology; it is a life.—*St. Louis Christian Advocate.*

For the Southwestern.

The Death of Rev. E. M. Manson.

REV. J. L. MASSEY.

We were alarmed at the sad news of the death of Rev. E. M. Manson, a member of the Tennessee Conference in charge at Brownsville, Tennessee, who fell asleep in Jesus, August 14th 1885.

A meeting was called for the purpose of draping our church in mourning for our beloved elder and the pastor appointed the following committee: Miss Lulu Truman, chairman; Miss Leanna Bess, Miss Nancy Gilford, Miss Victorie Gilford, Miss Rachel Singleton, Miss Sophia Jackson, Mrs. Minervia Worthern and Mrs. Vina Manuel.

The above committee passed the following resolutions.

Whereas, God in his wise providence, has seen fit to remove from our midst by death one of the most usefnl young elders of the Tennessee Conference, West Tennessee district of the Methodist Episcopal Church, as a pastor, as a teacher and as a co-laborer with Christ.

Resolved, That we will cherish his memory, and that the strong arm of protection may be extended around his dear wife and little son The wife has lost a husband and heaven has gained a saint. He shall not return to us, but we shall go to him.

Servant of God well done,
Thy glorious warfare's passed;
The battle's fought, the race is won,
And thou art crowned at last.

Our beloved Bro. Manson will be very much missed in the district conference, which will convene at Mason, August 25th, 1885, as he has been the secretary of this district for 4 years.

"Rest from thy labor rest
Soul of the just set free
Blest be thy memory and blest
Thy bright example be."

Mason circuit, Tenn.

"All Men are Liars."

said David of old. He was probably prompted to make the above remark after trying some unreliable catarrh remedy. Had he been permitted to live until the present day, and tried Dr. Sage's Remedy, he might have had a better opinion of mankind. We claim that no case of catarrh can withstand the magic effects of this wonderful medicine. One trial of it will convince you of its efficacy. By druggists; fifty cents.

Surely, the world moves, and there is little occasion to take up the lament that the world is growing worse, and religion dying out.—*Michigan Church Advocate.*

Chills and Fever. Malaria

"The undersigned has no hesitation in asserting that the judicious use of Simmons Liver Regulator as a preventive and tonic to the system, will secure immunity from the weakening and dangerous effects of malaria and will effect a cure of chills and fever and all malarial disorders. H. H. JONES, Ed. Macon, Ga., 'Telegraph,'"

Beware of imitations gotten up on the popularity of Simmons Liver Regulator.

The Bible and not Christian consciousness must be the final arbiter in all disputed cases.—*Sabbath Recorder.*

Hemmorrhoids-Blind, Bleeding and Itching.

Positively cured by Darbys Prophylactic Fluid. Bathe with a little of the Fluid added to the water. A single application will allay the itching, soothe all inflammation, deodorize all offensiveness and staunch the bleeding. Tetter and Scald Head are quickly cured by Darbys Prophylactic Fluid.

Be thoughtful as well as zealous, and follow providential indications of present duty, leaving the Almighty to take care of the future.—*Northern Christian Advocate.*

Four letters only from pastors last week give a footing up of 237 accessions to the church.—*Wesleyan Christian Advocate.*

M. E. Church Directory.

Southwestern Christian Advocate. Office 39 Natchez Street.

LAFAYETTE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev. J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. R. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 9 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m., 3 and 7 p. m., Sunday. Sunday-school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F. Hoyt, M. A., Acting President. 1428 St. Charles Street

First Street Church—Rev. John Quaile, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship, communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Post street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gaydes, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9:45 a. m. Prayer meeting, Thursday evening at 7:30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Ferrell, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a. m.; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block of Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

CHRISTIAN EDUCATORS IN COUNCIL.

Ocean Grove, N. J., Aug. 9-12, 1885.

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6. The American Indian Problem.
7. The American Mormon Problem.
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9. Christ in American Education.
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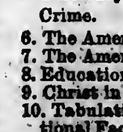
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The Regular Session of the Southern University Opens on Monday, Oct. 5, 1885,

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J. H. HARRISON,

President of Faculty,

52.....UNION STREET.....52

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Sunday-School and Children.

Lesson V—Death of Elisha—B. C. 838, 2 Kings 13, 14-25—Sunday, Nov 1.

HOME READINGS.

M—2 Kings, 13. 14 25.
Tu—Gen., 15. 7-8.
W—Gen., 26, 1 12.
Th—Gen., 28, 1 15.
F—Luke 1, 68 79.
S—Ezek, 37, 1 14.
S—Heb., 11, 1 13.

GOLDEN TEXT.

He being dead yet speaketh. Heb. 11, 4

LESSON HYMN. S. M.

Hymnal No. 817.

Lord, if at thy command
The word of life we saw,
Watered by Thy almighty hand,
The seed shall surely grow;

The virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live.

Our multitudes confer
The heart-renewing love,
And by the joy of grace prepare
For fuller joys above.

Time—B. C. 838.

Place—Unknown.

Rulers—Joash, grandson of Jehu, twelfth King of Israel; Amaziah, ninth King of Judah; Benhadad III., King of Damascus; Shalmaneser II, King of Assyria.

History—During the reigns of Jehu and Jehoahaz, Israel fell under the power of Syria, which was ruled by Hazael. Joash, who was king of Israel when Elisha died, regained much that had been lost, and his son, Jeroboam II., conquered Syria, and made Israel almost as powerful as it had been under David and Solomon.

QUESTIONS FOR HOME STUDY.

1. A Royal Visitor, v. 14

Who was stricken with a fatal illness?

What royal visitor had he?

How did the king show his grief?

What was his language?

Who had used this language before? 2 Kings, 2 12.

2. A Prophetic Lesson, v. 15 19.

What four things did Elisha bid the king do?

What did the arrow signify?

What was the king then directed to do?

Why was Elisha displeased?

What did the king lose by his failure?

3. A Sacred Sepulcher, v. 20-21.

What befell Elisha?

What calamity fell upon Israel?

How was a funeral disturbed?

What was done with the dead man's body?

What miracle followed?

4. A Fulfilled Prophecy, v. 22 25.

Who was Israel's greatest enemy?

Who their greatest defense?

Why did the Lord graciously regard them?

Who succeeded Hazael as king of Syria?

What did the son of Jehoahaz recover from the Syrians?

LESSON OUTLINE.

Where in this Lesson do we learn—

1. That [illegible] are honored in their obedience [illegible]?

2. That a good man's influence [illegible]?

CATECHISM.

In the school

1. What did Elisha tell Joash to do? [illegible] arrows.

2. What was the reason why Joash was to smite the ground? [illegible] wroth with him.

3. What did Joash do? Smote thrice and stayed.

4. What did the man of God say to Joash? [illegible] thou hadst smitten five or six times.

5. What was done to the man that touched the sepulcher of Elisha? He revived.

APPLICATIONS.

1. The power of Israel—King Joash on terms of Elisha living and dead.

2. [illegible] need of Elijah.

3. Elisha saying, "Take the bow," and the horse-[illegible] indicate that the [illegible] it was spoken was the defense of Israel. Elisha put his hands—To signify that he must look to God for strength. He shot—The shooting toward Syria indicated his success in his warfare with that country, for Israel was now under the Syrian yoke. Smote thrice, and stayed—Probably regarding it as a foolish sign; but by despising the sign he lost the thing signified. Spied a band—As roving companies of Moabites were ravaging Israel the funeral train broke up in haste and disorder for fear these were enemies. Cast the man—This shows their haste. Three times—This was according to the prophecy of Elisha when Joash smote but thrice on the ground.

Doctrinal Suggestion. — God's fidelity to his covenant.

The best Ankle Boot and Collar Pads are made of zinc and leather. *Try them.*

Marriages.

At the residence of Mrs. Mina Adams, at Braden Station, Tenn., Oct. 11, Smith McCraw to Miss Cinda Benson. Both of them are members of the M. E. Church. May the Lord bless them with many days and a happy life.

J. L. MASSEY, P. E.

At the residence of the bride's father, Mr. Frank Green, Sr., Thursday evening, Oct. 15, 1885, Mr. William Austin to Miss Dolia Green, Rev. George W. Wells, Rosedale, La., officiating.

Obituary.

Bro. Westley Jamison died June 27. He was a steward of the church, in his 50th year, and leaves a wife.

Sister Alice Yarborough died June 28 in the full faith in Jesus. She left a husband and two children.

Bro. Elliek Copeland died in April, a local preacher. He leaves a wife.

P. MARTIN.

Nolensville, Tenn.

Since Dec. 20, 1884, Bro. N. Stansbury, Sister Anna Terry, Sister Adeline Humes, Sister Patsy Thomas and Sister Olivia Ash have died in full faith in the Lord.

R. E. ROBERTS.

Galveston, Texas.

Sister Rosa Sharp, a native of Natchitoches, La., aged 36 years, and a faithful member of the Asbury M. E. Church, died, leaving five children, husband and mother. She was a member of the Lutheran Benevolent Society, and a large concourse, followed her remains to the grave. Services by her pastor, Rev. H. J. Wright.

Bro. Abe Granger departed this life June 9, 1885, aged 63 years. Father Granger was beloved by white and black. His home was a place where the wearied could rest and the hungry were fed—a home where preachers were made welcome. Bro. Granger was a trustee and a good steward in the M. E. Church for years and until his death. He leaves a loving wife and children, many grandchildren, and a host of friends, white and black, to mourn his loss. Our loss is heaven's gain.

Bro. Richard Granger passed from labor to reward June 15, 1885, aged 59 years, a faithfull member of the M. E. Church.

Mr. Abram Ward professed a hope in Christ on his death bed; said heaven was his home. A wife and one child and many friends mourn for him.

E. E. COOPER.

Oakland, Texas.

Died, at Winona, Miss., Oct. 16, 1885, Bula Houston, aged two years. The deceased was the daughter of Rev. J. C. and S. M. Houston. The pious parents can, by the grace of God, able to say, the Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

H. R. REVELS.

Conference Notices.

Plan of Episcopal Visitation.—1885. Full Conference.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Alabama	Edwardsville, Ala.	Nov 26	Mallalieu
Austin	Denton, Texas	Dec. 10	Foster
Central Alabama	Mobile, Ala.	Dec. 3	Mallalieu
East Tennessee	Knoxville, Tenn.	Oct 22	Hurst
Foochow	Foochow, China	Nov 19	
Georgia	Killjay, Ga.	Nov 19	Mallalieu
Illinois River	Elgin, Ill.	Oct 8	Fowler
Savannah	Savannah, Ga.	Dec 3	Mallalieu
Texas German	San Antonio, Tex.	Nov 19	Foster
Tennessee	Gallatin, Tenn.	Oct 28	Mallalieu
Texas	Houston, Tex.	Nov 26	Foster
West Texas	Austin, Tex.	Dec 3	Foster

By order of the Board of Bishops.

WM. L. HARRIS, Secretary.

St. Louis, Mo., May 14, 1885.

Louisiana Conference, Lafourche District.

Fourth Round.

Thibodaux	Nov. 15
Terrebonne	" 15
Houma	" 19
Dulac	" 22
Morgan City	" 24
Centerville	" 26
Franklin	" 27
Winfield	" 28
Charenton	" 29
Donaldsonville	Dec. 5
Darrowville	" 6
Bayou Goula	" 10
Napoleonville	" 12
Woodlawn	" 13
White Hall	" 20
St. Charles	" 25
St. John	" 27

E. WILLIAMS, P. E.

Okolona District, Mississippi Annual Conference.

Fourth Round.

Crawford	Nov. 1-2
Columbus Circuit	" 5-
Columbus Charge	" 8-9
Caledonia	" 7-8
Athens	" 12-
Union Grove	" 14-15
Aberdeen	" 15 16
West Point Circuit	" 21-22
West Point Charge	" 22-23
Houston	" 24-
Aberdeen Circuit	" 26-
Aberdeen Mission	" 27-
Buena Vista	" 28 29
Okolona Charge	" 30
Okolona Circuit	Dec 1-
Tupelo	" 3-
Pontotoc	" 5-6
Booneville	" 14
Corinth Circuit	" 12 13
Corinth Charge	" 13 14
Ripley	" 16-
New Albany	" 19 20
Starkville	" 23-
Starkville Circuit	" 24-
Tampico..Dec. 25 and Sturges	" 26 27
Webster..Dec. 28, Smithville..Jan.	2-3

D. A. WILLIAMS, P. E.

Jackson District, Mississippi Conference.

Fourth Round.

Steen's Creek	Oct. 31, Nov. 1-
Vicksburg Circuit	" 7-8
Vicksburg	" 7-8
Meyersville	" 13-
Rolling Fork	" 14 15
Edwards'	" 17-
Bolton	" 19-
Clinton	" 20-
Jackson	" 21-22
Jackson Circuit	" 24-
Madison	" 27-
Canton	" 28-29
Canton Circuit	" 28 29
Hickory	Dec. 5 6
Chunkey	" 5-6
Lave	" 7-
Forest	" 8-
Morton	" 8-
Trenton	" 10
Pelahatchie	" 12 13
Brandon	" 19-20

The brethren will see that all the collections are taken up, and that the full assessments to their charges are raised.

Your brother,

J. M. SHUMPERT, P. E.

Oct. 20, 1885.

La Teche District—Louisiana Conference.

Fourth and Farewell Round.

Bunkie	Nov. 18-
Birdlong	" 19-
Evergreen	" 20-
Booneville	" 21 22
Cheneyville	" 22-23
Stuart Chapel	" 24-
Spring Creek	" 25-
Avoca	" 26-
Alexandria	" 27 28
Pineville	" 28-29
Eola	Dec. 5-6
Washington	" 7-13
Waxia	" 8-
Ville Platte	" 10-12
Opelousas	" 13-14
Lafayette	" 15-16
Cade	" 17-
New Iberia	" 19 20
St. Martinsville	" 20-
Hubertville	" 22-
Jeannerette	" 23-27
Sorrell	" 24-
Cote Blanche	" 25-
Glencoe	" 26 27

I shall preach my farewell sermon at every point on this round; at which time I will expect every member and friend to give me at least 25 cents each toward our Gilbert Haven School of Theology.

Brethren are requested to be prepared to fill out their conference statistical blanks, and to report all the benevolence collected at this quarter.

A. E. P. ALBERT, P. E.

The Bible and not Christian consciousness must be the final arbiter in all disputed cases.—*Sabbath Recorder.*

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE, Oct. 8, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9⅝; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle, 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4⅝ fair, 5@5⅛; choice, 5¼@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $2.35.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

EDCULENTS—Irish potatoes, ℔ bbl. $1.00@1.25; sweet potatoes, $2.50@℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@4.00; cabbages, $2.00@2.25 per crate; sour kraut, $4.50@7.50 per barrel

OILS, ℔ gallon—Coal, in cases, 19@—coal, in bbls, 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young $1.00@2.00; ducks, $3.00@2.50; geese, $4.00@4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

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That coil of hair on the back of your head, dear lady. It is better than nothing and deceives nobody. In six months or less from to-day you may dispense with it if you are inclined to give Parker's Hair Balsam a fair trial. Cleanses the scalp, restores color, a delicious dressing Not a dye, not oily, elegantly perfumed

In Memoriam.

Miss Virginia M. J. Riche, a member of the faculty of New Orleans University, born March 20th, 1861, died Oct. 22d 1885.

She entered the New Orleans University at an early age, and graduated at 19, receiving the degree of B. S. The following year she was appointed a member of the faculty of the University, served faithfully, and was dearly beloved by the other teachers, and all the students.

While teaching, she was converted during the great revival at the University, conducted by Rev. W. R. Webster, of New York.

She joined the Wesley Chapel M. E. Church and labored faithfully till her death.

The sad news of her death came to our knowledge yesterday evening after the dismissal of school, and was painfully announced by the President of the University in the chapel service, on the following morning. Oh! What throbbing hearts. There was a feeling of the most profound sorrow on part of both teachers and students.

Notwithstanding the sorrow there was a sense of joy to know that she lived and died a true Christian. May we follow the example of this noble and exemplary character, who passed into eternal bliss.

Be it resolved, That we, the undersigned committee, elected by the other students of the University, extend to the bereaved family our heartfelt sympathy in behalf of the New Orleans University, in this their hour of bereavment.

Resolved, That the chapel and her recitation room bear an ensign of mourning for thirty days.

Resolved, That a copy of these resolutions be published in the SOUTHWESTERN, and other papers in accordance with the desire of the President.

A. J. FORD, Chair'n,
E. M. WILLIAMSON,
A. P. CAMPHOR,
E. M. CARTER,
JNO. H REED.

In memory of our friend and fellow teacher, Virginia M. J. Riche who died at 11 a. m., Oct. 22d, 1885. She was earnest and faithful as a teacher. She has endeared herself to her students as well as to her associates in the faculty of our school. We have lost in her a valued friend and helper.

We extend our sympathy to all her sorrowing relations and friends. Her friends sorrow, not without consolation and hope. Her Christian character and influence will not be soon forgotten. Our consolation is that she is safe forever with the heavenly Father, and our hope is that we shall meet her in the world where death enters not.

A. F. HOYT,
M. C. KILGROVE,
C. T. SIMPSOM,
H. J. FELLOWS,
W. G. STEWARD.

New Orleans University, Oct. 23, 1885

For all Brain-Workers.

Mr. J. R Francis, of the *Religio-Philosophical Journal*, Chicago, says: "Parker's Tonic is the specific for all the ills that literary flesh is heir to. I have used it for digestive disorders, and for coughs, colds and pains generally. Workers on the Press, in the Law, the School and the Pulpit will find it the right thing.

For the Southwestern,

The Circulation of Our Books and Periodicals.

REV. H. W. TATE, WILEY.

Our publications, both in book and magazine form, are choice literature, which should have a greater circulation than they do. They need only to be introduced and they live on their own merit. These messengers of truly and evangical light are silent instructors in Methodism to the people, enlightening them in the great cardinal principles and usages, we advocate and upon which we firmly stand.

The responsible factor in the circulation of our literature among the people is the pastor. Where the pastor is not interests of our church are not properly presented, causing little to be known of this grand department of our church work. The people will not be intelligent Methodists nor wide awake Christians. Under such circumstances the Discipline will be little regarded—Methodist loyalty rare—the pastor and people apart with but tolerable success in the benevolent enterprises of the Church, meagre support for the Gospel and little interest manifested in the general church interests. The exhortation to every one is "be diligent to spread them." One of the duties enjoined upon a preacher in charge is to "take care that every society be duly supplied with books and Methodist literature."

Rev. John Wesley says: "It can not be that people should grow in grace, unless they give themselves to reading." Should the above wholesome advice be carried into practice, instead of having ignorant members and unwise officials, we will have intelligent audiences' learned officers, men up with the times that are prepared for the preaching of the day, men qualified to defend "the faith once delivered unto the saints." Men not only intelligent but faithful worshipers. Much of our district is new work, known as prospective, missionary and matured.

But it all needs more and better information than acquired up to the present. The room of improvement is but just entered by most of us, we the pastors may have gone further than the people, but they must be brought up to the plane upon which we stand. If we are below the people in intelligence and zeal, it is high time to move up in our proper sphere.

The reading and studying of our standard works and offical papers will assist greatly to enlighten our laity, and interest the general public in the great cause in which we are laboring. My observation is that where a pastor diligently circulates our literature, he succeeds the best in pastoring his flock, in building up the church, and holding our own in the communities where our societies are established. Our publicaiions are intended to assist the pastor in his charge, and to help him inspire his flock to better and nobler Christian lives.

Their influence among our membership cannot be done without, when once we see their great advantage. If our literature is not to be circulated and help us, what is the use of its publication? All Christian denominations have their book and periodical literature to assist the ministry and for such purpose is ours. Circulate our literature all you can and among all you can.

I will now adduce some reasons for the circulation of our literature. The kind of literature has much to do with its circulation. I am free to say that our book concerns publish as good literary matter as is in circulation. There is none better in print. Good reading is what we need in each and every household. This we have in an abundance, and at reasonable rates. Have you heard our literature condemned, or rashly criticised by competent judges of such? I presume not, It is too good. There is no fault in it. People of limited means can buy but few books. These few should be the best in the market. We have them; they are made and handled by our agents: Tell the people. Good reading is much like good company. We estimate people by their associates, and we can generally tell the moral status of reading people by the kind of literature they peruse. The mind should be fed with choice reading. Our reading has much to do in the framing of our characters. Place the best books and papers at the disposal of the people, that they may gain good and useful information and lead upright lives. Bad literature is poisonous to the mind. Supplement this by that kind of reading in which we believe, know and love, and is good for everybody.

The circulation of our literature tends to increase an interest in our general work. The laity that reads and are acquainted with the general work of the church are apt to be more in sympathy with and readier to support them by their means and talents. People need to know the object and working of a good movement before they feel interested and willing to help that enterprise. If we want larger missionary contributions we must circulate the literature that contains the information on that subject and the cause will command itself. Our literature abounds in all that is desired upon this subject and all the general interests of the Church. The preacher in charge that has a reading congregation of Methodist literature will always raise his assessments for the benevolent causes of the Church.

Another fact is that the free circulation of our literature will make better Methodist of our membership.

There is such a thing as a religious instinct, we can be provoked to good works by our more zealous brother whom we observe, in reading of the success of our workers in other charges we are stimulated to try and will likely do more than we would have done otherwise. We will not know what is being acheived by the church unless we read her standard works and current literature. Our church requires an intelligent membership to carry out her great plans.

Reading our literature is a great means to learn of the machinery of the church in activity and our duty as members.

We should thoroughly acquaint ourselves with our church and her needs. Another reason for the circulation of our literature is that the profits of the Book Concern are applied to the fund to aid worn out, preachers, widows, and children of deceased ministers, also to help make up the deficiency of traveling preachers who do not receive all of their salary.

This measure is wise, and the greater the profits, the greater will be the appropriation for the deserving causes.

The more of our books and papers sold and paid for the more will be the profits and the necessitous cases receive greater appropriations.

Springfield, Ohio.



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Editorial Notes.

How [illegible] the speller entered and laid [illegible]

As [illegible] at midnight, malice-borne [illegible] with serpent stealth and guilty [illegible]

Where ripened crops the peaceful vale adorn,

And [illegible] his fingers to the sickle corn,

[illegible] fulness and spread with [illegible]

[illegible] of returning morn

The [illegible] fields glow like a sea of fire,

And [illegible]'s rich harvest boon are sunk in ruin dire.

"I'm not afraid to die."—Rev. Levi Clayton, Mississippi conference.

The *Indian Watchman*, is before us, it is as ever orthodox and [illegible]

"Beyond Jesus," the last words of Rev. Wm. M. Fisher, Florida Conference.

"If I die I'm going to glory, for this five years living forty years."—Bishop George.

"I feel that I have fought a good [illegible]."—Rev. Gilbert Harden, Mississippi conference.

"God is now my eternal refuge,"—Rev. N. S. Buckingham, Central Pennsylvania conference.

"I will go to the work assigned [illegible] at my post."—Rev. [illegible] Sivens, South Carolina conference.

"[illegible] brethren I'll meet them [illegible] Conference in heaven."—Rev. [illegible] in the Mississippi [illegible]

"[illegible] there is a state of [illegible] after death, or bad re[illegible] under a place [illegible]

The Tennessee Conference.

FIRST DAY MORNING.

The 20th session of the Tennessee Conference, of the Methodist Episcopal Church met in Gallatin, Tennessee, Oct. 22d, 1885, at 8 o'clock in the morning.

Bishop W. F. Mallalieu, D. D., presiding.

The conference opened with religious exercises conducted by the bishops, Elders Price, Key and Dr. Marshall W. Taylor.

Dr. J. Braden called the roll and 42 members answered to their names. Dr. Braden was elected secretary, H. W. Simmons assistant and J. W. Pickett statistical secretary.

The various usual committees were appointed.

On motion, it was agreed that we meet at 8 o'clock a. m., and adjourned at 12 m.

Rev. Dr. Marshall W. Taylor, editor of the SOUTHWESTERN; Dr. Earl Cranston, of the Western Methodist Book Concern, at Cincinnati; Dr. Hartzell, of the Freedman's Aid Society; Rev. Dr. Wright, of the Methodist Episcopal Church, South, and Rev. T. B. Fletcher, of the East Tennessee Conference, was introduced after which Drs. Cranston and Hartzell, delivered addresses in behalf of the interests which they severally represented.

On motion of Dr. Braden it was determined to hold a statistical session at 3 o'clock p. m.

After announcements, the conference adjourned with the benediction by Dr. Wright.

AFTERNOON.

The afternoon session met as ordered.

Rev. Oslvin Pickett in the chair and conducting the religious services, assisted by Rev. B. Anderson.

The secretary called the roll by districts, and each pastor as his name was called, handed in his statistics and moneys, after which the conference adjourned, with the benediction by C. L. Steward.

NIGHT SESSION.

The Temperance Anniversary was held, presided over by A. Phillips.

Speakers for the occasion, S. P. Danley, Dr. Denny and H. W. Key, these were very earnest appeals for the cause of temperance, Bro. Phillips does not forget the collections.

We are dismissed for the night, after a busy day.

SECOND DAY.

Conference met promptly at 8 o'clock a. m. Rev. Henry Primm preached a sermon, after which Bishop Mallalieu took the chair.

Rev. C. H. Bullington offered prayer.

Minutes of yesterday's sessions were approved and the roll of absentees called most of whom had now arrived.

Rev. Wilbur P. Thirkield, Dean of Gammon School of Theology, of Atlanta, and Dr. A. H. Gillett, [illegible] of the Methodist Episcopal [illegible] School Union for the South[illegible], were introduced to the con[illegible].

Dr. Gillett then delivered an ad[illegible] on the interest of the Sunday-[illegible] work.

[illegible] by Prof. Thirkield, on [illegible] of an educated ministry.

[illegible] DeWitt, of Gallatin, was then introduced.

The twentieth question was taken up and after the passage of his char-

acter, Rev. C. H. Bullington, pastor in charge of Murfreesboro district, reported his work, and the report showed an increase in churches, lands and labor all along the line.

The following elders were called, B. F. Whitley, L. M. Haygood, O. Green, W. C. Miller, T. E. Wood, B. James and G. W. House, the latter had left his work, and on motion of C. Pickett, a committee was appointed to investigate the cause.

Bro. Braxton James had died triumphantly, and gone to heaven; the others, after reporting their monies were severally passed.

James Pickett, presiding elder of the Nashville district, after the passage of his character, reported his district. Bro. Pickett is one of the fathers of this conference. One can gather from his report that he dearly loves all his men, and as he has served his full time on this district, leaves it in good shape for his successor.

The following effective elders, reported their collections, and their characters were passed: P. Gregg, S. T. Hickerson, H. Primm, M. Williams, T. Wood, H. Robinson, W. Bryant, A. Phillips, H. W. Key, J. W. Pickett, P. Martin, J. Braden, M. Dart and W. Patterson.

Rev. S. P. Bell has gone to his rest.

On motion of J Braden, W. Patterson was granted a location at his own request.

Rev. Jesse P. Price, presiding elder of the West Tennessee district, after passage of his character, gave a detailed report of his work.

Bro. Price showed that the work had not suffered for want of his attention, hard times had visited the West, but none of these things moved him and his faithful brethren.

This is his last year on the district, but his record upon it is one which will stand and grow with the flight of time.

The character of these elders passed: J. B. Bradford, F. R. Summerville, A. Burdette, H. Dunlap, D. Cook had left the church; Bro. E. M. Manson had fall at his post, but said: "I am going home."

Revs. Ray and Blue, of the M. E. Church, South; Revs. H. Baugh, W. Wilson, W. H. Haward, of the A. M. E. Church, were introduced to the conference. The usual announcements being made the conference adjourned. Benediction by H. W. Key.

AFTERNOON.

We all met in a Sunday-school institute, conducted by Dr. Gillett, Prof. Thirkield and J. F. Moreland assisting, this certainly was an occasion of great profit to all towns of the Sunday-school came.

NIGHT.

The congregation assembled to hear Dr. Gillett lecture on the Sunday-school publications of our church, who for an hour held the wrapt attention of the large crowd which came to hear.

The smiling face of A. Phillips is seen at the table, who lets every body know that he understands how to call the collection. This done we were dismissed by Prof. Thirkield.

THIRD DAY.

The conference met at the appointed time.

Rev. W. L. Taylor preached a warm sermon, evincing much thought and care in preparation.

At 9 o'clock the Bishops called the conference to order.

Minutes of yesterday's session were read and approved.

Business resumed and dispatched with usual brevity.

Several fine young men were admitted on trial, viz: Wm. Gardner, Thomas J. Goodall, H. Baugh, Alfred F. Lane, Crawford B. Wilson, John Coppage and Joseph Harrison.

Reports from various committees came in regular order. A few statistics. Probations, 1200; members, 7265; deaths, 168; children baptized, 326; adults baptized, 931; churches, 115; value, $102,180; parsonages, 13; value, $4200; raised for church building, $3737; paid debts, $1601; present indebtedness, $4069; Sunday schools, 137; officers and teachers, 842; scholars, 7247; Missionary collections, $479 60; Church Extension, $78; Sunday Schools, $26 05, Tracts, $11 60; Freedmen's Aid Society, $1120 40; education, $51 31; American Bible Society, $8 30; ministerial support, $10,496 11.

FIFTH DAY.

The large church was filled to its utmost capacity at an early hour to see and hear the last of the conference. The Bishop gave a timely and encouraging exhortation to the brethren.

The transfer of the writer from the East Tennessee Conference was announced.

The odds and ends of business having all come in, resolutions of thanks to the Bishop, railroads, pastor, Presiding Elder, Gallatin, cooks and people, being offered perfect silence pervades, and now, once more, we are carried by the Bishop to a throne of grace, where he commends all to the care of our Heavenly Father.

With grace the Bishop gave us our appointments and disappointments, thus closing, it is said, one of the most pleasant sessions of the Tennessee conference, which meets its next session in Nashville.

APPOINTMENTS.

Murfreesboro district, C. H. Bullington, P. E., postoffice Murfreesboro.

Alexandria	Benj Anderson
Caney Fork	B F Whitly
Cookville	J C Wade
Fox Camp	J C Webb
Gainsboro	D Scott
Liberty	A L Nelson, supt
Martin	O Green
McMinnville Sta	A J Fletcher
McMinnville cir	G C Harden
Murfreesboro Sta	T E Woods
Murfreesboro cir	C L Seward
Mt Zion	W M Goodner
Petersburg & Gill	F J Yergin
Sparta	S Knight
Shelbyville Sta	J B Marbry
Selina	T J Goodall
Spencer	J H Coppage
Stone River	P R Woodson
Tullahoma	J Kenser
Manchester	
N Lebanon	to be sup'd, W Lilard

Nashville district, J P Gregg, P. E., post office Nashville.

Brentwood	Jas Pickett
Cedar Hill	to be supplied
Franklin	H Primm
Lewisburg	John Pickett
Lebanon	D Collier
Nashville	
Clark Chapel	A Phillips
Scays	W S Taylor
Thompson	C B Wilson
City Mission	J F Moreland
Nolensville	P Martin
Poplar Ridge	to be supplied
Spring Hill	Thos Ward
Silver Springs	M H Howard
Scays and Leesville	H Baugh

J Braden and W Patterson, professors in central Tennessee College, and members of the College quarterly conference.

Tennessee River district, C Pickett, P. E., post office, Nashville.

Clifton	J B Bradford
Cumberland	H Robinson
Dover	G Sanford
Gallatin	M Williams
Gallatin cir	A P Blakemore
Hartsville	J F R Summerhill
Lindon	W C Miller
Lawrenceburg	A F Lane
Mitchellsville	Wm Bryant
Nashville	
Braden's Chapel	W B Denny
Paris	J Harrison
Purdy	G W Marsh
Springfield	H W Simmons
Springville	R Palmer
Warner's	S T Hickerson
Waynesboro	G W House
White Bluff	to be supplied

West Tennessee district, H W Key, P. E., post office Mason.

Atwood & Jackson	M Thompson, sup
Bell and Alamo	J L Massey
Brownsville	C L Fields
Clarksburg	to be supplied
Ebenezer	W H Scott, sup
Foulks	A Porter
Friendship	J A W Moore
Henderson	L A Parker
Hudson and May	J s Price, sup
Ludicia	to be supplied
Martin	S B Danley
Mason and Fayette	J W Hall
Middleton	to be supplied
Memphis	J P Price
Memphis cir	A Burdett
Pleasant Grove	H Dunlap
Sharon	A Swift

It Must Be a Million.

Bishop Bowman writes: "It looks as if your call for a million will be answered. God grant it!"

Bishop Andrews: "The recent marvelous success of our Missions is God's signature to the Missionary plan. May our dear Church signalize its entrance upon its second century by this advance to a million a year!"

Bishop Harris: "The need for Missionary money was never so pressing as now; our people were never so well to do as now; and the Million for which you ask the Church should be given in this year of grace Eighteen hundred and eighty five.

Bishop Merrill. "I desire to express my gratification that the call for a Million is put so squarely before the Church, and that the outlook is so encouraging. There is need for every dollar of it without attempting to open a new mission anywhere on the broad earth."

Bishop Warren. If the Church would give one hundredth as much money per year to save the world as she gave to save the nation, your ideal Million would be called the day of small things.

Bishop Foss: "We must march up to the million dollar line at once. The perishing world demands it of us, and we are able to do it."

Bishop Ninde; "The call has come none too soon. The Million can and must be raised."

Bishop Mallalieu: "A Million for Missions means many souls converted and saved who would be lost forever if only three quarters of a million should be given. Philanthrophy, Patriotism, Christianity demand that we should do more for Missions. Men are perishing for lack of knowledge we might bestow."

Bishop Fowler: "I expect the West will give a grand response. The East will complete the offering as soon as it has a chance. God wants this million. "We are laborers together" with Him."

Bishop Foster: "My prayer is, that you fail not of the Million. The perishing world joins in the prayer. The love of Christ pleads for it. The Church will respond. I hear nothing but encouraging words for the grand effort. Go forward, in the name of the Lord, and may his blessing be with you."

Bishop Hurst is in Europe, on his way home from India, and in a recent letter he writes: If from all the lands where our people are now singing centennial psalms our Church were suddenly blotted out, there is aggressive force in India Methodism alone to sail to all the continents and plant it over again."

The great success of the India Mission must be repeated in many lands.

Bishop Walden and Bishop Taylor are far away and have not been heard from, but doubtless will be ere long.

Let us get up to the Million Dollar line, and through Divine help we will be able to hold the position and then "to further conquest go."

JOHN M. REID,
C. C. McCABE.

From the Districts.

Columbus District—West Texas Conference.

P. M. CARMICHAEL, P. E.

The finishing up of the second round, found us at the district conference, LaGrange, July 2d, where we had a nice business like meeting.

From here we moved on the third round, and met Bro. S. Gates at Columbus, found that he had accomplished a great deal since the last quarter. He also was preparing for a camp meeting, which we trust, will prove a great blessing to the people of Columbus.

We met Bro. E. Cogswell and the brethren of the Alleyton and Tolan work alright, with good reports, and hopeful for the future. They give assurance of paying the the pastor all his salary, and of raising all the benevolent money. God grant it!

From here we went to Oakland. Mr. Editor, there are some men who know how to manage, and how to preach to draw the people to them. It is not right for a minister to deceive his congregation, and it is a sin for him to applaud himself, to get up in the pulpit and say that he can excel such and such a preacher or to say that the people say so.

We have some preachers who will get in the pulpit and refer to all they see bad out among the people in away to insult them. He may not mean to insult them, but at the same time does so.

There are some preachers that make unwise propositions with the people, such as daring the sinner to do certain things, if so they would pray God to kill them. Calling the church members to the mourner's bench, also asking, "all that are ready to die this moment, come and give their hand." I have heard of all these things being done by preachers, but Bro. Cooper at Oakland is not that kind of a man, is the reason he had 70 conversions at his camp meeting. I never enjoyed myself better in my life than I did at Oakland. The church is paying Bro. Cooper very well and are raising their benevolent money.

Bro. E. Cogswell held Bro. James Brawley's quarter at Schulenburg, last year. The pastor reports 18 conversions.

At Welder and at Peach Creek I found Bro. Stevens, started in a camp meeting, which resulted in 23 conversions.

Our next appointment was Lull Mill, where we found another camp meeting in progress, closed with 20 conversions. Both Luling and Peach Creek will raise all their benevolent money.

We go next to Lockhart.

Columbus, Texas.

Huntsville District—Texas Conference.

E. LEE, P. E.

Owing to the hard times on the Huntsville district, Texas conference, I have not been able to write anything concerning the districts in the way of success, but now I thank God the people have made good crops on all the following portions of the district, and money begins to be in circulation. The people seem to be in better circumstances.

Last week after visits to all points on the circuit, four, viz., Harden [illegible] elder to [illegible] in charge [illegible] people, and A. Adair, being older elders in the conference they could hold these two quarters, while I gave my time to the new work, which are the five new counties I mentioned in my last letter. If I have to borrow money to travel on, I shall go to the poor places that need me most.

Times have been so hard here that the pastors and members of the district conference failed to attend the spring district conferences, but since then most of the pastors have had success in building up the church spiritually.

H. W. Wilson, at Hunsville has had many conversions, of both old and young.

At Willis, Rev. Jeremiah Smith is laying a strong foundation, and many have been converted this year and added to the church by him.

A. Britten, at Danville, is holding the fort and advancing a little.

At Montgomery, Rev. John Guess is having great success on one part of the circuit, and many have been added to the church.

At Walker circuit, Calvin Moore is having a grand work.

At Lovelady, Richard Williams, is doing a good work, and has built one new church, after plan No. 1.

At Wallisville, Spencer Kelly, built one new church, which blew down while attending the annual conference, at Navasota, Texas, Nov. 20th, 1884, and has raised more benevolent money than any man on the district, thus far, and he was in the lead last year at the conference, and if the brethren do not look out he will lead the van this year.

Jesse Jones, local preacher, supply at Georgetown, is striving to build up the work.

Rev. A. J. Neely is doing good work in Jasper and Newton.

Bro. William Brooks, in Harden, is sticking to the cause like a hero.

Rev. Samuel Allen, is organizing a good church at Woodville.

Bro. Toby Ward, has the confidence of the people at Town Bluff, and his church is in the lead.

Rev. D. Atkins, is successful in gathering a fine congregation at Liberty, and has added many to the church.

Bro. A. Williams, at Orange, is finishing up his last year and is leaving one of the next best churches in the Texas conference; a fine liberal congregation. They take care of the preacher and have him a nice parsonage, furnished, with four rooms, all owned by our church. He has been blessed with 25 conversions.

Bro. A. Adair, writes: "That he has added many to the church.

Bro. McKinzie is storming the fort at Camilla, Cold Springs circuit. Everywhere throughout the district the people are perfectly willing to raise the one million dollars for missions, and not slight, in the least the other benevolent objects.

Beaumont, Texas, August, 14, 1885.

Ohio District—Lexington Conference.

HENRY W. TATE, SECRETARY.

The twenty fifth session of the Ohio district, of Lexington conference convened in Rust M. E. Church, on Thursday, Oct., 8th, 1885, at 9 a. m., Oberlin, Ohio, Rev. Joseph Courtney, presiding elder of the district in the chair.

The devotional services were conducted by Elder Courtney, who read the 24th Psalm, and the 5th chapter of the 1 Thessalonians; after which the conference united in singing hymn 778,

"And are we yet alive,
And see each others face!"

Prayer by Rev. Joseph Adkins.

18 members were present at the opening session.

The forenoon sessions were devoted to the regular business and the afternoon sessions were taken up in the discussion of the literary programme.

Henry W. Tate preached the opening sermon.

The presiding elder's report was able and clear. The conference brethren expressed their appreciation of his report, by a standing vote. Our presiding elder is serving his third year very acceptably, he is liked by all his preachers and there is brotherly love over the entire district. Eight churches have been bought and erected since his term began, and many others have reduced their indebtedness. Reports were made by 21 pastors, 13 local preachers, 3 exhorters, 10 district stewards, 6 class leaders, and 6 Sunday-school superintendents, each showing prosperity in their respective fields of labor, many mentioned the dullness of the times and a decrease in church financial receipts. The following local preacher's license were renewed and their characters passed, Elam A. White, Charles Rice, Henry Harris, London Facing, James Battise, Spencer T. Jackson, James Justice, Joseph Holmes, Eben Jackson, Samuel Justice, Silas W. Fleming, Evan Johnson, Geo. E. Ransom, W. H. Redman, Harvey Marcellus, Geo. F. Branch, Lafayette Mann, Thomas Williams, Caswell Smith, Robert Easton, H. G. Jenkins, Payne, Theodore Wilson, Joseph Adkins, John Ramsey, A. Baty, total 26.

The following local deacons' characters passed: Jared Carey, Henry Stith, Lewis Mason, James Mantz, W. B. Mantz, Alexander Austin, L. E., total 6.

W. T. Franklin, late pastor of Steubenville, Ohio, as a supply was expelled for immoral conduct. John Husbands was discontinued. J. W. Brown, Turner Freeman and Jno. L. Griffith were referred back to their quarterly conferences for further investigations.

Samuel Reed was received from the Baptist Church as a local preacher, with us.

Joseph Adkins was recommended for admission into the traveling connection.

The license were renewed and the characters passed of all the exhorters, except Richard Eubel and Quinn Ward, whose cases were referred back to the quarterly conference.

The literary programme proved to be an important part of the conference and was actively engaged in by the brethren.

The subjects introduced and discussed were the following:

"Ministerial Responsibility," J. Courtney.

"The Circulation of our Books and Periodicals" H. W. Tate.

L. M. Hagood's paper on "The Best Method of Pastoring a Church," was read by the secretary.

"Can a Professor be a Successful Christian and Neglect the Means of Grace," W. H. Brown.

"The Work and Qualifications of a Class Leader," Nelson Haward and J. H. McCullough."

The Sunday-school convention was held on Wednesday, preceding the conference, and was ordered to be reported by J. F. Moreland, to the SOUTHWESTERN.

Mt. Pleasant, Ohio, was selected as the seat of the next conference.

Rev. Marshall W. Taylor, D. D., editor of the SOUTHWESTERN, favored our conference with his presence during a portion of the session. The Doctor is always a welcome guest among us; he having been presiding elder on this district, is generally known, and has won for himself a great name among us, and the people. His address and sermon will long be remembered. The conference passed the following resolutions in behalf of the Doctor, and his excellent paper.

Whereas, We have been favored by the presence and profitable instruction of Rev. Marshall W. Taylor, D. D., editor of SOUTHWESTERN, during our session; be it,

Resolved, That we feel highly favored by his visit and very grateful for his timely instruction; be it further,

Resolved, That we commend the SOUTHWESTERN, and its able editor as worthy of the support of all of our charges.

By order of the conference, it was decided to hold two sessions of the Sunday-school convention, one in the Eastern, and the other in the Western part of the district.

Letters from the Pastors.

G. J. Izard, Blossom Prairie circuit, Texas, writes: "The third quarterly conference was held at Bagwell, Saturday the 15th inst., at 3 o'clock p. m., conference opened. The roll was called and nearly all the conference brethren answered their names, and some of them reported interestingly. All promised to do more for the Lord than ever before, no conference complaints, nor appeals. The business of the conference went on lovely. Surely the Lord sat in the chair with Bro. Webb, while presiding. Bro. Jackson could not be with the elder at night he had been from home carrying on a protracted meeting and attending the Sunday-school convention for nine days. Bro. Webb preached a cheering sermon at night upon "The Influence of Man, or a Christian." Many hearts were made glad. On Sunday at 10 o'clock, Bros. Bird Montgomery and James Woods conducted an old fashion prayer meeting. At 11, the elder preached a soul thrilling sermon, from the 21st chapter of Isaiah, followed by the sacrament and the Lord's supper. The man who God sent preached a sermon upon benevolent causes, and made it so sweet and interesting, that the sentiments will long remain in the hearts of the people. I thank God we are moving on very well. We have our church up and ready for use. Some of our friends in Bagwell have assisted us in building. The following are those who helped us: Dr. Strong, $15 worth of nails; J. T. Lee, a heating stove and broom; T. S. Hays, brick and lumber, for the cistern; L. M. N. Baker, $20 of lumber. So you see brethren it is not contrary to the will of the leading class of white people to build Methodist Episcopal churches. Capt. Towns gave $4 worth of shingles. The next quarterly conference was voted to Blossom Prairie, and Bagwell alternately."

E. J. Jefferson, Hempstead, Texas, writes: "Our camp meeting closed on the 16th inst. We had the blessing of God with us during our meeting. We had 25 conversions, 49 additions. We had also in our midst, Rev. W. H. Hamilton, of Hearne; Rev. A. Alexander, from Anderson; Rev. B. W. Taylor, from Honston; Rev. Osborn, from the African Methodist Episcopal Church at Hempstead; Rev. Dr. Ridley, of the Methodist Episcopal Church, South, preached for us. Backsliders, reclaimed 6; baptized 10 adults. We administered the sacrament to 139 persons. We also had in our midst Rev. J. S. Whitaker, of this city and Rev. J. A. Tillory, of Courtney."

H. W. Simmons, Murfreesboro circuit, Tenn., writes: "Since I have been on this circuit, I have done what I could to make it second to none; and the Lord has ever been with me. Our church is on her onward march, and spiritually alive. Our presiding elder's services have been of great value to us, he is a man whose heart is in the work. He is not rash, but pleasant, yet, firm in his deliberations and sermons. We love him for his tenacious principles as well as his eloquent sermons. We had a two week's meeting, and on the second and third nights we had 8 conversions, we were blessed with 18 souls for the Master's service. The same number has been received into our church. Our basket meeting on last Sunday was nicely attened."

Rev. W. H. Jackson, Brenham circuit, Texas, writes. "That his camp meeting closed with the fourth quarterly conference with the following results: 14 converts; 6 backsliders reclaimed; 39 accessions to the church. One of our converts, Mrs. Hannah Brooks is 105 years old. We had the aid of that noble revivalist, Rev. M. Reddick; and Revs. J. H. Holland, J. Jackson, A Neely, J C Williams, of the African M. E. Church; W S Yancy, of Hempstead, and many others. It closed with our noble presiding elder, W B Pullam, who I need not undertake to say any thing about, for all who have met and heard him preach, say he is the best. I never expect to forget that noble sermon he preached on the 6th inst., from the 9 chapter of Hebrew 27 verse. I have never heard any thing to compare with it. Except the one our noble editor preached at Navasota last November, 1884. While Bro. Pullam was preaching one of the vilest sinners of our community fell under conviction and rose next morning filled with the Holy Ghost. The reports of pastors, local preachers, exhorters and class leaders showed that they had been at work for the Master, and on our arrival on this circuit, Dec. 16th, 1883, we found 76 members and the minutes of the same year claimed 134. The elder administered the sacrament. We ask for your prayers and may you prosper in your labor."

M Reddick, Brenham, Texas, writes: "That his third quarterly conference was held Aug. 8-9th, Elder Pullam in the chair, he presided with honor. The brethren were promptly on hand with good reports. Pastor's reports showed 5 conversions; 5 deaths; 4 children baptized. Paid pastor in charge, during the quarter, $78 70; presiding elder preached a noble sermon, text, St. John, 14, 6 verse, to a crowded house. Elder's collection $24 15; after which 115 communed at the Lord's supper. Total paid to pastor to date $184.70; paid presiding elder, $61.45; benevolent collection, $15.10; paid sexton, $21; to the sick, $5.60. The work is on increase, financially and spiritually. Pray for us through. At first we labored under a very dismal cloud, but the Son of Righteousness has banished them. Rev W H Jackson is closing a successful camp meeting with 14 conversions; 6 backsliders reclaimed; 37 accessions to the church. He is an excellent captain and Satan hates all such as him."

J L Massey, Mason, Tenn., writes: "A grand picnic was given at Galloway, Tenn., on Aug. 9th, 1885, by the members and friends of the Methodist Episcopal Church for the benefit of the pastor, and made $25. A few nights before the picnic some one set our church on fire and burned it down. Bro. William Bess, the steward, is the right man to keep a pastor living."

A J Fletcher, Big Springs, Tenn., writes, "The fourth quarterly conference, for Big Springs charge convened the 25-6 of July, Elder E. Provine was with us, and the meeting was protracted several days, resulting in the conversion of many precious souls, and several accessions to the church. The sermons, speeches and lectures of the elder had a good effect, and will be long remembered. The Lord has blessed our work this year. Our benevolent collections are in advance of last year."

P V Crawford, Liberty Hill, Tex., writes: "I entered my work Dec. 20th. I got off the train at Hutto, my nearest charge being Rice Crossing, where I proceeded and there met Mr. Langham, whose wife is a devoted member of our church. The people there were very kind. From there I went to Pond Spring, at which point I met Bro. Jones Washington, who will do all he can for the cause of Christ. He is worth $7,000. From there I went to Liberty Hill, where I met Bro. William Burton, one of our leading men of the church, and a good Christian gentleman of excellent parts. The people there were glad to meet me. From here I proceeded to Burnett, and met Bro. Wilson, who gave me the conditions of the church, we are without a house. We soon began talking business and laying plans, but times were so hard, that was all that could be done at first. Now the prospect is a little brighter for the lumber is being put on the ground, and by the annual conference, we expect to have another house for the Lord."

J D Walden, Meridian, Miss., writes: "The elder held our third quarterly conference, Aug. 8 9th, it was well attended. On Sunday at 11 o'clock we had our love feast and at 3 p. m. the elder preached us a fine sermon, and at night we had an audience between 600 and 700. The Lord's supper was administered to 178 persons; accessions to the church 50; paid pastor $110.10; paid elder $17. Our Sunday-school is getting on nicely, under the superintendency of Prof. J H Brooks. Our church is doing well. Pray for us."

J F Marshall, Alexandria, La., writes: "Good Tiding's Day was appropriately observed here. The beautiful and edifying service, prepared by Dr. J H Vincent for the occasion was carried out to the letter. At the close a collection of $7, was taken which will soon be forwarded to the Sunday-school Union and Tract Societies in New York."

J W Russell, Anchorage and Middletown, Ky., writes: "When I first came to this work I was quite discouraged, but since God has moved away the cloud of darkness, and the light is now shining all around my work, I feel like marching on. Soon after I came here we had a great revival and sixteen souls were converted and added to the church, afterwards we went to work in earnest and soon we had a nice parsonage and have finished the foundation for a new church. The corner stone was laid Aug. 9th, 1885, with a grand crowd on the grounds. The following brethren were with me: M W Taylor, D. D., Rev. W H Lawrence, Rev. J N Newby, Rev. N H Tolbert. Raised $35 that day."

Rev. S Green, Evergreen, La., writes: "Sister Baxter, of Alexandria, and Sister Holden, of New Orleans, organized Women's Home Mission Society, with 23 members, and a mission Sunday-school with 37 in attendance. Opened a mission school on Sept. 1st, and organized another, two miles below Evergreen at Smith circuit. Our opposers are many, but the Lord is for us and who can be against us."

T Ward, Spring Hill, Tenn., writes: "Our new church in Spring Hill is almost finished, and we hope to have it out of debt by October, when the district conference will be here, yet times are hard and money hard to get. There are willing workers in and for the church, so we are moving along. It is the only church on the circuit that we can winter in. Buell Hill church fell in last month, and there is not much church at Beech Grove, and our people are not able to build soon, and pay their preacher."

H L Kennedy, Summit, Miss., writes: "The protracted meeting began on this work at Magnolia, May 18th, and closed June 3d. 13 joined the church; 9 converted and were baptized. We had Bros. J H Cook, of Crystal Springs; H May, of New Hope, and M H Foster, of Durant."

Letters From the Laity.

H. O. Williams, of Camp Parapet, writes: "We have a loving pastor in F. T. Johnson. He has been able to keep us up with the day. We have learned more since he has been here than before since the church has been established."

B. D. Dixon, of Dresden, Mo., writes: "I have just closed a protracted meeting which began July 5, and continued until Aug. 7. It resulted in 17 conversions; received on probation, 2; from other churches, 3; baptized, 18. Rev. C. Tayse, of Warrensburg, assisted me for eight nights. We have succeeded in building a little church at Lamonte, where I found a lot had been purchased and a frame upon it. This was traded for another 50x142, with some timber besides. With this, and $13 worth of additional lumber, $16 50 for carpenter's work, a little church

was put up. I put on two coats of paint. We have bought lamps, and are trying to get it ceiled and settled before winter sets in on us. The Lord has dispersed a very dark cloud."

The M. E. Church.

Missionary Catechism On the South American Methodist Episcopal Mission.

When did the Methodist Episcopal Church sends its first missionary to South America? In 1836.

Who first went there and what did he do? Rev. Fountaine E. Pitts, of the Tennesee Conference, by appointment visited Rio de Janeiro, Buenos Ayres, Montevidio, and other places. "At Buenos Ayres he rented a room, furnished it with seats, and began preaching to the people. At Rio de Janeiro he formed a small society of religious people, giving them promise that a pastor should at no distant day be sent them." Mr. Pitts returned in 1830.

Who were the first missionaries? In 1836 Rev. Justin Spaulding was appointed to Rio de Janeiro and Rev. John Dempster to Buenos Ayres.

Who reinforced the Brazil Mission in 1837? Rev. Daniel P. Kidder, as missionary, and Rev. R. McMurdy, a local preacher, and wife, as teachers. Mr. McMurdy only remained one year, and Mr. Kidder returned in 1840.

What was done there from 1837 to 1842? The missionaries gave special attention to the distribution of the Holy Scriptures and Christian tracts—preached to the seamen on the vessels in the harbor, and made excursions to different portions of the Empire preaching the Gospel. Mr. Kidder was the first Protestant minister that ever visited Para.

When organized in 1841? The mission in Brazil was given up, owing to a financial crisis in the United States which seriously affected the contributions to the Missionary Society.

What did Mr. Pitts do in Buenos Ayres in 1835? He organized a church of ten members and opened public worship in a private house.

Did the Government permit the missionaries to labor among the natives? It did not, but with its consent they confined their labors to the foreign population.

What missionary went out in 1839? Rev. W. H. Norris was appointed to Montevideo.

How was the mission of Buenos Ayres strengthened? By Hiram A. Wilson as teacher in 1838, Rev. Orrin A. Howard and wife in 1840.

What now become of the missions in Buenos Ayres and Montevideo? The missionaries were recalled in 1841, owing to the inability of the Missionary Society, and leaving us to the ultimate success of the mission.

What work was done in 1842? Rev. W. H. Norris went out in 1842 to Buenos Ayres upon the promise of the foreign residents to pay $1,000 toward his support.

When was the first Church dedicated in Buenos Ayres? On June 1, 1843. During 1843 liberal collections were made for both [illegible] to assist in building a church.

What missionary went out in 1845? Rev. Thomas Carter was appointed to Montevideo.

How was the mission of Buenos Ayres strengthened? By Rev. Orrin A. Howard and wife in 1846.

What was done in 1847? Rev. Daniel P. Kidder returned to Rio de Janeiro and Rev. John Dempster to Buenos Ayres.

What was done in 1848? Rev. Fountaine E. Pitts returned to Buenos Ayres.

What was done in 1849? Rev. Daniel P. Kidder returned to Rio de Janeiro.

What was done in 1850? Rev. Fountaine E. Pitts returned to Buenos Ayres.

What was done in 1851? Rev. Daniel P. Kidder returned to Rio de Janeiro.

What was done in 1852? Rev. Fountaine E. Pitts returned to Buenos Ayres.

What was done in 1853? Rev. Daniel P. Kidder returned to Rio de Janeiro.

What was done in

THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, NOV. 5, 1885.

Between vice and virtue there is a great gulf fixed. The inhabitants on either side can have no dealing with each other.

"Every one that putteth away his wife and marrieth another, committeth adultery, and he that marrieth one that is put away from a husband committeth adultery."—Luke, the evangelist.

Miss V. M. J. Richie, whose obituary, appeared in our issue, Oct. 29, was regarded by this editor as a most excellent young lady, whose qualities both natural and acquired fitted her well for any station in life. It has been attested by those in position to know, that she was a very superior teacher. We feel a personal bereavement in her untimely death.

When Dr. Herschel first discovered Sirius its brightness overcome him, and sinking back in a swoon he exclaimed. "Oh, that sun! Oh, that sun!" So it is in a greatly magnified degree as looking by faith, through the Lord's precious promises until we are made partakers of his infinite love. Christ is our great fixed star finding whom we can, but exclaimed with Herschel, Oh, that sun!

"In Peeps at Real Girls in China," Miss Clara M. Cushman, the author, tells how Mrs. Wang came from Shantung to Peking, 400 miles in a wheel-barrow that she might learn to read the Holy Book. She learned to read and disproved thereby the charge that she was crazy. There are many thousands of hearts still yearning to read the Holy Book. Glimpses at Miss Cushman's book will help us to appreciate their difficulties, and stimulate us to give liberally toward that million for missions.

From the Rev. Dr. H. M. Crook, Professor of Ecclesiastical History in Chicago Theological Seminary, "Theological Encyclopedia and Methodology," by Drs. Crooks and Hurst, based on Hagenbach, is the best way to be recommended to the American theological public. The valuable and indispensable book of Hagenbach is not merely [illegible] in American dress, but [illegible] an independent author. [illegible] example, some of the German periodicals. We have not met any thing to detract from the general [illegible] the book, which is issuing [illegible] Phillips & Hunt, Publishers, 805 Broadway, N. Y.; [illegible] & Stowe, Cincinnati and Chicago. Price $3.

Knoxville.

Chattanooga nestles at the rocky [illegible] of a range of imposing mountains [illegible] East Tennessee, not the name of which is Missionary Ridge and the lofty crown of Lookout Mountain, famous for the battle fought there in the days of the rebellion. It is named from Chattanooga, a Cherokee chief. It is situated [illegible] and in the lap of [illegible] mountains, and is a [illegible] town, with a population of [illegible] 12,000. It is [illegible] its few manufactories shall be largely increased.

The settlers of East Tennessee came latterly from North Carolina chiefly, but originally from Wales. They have inherited the historic and traditional instinctive independence which is characterized by the love of freedom in that people, and that which they demand for themselves they are quite willing to accord to others.

They were loyalists during our late war, and their stubborn courage, thorough knowledge of their mountain country and vigorous support of the Union cause, under the leadership of such chieftains as Horace Maynard and William G. Brownlow, better known as the "fighting parson," gave the Confederates no little disturbance of mind and confusion of plans. No Highland chief in the mountains of "bonnie" old Scotland ever led his clan with firmer tenure of love, or to surer victory than that with which these men guided their adherents in both our diplomatic and military contest for the supremacy of the nation and the integrity of the Constitution.

The old Brownlow homestead remains here an object of historic interest to all comers of course.

Three of the parson's sons are here in the real estate business and are doing well.

The scene of Andrew Johnson's toil and public career is five miles away—just far enough for the distance to lend enchantment to the view which Knoxville took of him.

Johnson City, a thriving little place not far away, is named for him. There the Holston conference of the Methodist Episcopal Church has just held and concluded one of the most pleasant and useful of all its sessions.

In religion Knoxville is Presbyterian. Its name was given it in honor of John Knox, the great reformer, whose spirit is still marching on among its citizens.

They have some substantial buildings, and a good training school here for Negroes.

We have two good houses for the white but none for the colored members of the Methodist Episcopal Church here as yet.

We have a membership of over one hundred strong and a lot of 50 feet front has been secured, upon which a church, worth one or two thousand dollars, is to be erected soon.

This work was, until lately, a part of the Holston conference.

Four years ago they divided as a conference, retaining the same friendly relation as members of the same church. In consequence each party has more work to do, whereby their experience is enlarged, and hence each has taken on a greater degree of prosperity.

There is a great amount of hard work to be done in this country, and the men in the field seem possessed with the requisite courage and ability to do it.

The African Methodist Episcopal Zion Church is the most numerous body of Methodists here, but it has been losing ground in late years. Its members have swarmed twice—once they hived into what is known as *Soney* Methodist Episcopal Church in the suburbs called Eastport. In this Eastport —— Church the East Tennessee Conference is holding its fourth annual session with that pure and gentle man, Bishop John F. Hurst, presiding.

Hon. George L. Seney, of New York, gave $500 for the erection of this church, and in acknowledgement of his charity it has been christened in his name. It is a small, but well built structure, and very properly situated for the people concerned.

Rev. D. E. Lewton, a man well known as an itinerant for fifty years, has been of invaluable service in giving advice in matters of business among these brethren, and is worthy of all honor for his work's sake.

Cordial testimony to his great worth and many virtues is universally given by his colored brethren.

The conference has a seminary at Morristown, forty miles away. They have a good start, 170 pupils enrolled, an able and beloved teacher in the person of Prof. Hill, president of the institution, and they are wisely planning for greater things. The boarding is good, the dormitories under good supervision, and all things of the character to make this a most appropriate place to send a young lady for instruction.

We know that there is a wide circle of the very best people now as in the past depending upon our advice in the matter of deciding upon the location of their patronage, and we intend that those who follow our direction in sending their children to any school shall not be disappointed after they have done so. Hence we give these indorsements only where our knowledge and conscience both are satisfied. Such an indorsement we now give to Morristown. The Baptist have a good house here, and a numerous congregation.

The Congregational, African and Independent Methodists are also at work here.

Rev. A. J. Warner, an old friend of our early life, is in charge of Zion's interest, and, as usual, is making it hot for sinners.

Rev. D. W. Hays is pastor of our church, and where he is pastor the church is bound to prosper.

The Negroes of this city at present are happy in a pastorate for all the churches, which is much above the average, there is not one lean intellectually among them.

There are about 7000 Negroes here, and they are engaged in almost every calling. They are lawyers, merchants, tradesmen, teachers and laborers. The women are house maids, cooks and washers.

There is a plenty for all and more of the first class in ability and energy could find work.

The common schools are good—one of them excellent, both buildings and work. It is largely a work of charity, directed through a good lady, who resides here and spends her time in philanthropic labors. It bears her name, and is called the Curtis Building.

Prof. Moore teaches a smaller school in the suburbs, and giving first rate satisfaction, together with Mrs. Brooks, a colored lady of rare gifts and experience as a teacher, who teaches the higher classes there.

S. J. Harris and Eli Provine, presiding elders, with the ministers on their districts, being assembled for business, we have a look upon this fine body of men, visit Bishop Hurst, roll about the city with Elder Hays in Elder Harris' buggy, and then leave at 5 p. m. to meet the Tennessee Conference at Gallatin.

Gallatin.

The seat of Sumner county, and of the twentieth session of the Tennessee Conference, is a pleasant little village with good prospects ahead.

The church in which the conference is meeting is a spacious frame, built some years ago by Rev. H. W. Key. It is under the present pastorate of Rev. Miles Williams, a most agreeable young gentleman.

The county has 7331 colored population, of whom 1391 are voters.

A good per cent of this population has settled about Gallatin, though quite a number have gone from here since the war.

It is from this town and county that our colored membership in Indianapolis, Ind., has been largely made up. George W. Hutson, James Caruthers, Samuel Body, and James Montgomery, founders of that church, went from here. Gabriel Jones, now a teacher and a prominent citizen and churchman there, also went from here, as did Harrison Donald; Theodore Hutson, deceased, and a good many others, all of whom this editor received into Coke's, now Simpson Chapel, during his pastorate there.

Tennessee has a total colored population of 403,243, of whom 80,200 are voters. These people furnish the principal laborers of the State, especially the middle and western sections of it.

In East Tennessee the white people do a good deal of the laborious work themselves. They produce barley, buckwheat, corn, oats, rye, wheat and cotton. East Tennessee spring wheat is early on the market, and is a good trade. Out of a total acreage of 539,309,179 they plant 722,569 acres in cotton. This is chiefly cultivated by Negro labor, and the yield is about 330,644 bales. The State has also $20,092,845 invested in manufactories, from which $37,094,886 is produced annually.

In this State with its great possibilities ahead we have firmly planted our Methodism.

We have four conferences here as follows: White two; the Holston and Central Tennessee, with a university and feeders ample for all present necessities. Colored two—the Tennessee and East Tennessee, with a first-class college at Nashville, and a feeder at Morristown, and another in the western part of the State.

Some very enterprising and prosperous men are connected with this work, colored and white, while, as educators, both Drs. Braden and Spence have a national reputation.

The proceedings of the East Tennessee and Tennessee conference will be given here in full.

Both were pleasant and profitable sessions. We have already said that Bishop Hurst presided at East Tennessee.

On the same day, Oct. 22, Bishop Mallalieu, with his usual grace and pleasant manner, called the Tennessee Conference to order at Gallatin.

The outlook was for a prosperous and harmonious session.

Drs. Cranston, Hartzell, Gillett and Prof. Thirkield were present, as also this editor, in behalf of the several interests they represent.

Dr. Braden, who is a member of this conference, was elected secretary.

The conference was being well entertained, and good audiences were present both day and night. Three members, viz., Bros. Braxton James, L. J. S. Bell and E. M. Manson were reported deceased.

They were well beloved brethren and men of promise. Their loss is Methodism's loss, and a severe stroke to the conference.

Rev. A. J. Fletcher, of the East Tennessee Conference, was transferred to this one.

Rev. H. W. Key, Jesse Price, C. H. Bullington and Calvin Pickett are very prominent men here.

Indeed, they are leaders, and are very highly prized for industry and zeal in the cause of the church.

One district more, the Tennessee River, has been formed, making four instead of three as formerly.

Rev. J. P. Gregg, Calvin Picket and H. W. Key have been assigned to districts.

Revs. Jesse P. Price and James Pickett having served their terms out with credit returned to the pastorate again.

There were several changes, but we believe, upon the whole, that there was very general satisfaction given by all that was done, and that it was a very profitable conference.

Frauds at Elections.

That there has been frequent and grave, if not a system of frauds perpetrated at elections in the South, for a number of years past, is not denied here, or doubted to any general extent in the North.

These frauds were said to be necessary as a means of preventing the domination of ignorance and pauperism, over culture and thrift.

And it appeared as if these explanations had been by a sort of common consent received with satisfaction. Since it was only in the South, and chiefly affecting the Negroes, this methodic plan of reversing the will of the majority, by the minority, seemed to give little or no alarm.

The North viewing the matter from a business standpoint, presumed to look on serenely, confident that their section would be untouched by this new danger.

She did not yet understand that the disease was infectious, and that when it was once fairly settled up on the people of the South, it would surely and steadily extend its death dealing influence to other sections of the country; and ultimately overthrow the chartered right of majority rule every where.

But by recent and flagrant proceedings in various sections of the country outside of the South, the danger which threatens our common liberty and sacred, and time honored institutions, has been fully exposed to view.

The recent gigantic efforts at fraud in Cincinnati, call to mind several instances of like character which have lately disturbed the political equipoise of the nation.

1. The last election for United States Senator, from Ohio, was beclouded by the general charge of frauds.

Methods uncommon in that region, were said to have been resorted to, and by their use it is claimed that the defeat of such men as Hon. Allen G. Thurman, Hon. George H. Pendleton and Gen. Durbin Ward, was secured, and they prevented from obtaining such recognition of their purity and worth as the people by their representatives was quite desirous of bestowing upon one or the other of them.

2. The long contest for Senator from the State of Illinois, which finally resulted in the choice of Gen. John A. Logan, it is said, was brought about by a combined, and persistent effort to defeat the will of the people by fraud.

3. By combinations in New York it has come to be regarded as difficult to determine whether an election has been secured by fair or foul means

4. The present election in Ohio has made the grasp of Senator John Sherman upon a seat which a majority of 20,000 Ohio people wish him to retain uncertain. If elections come to be understood as non-expressive of the peoples' will, they will loose their use and force as an element in our government, and lawlessness, rather than order will be the rule.

With a free election and a fair count, the reputation of candidates being equally good, we believe that in Virginia the Republican, and in New York the Democrats would succeed. Whatever may occur in New York, only those who are blessed with a degree of ignorance, uncommon in our times can fail to forecast the result of the contest in Virginia.

Gen. Lee will be inaugurated Governor there if his life is spared until the time. We have no objection to his election, and inauguration to that high office in the State which has given some of the grandest statesmen of their times to the country: But we regret that the issue of the election there or elsewhere in our country should be a certainty before the votes are cast and counted.

As in the human, so in the political body, disease attacks the weaker, and proceeds to the strongest points. Contagion first seizes the foul and vicious, but marches rapidly thence to the slaughter of the fair and virtuous.

So the only protection and safety for the strongest, lies in strengthening, and guarding the weakest points in our political system. Let not every State be guaranteed a Republican form of government only, but let all the other States in their Federal and associate capacity demand this as the one sufficient basis of their own sovereignty. Then may we hope to enjoy the best results of our theory of a government for, by, and of the people.

If we would enjoy the blessings in this country of our best posibilities as a Republic in pertetuity, we must hasten to a time when the most ignorant, the poorest, and the blackest elector may use his franchize of citizenship, and dispose of his suffrage as his reason, and his judgment inclines him; and if that reason and judgment is obnoxious to society in general or in particular, let that society avail itself of the means always at the command of a cultured people to persuade, and ally to themselves the other classes. If they will not do this, but persist in allowing the rights of the weaker part of society to be trampled under the feet of unscrupulous men; they may depend upon it that the destruction of their own rights will speedily follow.

It must be burned into the depths of every American's consciousness that the integrity of the laws, and the rights of every citizen must be sacredly maintained. That the ballot is the potent agent in the hands of an American citizen for expressing, and asserting his political convictions. Hence to in any way taint, vitiate, or deprive him of the right to cast and have it counted as he cast it, is to degrade and enslave the voter. And because this "nation can not long exist part slave, part free," to do this, is an unpardonable offense against the peace, and prosperity of the State.

It is full time that those who offend against the public demand for pure elections should learn this lesson, and those at Cincinnati of whatever party, or social position should now be made to feel the strong hand of the law, as a warning, and an admonition to others against any repetition of their high crimes and misdemeanors.

Let us have a free ballot and a fair count from one end of this nation to the other and by all parties.

The East Tennessee Conference.

Fuller returns from this conference will be given later.

So we learn that it was a pleasast session, and that as when he previously visited this country, so now has Bishop Hurst won for himself golden opinions, and the hearty approval of his brethren. No change has been made in the presiding elders or the more important charges.

The conference is small, but has a band of earnest, devoted men, who will yet, greatly increase its strength and importance.

They go forth this year with a fresh consecration, and mighty impetus given by the advices of that chosen, and precious servant of God, the Bishop. The appointments are as follows:

APPOINTMENTS.

Chattanooga district, E. Provine, P. E.

Big Spring	John Zellender
Chattanooga	B H Johnson
Chattanooga cir.	J T Henry
Cleveland	L M Moores
Ebenezer	James Kennell
Georgetown	S W Bennett
Jasper	T Jackson
Kingston	C W Walton
Rhea'ville	R Masoner
Robertsville	R Goimber
Soddy	G W Cowan
Sweetwater	A Roach
Washington	P P Brooks

Morristown district, S J Harris P. E.

Arcadia	sup'd by Geo Burrus
Clinton & Coal Crk.	O Hypshire
Dandridge	to be supplied
Greenville	F L Donohoe
Knoxville	D W Hays
Knoxville cir.	to be supplied
Morristown	W T Marley
Mossy Creek	C Boyd
Newport	sup'd by Jas Gurthrie
Johnson City	W A Shannon
one to be supplied	
Tazewell	Alex Jordan
Warrensburg	Alex Gillespie
Russellville	A Douglass

Thanks, But You Are Mistaken.

The *Christian Recorder*, official paper of the African Methodist Episcopal Church congratulates us upon our statistical showing as presented in the SOUTHWESTERN of Oct. 8th, but is not right sure that we ought to credit school property to our colored members when it was bought by the whole church, and as the *Recorder* presumes has more white than colored trustees. If the *Recorder* will please re-read our summary of the table on page 4 SOUTHWESTERN CHRISTIAN ADVOCATE Oct. 8th, it will find that we set down the following items clearly.

Fifteen schools and colleges, value	$150,000
Four hundred and fourteen parsonages	172,817
Two thousand two hundred and fifty churches	2,366,575
Total	$2,689,392

The total indebtedness on this

property is $227,874. Add the value of the schools, parsonages and the debts together, and the sum is $530,686, which substract from $2,689,392, and the result clear of all debt is $2,158,706 worth of church and parsonage property belonging to the colored members of the Methodist Episcopal Church.

Does the *Recorder* now understand it? This includes the school property, "sah."

The *Recorder* has also a few observations on our "African Policy," which it will be time enough for us to discuss when the African Methodist Episcopal Church inaugurates any policy, save the stay away sort for Africa.

There is a mistake about the pastorship of our schools, a count will show that a majority of them are colored men. As to colored teachers, we are giving employment to about 30 of them. Is that not more than African Methodism in its various denominational forms employs altogether? Ha!

Another word. The SOUTHWESTERN called upon the church to man these schools as far, and as fast as possible, with colored teachers, and the response was promptly given in favor of such a course. As an earnest of their intention to do this, two colored gentlemen, being entirely competent, were asked to accept the management, each of an institution, but they declined. At present Rev. Alfred W. McKinney, has charge of Burt Normal School, at Huntsville, Ala., succeeding excellent white [illegible] there. Are you enlightened? Then you know the Con[illegible] don't employ any [illegible] Do they? Now then let us have your figures!

Gen. McClellan Gone.

Major General George B. McClellan of the United States army born in Philadelphia Pa., Dec. 3, 1826, [illegible] at his home on Orange Mountain, New Jersey, at 3:10 Thursday morning Oct., 29, of neuralgia of the heart.

A Week of Humanity.

The grand concerts and musical concert given by the Columbus Lit[illegible] Circle on Monday evening, Oct. 26, 1885, at Wesley Chapel for the benefit of the Old Folk's Home was in every respect a success. The musical and vocal display of the children was fine likewise the rest of the programme, and the verdict of all that the evening was one long to be remembered.

Personal.

—Bro. [illegible] and Sister Provine are a handsome and well-mated pair.

—Archbishop P. R. Kenrick is the senior Roman Catholic prelate in the country.

—The address of Rev. H. W. Simmons will be hereafter at Springfield, Tenn.

—Gov. Walden is said to have [illegible] of camp life in Montana [illegible] hand.

—Rev. John Qualls has been doing a good work at First Street [illegible], New Orleans, La.

—Rev. R. R. Smith of Cincinnati [illegible] pastorate of the Methodist Church in Helena, [illegible]

—Rev. W. Thomas says that [illegible] Sunday, of Newtown, [illegible] his third year with [illegible]

—Rev. [illegible] Hays, of the Louisiana Conference, is in good health and has been actively at work preaching every Sabbath and on other occasions.

—S. P. Angell, Esq., dealer in guns and sewing machine furniture at Knoxville, Tenn., was lay delegate to the General Conference of 1884, and is in prosperous circumstances and high esteem.

—Rev. D. W. Hays gave us a cordial invitation to his pleasant home Knoxville, Oct. 19, and his wife who is a superb cook, gave us such a dinner as would gladden the heart of any travel-worn itinerant.

—Rev. D. W. Hays is a high liver, a good eater, and his wife is a good cook, an affectionate mother, and with all an educated lady. They have three children, and the relation between parents and children is of the most inspiring quality.

—Rev. A. H. Gillett, D. D., gave a few rousing talks to the Tennessee preachers on Sunday School work, and then bounded away for other engagements; he is doing a great deal of work with a like amount of good.

—Prof. Hill, of Morristown Seminary, East Tennessee Conference, has been transferred to that conference in compliance with the expressed desire of its members. We regard him as a complete and useful fit to the position he so amply fills.

—Rev. Ernest Lyon, of Sixth Street Church, New Orleans, La., has, as we learn, made an exceptionably good pastorate in that charge. Besides meeting usual expenses, he has accumulated $700 for repairs on the church.

—We had a pleasant ride from Gallatin to Nashville with Dean Thirkield, who is actively at work in the interest of Gammon School of Theology, at Clark University in Atlanta, Ga. He will succeed if there is any regard for a clear brain and incessant toil.

—Bro. Warner, pastor of the First Methodist Episcopal Church, Chattanooga, is an old friend, formerly of Cleveland, and he is no less genial and cordial in the South then in the North as we see. It was the warm grasp and earnest request to "come and see me."

—Rev. S. J. Harris is a smooth intelligent and expeditious presiding officer. A visit to his quarterly conference in Knoxville, indicates also that Bro. Hays has been careful in his directions to the officers in their duties, as every officer was ready with properly prepared reports of their work.

—Revs. Eli Provine and S. J. Harris, presiding elders of the East Tennessee Conference, are above reproach in character, rather scholarly in attainments for men who began in their day and generally beloved by their preachers; their wives are of more than average culture; good cooks and chaste keepers at home.

—Rev. J. A. Pearce of the Kentucky, has been transferred to the Holston conference, and stationed at Knoxville, where he is to arrive on the 20th inst., and a cordial reception awaits him. If any words of ours will aid in clearing the way for the year of all his ministry there he has the words.

—Elder J. W. Mann, of the Holston conference, believes that appointments read out, or matrimony solemnized on Sunday, are invalid as binding contracts in law. After a most agreeable session of his conference at Johnson City, East Tennessee, he is back at his home in Knoxville for a few days needed rest prior to the resumption of his labors on his district.

—Bishop Harris is in fine health, having made his European tour of [illegible] and returned safely without accident or sickness. He is now in the South hard at work again. These are pleasant memories of a former visit by him to Tennessee, and the brethren of the last Tennessee conference therefore received him gladly. His patience, affability, scholarly dignity and Christian gentleness, then, as now, captivated all he met and secured him many friends.

—Rev. L. P. Cushman, presiding elder of the New Orleans Louisiana Conference District, is in his parish, hard at word. He will build from ten to thirteen new churches this year. He is able to discover pleasing signs of progress among his preachers and churches throughout his work. No one more heartily rejoices in the good work thus exhibited than we. And it is appropos for us to remark here that any observations we may have made in this paper were not designed to affect personally such single minded and zealous men as we regard this gentleman to be.

—True and brotherly, as through all the nearly twenty years we have known him as a faithful friend and teacher and minister among the colored people, Dr. John Braden, president of Central Tennessee College, was the first to greet and the last to leave as the train rolled out of Gallatin, Tennessee. Only once in three years has there been any thing the least ont of harmony with the simplest and completest brotherly feeling manifest to us in our observation of this gentleman's bearing among the Negroes. And that was fully explained away in twenty-four hours. Let it be carefully remembered that we raise no objection to teachers such as he is, and a few more we could name with equal emphasis.

Church Polity.

MR. EDITOR: If the reading colored people in general were to object to the phrase Negro being applied to them, would it be the duty of colored editors in common to drop it?—*Subscriber.*

Ans. Not at all. The editors are or ought to be themselves members of the reading class and leaders of it.

It is the duty of the editors, writing for information of the public, to use such terms as the public best understand. Morover to resist the word Negro being applied to them, would be for the colored people to engage in endless controversies, both oral and written.

Such controversies, without affecting the purpose for which they were carried on, would serve to waste time, kindle strife, and delay the consideration of questions vital to the interest of the race.

There is nothing objectionable to the word Negro in itself, and if there has been any thing attached to it the objectionable thing has been the outgrowth of our previous condition, and present circumstances. Hence when the memory of the passed shall be blotted out, and the circumstances of the present changed for the better, the objectionable features, which in the minds of some supersensitive people have been associated with the word Negro will follow them, and the rising race will not, nor should not dispise the name or the day of their small things.

Schools and Colleges.

Four or five school teachers can find employment by addressing Rev. Robert Buckner, New Haven county, Ky.

Morristown Seminary of the East Tennessee Conference is entering upon a prosperous season.

Morristown Seminary of the East Tennessee Conference now has 170 pupils enrolled. Several are in the boarding department, and their table and dormitory accommodations are excellent. They have four teachers besides President Hill, and will soon need more, although for want of funds they are in danger of loosing one rather than increasing the number they have. With continued and increasing prosperity they will 'ere long require more soon. More land has been secured and an industrial department will be in operation shortly. One very proper feature here is this, they hire no outside help. The girl students do the house work guided by the matron, and this is the best thing that could be done for the girls. In dealing with our schools we are dealing with the vital interest of the Negroes at this time, and for this reason we determined from the start that we would put our indorsement under no institution unless it was in all respects a good one. We learned parents to believe this of us and hence we speak with the more care. But can cheerfully say that Morristown is worthy of a generous patronage.

Returned to Their First Love

REV. A. BOOKER.

Rev. M. W. Jamison of the Eddyville circuit, Bowling Green District, Lexington Conference, has united with the Baptists at Princetown, Ky.

Rev. J. F. Lindsey has reunited with the A. M. E. Church.

I can only assign one reason why they have left us; that is they found no blank. We were all in good friendship and we have had no trouble with either of them.

Analyzing the Baking Powders.

Under the directions of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. Chandler, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. Edward G. Love, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed the impure cream of tartar of commerce used in their manufacture, such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal."

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates of any injurious substances.

"E. G. LOVE, PH. D.,"
Late Analyst New York State Board of Health, and United States Government Chemist

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

Happening to meet leading bankers, grocers, manufacturers, builders, dry goods merchants, and representatives of other classes within a few days, we have asked them seperately and privately what they think of business prospects. All but one have agreed that in their lines there is a steady healthful increase.—*Christian Advocate.*

Books From Our Own Book Concern.

CENTENARY THOUGHTS, For the Pew and Pulpit of Methodism in Eighteen Hundred and Eighty-four. By Bishop R. S. Foster. 12mo. $1 50

Bishop Foster, of the Methodist Church, has written enough to make it unnecessary that our readers should have an introduction. He is a man of a very unusual combination of logical and rhetorical power. Nothing that he writes is weak, and nothing dull. His "Objections to Calvanism" was his first book; this showed the skillful polemic. The Bishop has been conspicuous in his Church, ranking among the highest dignitaries, not only officially, but in real, recognized ability. The name of this volume clearly indicates its drift. It is designed to instruct Methodist people as to what Methodism is, what it has acheived, and what are its capacity and prospects. Bishop Foster would elevate and enlarge the views of all Methodists, by giving them an intelligent apprehension of Methodist history, doctrine, and economy. He would inspire noble sentiments and endeavors by a review of the past and by a prospective view of the future. Writing as he does, with uncommon vigor and beauty, no mind of capacity and taste can read this book without admiration and profit. As our own people are equally concerned with this Centennary of the Church, and as our own literature of this sort is scant, they would serve themselves well to read Bishop Foster. The author discusses every matter of moment concerning our affairs in a lucid, expository way. He has much to say about sermons and preachers quite apropos to our times and our ministers. Lack of information is the great obstacle to all noble endeavors of this particular period. Hence, we hail with delight every effort to enlighten our people as to their doctrines and Church institutions. The direct outcome of the year may not meet anticipations, so far as financial plans are concerned; but the after and distant results are fairly to be computed in any proper estimate of the schemes of this memorable year. The intelligence of the Church will be greatly increased, and we believe its liberality will be largely improved. Bishop Foster's volume is at moderate price.—*Quarterly Review of Methodist Episcopal Church, South.*

The November Chautauquan.

The Chautauquan for November speaks severely, but we think correctly and justly of the massacre of Chinese workmen in Wyoming. Here is a specimen sentence or two.

"The laws enacted by Congress have failed of their object; it is probably inevitable that all such laws shall fail.

As the bottom of the motive for the recent assassinations, there is, probably a conviction that the Chinese cannot be removed except by the Guteau process. This conviction however does not impart any dignity to the assassinations."

A paper on Victor Hugo in the same issue will bear an interested reading. Always good the number before us loses nothing in excellence in contrast with those which have gone before it. It is the young people's classic of our Church, and they should all read it.

PEEPS AT REAL GIRLS IN CHINA.

This little book contains extracts from journals, and letters written by Clara and Sarah Wang, translated by Clara M. Cushman.

The book is sent forth with the hope that it may win more love and sympathy for the Chinese women and girls, and that the proceeds may help carry them the "glad tidings" of great joy."

Price, single copies, ten cents. Twenty copies, one dollar. For Sale by C. M. Cushman, 586 Fifth str. South Boston Mass.

Bishops Meeting.

The Bishops of our church met Oct. 29, in their rooms at 805 Broadway N. Y. Business of connectional importance and the arrangement of the time for holding the winter and spring conferences will be attended to in this meeting.

A VERY NARROW ESCAPE.—Yes, I had a very narrow escape. I was attacked with a violent cold, and alarming symptoms of consumption. One bottle of Dr. Davis's Compound Syrup of Wild Cherry and Tar entirely cured me. John H. Bewley, Smyrna, Del, Use Dr, Davis's Liver Pills.



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DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

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From the Indianapolis News.

"Even This Shall Pass Away."

Once in Persia reigned a king
Who upon his signet ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say;
"Even this shall pass away."

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "O, loving friends of mine,
Pleasure comes, but not to stay;
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield,
Soldiers with a loud lament,
Bore him bleeding to his tent.
Groaning from his tortured side,
"Pain is hard to bear," he cried;
"But with patience, day by day,
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone.
Then the king, disguised, unknown,
Stood before his sculptured name,
Mused meekly, "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the gates of gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray,
"Even this shall pass away."

Domestic Hygiene.

Acne.

GEO. L. CURTIS, M. D.

Acne is a common disease, manifesting itself in pimples, more or less severe and numerous, on the face, neck and body. It is "an inflammatory disease of the sebaceous glands," lying in the skin and opening by a small duct to the surface. This disease usually manifests itself by many little papules, pustules or tubercules. If only papules, they are hard, shot-like bodies in the skin, red, tender, sometimes itching and unpleasant to the touch. They give a rough mottled appearance to the skin. If they are pustules, these shot-like bodies have broken down and become filled with pus which on opening will discharge a small amount of whitish matter, after which recovery of that particular pustule may occur. If the disease has advanced to the tubercle, these shot-like bodies have become a fair sized boil. They are hot, painful, swollen and very red, and when ripe, discharge a considerable amount of corruption, often streaked with blood. These pustules may have scars when healed up.

In most cases the two first conditions may exist together, and often all three. It is sometimes observed that when acne exists to considerable extent on the shoulders and back, it is absent from the face. Still, wherever sebaceous glands exist, acne may exist.

Sometimes the pimple face may exist as a chronic disease. Children are never afflicted with it. It attacks the young who are approaching puberty, and may thus continue till twenty-five or thirty years of age. Sometimes it may continue to fifty years. There are cases where its course is very short, as even, a few months seem entirely sufficient, only to break out again. Usually it is a chronic affection.

It attacks men and women. It is not peculiar to either sex. It may select all colors and races of people, though its appearance is more marked in people of fair complexion, seeming to be of a scrofulous nature. It may be caused by neglect or improper care of sebaceous glands.

Who has not seen or pimple face? question not determined.

Some declare there are no causes for it, but it comes. Such an opinion is untenable. There must be a cause. Others believe it to be caused by changes in the system, as puberty, "indulgence in stimulating foods and drinks, scrofula, tuberculosis, gastro-intestinal derangements." It may be aggravated by want of cleanliness, and care in exercise, etc. It is possible that puberty, indulgence in stimulating foods and drinks, stomach and intestinal disorders and excesses, and want of cleanliness may all combine to cause acne. It is often observed that it is much worse soon after any excess that affects the stomach. It is also observed that constipation aggravates it, as also trouble with the liver.

It is observed that cosmetics, as powders, coloring matters, and paste applied to the face, produce them, or at least cause them to greatly and rapidly develop. One physician says, "I have reason to believe that irritating cosmetics play no small part in the causation of acne; for some of the severest cases I have witnessed have occurred in theatrical people."

What can be done to cure this seemingly simple affection?

1. A competent physician should attend to the internal treatment, by which the bowels shall become regular, the liver commence its regular work; and the stomach come to its own proper tone and functions. The persistent dyspepsia must be overcome, not by harsh, but gentle treatment. Foods and drinks stimulating or hard to digest must be interdicted. "Hot breads and pastry of all kinds" ought to be forbidden. When the physician has brought the patient to the proper condition he will then begin to build up the system with tonics.

2. Equal in importance to internal treatment is external. There should be regular ablutions with cold water down to the waste, or at any rate over and beyond the portion affected, and the parts rubbed dry with a rough crash towel. The rubbing should be hard. On the face there should be a prompt and persistent picking and pressing of the pustules, and the application of hot water to the wound, followed by rubbing. As soon as a pimple appears, go at it with "lancet or large needle," and apply hot water. Cloths wrung out of hot water, applied to the face five minutes at a time for two or four times a day will greatly help.

There are several ointments that may be used at night, and thoroughly washed off in the morning with soap and water, but my observation is that the great amount of rubbing when oily substances are put on the face is about the chief benefit. The rubbing breaks down the congestion by causing the absorbant vessels to take up the lardy matter in the glands, and carry it away. It is often observed that gently manipulating a swelling will cause its removal. So in the case of acne, the moulding or rubbing causes the vessels to act more promptly and carry away the corrupting material.

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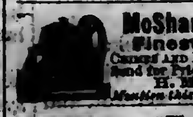
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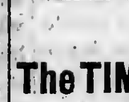
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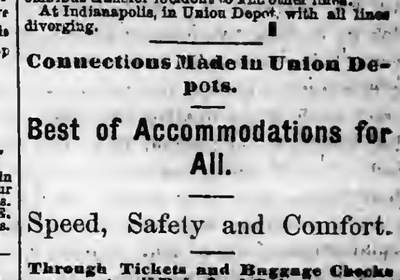
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Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Editors will please read the requests published below from their relatives, and report any cases where friends are brought together by means of letters in the Southwestern.

MR. EDITOR: I wish to inquire for my mother, uncles and aunts. My mother's name is Ellen Tolliver, and father's name is Valentine Tolliver. They are here with me. Uncles' names are Orns and Jem, Robert, and Jack; Aunts Winnie, Mary, Betsy and Phillis, their mother's name was Judy, and she is dead. My mother was Sophia Johnson, her husband was Peter Johnson. They moved here with us before the war. They are dead. They belonged to James Gilmore, who lived between Montgomery, Ala., and Dallas. At one time we belonged to Morgon Smith, and lived near Handsville, Lawrence county, Ala. After Morgan Smith's death we were moved to Louisiana by his heirs. Address W. N. Tolliver, Shreveport, La.

A Season of Prayer.

The week commencing Sunday, Nov. 8, will be observed throughout the civilized world as a season of prayer for young men and Young Men's Christian Associations.

This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendation of the subsequent conventions.

There are now 2900 of these associations in the world, distributed as follows: North America, 934; Great Britain, 503; France, 72; Germany, 549; Holland, 396; Switzerland, 268; Denmark, 43; Belgium, 24, and a dozen, more or less, in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar and India. The American associations are the strongest and best organized of any. They number 629 general associations, 190 colleges, 69 railroad, 11 colored and 12 German. The current expenses of the [illegible] in America amount to [illegible]. They own 82 buildings, valued at $3,532,000, and have a total net property of $4,253,000; 415 men are devoting their whole time to the work as secretaries, librarians, and gymnasium instructors.

The expenses of railroad associations is $70,000 per year, two thirds of which sum is contributed by the railroad companies, who testify to the great benefit resulting to their employes through this special department of Young Men's Christian Association work. Last year 1700 young men professed conversion in the college associations. There are 31 State and provincial organizations, each with its executive committee and annual convention. These committees expended last year in their work [illegible]. The international committee is located in New York City, in [illegible], and continued there ever since, the executive committee of [illegible] international conventions [illegible] Insight [illegible] trustees, representing all [illegible] the United States and the Dominion of Canada. It employs ten secretaries, whose business it is to visit all parts of the [illegible] The expenses of the committee the last year were $90,000, [illegible] contributed [illegible]

For the Southwestern.

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SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p. m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

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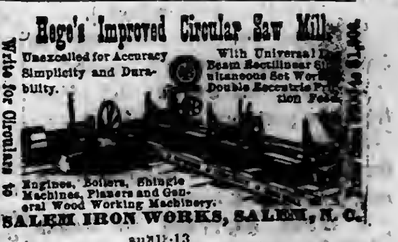
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Sunday-School and Children.

Lesson VI The Story of Jonah. Nov. 8.

HOME READINGS.

M—Jonah, 1. 1 17.
Tu—Gen, 18. 16 33.
W—Prov, 15. 1-9.
Th—Psa, 107 21 31.
F—Psa, 78. 10-58.
S—Jer, 9. 12 26.
S—Matt, 12. 38 50.

GOLDEN TEXT.

Arise, go to Nineveh, that great city, and cry against it. Jonah 1. 2.

LESSON HYMN. S. M.

Hymnal No 555.

Gracious Redeemer, shake
This slumber from my soul!
Say to me now, "Awake, awake!
And Christ shall make thee whole."
O do thou always warn
My soul of evil near;
When to the right or left I turn,
Thy voice still let me hear:
"Come back! this is the way;
Come back, and walk therein;"
O may I hearken and obey,
And shun the paths of sin.

Time.—Not known with certainty; supposed to be about B. C. 770.

Places.—Nineveh, capital of Assyria, on the river Tigris; Joppa, the seaport of Palestine; Tarshish, perhaps Tartessus in Spain.

Rulers.—At this time there was much confusion, and frequent changes in government, in Israel, Syria, Assyria. In Israel, either Jeroboam II., Zachariah, Shallum, or Menahem, reigning. Uzziah, tenth King of Judah.

QUESTIONS FOR HOME STUDY.

1. Fleeing from the Lord, v. 1, 2.
By whom was Jonah called?
To what city was he sent?
For what purpose?
For what reason?
2. Followed by the Lord, v. 3 17.
What did Jonah do to escape God's presence?
How was his voyage disturbed?
What effect had the storm upon the sailors?
Where was Jonah meanwhile?
What appeal was made to him by the master?
What publication was made to him by the seamen?
Upon whom did the lot fall?
What five questions were put to Jonah?
What avowal did he make?
What decision did the sailors make from Jonah?
What advice did Jonah give?
What was done to Jonah?
What followed?
How did the sailors regard this miracle?
What care did the Lord take of Jonah?

TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. That men cannot hide from God's presence?
2. That men should fear God rather than danger?
3. That dangers often drive men toward God?

THE LESSON CATECHISM.

[For the entire school.]

1. What did the Lord say to Jonah? "Arise, go to Nineveh."
2. What did Jonah do? Fled from the presence of the Lord.
3. What had taken ship [illegible] happened? A great tempest arose.
4. What happened to Jonah when he was cast into sea? A great fish swallowed him.
5. How long was he in the fish? Three days and three nights.

EXPLANATIONS.

Our spiritual [illegible] Repentance [illegible] before me—Him [illegible] Fleeing [illegible] appointed to [illegible] night, but from [illegible] of the Holy [illegible] to be [illegible] of being [illegible] with a [illegible] the [illegible]—The [illegible] What [illegible] What [illegible] What

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

Prisoner of hope, be strong, be bold,
Cast off thy doubts, disdain the fear.
Dare to believe, of Christ lay hold;
Wrestle with Christ in mighty prayer;
Tell him, I will not let thee go
Till I thy name and nature know.

There is no better paper for children than the Sunday School Class mate. It can be had from our book house.

Mr. Editor, the SOUTHWESTERN has done much for me; you have found my people. Mr. Charles Brown, Ark.

The *Christian Advocate* for Oct. 29, issued a supplement filled with reading matter of an exceedingly interesting character.

The *Western* of November 4th appeared with a bright new face, and no less readable and newsy for this enhancement of its beauty.

In old times they reckoned not with the officers of the church because "they dealt faithfully." But in these times prudence requires the keeping of accounts.

Bishop Turner and Dr. Tanner are sure to lock horns on the question of the validity of the consecration of Rev. Richard Allen to the episcopacy.

Blessed is the preacher who receiveth his appointment, goeth straightway and preacheth upon the first Sabbath after conference in the same.

Rev. James A. Riese, of our church in Princess, Ann county, Md., is in the midst of a revival with nearly 100 converts so far and the work progressing.

The *Pacific Christian Advocate* of the Methodist Episcopal Church, published at Portland Oregon has a new face, an enlarged form and it wants more subscribers. We wish you well neighbor. Go ahead.

Prisoner of hope, be strong, be bold, cast off thy doubts disdain to fear, dare to believe, of Christ lay hold; wrestle with Christ in mighty prayer, tell him, I will not let thee go, till I thy name, thy nature know.

Rev. E. W. S. Hammond, Ninth St. Methodist Episcopal Church, Covington, Ky., has a grand outpouring of the spirit, in his church; 20 persons have been converted and added to the membership within a week, and 20 more are at the altar Nov. 3.

For the Southwestern

The East Tennessee Conference.

REV D. W. HAYS.

PRELIMINARY MEETINGS

The failure of Rev. A. H. Gillett to arrive in time to hold the Sunday school Congress announced for Tuesday and Wednesday, October 20 and 21, preceding the conference session, was a great disappointment, especially to the visitors and brethren who, to improve the opportunity, came to the city as early as Monday. Fortunately, however, Rev. M. W. Taylor, D.D, editor of the SOUTHWESTERN, was among the first to arrive. As might have been expected, all eyes were turned toward him, and I doubt if he has received anywhere a more cordial greeting. On Tuesday night he preached to a large and appreciative audience assembled in the chapel. The theme discussed was "Conditions of Discipleship," and, sufficeth to say, that it was an able presentation, elicited throughout the closest attention.

At a meeting held the next day Dr. Taylor, in a speech of some length, set forth the claims of the SOUTHWESTERN. He did more than that; he showed from carefully prepared statistics the numerical strength of the colored membership of the Methodist Episcopal Church, its wonderful growth financially, educationally and otherwise, and then, with convincing logic, demonstrated the facts that our people have acted wisely in casting their lot with this great church. On account of having to meet the Tennessee Conference the Doctor left on the afternoon train for Gallatin, much to our regret. I think it would be found an excellent thing to have Dr. Taylor visit, as far as practicable, all our Southern conferences. His addresses would have a powerfully stimulating effect and arouse the brethren to greater activity along all lines of church effort.

THE CONFERENCE.

The conference convened Thursday, the 22d. Bishop Hurst conducted the devotions, after which the Lord's Supper was celebrated; all the members of the conference and several visitors present participating. Rev. B. H. Johnson was elected Secretary, Rev. F. L Donahoo, Statistical Secretary, and Rev. O. Hypshire, Treasurer. A few happily chosen words spoken with graceful fervor by the Bishop put the conference into a frame for carrying forward its work with harmony and dispatch.

The presiding elders, Rev. S. J. Harris, of the Morristown district, and Rev. E. Provine, of the Chattanooga district, both read an encouraging report of their respective fields. The character of all the elders was severally passed. None had died during the year. Rev. J. S. Hill, A.M., the wide awake President of the Morristown Seminary and formerly of the Holston conference, was announced transferred to our conference. Rev. D. B. Lawton, who has for several years labored assidnously as financial agent, raising funds for building purposes, was, at his request, given a superannuated relation, and transferred back to the Holston conference. Rev. A J Fletcher, former secretary of the conference, severed his relation in order to take work in the Tennessee conference, where the best wishes of our brethren will follow him.

A number of distinguished visitors were present, among whom we may mention Rev. T C Carter, D. D., editor *Methodist Advocate*; Rev. A H Gillett, D. D., Rev. W P Thirkield, Rev. T B Russell, Rev. W C Graves, Rev. J J Manker, D. D., Rev. J F Spence, D. D., Dev. J W Mann, Rev. S P Smith, Rev. C C Russell and Rev. D W Wells. The three last named are pastors of churches in Knoxville.

Rev. Dr. Carter addressed the conference in the interest of the SOUTHWESTERN and also urged greater diligence in circulating our church literature. Rev. Dr. Gillett represented the Sunday School work and imparted much useful information respecting the operation of schools and the variety, quality and price of our own lesson helps and Sunday School supplies. Dean Thirkield had a word to say for Gammon Theological School and pressed the importance of raising the standard of ministerial attainment. His lecture on the elements of success in the preachers work was full of rich sentences and made an impression that will not soon be effaced.

W. A. Shannon, J. Zellender and C. W. Walton were admitted on trial. They are men of promise and will be heard from, provided they do not neglect their studies. Father Mays after many long years of heroic service in the effective ranks yields at last to increasing infirmities, and takes a superannuated relation. May his enforced retirement be as peaceful as his active career has been useful. At the educational meeting Thursday night, Rev. J. S. Hill and Bishop Hurst addressed the audience, both speeches were strong and timely. The chart prepared by Drs. Rust and Hartzell was exhibited and most eloquently did it tell its story. All the resolutions were pointed and in strict harmony with our aggressive spirits and methods.

The details of business received the consideration their importance seemed to demand. There was no hurry, no confusion, and no complaint. There was an evident purpose to proceed in regular Methodistic fashion and the success attained was in the opinion of competent judges, very creditable to so young a conference. The Bishop remarked at one time that the conference had given him no trouble whatever, and that he did not remember having observed a more harmonious body. Such encominms are worth a great deal.

Cleveland is to have the honor of entertaining the next conference. The treasurer submitted the following report, collected, For Missions, $130.50; Freedmen, $125 Sunday School Union, $11.50; Church Extension, $28; Education, $25; American Bible Society, $5; Women's Home Mission, $4; Tracts, $13; Womens Foreign Mission $4; Episcopal Fund, $27; Conference claimants $5. The statistics will show I think, an advance over last year. Sunday was a grand day. The services were held in the court house; Seney Chapel East Port where the session was held; being too small to afford sufficient room. The hall was seated mostly with chairs, making it comfortable for the crowds which thronged it at each service. The love feast was well attended and the testimonies were prompt and gave evidence of a joyful acceptance of God's plan as well as a thirsting after a deeper and wider Christian experience. At half past ten o'clock Bishop Hurst preached an able sermon from the 34th verse of the 15th chapter of Matthew, which went straight to the hearts of his hearers. It was a scholarly production delivered in a persuasive manner, seizing at once the attention and making a profound impression. I endeavered to get a reporter to take down in short hand the sermon as delivered, and really thought my request would be complied with until I read the weak, disconnected synopsis which afterwards appeared in one of our daily papers. The Bishop greatly pleased our people by his affable sermon, Christian tone and kindly words, and I believe he has made many friends for our cause here. At the close of the sermon T. Jackson, J. Zellender and W. A. Shannon, local preachers, were ordained deacons by the Bishop assisted by the presiding elders. Rev. Z. S. Hill preached an effective sermon in the afternoon which stirred the audience. Rev. P. P. Brooks preached at night a sermon that was characteristic for its brevity as well as for the earnest thought and fervor with which it abounded. The Bishop followed with a few words of counsel and good cheer, after which the appointments were read and the preachers rejoiced that a new conference year had dawned, bringing to them the privilege of making a new beginning in the field waiting their coming. The collection during the day in cash and by subscription amounted to $471.

For the Southwestern.

Three Witnesses.—A Sermon on the Modes of Baptism.

REV. W. W. WHITE, TEX. CONF.

Text—John v, 8: "And there are three that bear witness in earth, the spirit, the water and the blood; and these three agree in one."

1—*The testimony of the blood.*

I desire first to advance the testimony of the blood. If I can show how the blood was applied I think there will be little trouble to prove the mode of applying the spirit and the water. I refer you therefore to the book of Exodus xii, 21 23; xxiv, 6 8; xxix, 19 21, and Lev. xiv, 4 7, in order that you may see the significance of these divers washing, which, in the Greek, are called Baptism. And Paul uses this term interchangeably with sprinkling. Heb. xii, 24; 1 Peter, 2; Rev. 1, 5.

According to the teaching of Paul, Peter and John, just read, Christ washed us in his own blood by sprinkling. The blood of the Passover was applied by sprinkling, and was the means of temporal salvation to the Israelites; Heb. xi, 28. The blood of the Jewish sacrifice, called the blood of the atonement, was applied by sprinkling. "Moses took the blood and sprinkled the books and the tabernacle and all the people."

2—*The testimony of the spirit.*

Did God ever promise to manifest His Spirit to man in any particular manner? If so, what is it? Read Ps. lxxii, 6 8; Prov. i, 23; Isa xliv, 3, lii, 13; Ezek. xxxvi, 25 27. God testifies by the prophet Joel, also hear him, Joel ii, 8-29.

We are not to suppose that this pouring out of the Spirit was in an overwhelming torrent. There occurs a similar expression in Job xxxvi, 27-28. Now we proceed to inquire was these prophesies ever fulfilled? If not they are false But if they have been fulfilled according to the very letter of the predictions by the Spirit having been poured out and coming down upon them, and if this is called baptism by divine authority then that settles the long controverted question regarding the mode of baptism. Now, that is the question which by the help of God I hope to answer; Acts 1, 3 8; 11, 1-4. These passages record an exact fulfillment of of the prophecies before referred to, and so Peter understood it; Acts ii, 28-29-33. If we prove that the baptism of the Holy Ghost was by coming down upon the people, then baptism by water must comply with the divine pattern; and sprinkling and pouring then is the only scriptural mode of baptism. From this conclusion there is no escape. Now I will refer you to my third witness. I believe the remaining part of our task is easy. We have the evidence of two of our witnesses in favor of sprinkling or pouring as the only Scriptnre mode of purification.

3—*The testimony of the water.*

This must testify in unison with the other two, for they agree in one. Indeed it is impossible, in the very nature of things, that there should be any disagreement. It was the same Spirit poured out, shed forth and come down upon the disciples; which directs how the blood was to be applied under the former, and the water the latter dispensation, and as an emblem of purification from defilement in both cases. Christ, by his death, procured the Spirit's influence to cleanse and purify the lost according to the testimony of John: "Come, not by water only, but by water and blood." I might as well ask of what use is a few drops of blood sprinkled upon the people? Why did not Moses immerse them in it? as to ask of what use is a few drops of water sprinkled or poured on the heads of the people. The water must be the justifying agent according to the Scripture; and water baptism is an outward sign of an inward and spiritual grace. A sign or seal must be a perfect fac simile of the thing signified. Since the Holy Spirit in regeneration is poured out or sprinkled upon us, the water of baptism representing this great change must be applied in the same way.

We shall now proceed to introduce the Scripture evidence, that the water of baptism was applied to the subject by the apostle, by sprinkling on or pouring it upon them, and that the subject was not applied to the water by dipping him into it.

Let us read Rom. vi. 3-7 and Col. ii., 10-12; Gal. iii., 22-28; Tit. iii., 5 6. Now I deny that the apostle, in any of these passages, except the last, had any reference to the mode of baptism at all. For if they alluded to the mode of baptism, they would prove a great deal more than a zealous immersionist would desire.

If they refer to the mode of baptism, they prove so great a variety of modes that it would be difficult for an immersionist to make a selection. But they must take all or give up the whole.

St. Paul says: "So many of us were baptized into Jesus Christ were baptized into His death." Christ died by crucifixion. If that was a baptism, the mode of it was unquestionably sprinkling. The blood and water would ooze out of the wound in His side and trickle down to the ground. So that it be said that He was baptized in His own blood.

It may have been in allusion to this very same that He exclaimed: "I have a baptism to be baptized with and how am I straitened until it be accomplished." Certainly he was not immersed during the whole of His suffering. We are baptized in His burial.

Now by what kind of a mode would that baptism be? What likeness is there between dipping a person into and clean under the water and carrying a corpse horizontally forward into an open cave hewn out of the face of a rock.

Just at wash day our wives or daughters carry an armful of clothes and lay them on a shelf in the clothes closet.

We are planted together by baptism in the likeness of His death. The cross on which Christ suffered was planted in the ground after the manner of planting a tree. Not by covering it up, but by inserting the roots a little under the ground. What mode of baptism would that be? Why we should make the candidate stand perpendicular in a stream ankle deep while we sprinkle or pour forth the water upon him.

We once knew of the rite of baptism being administered in that way by Dr. Marshall W. Taylor and believe it was either Bishop Morris or McKendree, of our church, who did it the same way in the Ohio river, at Cincinnati.

We are circumcised by baptism by putting off the body of sin of the flesh, what mode of baptism would this be? To sum it up. I ask you my friends whether you can perceive any analogy between the death of Christ by crucifixion, the burial of Christ above ground, and the planting or grafting of a tree. The clipping of a small bit of the cuticle in circumcision, and the dipping of a man in water clean under. But if any one insist after that these passages do refer to the mode of baptism. Then I claim every one of them as being in favor of sprinkling.

The Apostle Paul, recollect, was the author of them all, and in the passage to Titus he doubtless does refer to the mode of baptism; and he called it the washing of regeneration.

I connect it with the renewing of the Holy Ghost, which he said was shed on us abundantly through Jesus Christ our Savior. Here the matter refers to the ever memorable day of pentecost. When the Christian dispensation was opened, and this glorious revival which now included you and me among the saved. The Lord give us understanding and faith in these things. "Amen."

Lexington, Ky.

[It is extravagant to say that sprinkling and pouring are the only Scriptural modes of water baptism. Quite as much so as it would be to say that immersion was the only Scriptural mode. Methodists deny the latter and do not affirm the former. Having ascertained the nature and intent of this sacred ordinance, we safely relegate the mode of doing it to the decision of an enlightened Christian conscience.—ED.]

One James Bratton and Martha Bowls alias Bratton, claiming to be husband and wife, are not properly living together. He was trustee and she a steward in our church he left a wife and three children and she a husband and four children, and eloping went to Ohio. All persons are hereby warned not to be imposed upon by them. William E. Wilson.

North Middletown, Ky., Sept. 30, 1885.

From the Districts.

New Orleans District.

REV. L. P. CUSHMAN, P. E.

There is not a single instance recorded in the Bible, of a worshiping congregation leaving the house of the Lord, and going off to some creek, river, pool or lake to administer the ordinance of baptism. Such a thing is not recorded of the apostle, or the church. With them men were baptized when, and where they were converted. If they were converted in a house they were baptized in that house; if they believed in a prison; they were baptized in a prison, if in a desert or wilderness they believed and were converted they were baptized there. They did not go any where; but were then and there baptized.

All this pomp, show and parade of leaving the house of the Lord, and marching off to some stagnant pool or pond, lake, creek or river to baptize, is a modern invention, unapostolic, and unscriptural. It is purely and truly a human device.

At Haven Chapel, Bro. Mason is on his third year, loved and respected by all the people. God has wonderfully blessed His labors on this charge. The membership has increased more than three-fold. He has two Negro Sunday-schools with over 250 scholars enrolled. Upon the church property costing $1,000, $700 has been paid without calling upon the Church Extension Society for aid, illustrating the proverb "Where there is a will there is a way."

The secret of pastoral success is personal, pastoral work. The minister must have a Christly and an all-consuming passion for saving souls. He must go from house to house, talking and praying with the unconverted, enticing them to the place of worship. The Master will bless the work of such men. Good sermons are needed, but after all entire consecration to personal effort will do more to fill our churches, and lead souls to Christ, than the most eloquent sermons.

At Clinton Street, Bro. Ford is on his second year. A delightful state of harmony exists between the pastor and the people. The church has been neatly painted inside and out, and paid for. We speak of these good things with pleasure and satisfaction, but the fact can not be overlooked that the revival spirit is not among the people; the unsaved are not reached, and converted.

At Simpson Chapel, Bro. Jackson is closing the third year of his pastorate, under the most favorable circumstances. The church is harmonious, the congregations large, the Sunday-school has more than doubled. The old debt that had for so many years been hanging over the church is nearly all paid, and over $700 laid out in repairs, and all paid for. The current expenses are promptly met. Over 200 have been received into full membership during his pastorate, some of them heads of families, men of influence, many of them young people, attending our school, trying to fit themselves for life's great work, and some of them not a few Roman Catholics, but now thoroughly converted to God. It is no flattery to say that the Master has given this church remarkable prosperity during the past two years and a half.

In these times little care but little for oddity or gentility in dress. Elegance of behavior, gracefulness of person, amount to but little, with a person, who does not pay his debts. The world has no confidence in the piety that is not prompt in paying its bills. The man, whether in the pulpit, or pew, who can lightly repudiate financial obligations must have some specks of the dead rot on his consoience. Preaching and borrowing money, begging goods or groceries, and never paying, is hardly reconcilable.

At LaHarpe Street, we have some good people and Bro. Clark, on the whole is having a good year. There came up one little squall, but the Master had hold of the helm, the squall soon lost all of its fury, blew itself out of existence. The church is there, the brethren are united, the work of the Lord is going on, over thirty have been received into full membership since conference.

"The Lord will make the wrath of man to praise Him," sometimes directly, sometimes indirectly. Men may lay their plans broad and deep, the fruit may seem ripe and just ready to drop in their hands, but God looks down from the heavens, draws the wheels from off their chariots, and defeats all the counselors, whose counsel is not in harmony with His will.

At Pleasant Plains, Bro. Forest is "holding the fort." He has been annoyed by certain characters, who seem to be unable to rise to any thing that is great or good, "they are like mosquitoes, whose most ambitions employment is buzzing around." In the meantime Bro. Forest has been pastor, and attended to every part of his work. At the last quarterly meeting, the fruit of the Spirit was manifest, there was "love, joy, peace, gentleness and meekness." "Behold how good and how pleasant it is for brethren to dwell together in unity." Blessed are the peace makers they shall be called the children of God. The great desire of this writer is, that God may awaken His people to a full sense of their duty, give them more life, more enthusiasm, more hungering and thirsting after complete deliverance from sin, and an all-consuming desire for the salvation of men.

Shreveport District.

REV. PIERRE LANDRY, P. E.

The Shreveport district conference met at Mansfield La., 13th of August. The presiding elder P. Landry in the chair, Rev. H. J. Wright Secretary assisted by Rev. V. Chapman and C. D. Shallowhorne. The organization being completed the time for meeting was fixed from 9 a. m., to 1 p. m., and half an hour from 8 to 9 a. m., in the morning for prayer meeting. The usual committees were appointed, and the programme of the literary exercises was refered to the committee on devotional exercises, who fixed the time for the discussion of each subject. The report of the presiding elder was full of interest showing the district to be in good and growing condition, he having seen nearly every part of the same. The address of the presiding elder to the brethren on the subject of benevolent collections, and the claims of the different causes, commencing with that of Mission and the million, for that cause, the Church Extension, Freedmens Aid Society and all the rest of them was inspiring. Letters of encouragement were read from Rev. J. C. Hartzell, D. D., C. C. M'Cabe, D. D. of New York, and others. The conference was visited by some of the best white citizens of Mansfield who by their words of kindness on the floor of the conference created profound impression on all present. The conference was largely attended, the large church in which it was held could not accomodate the visitors whose interest was so great in the proceedings as to keep them standing in and out of doors. Sunday the 16th was observed as follows: conference love feast commencing at 8 a. m., conducted by Rev. S. Davage and Rev J. H. Peirre. The district conference union meeting commenced at half past ten, when six sermons were preached and a collection taken by each preacher until 1 p. m., the time for dinner. Recess for one hour was had for dinner; when upon the invitation of Rev. F. Harvey all the pastors partook of the kind hospitality of the people and the friends at Mansfield. At first it was thought a matter of impossibility to feed the large number present, but to the surprise of many all ate and fared sumptuously, and still there was some left. At 3 p. m., until 6 the same number of sermons was again preached as in the forenoon; a collection was taken up by each preacher, which including the night collection the sum of $86 was raised, which is considered a splendid showing. At night Rev. V. Chapman preached to a large and appreciative audience, from the words "In my Fathers house are many mansions," after which a short session of the conference was held, when resolutions endorsing the editorial tone and conduct of the SOUTHWESTERN CHRISTIAN ADVOCATE, and expressing the abiding faith of the conference in the judgment and great ability of Rev. Marshall W. Taylor, D. D. as its editor; endorsing the administration of the Rev. Pierre Landry, Presiding Elder of the district, and thanking him for his fair and impartial rulings over the deliberations of the conference, and his fair dealings in general with all the people over whom he is in authority; endorsing the services and labors of Rev. R S. Rust, D. D., and J. C. Hartzell D. D., corresponding secretaries of the Freedmen's Aid Society for the zeal they have shown in behalf of educational work in the South; thanking the Rail road companies for reduced fares to the citizens of Mansfield, for their hospitality during the session of the conference; Rev. H. J. Wright, secretary and his assistants for their faithfull performance of their duties, and at 11 p. m., in the midst of the best of calling the conference adjourned with the doxology, and the Apostolic benediction by the Rev. Pierre Landry, P. E.

P. S.—On arriving home we opened up a protracted meeting on Fairfield circuit at Fairview Chapel. We was blessed with the company of the presiding elder and Bro. Wright in our midst on the 23d of August; the meeting lasted two weeks, we were blessed with 25 converts 15 backsliders reclaimed, and 3 from the Baptist Church, making 43 enrolled to the church. We had a grand baptising on September 1st assisted by Rev. S. Davage, sprinkled 17 and immersed 8. The Lord has blessed us in our protracted meeting and we are opening battle against sin at other churches on the circuit. We are doing all we can to raise our benevolent collections before the bad weather sets in. Pray for us, C. D. Shallowhorne pastor of Fairfield circuit and assistant Secretary of the district conference.

Sixth Session—Austin, West Texas, District Conference.

REV. C. L. MADISON, P. E.

Austin district conference, of the West Texas Annual Conference, convened at Calvert, Texas, Oct. 29th, 1885, Rev. C. L. Madison, presiding elder opened the conference, by reading the Scriptures, and the first thirty minutes devoted to prayer meeting.

The elder then addressed the conference, on the importance of meeting and the many benefits to be derived from it, especially the local preachers and exhorters. All of the pastors were present but four. After the roll was called, I was chosen secretary, and Rev. A. Foster, assistant. The reports from the pastors showed a grand success in their work both spiritually and temporally. The presiding elder's report was as follows: conversions on the district, 387; additions to the church, 226; full members, 1856; probationers, 244; schools, 21; officers and teachers, 104; scholars of all ages, 1995; churches, 24, parsonages, 7; amount raised for building and improving, $1645 13; paid out, $900.98.

Prof. Thomas M. Dart, from Cincinnati, Ohio, who has been appointed to take charge of our West Texas Conference Seminary, was introduced to the conference, who spoke relative to the work he came to do; he also exhibited a chart showing the work of the Freedmen's Aid Society. The following resolutions were adopted:

Whereas, The Freedmen's Aid Society, through its secretary, Dr. Rust, has provided for the organization of our Conference Seminary by the appointment of Prof. Thos. M. Dart as its president. Therefore be it

Resolved, That we as a district conference, heartily endorse this action, and pledge ourselves to the support of the seminary by money, by sympathy, by prayer; further,

Resolved, That the secretary of the district conference be instructed to forward a copy of these resolutions to Dr. Rust of the Freedmen's Aid Society, also to the SOUTHWESTERN for publication.

ANDERSON BRACK,
THOMAS WADKINS.

Resolved, That we the members of the Austin district conference, do highly appreciate the wisdom, fatherly manner and wise counsel in which Rev. C. L. Madison, presiding elder, has presided over this conference; further,

Resolved, That we regret very much that our much beloved elder is to be removed from the district as presiding elder by expiration of time, having served four successive years; therefore, we pray God's blessings upon him wherever his lot may be.

H. SWANN,
A. FOSTER,
THOS. WADKINS.

After which $15 was raised by the brethren of the conference toward getting the elder a suit of clothes, and others promise to contribute different amounts as soon as they returned home.

HARRY SWANN, Sec'y.
Austin, Tex.

Letters from the Pastors.

Rev. N. H. Tolbert of Penn Valley Ky., Sycamore Chapel, writes: "We have just closed our camp meeting with great success. Our presiding elder was with us on the 30th and held his second quarterly meeting and preached a grand sermon to a large congregation. His text was "The eagle stirreth up his nest" Dent 32, 11; sacrament was administered and 57 communed. Collection during the day was $55:60. We have had fifteen additions this conference year. The amount raised during camp meeting was $145:05."

Rev. B. L. Crump writes: "The third quarterly conference for the Oxford charge were held Saturday September 19, 1885, the Rev. J. C. Eckles P. E., in the chair. The members all had their reports nicely written. The elder was highly pleased with the work. Sunday at 3 o'clock the elder preached a sermon mixed with the fervor of the Holy Ghost; he held the congregation spell bound for an hour and a half. Elder Eckles is a power in the pulpit, and our people all truly love him, they prove that by paying him up every cent they promise quarterly. Collection Sunday was $20. Our Sunday School is good. We have a right to say as we feel and believe it will be better from now on than ever it was before. Why? because Prof. Henry Avant a graduate of law from one of the best colleges in the North, is elected principal of the Oxford high school which opened on the 7th instant. This able and useful young lawyer was appointed to take charge of the Bible class in our Sabbath School, also the principal manager of the Sabbath School. The following named persons were elected teachers and officers of the Sabbath School. L. Starkand, N. L. Upshaw, Annie Davidson, H. Demmond, teachers: Mrs. H. Anderson Secretary, Mrs. B. L. Crump, Treasurer. Mattie Smith, A. C. Boon, teachers; F. W. Nelson, Librarian. I think this number of officers and teachers at the head of the Sunday School will make the school what it ought to be and lead it to victory. Our people are working hard to make everything pleasant for the Annual Conference."

Rev. C. Flerson, of Meridian circuit Miss, writes: "My third quarterly is over, Presiding Elder Campbell was with us. He preached and rallied the people to all our church interests. On Children's Day we raised $3:50. We have bought two good lots and have built one church and propose to build another, and complete it soon. Sisters Williams and Clayton, two good working sisters here are collecting for that purpose. Our revival resulted in 18 additions. Bros. R. Honston and N. Toole two local preachers were with me and rendered valuable assistance in my meeting. We have so far received 23 persons into our church this year, three of them came from other churches.

Rev. W. W. Brown Navasota, Grimes County Texas, Navasota district Plantersville circuit writes: "Our grand revival during which 25 professed religion from the Bethlehem Church, and a grand meeting was held at Pleasant Grove Church, and six were converted to God; in all 32, and reclaimed. So you see that the Lord has blessed my labor this year."

Rev. L. J. S. Bell, of Quitman, Miss., writes: "My work has been signally blessed since the second Sunday in August. I have six appointments at each of which there has been a revival as follows viz, Zion Chapel 18 accessions; Jones Chapel, 14 accessions; ten of them converts; Bethel Chapel, 3 accessions, one reclaimed; Quitman, 20 accessions; Desoto, 14 accessions; Mt. Olive, 12 accessions; six on probation. Total number received altogether 81; two of our converts went to other churches, but from that source six come to us. Revs. P. Blue, and J. C. Brogan aided me. For the year I have taken 169 persons. Children's Day was a success, collection $5 At Quitman I attended in his last hours Benjamin Day, a boy 13 years old, who was condemned to be hung. He was converted and baptized in his cell. Among my converts are some of the best people in the places, one old man 60 years of age came to the Lord and was saved. "Hallelujah for the Lord God Omnipotent reigneth."

Rev. George W. Wells of Rosedale, La., writes: "While at Lavonia looking after our church interest a committee of gentlemen who are deeply interested in our cause, consisting of Mr. H. D. Robinson, F. Vickers, F. A. Rylander and George W. Wells the pastor of Rosedale, called on Mr. Cornelius Gumble and stated the nature of the case to him, who without hesitancy donated one acre of land at the Fordoche station on which to build a Methodist Episcopal Church, and also donated 2500 feet of lumber, and cypress logs enough to make ten thousand shingles. Mr. Gumbel has large properties at Lavonia. He is desirous of doing all he can to help ameliorate the condition of the Negro. We express thanks to Mr. T. Dryius, A. Simon, and others for favors.

Rev. J. R. Carnes, of Goliad Texas, writes: "Our 4th quarterly conference was held on the 10th inst., Rev. G. W. Richardson P. E. in the chair. The conference was well attended by the brethren. Reports from class leaders showed that they were coming up manfully in the performance of their duty in the way of visiting etc. The Presiding Elder, in addressing the brethren after the regular business of the quarterly conference was over, said that the meeting was one of unusual interest to him, from the fact it being probably the last time that he would ever meet with them again in another quarterly conference. He gave a synopsis of his visit to Goliad, and how kindly he had been treated by the people in general, etc., and hoped that they would go right along in the way that they seemed to be going, and furthermore stated that he would be glad to learn of their success, through the reports of the pastors that they may have, and that said letters would be watched for by him if he lived, and would be read with care and interest. On Sunday our Sunday School was well attended, the presiding elder was present and revived the school; after which he gave our little folks a very encouraging talk, which they seemed to highly appreciate by their attentiveness. At 3 p. m., the elder preached a very interesting sermon, taking his text Acts, 1st chapter, 8th verse. The sermon I think will be long remembered by our people here at Goliad. After the sermon the sacrament was administered, 82 partook thereof. At evening the writer was requested to preach by the presiding elder, he responded by doing the best he could, taking his text the 14th verse of the 5th chapter of Matt. Each of the sevices was well attended. Collection for P. E. $17,-75, making a total of $45 paid the the presididing elder this year from this point as per assessment. We have an indebtedness of $42.75 on church property. I think we will be able to cancel that before annual conference. The quarterly conference voted to constitute their pastor a life member of the Parent Missionary Society by the payment of $20 of their missionary assessment."

Rev. S. R. Hason, Dickson circuit La., writes. "Rev. D. Shelby of Conshatta joined us in a grand union meeting lately. It was the first ever held here. It was a financial success, $28,50 being collected. Our first quarterly conference speedily followed this, it was held in the Fairfield church at Benton. We have only 11 members here, but Elder Landry comes whether the members be many or few. Several visiting ministers were with us also, as follows: Revs. Charles Simms, R. Torrence, S. H. Ralph, Solomon Willis, John Armstrong, and Henry Lawson, all of the Baptist Church. Revs. John Fopps, N. Baker, and G. W. Smith, of our church. All reports were in order, $350 had been expended in improvements; $63:75 to pastor, $18 to elder, and $17 for benevolent causes."

Rev. A. W. Parker, Hughes Spring, Cass county, Tex, writes: "Camp meeting held at Liberty church commenced Sept., 1st and dismissed on the 12th day. We had brush tents to sleep under, and the church house was occupied by the campers as a capital tent, and the preaching was held under a brush arbor, and I went on the camp ground sick, but when I came home from the camp ground I was well, and the Lord blessed us with a grand prayer meeting every morning at 4 o'clock a. m., and we had plenty to eat such as pork, beef, and sheep meat. The preachers were preaching and some of the campers were dragging sheep along on the ground, and on Sunday thereafter the Lord's spirit met the congregation in the grove meeting, and one of the preachers ran and clamped hold on a tree and went up it; and we had a grand time taking altogether, and the Lord blessed the work with 20 conversions and backsliders together, and on Sunday I baptised 7, 3 by pouring and 4 by immersion, and the Lord blessed those little children with great joy and happiness, and shouting; and the Lord blessed us this year to meet our Presiding Elder H. Webb of the Marshall district Texas conference, September 28, who held my fourth quarterly conference, and all things being in order the conference proceeded to business, and two brothers were recommended for license to preach, failing to stand the examination remained in the same relation and on Sunday 24 partook of the Lord's Supper and the Lord blessed us with the close of our conference year. Collection for presiding elder $8 this quarter, and may the Lord bless the P. E. H. Webb with a long life, and many souls converted to the Lord.

Rev Thomas Smith of Bosqueville, Tex., writes: Rev. W. H. Davis is our Presiding Elder and he is greatly beloved by all. His visits are seasons of profit and pleasure. He is carrying the work right forward. Our district under such efforts continued for four years is bound to go forward. My charge is succeeding fairly in both spiritual and temporal matters.

We will raise our assessment towards that million for missions."

Rev. H. W. Tate, of Springfield Ohio, writes. "My charge, the Wiley Chapel M. E. Church, is in the current of prosperity. My people are lovers of the mother church and show many characteristics of loyalty to her usages and doctrines. I am with the support of my members laboring for our interests locally and generally. Our third quarterly meeting was characterized by a warm spiritual season among the membeship. Rev. Joseph Courtney, Presiding Elder preached fervently to the profit of the people. We have had 15 accessions since the annual conference adjourned. The attendance at the preaching services is better than either of the previous years of my pastorate. Our congregation is up with the average of the other city churches in intelligence, spirituality and liberality. The benevolent causes of the church are presented and public collections taken on the fifth Sundays. My charge is assessed for benevolence this year $42, and of this amount we have raised $27.22 in cash already. I delight to circulate our church periodicals and books and have met with some success in this line. Our Sunday School is supplied with the Berean Sunday School literature, which is the best in print. We do not want any other. I have 16 cash subscribers to the SOUTHWESTERN, and will endeavor to enlarge the list for next year. We like it very much, and will not do without its good influences in our homes. The children's catchetical class meets me at the church of Friday afternoons on their way from the day school. Our Young People's Literary Society meets on Thursday nights of each week. It is in full force for work and is doing much good among our young people. Its object is for social intercourse, intellectual and moral improvement, and financial aid to the church. Our future outlook is hopeful. The influence of our church is spreading for good yearly."

Rev. S. J. Robinson of Roanoke circuit Central Alabama conference writes: "We had a grand time at Pleasant Hill on Children's Day. Mr. Joseph Ward is teacher, Miss. Lulu James, Miss. Anna Stits and Miss. Lizzie Stits, assistant teachers. Mr. Frank James is Superintendent. We had the Children's Day service and tried to carry it out. Each pupil did his part well. Collections, Pleasant Hill, $1:30 Roanoke, $1:25; tatal $2:55. All were well pleased."

Rev. W. H. Logan, of Houston, Texas, writes: "Our members have done good work this year. The parsonage has been renovated raised a foot higher and a new roof put on and a hall made in it. This was projected and accomplished by our efficient board of trustees. The ladies have not been idle while this was going on. They raised money employed mechanics, bought material and caused the erection of a neat cypress fence around the property. They also furnished the parsonage neatly. Mrs. S. Williams is president of the circle, and the following ladies were the committee on parsonage furniture, Mrs. James Kyle, Mrs. S. J. Lanard. The work will commend itself to all who witness, but the excellent judgment displayed demands this mention. The following articles complete the parsonage outfit. One Brussels carpet cost $19:15; a set of cushion bottom chairs $23; a fine parlor looking glass $7; a nice hall lamp, $3:50; window shades, $2:70; and a centre table, $3:50. So you see we have some as good workers among the females as are among the males, if not better. I leave that to others to say.

Rev. B. Bailey of French Camp circuit, Miss., writes: "My circuit lies along the new rail road to Aberdeen. We have six churches four of which are very good ones. In five protracted meetings we have had the spirit of the Lord with us. Many have confessed Christ, 87 have been added to the church. I have baptized 46 adults and 40 children. One backslider has been reclaimed and a number of persons from other churches have joined us. Our finances are easy. Collections to date $70, and other valuables contributed to the support of the pastor."

Rev. F. Walker, of Morgan City, La., writes. "I have received 12 persons into the church thus far, among whom is Mr. Joshua Thomas of this place. Our church has passed a season of distractions, but the way is now clear. We have good congregations and the outlook is encouraging. Rev. Emperor Williams, our Presiding Elder is greatly beloved among us here. He has visited promptly, and has done good work, and is always welcome."

Rev. C. W. Ivy, of Mashulaville Miss., writes: "The third quarterly conference convened on the 15th, J. Campbell in the chair. Class leaders all had written reports. The sacrament was administered to 48. The elder preached a fine sermon from the 20th chapter of St. Luke, 13th verse. Paid elder $8; benevolent collection $2;-10. We will raise our part, we have raised $11:60."

Letters From the Laity.

UNION CHAPEL M. E. CHURCH.

The concert given Friday evening, Oct. 53, at Union Chapel M. E. Church, was both a literary and financial succes. The programme was composed of the best talent of the city, and many thanks are due the managers for their success. The selections rendered by Misses Amelia O. Taylor and Alice I. Thomas, showed sublimity as well as great culture. Mr. Robert J. Harlan, Jr., one of Cincinnati's elocutionists, gave, in his pleasing and artistic manner, several selections by repeated encores. Mr. Harlan is certainly grand, and can not be surpassed by some of our best actors. Mrs. Mosella Wilson read "Woman's Rights," which pleased every one. Mr. James Elliotte, our well know Booth, was present and charmed the audience with selectious from Shakesphere. The singing was very fine. Miss Carrie Maud Hubbard sang a beautiful solo, and brought the house down with her sweet soprano voice. Mrs. Ernestine Clark Nesbit sustained her former reputation as Cincinnati's favorite warbler, and Misses Ida Liverpool and Mary Gray sang remarkably well. Mr. John M. Lewis, favorite tenor singer, and Mr. Alfred Charles, the unrivaled baritone, sang with their usual ease and grace. The Instrumental music was performed by Mr. Chas. Hawkins, the only rival or "Blind Tom," and Mesdames Leana Clark and Mamie W. Brown. Rev. Allen Allensworth, of the Union Baptist Church, opened the concert with prayer, and the "Woodward Quartelle Club," rendered selections with great credit to all. Rev. L. M. Hagood, pastor in charge, is meeting with great success, notwithstanding the many difficulties which he encounters. His earnest work is greatly appreciated. We can only say to him go on, and may the God of peace be with you.

Cincinnati, Ohio.

Mr. J. T. Barnes, Paris, Texas, writes: "Miss Martha Woods Lever, entered Wiley University, at Marshall, Texas, to further advance her education, Sept. 26th. She is a member of the Methodist Episcopal Church and also a member of the Sunday-school, and has been for 12 years, and has not missed a Sunday-school, unless she was out of the city; let it snow, rain and sleet or hail she would be seen at Sunday-school. She is a good member, and we are glad to see her persuing her education, and truly hope this will stir up the young persons throughout the country."

Bro. L. H. Richardson, Milford, Texas, writes: "It has been for four or five years, that our people at this place have been serving God in an old hut, called the county school house, on which the A. M. E Church, held a claim. It was burned down in June, 1885. This grieved our people very much, but within a month's time, the leading sinner friends and members here went to work, and had lumber and shingles enough on the church lot to build a small house dedicated to our grand and noble work, Methodism, and was up and ready for the services of the Lord; then we had 18 members, now we have 30. Our church is 20x30, and it is all paid for. The trustees are Eli Manton, Eli Sims and John R. Wright."

Mrs I T. Howells, writes: "The work of the Woman's Home Mission Society is still going on very nicely in the Texas Conference, and as far as I have been on the Huntsville district, the people have taken hold of the matter with spirit. If God permits, I shall be on the the Palestine district in a few days I was very much pleased with an article in the SOUTHWESTERN a few weeks since. I trust the character of our young people will be made the subject of many articles yet to come. I have long believed we are too negligent concerning our young people's character, I trust the subject will be fully endorsed, and steps taken to protect our girls."

Miss Alice Langham, VanBuren, Ark., writes: "Our pastor was with us the second Sunday in this mouth and preached to a small audience. We like and believe him to be an embassador for Christ. We have a nice school here, and children's day was well observed. I teach in Sunday-school and like the work. I have more to write you but will not weary you now. We have a good people here, all the preachers like us, and like to be sent here."

M. H. Hunter, Springfield, La. writes: "Good Tiding's Day was observed here, and we collected the sum of $2 for the magnificent cause of the Sunday-School Union and Tract Society of our grand old church. We are struggling hard and earnestly under adverse circumstances, to lift every claim against us for this conference year, and to win souls for the Master's kingdom through the kind help of our blessed Redeemer. We have organized a Sabbath-school of 30 scholars in Pontchatoula, where we so much need a church building as we have none there. However, we are negotiating to build before the coming Annual Conference We are looking hopefully to this end. Rev. L. P. Cushman, our presiding elder, is deeply interested in the movement of erecting a church edifice in Pontchatoula and he has communicated some cheering news to our ears, touching on this particular."

Thomas D. Hibbs, Esq., Smithland, Ky., writes: "I am glad to see and know that we have so many intelligent leaders, both ladies and gentlemen, who are able to represent us in any community or social circle into which they may go. From every point of the compass comes the good news of intelligence increasing and spreading among our race. The number of students who attend high schools and colleges for the purpose of doing better work among our people is steadily growing larger. Into cities, towns and hamlets go these students, and remodel and set up higher educational bases and principles, making progress rapid intellectually. Teachers, preachers and other public workers see the great necessity of higher qualifications among themselves to enable them to do a successful work. These leave the institutions of learning and go in different directions, locate here and there and proclaim words of encouragement to the uneducated."

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministerry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History--Smith. (Ahridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of ethodism.—Stevens. (Ahridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures chapters I-XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol 1) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Seemons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic,—Sevons. Net	40
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Ahridged). Stevene	3 00
Defence of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church. Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters I-XIII—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope Vol. III.	7 50
Atonement in hrist.—Miley	1 25
History of the Church —Blackburn	2 50
Intellectual Science—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV. Harman	4 00
Systematic Theology. Theological Institutes. Part II—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Ahridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Huret	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism. (Ahridged Edition).—Stevens	3 00

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To be studied:	
The Bible. Sacraments	
Christian Theology. Books IV and V.—Wakefield	2 50
Plain Account of hristian Perfection.—Wesley	30
Aspects of Christian Experience.—Merrill	1 00
Rhetoric.—Haven	90
Mediæval and Modern History.—Thalheimer.	1 60
To be read:	
Wesley's Sermons. (Vol. I.) Introduction to the Gospel Records.—Nast.	1 25
Era of the Protestant Revolution.—Seebohm.	75

FOURTH YEAR.

To be studied:	
Christian Theology. Books VI and VII.—Wakefield	2 50
Logic.—Levons. (Science Primer Edition.)	45
Elements of Intellectual Science.—Porter	3 00
Review of the course for the three preceding year.	
To be read:	
Wesley's Sermons. Vol. II. books to Antinomianism.—Fletcher	5 00
History of the Reformation—Wisher	2 50
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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, NOV. 12, 1885.

A Million for Missions and a quarter of a million for edncation in the South. Who says amen?

President Cleveland has appointed Thursday, Nov. 26th, as a national Thanksgiving day.

The fact is, we are opposed from principle to any "caste" church and such the African Methodist Church is. Our opposition to "caste" caused us to write as we have and shall respecting it in colored schools and conferences in ours which is not in theory a caste church.

The SOUTHWESTERN is widely quoted but sparseley credited. This is due to our newsy reliable statements and the apprenension of cotemporaries that their patrons would want us if they knew us. It proceeds upon the rule that

Where ignorance is bliss,
Tis folly to be wise.

The outlook is bright for that million, and no less for $250,000 for Christian education in the South, but many a battle has been lost by over confidence, and many another won by men rendered desperate by the dread and fear of defeat. The thing to do, is to have plenty of assurance and to keep steadily at work.

Begin at Once.

The best time to begin a revival is as soon as you get into your appointment, and try to get there within a week after conference. You are new to the people, the people are new to you, so are all the various matters of a local nature. You need to be concerned in every charge. There are those who make it their calling to post the new pastor. While you are waiting for them to get around, drive the protracted meeting ahead with all your might.

Union Camp Meeting.

A unique and interesting union service was held at Spanish Fort, near New Orleans, Oct. 25th.

Nine churches representing three denominations were united in the movement as follows:

Methodist Episcopal, Wesley Chapel, Rev. Marcus Dale, pastor; Union Chapel, Rev. Stephen Duncan, pastor; Mt. Zion, Rev. J. W. Hudson, pastor; Sixth Street, Rev. Ernest Lyon, pastor; Baptist, Common Street, Rev. A. S. Jackson; Austelitz Street, Rev. Geo. Walker, pastor; Felicity Roads, Rev. John Marx, pastor; Zion Traveler, Rev. David Young, pastor; African Methodist, Saint James Chapel, Rev. R. F. Hurly, pastor. The services were attended by probably 4,000 people. The order was perfect. It was a season of spiritual power, and profit to all, and it was successful in other directions, not the least of which was the production of closer union among pastors and people of this city.

Current Events.

New York and Virginia held their election on ou Nov. 3, and went Demooratic. The legislatures of New York, New Jersey and Connecticut are Republican however.

Mr. Charles, son of Rev. Marcus Dale, has a church school of about 100 students in New Orleans which meets in a building on the grounds of Wesley Chapel. The pupils are children of our Sunday-school and their parents belong to our church.

Wesley Chapel, New Orleans, has a double tenement, one story parsonage under roof, and they hope soon to complete and locate the pastor in one part of it and rent the other out so as to increase the revenue of the church.

The New Orleans Charity Hospital is an [illegible] institution, having at times [illegible] patients in it. It is said that the Louisiana [illegible] an annual donation of $40,000.

A Noble Charity.

The ladies are working earnestly for the Home for the Aged and Infirm colored people, of New Orleans. Mrs. Dale is tireless in her efforts and good success has so far been the reward of this unselfish and holy work. We commend this enterprise to the citizens of New Orleans without reference to color. We ask of the officials, and every one who has either means or influence to consider the work these ladies have undertaken, and if they deem it a work of humanity, which is needed to be done, and done at once, then we ask them to send for Mrs. Dale or any one of the ladies associated with her in this work, and hear from her what her plans are. Go with her and view the beginning made and aid her with such advice as superior culture and experience may enable you to give. We need not call upon the ministers of our own church in New Orleans to aid in this work, their visits as pastors among the needy, sick and poor people of this community has well and deeply impressed that need upon their minds. Ministers of all the churches are concerned in the success of this enterprise. It is not a work in this case especially authorized by our church. It is rather authorized by a sense of Christian duty and a regard for the poor and unfortunate. As such it has received the approval of several of our pastors and people here, and has the fullest approval of the writer as an editor, a man, a Christian and as a lover of his race.

A Tidal Wave of Grace.

A spiritual wave swept over New Orleans, Nov. 1st. At First Street Church the Lord moved the people in the morning, John Qualls was at his best. At Sixth Street Emperor Williams could not preach in the evening for the power that came down upon the people there. At Clinton Street, Stephen Priestly, preached at night and they had a grand time. At La Harpe Street, the Lord's supper was administered in the morning and it was a time of refreshing from the presence of the Lord. At Union Chapel M. O. B. Mason preached at 3 p. m. a good sermon to an appreciative audience. At Wesley Marcus Dale gave the sacrament to a host of happy souls.

The new pastor must have been encouraged by the very hopeful look of matters at Ames Church. Our German brethren were blessed with the same holy afflatus.

Z. T. Gayden, at Thomson Chapel, has enjoyed not only a revival of grace, but of finances as well. Simpson Chapel has no abatement of its spiritual interest, and Mt Zion is still the habitation of the Lord.

Alabama the Cotton Crop.

The present season begun with a good stand and a promising outlook for an abundant crop. It was calculated as the best prospect since the war. So promising was it that hope revived in the heart of many a discouraged planter who, for the past year or so, had been unable to do more than make ends meet and get out clear. Indeed a good many did far less than that. They came out considerably in debt although they tried earnestly and lost no time. But for some inexplicable reason it now turns out that notwithstanding that there is a large acreage and a good stand the weight is unprecedentally light, and the staple colored by heavy and continuous rains reducing the price of cotton. Instead of 1500 it will now require 1800 to 2000 pounds to the bale after ginning. To meet this apparent shortage a system of very rigid economy in the matter of living has been resorted to in many places. The prices of provision are high, and hence an increase of debt without the probability of early payments is an imperative necessity. The people have in a great measure subsisted upon milk, butter, and vegetables. This has predisposed them to malarial influences by weakening their general system. Hence there has been a general prevalence of chills, fevers, and pneumonia with typhoid symptoms in this region. The Tennessee river brings down and deposits in all this region a vast amount of poisonous matter to which the strength of stagnant lake is added. Money circulates with a good deal of conservatism and the working people look gloomy and out of heart. The one redeeming prospect is the grain crop. The corn is a good average, and this insures at least meat and bread at a fair price. At least such is the wish of consumers. The old legend about "heartless landlords" dies out as you go about on the farms, plantations they call them, of North Alabama, and inquire for them. The landlords would be very glad to take money rent at $3 per acre for cotton land in this country if they could get it. They take cotton and all risks of the season because they cannot get the money. In this country it will require an average of about three acres of ground to the bale of cotton, which at $3 rent per acre would make $9 as the share of the landlord to each bale of cotton made. A bale of cotton weighs from 500 pounds upwards. This year cotton will bring about 8½ cents per pound. So that the landlords share will be a little over one one fifth the crop in North Alabama, while the landlord in Southern Ohio will get one-half of the tobacco crop his tenant makes on land, which is restricted to the culture of tobacco alone. While in this country the farmer can have corn ground and a garden if he is inclined to do so. The garden they generally have, but a Southern farmer black or white generally estchews corn if he raises cotton. On the plea that he has no time for both. The colored people about Decatur, Huntsville, Burmingham, Montgomery, Selma, Mobile and Marion are doing well, and our church as usual is doing a great work among them. We spent a pleasant Sabbath Oct., 2nd with Rev. J. J. Holland, wife and Presiding Elder Lakin at Decatur. Our host was a member of the city council and a man well to do. Holland is an accomplished minister too well known to need introduction to us.

Demolished.

General W. B Shattno, of Ohio and Mississippi Railway, has practically demolished the publishers of the St. Louis Railway *Register* in his suit against them for libel. The *Register* people printed charges which they must have known were false, as they were gross imputations upon the character of a gentleman of known integrity, and the *Register* was promptly sued. Now the publishers cry *peccavi* and wish to settle, but General Shattuc prefers a public vindication in the courts, and he is sure to obtain it. The *Register* will find lying an expensive luxury in this instance.—*"Current Fact." Cincinnati, Ohio, Oct 10th*, 1885.

We are gratified above measure that we are able to reproduce this strong, but needless testimony in behalf of a most estimable gentleman.

About Our Bishops.

The following Methodist Episcopal bishops were born in the same month, in different years. viz.: January 4, Warren; 7, Heddings; 17, Foss.

February, 11, Walden; 22, Foster; 23, Whatcoat; 25, Clark.

March 20, Ames; 29, Wiley.

April 4, Peck; 11, Emory; 27, Janes; 28, Morris.

May 1, Taylor; 10, Hamline.

June 21, both Simpson and Ninde.

July 15, Bowman; 30, Baker.

August 1, Soule; 2, Roberts, R. R.; 7, Andrews; 11, Fowler; 17, Hurst; 20, Asbury.

September 3, Coke; 8, Kingsley; 16, Merrill; 21, Gilbert Haven.

October 11, Scott; 12, Thomson; 25, Waugh.

November 1, Haven, E. O.; 4, Harris.

December 5, Barnes; 11, Mallalieu.

Andrew, George and Roberts, unknown.

Iowa Letter.

A RATHER COOL PROCEEDURE.

Adjourned quarterly conference met at Muchakinock Ia., Sept. 23 1885, with J. B. Teters, Presiding Elder in the chair and T. W. Bell Secretary. Official members passed were T. J. Marshall pastor in charge at Oskaloosa, J. N. Daniels and others. Official members present of Mt. Hebron Church, Muchakinock, were Joseph Hawkins, J. P. Johnson and J. H. Matthews The last three named were elected trustees of the Muchakinock Church, also directed to hold that property of the Methodist Episcopal Church to which it virtually belongs until the annual conference meets, after which or at which time a request will be made putting this property into the conference of the A. M. E denomination.

It is proper to say that the M. E. at Oskaloosa and Muchakinock have gone over to the A. M. E. There are a few left at Oskaloosa but the Muchakinock Church M. E. with Joseph Hawkins, J. H. Matthews, J. P. Johnson, L. Roberts, Frank W. Woodward, Samuel Franklin, Mrs. Mary Tate, Mrs. Polly Jefferson, Mrs. Bell Harris, Mr. and Mrs. Chas. Learcy all with families, have joined the A. M. E Church, and the first preacher of that side will preach here next Sunday. The property at Muchakinock will be no doubt turned over at the next annual conference as the church went over as a body.

The M. E. Conference loses this branch we think only by neglect on the part of superior official. It is said that the Elder comes once a year but instead some half cladded worm or unexperienced white man is sent as a proxy, etc. We are indebted to Mr. Bell, the Secretary, for the ruff of the above.—*Virginia Critic Oct.*, 10, 1885.

There is no little effort being put forth to disintegrate isolated congregations of our church. It is this danger which we have seen and been of late trying to point out so as to avert it. This picture from Iowa may be and we hope is overdrawn. There should be no haste in passing over Methodist Episcopal property to any other denomination. But we think if possible the work of the presiding elder of the North Mission district of the missouri conference should so be arranged as to cover all Iowa points. Only a few days ago Bro. W. H. H. Brown of the St. Louis conference and ourself was discussing the possibility of what is now reported to have taken place in Iowa. If the church will trust us and believe us, we will not fail to reflect for it the true status of our matters in the colored work, about which we have the most direct and abundant sources of information. The language used by the critics correspondent is exceedingly unjustified.

Emancipation in Brazil.

A Rio De Janeiro, correspondent of the New Orleans *Times Democrat*, Nov. 26, says: "The emancipation problem in Brazil is nearly solved." A measure originally proposed to this effect has proven to be a failure. But a new one has been projected, which will immediately secure the freedom of 100,000 slaves and the entire slave population within the next 13 years. There are about 1,500,000 of this population, and unless there is great wisdom manifest in the new adjustment of labor interests, much confusion will ensue. Slavery never yet made men self reliant, and provident, and we fear that in Brazil will prove no exception to the rule. Chinese Coolies are being imported into the empire with a hope to thus supply a reliable class of laborers. And there is also a project to import and largely locate upon Government lands as freedmen a class of Africans known as Minas, who come from West Africa, and are highly prized for their splendid physique, endurance, and industry.

Brazil has also a class of mixed bloods, about 500,000 in number. But they take apparently very little interest in these slaves, being free themselves. They are known as Brazilieros. But they take as much interest in these unfortunate Brazilian slaves as the colored people of North America do so far we are able to see or hear.

White men can own but they can not work land in Brazil, and some plan of securing laborers who can will have to be adopted, and there as every where else it will come to pass that those who cultivate the soil will ultimately own it.

Why Not?

Why not begin with the approaching session and bring our wives to the conferences. They need to be come better acquainted with each other and to organize for social purposes. What better opportunity or time can there be for a beginning than at the coming conferences? It doubtless will be that on some Railroads they will meet with rude treatment, but even this can be endured for the sake of social improvement, for those who are the mothers of our children, and the light of our homes.

It may be that such a project will meet with discouragements from those who's duty it is to entertain the conferences, but this can be endured also. Let a man and wife be assigned to each house instead of two men, and then let more houses be secured, which can in most cases be very easily done, and the difficulty is overcome.

If our wives go more they will learn more, and every increase of knowledge will lessen the temptation to abandon them, for women who present superior attractions become better acquainted with society life. Happy homes are the bulwarks of the nation, and good wives are their sure foundation.

Why not begin this year?

Parliamentary Law.

One of the novelties introduced this year at Chautauqua was a course of six lectures on parliamentary law by Rev. T. B. Neely, D. D., of the Philadelphia Conference *Chautauqua Assembly Herald* thus refers to them: "This course has been successful and popular, and has proved a marked feature of the Chautauqua season.

The audiences have steadily grown as the course progressed, and the last audience was decidedly the largest.

Dr. Neely concluded his remarks amid applause, and after the last word many flocked around him and personally thanked him for the lectures he had delivered, not only for the information he imparted, but also for the clear and interesting manner in which it was imparted.

A desire has been expressed that these lectures be repeated next year at Chautauqua.

If they could be delivered in the the colored colleges, before teachers' conventions, and popular audiences throughout the country they would result in great good."

We Are Depending on You

Our friends, by many letter and resolutions have given us assurances of approval and support. That the SOUTHWESTERN has kept a steady eye on every interest of the church, and has boldly, some think too boldly, spoken for the interests of members especially for its colored members, will, we know be admitted, and now shall we have a protracted reality of the good will of our people by a large increase of cash subscribers within the next sixty days.

The paper will grow constantly in its interest and usefulness. Hence old subscribers should see that their subscription is properly renewed and paid for.

Gail Hamilton has just completed the task, now who will be the next to ride through the South in a palace car, take observations from the front window of a first class hotel, and return home to teach us how to solve this momentus and everlasting so called "Negro problem's. Step forward and take the witness box, please.

Europe is moving in the direction of a better recognition of the laborers right to a Sabbath for rest.

Personal.

—Benjamin Day, a boy 13½ years of age hanged in Quitman, Miss., Oct. 2d.

—Henry W. Shaw, whose literary psedonym was "Josh Billings" is dead.

—Prof. Edmund A Ware, of Atlanta University, died Sept. 25th, 1885.

—Ex President Arthur says he did not save a cent of the $200,000 he received while President. *Western.*

—General James A. Ekin, who has been seriously ill at his home in Louisville, Ky., is recovering.—*Western,*

—Rev. W. S. Bather, late of Kansas, has returned and been recently quite sick at his home in Nashville.

—Rev. J. D. Atwood, of the Savannah Conference, will please accept our thanks for words and deeds of kindness.

—Hon. Roscoe Conkling repudiates the published report of an interview with him touching politics and candidates in New York.

—Gen. Robert Toombs says he has made all things ready for both worlds, and it matters little with him how soon he leaves this.—*Globe Democrat.*

—The new pastor at Ames Church in this city is well spoken of, and we learn from the presiding elder that his congregation has been greatly enlarged, in fact nearly doubled since his arrival here.

—The *Independent* sums up Bishop Wm. Taylor's plan as "dig and teach, hoe and preach." It says: "This is the Pauline principle. It is also the German.' It promises to be feasible, rapid and effective. —*Christian Standard and Home Journal.*

—Col. Coleman, of the Illinois Central railway, is busy making arrangements for the best possible accommodation of the large travel being handled by that road. Speed, safety and comfort for our guest, is the motto by which he is guided.

—The Rev. E. W. S. Hammond, pastor of Ninth Street Methodist Episcopal Church, Covington, Ky. has been tendered, and will probably accept the position of Honorary Commissioner of the North, Central and South American Exposition, at New Orleans, and will canvass Kentucky in its interest.

—Revs. Emperor Williams, of the LaFonrche and Stephen Priestly, of the Baton Rouge district, Louisiana Conference, gave us a call, Nov. 2d. Both of the excellent brethren are enjoying vigorous health, and are busy working out plans for the spread of Scriptural holiness over these lands.

—Bishop R. S. Foster preached Sept. 13th, in Washington Square Church, New York City. It was the occasion of the reopening of this time-honored church, newly decorated, and neatly improved. The bishop preached from the text he used at the benediction of this church twenty-five years ago. The old Gospel wine had lost none of its sweet flavor.—*Exchange*

—Canon Farrar, who delivered a magnificent eulogy on General Grant at the memorial services in Westminister Aby, and is now in this country to lecture, is a man of fine presence, with an open, candid face and a rich, musical voice. As writer, orator and divine, he is entitled to a respectful hearing, and will get it.—*Exchange.*

—H. B. Ridgaway, D. D., president of Garrett Biblical Institute, Evanston, Ills.. preached in the Walnut Hills Church lately. His many friends, both there and in St. Paul Church, were delighted to welcome his pleasant smiles again. We wish him great success in the honorable position to which he has so recently been elected.—*Exchange.*

—Dr. Earl Cranston's address in the interest of the Western Methodist Book Concern, before the Cincinnati Conference, was business-like, vigorous, and satisfactory. He wears his honors modestly,

but is making his mark in his new office as Book Agent. He is highly esteemed, both outside and inside the Concern.—*Exchange.*

—Mr. R. S. Smith, printer on the SOUTHWESTERN, in consequence of domestic duties requiring his close attention, will be compelled to conclude business relations with our office. Mrs. Smith has been for some time in infirm health, and much of his attention must be devoted to her comfort. Mr. Smith will leave behind him close friendships formed during our brief business association.

New Books from our Book Concern.

"Go Work," a book for girls, by Annie Frances Perram. New York, Phillips & Hunt; Cincinnati, Cranston & Stowe, 1885. Price 75c.

This is a 12mo. vol., uniform in style and mechanical finish. The book has 25 chapters in 149 pages. The frontis piece represents a group of lovely children nestling very close to their mother, and on the opposite page is seen a quiet country home. It is a book for girls as they are in real life. Its characters are drawn from homes as they are. But from every home and every character is drawn a lesson of value to girls, for whom the book is only written, by one of them, and they ought to have it. We have not correctly estimated the all-absorbing question of the present hour, how to make our homes better, nor the deep interest taken in the subject, if this work fails to receive a cordial welcome into many thousands of homes, or to help all homes into which it gains a reception.

A WORD ABOUT THE EPWORTH HYMNAL.

The *Epworth Hymnal* is the outgrowth of a generally felt and oft expressed wish for a collection of hymns equally adapted to the services of the home, Sabbath school and the church. The compilers have kept this wish and expression well in view and the result is a collection that cannot fail to become very popular and of general demand. The make up of the book is neat, but in a style which permits the sale of it at a price unprecedentedly cheap for a work of such character. The early pages are occupied with a formula for responsive services followed by the Lord's prayer, Ten Commandments, Beatitudes and the Baptismal Covenant of our church. Thus it will be seen to approach sufficiently near to a ritualistic service for all moderate purposes, and yet steer clear of formalism. It is a valuable auxiliary for young pastors in the conduct of social meetings, and if brought into general use, as it should be, will remove the want of uniformity now so apparent in these services. It is not a substitute for our peerless church hymn book, but it is for the various collections of songs, which have been allowed to nearly supplant that book. It is ready for all occasions, and has the additional merit of being our own publication under the authority and sanction of the General Conference. Our pastors will we trust let this have due weight with them and order the book at once. Price single copies, 35cts, New York, Phillips & Hunt; Cincinnati, Cranston & Stowe.

Schools and Colleges.

Seventy boarders are already in the halls of Central Tennessee College and the indications are the holidays will bring in many more.

The Rev. Marcus Dale, pastor of Wesley Methodist Episcopal Church, New Orleans, La., has been invited and consented to deliver a few lectures to the Straight University classes in theology. He delivered the first of the series Wednesday eve, Oct. 28, and it has been well spoken of by those who heard it.

Rudolf Schloff of Theology of Boston University an advanced class of eight are reading in German, with Professor M. J. Cramer, Luthardt's Christologische Bertrachtungen, as edited by Dr. William Nast. This is the largest class the school has had in the reading of German theology since President Warren resigned the work twelve or thirteen years ago.

The Congregational church has in the South 6 chartered institutions, 14 normal and graded schools, 36 common schools, 250 instructors and 8,823 pupils. The pupils may be classified as follows: Theological 96; law 67, college 52; college preparatory 113; normal 814; grammar intermediate and primary 7,681.

New Orleans University.

Rev. A. E P. Albert, D. D., will deliver a lecture before the theological class on Wednesday November 11, 1885, at 2 p. m., and all pastors and local preachers are cordially invited to be present at 1428 St. Charles Ave., and enjoy the lecture. A. F. HOYT.

Berea and Hampton Congregational colleges in Kentucky and Virginia are no longer reported by the American Missionary Society, they having become self supporting. Speed the day when Clark and Central Tennessee Universities shall join them in this honorable distinction. Charity is a good thing, but self support is a better one. To recieve a charity is a great blessing but not to need it, and to be able to bestow it is a far greater blessing.

Church Polity.

MR. EDITOR: "If a member pays his financial dues, but can not attend church, what may be done with such a member?—*Subscriber.*

Ans. Such a member must be borne with for a season, until a thorough and searching investigation of the whole matter can be had. Then should it appear that the hindrances are beyond, and by no fault or unchristian disposition of the member there must be much patience and a good deal of faithful prayer.

Occasionally such cases are to be met with in pastoral work and they require great steadiness to prevent any great hurt coming either to the member or the flock. Pastors should look to heaven and move only as God gives them light in such cases. Among our people, who are mainly dependent upon their service to others for support; it is not hard to imagine such cases. The main work we should think would be to make sure that they were real and not spurious cases, made to screen an unworthy member in his neglects of duty.

Under such circumstances we knew a pastor, who used to visit his members at the homes where they rendered services, and before leaving ask for the employers with whom he would discourse in a proper way about the religious concerns of their servant. In this way he found relief for several very stubborn cases.

Indeed, there are very few white people who will object to pastoral visits in right length and seasonable hours, being made to their help. Such visits never fail to help both landlord and servant, and we do not see why they are not more frequently made. Then, it sometimes happens that people unite with a new minister, and being members of him only, and not particularly interested in the church after his removal, they cease to attend, but but with an eye to future possibilities, pay up their financial dues. Such cases should, after a proper diagnosis, receive a full and unmitigated dose of the Discipline according to 1884.

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General Church News

There is a good deal of talk of closing the churches to prevent the spread of small pox in Montreal.

There are said to be 14 separate and distinct church organizations of colored people in Philadelphia.

Bishop McTyeire of the Methodist Episcopal Church South, organized the Mexican border in the latter part of October at San Antonio Texas.

The Presbyterian Church in Ireland embraces nearly one half of the Protestant population of the country. There are 554 congregations, 520 ministers, and 101,452 communicants.

Italy devotes the results of the confiscated Church lands to public education. Its present outlay for the schools is $6,500,000, and the schools number 42 000, with 2,000,000 of children.—Ex.

A good deal of interest and earnest work is now being done among the Indians and the Chinese. Chiefly among Sioux in Dakota and Nebraska, there are 5 churches 30 members, 7 ministers, 15 schools, 52 teachers, 706 pupils and 776 Sunday School workers. Among the Chinese there are 18 schools, 38 missionaries, 1457 pupils enrolled average attendance 310, ceased from idol worship 171, giving evidence of conversion 122. This is the work of one denomination in California alone.

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Books and Current Literature

The English Illustrated Magazine for November is a fit companion for all that went before it. Lady Sarah Banbury is portrayed as a frodtispiece, then follows an adventure in Afghanistan, New Castle on Tyne, London Common, Alcomb's Chance, Cheese Farming at Chester, Love and Fantasy and Aunt Rachel continued. Then Ornamental Friezes, Headings, Initials and Tail Pierces. It is a high class periodical always interesting and cheap. Price 15 cts per copy, Mc Millan & Co 112 Fourth Ave. New York.

There is now in press, at the establishment of L. Prang & Co., the enterprising art publishers, a large Souvenir Tableau of General Grant by Mr. T. G. Thulstrup, whose battle pictures in the war articles of the *Century Magazine* were so much admired by old veterans for their life-like truthfulness. The work shows in the centre a portrait of General Grant as he was known to his army in 1865, surrounded by vignettes representing his military career from West Point to Appomattox, Messrs. Prang have also in contemplation the publication of a series of war pictures by the same artist, which will be welcome to all, now that the animosities of the strife are forgotten, and the war has passed into history.

Outing for November is as usual promptly on hand and very readable.

Our neighbor States in Central and South America are receiving considerable attention just now at the hands of *Harper's Magazine*. In the November issue there will be a paper on "Guatemala," by O. J. Victor, illustrated by P. Frenzeny. The process of landing at San Jose, which is pictured as well as described, might well discourage the pleasure seeking traveller, who must climb from a tossing boat into an iron cage, which is hoisted by a dummy-engine to the level of the wharf, where its contents are unceremoniously dumped out. But the journey from the coast to the volcanoes is described as most interesting, through forests which are the native home of endless varieties of orchids, and the capital itself, five thousand feet above the sea, and surrounded by volcanic peaks of great height, is worth the trouble of reaching it. The writer highly extols the administration of the late President Barriers, of whom a portrait is given.

"I have used Darby's Prophylactic Fluid for years as a general remedy and especially for Colic. My wife was suffering agony from this affliction, she took ten drops in a little water and in five minutes she was perfectly well. "I have recommended it to ladies in pregnancy for Sick stomach and Colic, and it always cures them sooner than than anything else."—T. S. HICKMAN, Clinton Ga.

Why Baking Powders Spoil.

THE "ROYAL" ALWAYS FRESH, PURE, AND WHOLESOME.

It has been found by both practical and chemical tests that most of the baking powders, although they may possess a considerable amount of strength when first made, lose their leavening power, and become worthless, when a few weeks old. As is well known, the leavening gas of a baking powder is produced by the action of an acid upon an alkali, and this action is brought about through the influence of moisture. When, therefore, through imperfect processes of manufacture, the water, which is always present in the ingredients from which they are compounded, is permitted to remain in the finished baking powders, it causes the action of their elements to set in at once, so that when they come to be used they are found to have lost their strength to an extent corresponding with their age.

As the housekeeper has no means of knowing, when buying baking powder from the shelf of the grocer, how long it has been made and its consequent strength, some of the tests made by the Government chemists, showing the difference in strength between the same brands when fresh and when old, are given. From three to eight per cent of water was found in all the fresh samples except "Royal." To this fact, together with their imperfect combination, is to be attributed the loss of strength shown in all other grades.

Name.	Cubic inches of leavening gas per ounce of powder. When fresh.	When not fresh.
Royal Baking Powder (absolutely pure)	127.4	126.9*
Horsford's (Phosphate)	125.5	32.7
Charm (alum)	116.9	69.05
Cleveland's (contains lime)	110.3	61.2
Dr. Price's	103.3	53.08
Snow Flake, Groff's (contains lime)	101.88	52.
Pearl (contains lime)	93.2	47.5
Andrews & Co's (alum)	78.7	41.8
Bulk baking powder	75.	5.

*This sample, from the shelf of a retail grocer, was over five years old.

The remarkable fact apparent from the above is the perfect keeping quality of Royal Baking Powder, which it was found had practically retained its strength or leavening power, while all others had lost so much of their leavening gas as to be comparatively valueless.

This great superiority of Royal Baking Powder arises from the perfect purity of its ingredients, the extraordinary care in its manufacture, and the scientific principles employed in its combination. The articles used are thoroughly dried by heat before being compounded, by which the moisture is entirely expelled, and are so prepared and coated as to prevent the action of the acid upon the alkali prematurely, or except under the influence of both water and heat necessarily used in cooking or baking.

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Total results of Foreign Missionary Churches and societies of Protestant Christendom may be estimated as follows. They raise every year about $11,385,000; in the following proportions: Great Britain, $7,650,000; America, $3,000,000; Continent of Europe, $725,000.



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GIFTS.

"Oh, World-God, give me wealth!" the Egyptian cried.
His prayer was granted. High as heaven, behold.
Pyramids and pyramids the brimming tide
Of lavish Nile washed all his land with gold.
Armies of slaves toiled ant-wise at his feet,
World-circling traffic roared through mart and street.
His priests were gods, his spice-balmed kings enshrined,
Set death at naught in rock-ribbed chambers deep,
Seek Pharaoh's race to-day and ye shall find
Rust and the moth, silence and dusty sleep.
Oh, World God give me Beauty!" cried the Greek.
His prayer was granted. All the earth became
Plastic and vocal to his sense; each peak,
Each grove, each stream, quick with Promethean flame,
Peopled the world with imaged grace and light.
The lyre was his, and his the breathing might
Of the immortal marble, his the play
Of diamond-pointed thought and golden tongue.
Go seek the sunshine-race, ye find to-day
A broken column and a lute unstrung.
"Oh, World-God, give me Power!" the Roman cried.
His prayer was granted. The vast world was chained
A captive to the chariot of his pride.
The blood of myriad provinces was drained
To feed that fierce, insatiable red heart.
Invulnerably bulwarked every part
With serried legions and with close-meshed Code.
Within, the burrowing worm had gnawed its home.
A roofless ruin stands where once abode
The imperial race of everlasting Rome.
"Oh, Godhead, give me Truth!" the Hebrew cried.
His prayer was granted; he became the slave
Of the Idea, a pilgrim far and wide.
Cursed, hated, spurned, and scourged with none to save.
The Pharaohs knew him, and when Greece beheld,
His wisdom were the hoary crown of Eld.
Beauty he hath forsworn and wealth and power.
Seek him to-day, and find in every land.
No fire consumes him, neither floods devour,
Immortal through the lamp within his hand.

Emma Lazarus.

From the November CENTURY.

Domestic Hygiene.

Statistics of Suicides.

GEO. L. CURTISS, M. D.

One would suppose at first thought there was no law governing suicides, but carefully compiled statistics show that there is some unknown and mysterious influence governing self destruction. The mode of committing this desperate act varies in years and localities in accordance with surrounding influences.

A recent editorial note on statistics of suicides, in the *Sanitarian*, contains food for thonght. It says, "In France, previous to 1845, the number of suicides by drowning was far greater than those by hanging, since that time hanging has become more popnlar. Throughout Europe hanging is evidently on the increase; this is specially trne of Russia, of Transylvania and Gallicia. It has generally been asserted that one-third of all the suicides in Sweeden are effected by means of poison, bnt M. Legoyt says that poisoning is no longer on the increase, but hanging is becoming much more frequent."

"Suicides by drowning have generally been more frequent dnring the warm months of summer; hanging and poisoning are preferred during the cold months of winter and spring." A plunge into ice-cold water is not a pleasant mode of going out of the world. Mid-winter ought to furnish a pleasanter mode than by water.

"Taking the period from 1872 to 1878, the total number of suicides in France by months is, 7 38 per cent. in January; 6.85 in February; 8.28 in March; 9.73 in April; 10.34 in May; 10.00 in June; 10.35 in July; 9.33 in August; 7.15 in September; 7.11 in October; 6.32 in November; 4.01 in December. In Paris, however, [illegible] to have [illegible] will be [illegible] whereas one would naturally suppose there would be the greatest number of suicides; there are the least of the whole year. The oscillation between June, the greatest number, to December, the least.

"In France full grown men generally hang themselves, young men shoot themselves in the head, and old men hang themselves. Women generally drown themselves, and this is true not only of France, but of all Europe, with, perhaps, the single exception of Russia."

Numbness of the Extremities Caused by Disordered Stomach.

Physicians have not failed to receive cases where there was a numb sensation at the extremities of arms as well as lower limbs similar to that caused by continnous pressure on a nerve. People advanced in life have supposed the sensation to be a precurser of paralysis and grave results. Dr. Saundby writes of this very pertinently. "I allude," says he, "to a peculiar unmbness and tingling, very similar to that produced by pressure on a nerve, occurring sometimes in one, and sometimes in both npper extremities; at other times it is present in both upper and lower extremities, or in the npper and lower extremities of one side of the body. This sensation of unmbness and tingling is more or less painful; it is accompanied by transient loss of power, is relieved by rubbing occurs distinctly in pasoxysms, is most apt to occur at night when it frequently distnrbs sleep, is sometimes said to be accompanied by blueness and coldness of the hand and narrowing of the caliber of the radial artery. In its minor forms it is more common in women, bnt the most severe cases I have seen have been in men; it occnrs with abont equal frequency in either arm; it is less frequently bilateral." It often attacks people beyond middle life, seldom, if ever, any one under 25 years of age. "It is distinctly connected with disordered stomach, and readily yields to treatment directed to this disorder." It is of no nse to direct treatment to the nerves or nerve centres; the seat of disease is not in these organs bnt in the stomach, which directly affects the nervous system.

Young men or middle-aged ones, suffering from nervous debility and kindred weakness shou d send 10 cents stamps for illustrated book, suggesting sure means of cure. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

The Following Explains Itself.

Louisville District, Lexington Conference.

REV. W. W. LOCKE, P. E.

Cokes Chapel, Louisville, Ky., Oct. 30, 1885—Rev. and Dear Brother: With this please find an expression of onr sentiments towards yonrself and dear Sister Taylor. We wish this inserted in the SOUTHWESTERN at the earliest moment possible, though yonr modesty wonld impel you to leave it out altogether. We, as our right, insist upon its publication as a matter of justice. I am, therefore, directed to mail this to yon at ouce, aud not await the adjournment of the district conference. I hope this finds you and yonrs in a perfect state of health. Pray for your son in the canse of the Master. J. A. Ross.

LaGrange, Ky.

Resolutions Concerning Rev. Marshall W. Taylor, D. D.:

Whereas, Rev. Marshall W. Taylor, D. D., editor of the SOUTHWESTERN, and a member of the Lexington Conference, has spent some months within the limits of this the Louisville district; and,

Whereas, His duty as editor of one of the official papers of our Church call him from among us to his editorial chair in New Orleans, Louisiana; and,

Whereas, We deem it fit and proper to give some expression of our sentiments upon parting with Dr. Taylor, that he may not be in doubt as to the position he occupies in our hearts. That, when far away from us, about his Master's work, where clouds may come o'er his sky, where the insideous influence of climate may strike him down, where he has laid his loved dead, he may know of a surety that we are praying for him. It was a matter of peculiar pride and satisfaction to have the presence, labors and counsel of this honored son of the church in our midst.

A man of broad and generous sympathies, a highly cultured and matured inteliect, a student of books and men, he has been an incentive to the younger men, an adviser to the elders, a faithful servant of the church, an example to all. We cheerfully record our love for him and his devoted Christian wife, and pray that the great hand of the Church will be constantly about them in their Southern home.

Signed: Rev. W W Locke, presiding elder; Rev. James L Perrin, Rev. J Allen Ross, Rev. J W Russell, Rev. W S Rollins.

Adopted by a rising and unanimous vote, and its insertion in the SOUTHWESTERN requested.

W. H. BLOOMER, Secretary.

"Age cannot wither it nor custom state its infinite variety." Flesh is hardly heir to an ache or pain which cannot be cured by using Salvation Oil.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR: I desire to inquire for my people, who belonged to a Mr. William Atkison, who lived on the foot of High street, in Petersburg, Virginia, and he moved to a little village called Winchester, between the Blue Ridge and Catskill mountains. There were six brothers of the Atkisons, William, Robert, Rogers, Thomas, John and Joseph. My father and mother were Martha and Peter Howard, mother was called Patty; sisters, Eliza Jane the oldest; Violet, Chloe, Mary, some are dead. My oldest brother was William, then Peter, Robert. All were Howards. My grandmother was Chloe Jones, and Aunt Eveline Wilcox, grandmother's youngest daughter was Chloe Thompson, by marriage. I have found one of my cousins, Mary Gillis, her brother is Robert Gillis, wife Rachel Gillis. My name was Maria Howard, but some called me Aunie Maria. I am now Maria Fisher. Address Maria Fisher, care George H. E. Fields, Bellville, Austin county, Texas.

MR. EDITOR: I wish to inquire for my father, his name is Andrew Moore, he left my mother, with two children, a boy and girl. I am the oldest, we were then in Navasota, Grimes county, Texas, in 1867. I was then two years old. I will mention some of his brothers and sisters: Lucy and Julia Taylor; Joe and George Taylor. I am very anxions to find my father. Address Mary Moore, Winchester, Fayette county, Texas.

MR. EDITOR: I wish to inquire for my mother and brother, whom I left in Maryland. Father and mother were Henry and Flora Carroll. We all then belonged to Mr. Henry Perry but at his death, I tell to Mr. John Wesley Perry, mother to Robert Perry, sister Kittie, went to Lonisiana, and Bro. John Samnel Carroll to Texas, Sister Bettie died of heart disease in 1860. Mother had a sister Harriet Holliday, and a brother Abraham Dent, he was living in Washington, D. C. at that time. My name then was Sallie Carroll, I am now Sallie Ellis. Address me in care S. J. Brown, Marvell, Arkansas.

[Write to Rev. E. W. S. Peck, pastor of Shrap Street Methodist Episcopal Church, and inquire for your people, and he will tell where you can find one of them.—ED.

MR. EDITOR: I wish to inquire for my mother's brother and sister She left them in Kentucky. Mother's name was Lucinda Toltem, her brothers were Ruben Grimes and John Ray. She belonged to Alfred Toltom. She has not heard from them since 1865. She then heard they had come to Texas. Mother's sister was named Sophia. Address Willis Mays, Nechanitz, Fayette county, Texas.

MR. EDITOR. I wish to inquire for relatives. Mother was Lucy Martin; sisters were Anu, Betsy, and Susan Martin, I heard that my oldest sister was dead. My brother was Jerry Martin. When I left them I was 16 years old. I was taken from Flora, Miss., to Columbus, and sold to Dr. Topp in Lowndes county, Mississippi. Mother's husband was Peter Martin. Address Peter Martin, Columbus, Mississippi, in care of S. Gibson.

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General News Item.

Bears have been seen in the cornfields of Tensas parish, louisiana.

Georgia has passed, by a vote of five to one, an iron clad local option law.

Trouble in the colored Baptist Church at Lancaster, South Carolina.

It is stated that India will this year export 50,000,000 bushels of wheat, a fact that will greatly affect the wheat-growers of our Northwestern States.

A waterspout bursted in the vicinity of Carrara, Italy, October 25, and was followed by heavy floods by which roads and railways were torn up and much property destroyed.

The detached dog collar of velvet to be worn with any dress is made very high this fall, and trimmed with handsome Irish crochet or old Florentine cut-work falling over it at the top.

Reform in Chile. The liberals have agreed upon a programme to be presented to the Constitutional Convention, which idclndes many reform measures for all departments of the goverlment and a plan for the reorganizatiou of the naval establishment.

The Mormons are no longer successful in Europe; they utterly failed in India, and the courts are enforcing the law against them in Utah. If that caustic does not avail, the surgeon's knife will surely follow.—*Nashville Christian Advocate.*

Details of a remakable religious movement in Central Africa are reported to the State Department by the United States consul at Sierra Leone. An army composed of over 100,000 Mohammedan youths, and divided into three divisions, is operating throughout an extensive territory, under the commaud of a native named Samndu, who claims that he has been called of God to suppress paganism and open the the road to the coast. Thongh the movement is spreading the Mohammedan faith in Africa, it is important in that it opens up to commerce a large and populous territory.

Having been tronbled with a bad Cough for about two years and having tried almost every cough mixture that was ever made, I have found none that has given me snch great relief as Dr. Bull's Cough Syrup and I earnestly recommend it to all afflicted. BENJ. F. DUGGAN, 14 Park Place., N. Y.

The Colored Exhibition.

Jackson, Mississippi, Oct. 27, 1885.—The ceremonies of the opening of the Colored State Fair here to day were interesting. At twelve o'clock the booming of cannon in front of the Capitol was the signal for the assembling of the Capitol Light Guards and Hope Fire Company No. 3, with engine and reel. The companies, headed by the silver cornet band of the Gem Fire Company, acted as escort to Governor Lowry, and the procession proceeded to the Fair Ground.

PRESIDENT MONTGOMERY'S ADDRESS.

Mr. Isaiah T. Montgomery, of Warren county, president of the association, called the assembly to order and delivered an address. He alluded to the problem of the Negro in the United States and said that the Negroes had never been volnnteer immigrants, but had been brought here as slaves. He spoke of their increase in numders until they have attained one-eighth of the population of this grand Republic. He took great pride in the acknowledged advancement made by the Negro intellecually, morally, socially, politically and in an industrial point of view, and he believed that fairs and exhibitions of the kind generally tended to and promoted such advancement. He spoke in most endearing terms of the whole South, and warmly expressed his thanks and appreciation for the encouragement and [illegible] received [illegible]

At the conclusion of the address an eloqnent prayer was offered by Rev. C. O. H. Thomas, of Vicksburg.

GOVERNOR LOWRY OPENS THE FAIR.

Governor Lowry was then introduced and spoke at length on the good feeling that exists between the races in Mississippi, the general prosperity of the State and of the colored race, and congratulated them on the rapid material progress they have made and on the magnificent exhibit displayed in the agricnltural and indnstrial pursuits, and encouraged them to press forward with renewed efforts for greater success. In conclusion he formally declared the fair open.—*New York Weekly Herald.*

"The leprous distilliment, whose effect
Holds such an enmity with blood of man,
That, swift as quicksilver, it courses through
The natural gates and all ye the body,"
and causes the skin to become "barked about, lazar-like, with hile and loathsome crust." Such are the effects of diseased and morbrid bile, the only antidote for which is to cleanse and regulate the liver—an office admirably performed by Dr. Pierce's 'Golden Medical Discovery."

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M. E. Church Directory.

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LA HARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday Services—Prayer meeting, 8 a m; Sunday-school, 9 a m; preaching at 11 a m, 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7:30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m. Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marons Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7.30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6a. m, Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p m. Class-meetings, Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET Carrollton, corner of Pinm street Rev. M. O. B. Mason, Pastor. Servoes—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school, 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m, and communion at 7. Preaching Thursday evening.

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First Street Church—Rev. John Qualle, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m, prayer meeting; 11 and 7, public worship; communion monthly, on the first Sunday Sunday-school 1 p. m. Class meeting Monday evening General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meetiog Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3.30 Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a. m. 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meetiog at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Galvez and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m, Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership, and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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Sunday-School and Children.

LESSON VII—Effect of Jonah's preachings B. C. 770. Jonah 3, 1-10. November 15.

HOME READINGS.

M. Jonah 3, 1-10. Tu. Jonah 2, 1-10. W. Jonah 4, 1 11. Th. Isa. 58, 3-14 F. Rom. 13. 1-14. S. 2 Cor. 7, 1 16. S. Luke 11, 29 36.

GOLDEN TEXT.

The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. Luke 11 32.

LESSON HYMN. 7.

Hymnal No. 379.

Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear?—
Me, the chief of sinners, spare?

I have long withstood his grace;
Long provoked him to his face;
Would not hearken to his calls;
Grieved him by a thousand falls.

There for me the Savior stands,
Shows his wounds and spreads his hands
God is love! I know, I feel;
Jesus weeps and loves me still.

Time.—Perhaps B. C. 770.

Place.—Nineveh, capital of Assyria.

Rulers.—See Lesson VI.

QUESTIONS FOR HOME STUDY.

1. The Repenting Prophet, v. 1 4
   What command did Jonah again receive?
   What obedience did he render?
   What is said of the size of Nineveh?
   How far did Jonah enter the city?
   What was his proclamation?
2. The Repenting People, v. 5 9.
   How did the people of Nineveh receive the message?
   How did they show their faith in Jonah's word?
   To whom did news of the warning come?
   What signs of alarm did he show?
   How did he make his will known to the people?
   Who were required to fast?
   What outward signs of repentance were enjoined?
   What marks of true repentance were required?
   How are men to find favor with God? Isa. 55, 7.
   What did the King of Babylon hope to gain?
3. The Relenting Lord, v. 10.
   Who noticed the repenting people?
   How did he regard their penitence?
   What did he grant unto them?
   What testimony does David give of God's forbearance? Psa. 103, 8.

TEACHINGS OF THE LESSON.

Where in this lesson are we taught:

1. The doom of the impenitent?
2. The true signs of repentance?
3. The infinite mercy of God?

THE LESSON CATECHISM.

(For the entire school.)

1. What did Jonah do when the Lord told him the second time to go to Nineveh? "Jonah arose and went."

2. What did Jonah tell the people of Nineveh would happen to that city? It would be overthrown in forty days.

   How did the people of Nineveh receive Jonah's preaching? "The people of Nineveh believed God."

4. What did they also do? "Proclaimed a fast."

5. When God saw that they turned from their evil way, what did he do concerning the overthrowing of the city? He did it not.

EXPLANATIONS.

The second time—This second commission to Jonah was like the first, and that it was similar implies that the prophet's disobedience had been forgiven. *Three day's journey*—It required that time to travorse the city. *Yet Forty days*—The limit of divine forbearance. The frequency with which the number forty is used in Scripture seems to indicate a perfect measure, adequate time, etc. *Sackcloth*—Coarse stuff, generally black, worn to show penitence or sorrow. *Sat in ashes*—In token of humiliation. *Cry mightily*—Pray earnestly. *The violence that is in their hands*—Repent of their great [illegible]. *God repented*—[illegible] are sometimes [illegible] in duty as an accommodation to imperfect thought. We must [illegible] that this was not [illegible] in the usual meaning of the word, because the forty days were given Nineveh for repentance, and, having repented, God was consistent in forgiving them.

Doctrinal suggestion—The conditions of salvation.

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Marriages.

On Bellville circuit, Texas, September 20, 1885, Mr. Henry Henderson to Mrs. Ida Johnson, Rev. R. J. Campbell officiating.

Near the line of Washington and St. Tammany parish, La., Oct. 1, 1885, Mr. William Ellis to Miss Sarah Young, Rev. Buckeye Duffy, officiating.

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Obituary.

Lonis Rutherford died on Cane River, near Natchitoches, of hemorrhage of the lungs, Sept. 10, 1885. Without religion in life, he died as he had lived.

REV. H. J WRIGHT.

Bro. John Lyons died in Troy, Miami county, Ohio, August 22, 1885; he was born in Fayette county, Ky. He died full of hope.

Sister Anna Sampson died in Troy, Miami county, Ohio, Aug. 23, 1885; she was born in Montgomery county, Ky., in 1852, and joined our Church in 1881 and was faithful, useful and beloved by all.

Bro. James Williams died in Troy, Miami county, Ohio, Aug., 1885; he was born in 1836, and was one of the original 15 who formed the first organization of our Church here. His last words were: "Lower my head and let me go."

REV. W. W. HESTON, P. S'or.

Bro. Gillis Westbrooks died in Aberdeen, Miss., Aug. 25, 1885. He was one of the oldest members of our Church here, and for many years a class leader. A loving wife lingers behind in grief.

REV. P. JAMISON,

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Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Penn.	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, Pa.	May 6	Merrill
Denmark	Mis'n Copenhagen, D'n'k	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me.	May 6	Warren
Florida	St. Augustine, Fla	Jan 21	Andrews
Ger. & Switz'd.	Basel, Switz'd.	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Holton, Kan.	Mar 18	Walden
Lexington	Bowling Green, Ky.	Apr, 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb. 11	Bowman
Louisiana	Monroe La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr. 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar. 18	Harris
Newark	Jersey City, N. J	April 1	Foster
New England	Newburyport, Mass.	Apr 15	Warren
N. England S'n	Brockton, Mass.	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22	Warren
New Jersey	Bridgeton, N. J.	Mar. 11	Hurst
New York	New York, N. Y.	Apr. 1	Hurst
N. York East	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C.	Feb 11	Ninde
Northern N. Y.	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Warsaw, Ind.	Apr. 8	Harris
N. W. Kansas	Kirwin, Kan.	Mar. 25	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	Mar 19	Mallalieu
St. Louis	Warrensburg, Mo	Mar. 25	Harris
S. America M'n	Montevideo, Urug'y	Feb 19	Fowler
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan.	Mar. 4	Walden
S. W. Kansas	M'Pherson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr. 22	Merrill
Vermont	Chelsea, Vt.	Apa. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa.	Apr. 8	Mallalieu

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Oct. 31, 1885.

Morristown District—Tennessee Conference.

First Round.

Newport ct	Nov. 7- 8
Knoxville	" 14-15
Clinton and Coal Creek	" 21-22
Russellville ct	" 28-29
Arcadia	Dec. 5- 6
Johnson City ct	" 12-13
Greenville	" 19-20
Knoxville station	" 26-27
Tazwell ct	Jan. 2- 3
Morristown station	" 9-10
Warrenburg ct	" 16-17
Dandridge ct	" 23-24
Mossy Creek ct	" 30-31

The district Conference will meet on Nov. 26, 1884, at Russellville, Tenn. All the pastors and district stewards are requested to be present, and let us make arrangements for another successful year's work. S. J. HARRIS, P. E.

Meridian District Mississibpi Conference.

Fourth Round.

Shubuta	Nov. 14 15
Shubuta circuit	" 17.
Quitman	" 19.
Waynesboro	" 21-22
Shnqualak	" 26.
Macon	" 28 29
Mashulaville	" 28 29
Deerbrook	Dec. 5 6
Exprairie	" 8.
Enterprise ciacuit	" 12 13
DeKalb	" 18.
Philadelphia	" 19 20
Daleville	" 26 27
Heidelberg	Jan. 2 3
Paulding	" 9 10
Garlandsville	" 16 17
Meridian circuit	" 23 24

J. CAMPBELL P. E.

Murfreesboro District, Tennessee Conference.

First Round.

Alexandria circuit	Nov. 7- 8
Caney Fork	" 14-15
Cookeville	Dec. 5- 6
Gainesboro	Nov. 21-22
Liberty	" 28 29
McMinneville Station	" 18 20
McMinneville Circuit	" 19 20
Murfreesboro Station	Jan. 21 24
Murfreesboro Circuit	" 16-17
Mount Zion Circuit	Nov. 3 4
Martin Creek Circuit	" 21 22
Petersburg Circuit	Jan. 2 3
Peak Circuit	" 22-24
Sparta Circuit	Dec. 12 13
Spencer Circuit	Jan. 16 17
Shelbyville Station	Dec. 16 27
Stone River Circuit	Jan. 23-24
Tullahoma	" 9 10
Manchester	" 9-10

N. Lebanon Circuit, October 31, Nov. 1.

District conference will meet at Murfreesboro, Tennessee, Jan. 26-28, 1886, at 12 o'clock a. m. All the pastors must be on hand, the day, time and place, being given, and bring the district steward with you; local preachers, Sunday-school superintendents, class leaders.

CHAS. H. BULLINGTON, P. E.

Murfreesboro, Tenn.

East Tennessee Conference, Chattanooga District.

First Round.

Chattanooga circuit at Barnwell Chapel, Oct 31 and Nov. 1.

Big Spring circuit, at Burkett Chapel, Nov 7-8.

Soddy circuit, at Rathbaun, Nov. 14 15.

Jasper circuit, at South Pittsburg, Nov. 21 22.

Washington circuit, at Spring City, Nov. 28 29.

Kingston circuit, at Kingston, Dec 5 6.

Robertsville circuit, at Oakdale, Dec 12 13.

Chattanooga Station, Wesley Chapel, Dec 19 20.

Sweetwater circuit, at Prigmore Chapel, Jan 2-3.

Ebenezer circuit, at Concord, Jan. 9-10.

Cleveland circuit, at Cleveland, Jan 16 17.

Riceville circuit, at Brush Creek, Jan. 23 24.

Georgetown circuit, at Smith Chapel, Jan 30 31.

The district conference will convene at Spring City on Nov. 2, at 9 o'clock in the morning. Brothers, come prepared to stay over until Monday. The pastor will please notify the district stewards to be present in the afternoon on Friday, at 2 o'clock, to fix the salary of the presiding elders. Let all the pastors be prompt to their duty.

E PROVINE, P. E.

Chattanooga, Oct. 26, 1885.

Nashville District, Quarterly Conference.

First Round.

Spring Hill	Nov. 7
Lewisburg	" 14
Poplar Ridge	" 21
Cedar Hill	" 28
Nolensville	Dec. 5
Brentwood	" 12
Seay Chapel	" 19
Clark's Chapel	" 26
City Mission	Jan. 2
Silver Springs	" 9
Seay and Leville	" 16
Lebabon	" 23

J. P. GREGG, P. E.

Tennessee Conference—River District.

First Round.

Clifton	Nov. 7- 8
Waynesboro	" 14-15
Lawrenceburgh	" 21-22
Purdy	" 28-29
Cumberland Furnace	Dec. 5- 6
Warner's	" 12-13
White Bluff	" 12-13
Paris	" 19 20
Springville	" 19 20
Dover	" 26-27
Springfield	Jan. 2 3
Gallatin	" 9-10
Gallitin cir.	" 16-17
Mitchellsville	" 23 24
Hartsville	" 30-31
Braden Chapel	Feb. 6- 7

The first district conference, of the Tennessee river district, will convene at Springfield, Feb. 10-11, 1886. Brethren, come and let us get our matters arranged as this is a new district.

C. PICKETT, P. E.

From a New Jersey Pastor.

"I have tried Parker's Tonic and believe in it. It goes at once to the root of all digestive and nervous derangements, so common among ministers. For women and chronic invalids it is a perfect invigorant. A single dose pervades the system, and gives a new sense of life."

Rev. F. E. OSBORNE,
West Hoboken, N. J.

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is, to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for the year 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by J. T. TROWBRIDGE.
IRON TRIALS, a Thrilling Story, by GEO. MANVILLE FENN.
AN ANONYMOUS LETTER, by M. R. HOUSEKEEPER.
QUEER NEIGHBORS, by C. A. STEPHENS.
AWAY DOWN IN POOR VALLEY, by CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by Lieut. GREELY, U. S. N.
THE SLAVE CATCHERS of Madagascar, Lieut. SHUFELDT.
AMONG THE BREAKERS, by C. F. GORDON CUMMING.
CANADIAN ADVENTURES, by E. W. THOMSON.
ADVENTURES OF STOWAWAYS, by WM. H. RIDEING.
MY ESCAPE from Morro Castle, by a Cuban Patriot, JUAN ROMERO.
A BOY'S ADVENTURES in Montana, by JAMES W. TOWLE.
MY ADVENTURE with Road Agents, FRANK W. CALKINS.
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL Sagacity, by REV. J. G. WOOD.
NEW STORIES from the Fisheries, by Prof. SPENCER F. BAIRD.
DOGS WHO EARN THEIR LIVING, by JAMES GREENWOOD.
STORIES of Old Trappers and Fur-Buyers, F. W. CALKINS.
AMUSING SKETCHES of Whale-Hunting, A. F. MYERS.
PERILS OF PEARL DIVING, by Col. T. W. KNOX.
THE ROGUE ELEPHANT, by W. T. HORNADAY.
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by THE MARQUIS OF LORNE.
DRAMATIC EPISODES in English History, by JAMES ANTHONY FROUDE.
GLIMPSES OF ROUMANIA, by THE QUEEN OF ROUMANIA.
A MUSIC LESSON, by the Famous Singer, CHRISTINE NILSSON.
OBSCURE HEROES, by CANON FARRAR.
THE VICTIMS OF CIRCUMSTANCES, by WILKIE COLLINS.
THE SPEED OF METEORS, by RICHARD A. PROCTOR.
OUR FUTURE SHOWN BY THE CENSUS, by FRANCIS A. WALKER.
ADVICE TO YOUNG SINGERS, by CLARA LOUISE KELLOGG.
ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by President C. W. ELIOT, of Harvard University. President NOAH PORTER, of Yale College. President F. A. P. BARNARD, of Columbia College. Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, H. BUTTERWORTH.
VIOLIN BOWING—Buying a Violin, by ROBT. D. BRAIN.
LOCKS AND KEYS; or Wonders of Locksmiths, H. E. WILLIS.
SMALL STOCK-RAISING for Boys, by LEMUEL PAXTON.
SHORT-HAND AS A PROFESSION, HERBERT W. GLEASON.
HOW TO FORM a Young Folks' Shakespeare Club, Prof. W. J. ROLFE.
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—Farming and Irrigation—How to Secure Land by Tree Culture, by E. V. SMALLEY.

Entertaining.

PERSONAL ANECDOTES of John Marshall, J. ESTEN COOKE.
DRIFTED IN: A Story of a Storm-Bound Train, OSCAR KNOX.
EXPLOITS OF AMERICAN BICYCLISTS, by BENJ. F. SPENCER.
A RAW RECRUIT, and What Happened to Him, A. D. CHILDS.
STORIES OF LETTER-CARRIERS, by T. W. STARKWEATHER.
THE PERILS OF PRECOCIOUS CHILDREN, Dr. W. A. HAMMOND.
A BOY at the Battle of Fredericksburg, by THOS. S. HOPKINS.
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by H. W. LUCY.
AMONG CANNIBALS, by JOSEPH HATTON.
THE PRINCE AND PRINCESS BISMARCK, by MRS. E. M. AMES.
LORD TENNYSON AMONG HIS FAMILIARS, by BRAM STOKER.
FIGHTING THE ARCTIC COLD, by Lieut. SCHWATKA.
AN EDITOR'S EXPERIENCE IN THE WILD WEST, J. L. HARBOUR.
LIFE IN TURKEY, by the U. S. Minister to Turkey, Hon. S. S. COX.
TRICKS OF MAGIC AND CONJURING EXPLAINED, "PROF. HOFFMAN."
BITS OF TRAVEL IN SOUTHERN CALIFORNIA and Santa Fe, by HELEN HUNT JACKSON.

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NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE, Nov 5. 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9⅝; Middling fair, 9⅞.

SUGAR, ℔ lb—Choice open kettle. 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4⅝ fair, 5@5⅜; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¼

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@——.

ESCULENTS—Irish potatoes, ℔ bbl.. $1.00@1.25; sweet potatoes, $2.50@℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@$4.00; cabbages, $2.00@$2.25 per crate; sour kront, $4.50@7.50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26. boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry — Grown chickens 3.00@3.27; young $1,50@$2.00; ducks, $2.00@2.50; geese $4.@$4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6⅝; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

The Bible and not Christian consciousness must be the final arbiter in all disputed cases.—*Sabbath Recorder.*

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakens as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July. 16-1y.

SOUTHWESTERN Christian Advocate

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THE SOUTHWESTERN

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Editorial Notes.

An honest man is a jewel. All ministers should be jewels of this kind.

The Nashville *Christian Advocate* writes Negro with a capital N. One point gained.

The spirit of President Cleveland's Thanksgiving Day proclamation, is thoroughly religious.

"Be of good cheer the SOUTHWESTERN gets better and better."—Jesse Price, Tennessee Conference.

Capt. Paul Boyton's Sunday aquatic tournaments caused a riot at Pittsburg. "The way of the transgressor is hard."

A colony of wine producers will leave about the first of January from France to settle in Greeneville, S. C.—*Exchange.* Sad.

Our excellent report of the Tennessee Conference was prepared by the Rev. A. J Fletcher, late of the East Tennessee Conference.

Men who want to see Jesus some times climb up as Zacchaeus did, but the Master is sure to call them down. "Low is the way."

There will be a race course on the Exposition grounds, at New Orleans, but we can not say whether there will be any races on Sunday.

The Rev. J. L. M. Curry, a Baptist preacher, of Virginia, has been appointed minister to Spain. The Spaniards have now an opportunity to be immersed.

All over the South, wherever we go, our friends have a good and a thankful word for the articles on Domestic Hygiene by Dr. Curtiss. He merits it all.

None but young ladies and brides should wear hats. The bonnet is the proper out-of-door head-gear for a married woman, the bride of a year ago.

The Chinaman gives good indications of his ability to naturalize alle samee as 'Melican manee. Some of them employed in a factory striking because a white man was also employed.

It was characteristic of the scribes of old, that they desired to walk in long robes, loved to be saluted in the market places, and sought the chief seats in the synagogues and at feasts. But they devoured widows' houses, between prayers and were a good crowd to [illegible]. The trio is not extinct.

The General Missionary Committee of the Methodist Episcopal Church.

The General Missionary Committee began its session at 805 Broadway, New York, Thursday, Nov., 5th, at 10 o'clock in the morning. The senior Bishop, Thomas Bowman presiding, alternating with the others in the order of seniority.

The following compose the present meeting. Bishops Thos. Bowman, Wm. L. Harris, R. S. Foster, S. M. Merrill, E. G. Andrews, H. W. Warren, C. D. Foss, John F. Hurst, Wm. X. Ninde, John M. Walden, W. F. Mallalieu and Chas. H. Fowler; secretaries J. M. Reid and C. C. McCabe; Treasurer John M. Phillips and assistant Treasurer Earl Cranston; the General Committee on Missions, consisting of Wm. V. Morrison, of the New England Southern Conference; Alex Craig, of the Newark; I. S. Bingham, of the Northern New York; J. H. M'Garrah, of the Central Pensylvania; J. M. Trimble, of the Ohio; J. A. Price of the Baltimore; Geo. W. Gue, of the Central Illinois; R. M. Hatfield, of the Rock River; H. H. Oneal, of the Des Moines; Thos. B. Ford, of the Arkansas; C. R. Rice, of the South Kansas; C. Blinn, of the East German, and J. H. Wilbur, of the Columbia River; and the representatives of the Board of Managers.

Ministers: A. D. Vail, J. M. Buckley, J. F. Goucher, M. D'e Crawford, D. Curry, C. S. Rogers, A. L. Brice. Laymen: J. S. McLean, J. H. Taft, O. Hoyt, C. B. Fisk, J. H. Cornell and J. Odell.

The following is a partial report of the proceedings. It is condensed from reports given in the *Central* and *Western Christian Advocates.*

Secretary McCabe offered a resolution, which was adopted, to call upon the Church for $1,000,000 next year for missions. Another resolution was adopted that appropriations be made next year upon the basis of $850,000, exclusive of the provision for the debt.

A resolution to appropriate $360,000 to the mission work in the United States and Territories was adopted, and the committee proceeded to the work of making appropriations.

The first part of the afternoon session was devoted to a consideration of the various foreign mission fields, not for the purpose of making appropriations, but to give the committee a general idea of the wants of the fields. The representations of work in Europe and Asia were made largely by Bishop Hurst, who has just returned from the East. His words were generally of a very encouraging character. The prospects in Scandinavia, and particularly in Norway and Sweden, are very bright. Revivals have been numerous, churches been erected, and the pions zeal and benevolence of the people are marked. The work in India is very prosperous also.

Having considered the foreign mission fields in general, the committee took up the question of appropriations for the several missions.

Africa.—An appropriation of $2,500 was made at the disposal of the board, for the work in Liberia. An appropriation of $3,000 was made for the salary of Bishop Taylor. Under motion to make an additional appropriation of $1,500 for Africa, the money to be used at the discretion of the board, Dr. Curry made an argument in favor of establishing a mission in the Congo Valley. On motion of Dr. Craig the further consideration of the African mission was postponed for the present.

South America.—The budget asked for an appropriation of $35,075 for this mission. The sum was so large that much discussion arose, and pending the discussion the committee adjourned for the night.

The religious services of Friday morning were conducted by Rev. Dr. Rogers. By unanimous action of the committee, Bishop Foster was invited to speak on the outlook for the world's salvation, the address to be delivered in St. Paul's Church, at 11 o'clock Monday morning.

As soon as this matter was disposed of the committee resumed the consideration of the South American work. J. M. Phillips showed about what increase in appropriations can be made to the various foreign missions, provided the total increase to the foreign missions is to be about $52,000. Dr. Reid made interesting and instructive remarks as to the success of the mission in South America. Many have been converted there who have moved to other countries and are now active Christian workers, so that the results of the work in this mission are not to be determined by the figures which appear in any one annual report. The Church in Buenos Ayres contributed about $5,000 last year for the work in that city. Bishop Fowler stated that our Spanish work in South America began in 1867, the work before that having been confined to English residents. Dr. Craig was opposed to any increase of appropriation for South America because, in his judgement, the results of our efforts in that country do not justify it. After a long and earnest discussion a total appropriation of $23,075 was made for the South American mission.

Foochow.—The discussion of the appropriation to this mission was not very extended, and the sum was fixed at $18,585. The appropriations to all China are made in Mexican dollars, but this $18,585 is the probable amount in United States currency, the uncertain element in the case resulting from the fact that the value of Mexican dollars varies a little from time to time.

Central China.—Representations were made by Bishops Fowler and Merrill, and after considerable discussion an appropriation of $30,260 was made. The sum asked was several thousand dollars larger than this, but by cutting off items here and there, and placing the mission on the most econonomical basis that seemed possible, the appropriation was made as above noted.

North China.—One thing stated in the consideration of this mission was that there have occurred in it several true Methodist revivals. The work is flourishing in this mission, and as in all the other fields in China, the needs are larger than the resources which are available to supply them.

West China.—The sum asked for West China was so largely in advance of last year's appropriation, that many members of the committee could not see how the amount asked for could be wisely appropriated. It appeared that our missionaries at Chung King are living in a miserable place where their health is positively imperiled, and another home for them is a necessity. The sum appropriated was $11,258, with the understanding that the question of appropriating a sum of money for the erection of a hospital may be considered again before the committee shall adjourn,

Germany and Switzerland.—Dr. C. C. McCabe made a glowing representation of the work in this conference, and an appropriation of $24 600 was made. The people are supporting the State Church, and are doing all they can for themselves, although as a rule they are very poor. The money was given almost without discussion.

Denmark.—The sum given to Denmark was $10,760.

Norway.—This mission was allowed $14,805, and evoked no discussion.

Sweden.—It was moved to appropriate 97,076 crowns for Sweden. A crown is worth twenty-six cents and two mills in United States currency.

At this point, after a hard day's work, the committee adjourned.

The committee met at 9.30 Saturday morning, and the opening religious services were conducted by the Rev: Dr. Price. As soon as the minutes of the last session were read the missions of India were considered, and Secretary Reid read the statement of the sub-committee.

North India.—Bishop Hurst made extended and interesting statements concerning the work in this conference. The main feature of the year's experience has been revivals. The discussion was continued for some time, Bishop Bowman, Dr. Hatfield, Bishop Fowler, Mr. Goucher, Dr. Reid and Dr. Craig participating. The appropriation was fixed at $71,200.

South India.—Dr. Reid presented the budget for this conference, which asked for $18,915 for the work among the natives of India. Dr. Reid moved that $10,000 be appropriated to be used at the disposal of the South India Conference, this money to be used exclusively for the native work. He also moved that $2,500 be appropriated for the expense of outgoing missionaries. It was also provided that the South India Conference shall raise as much money as it uses from this appropriation of $10,000, dollar for dollar. Bishop Hurst said that some of the members of the conference would prefer to wait till the session of the conference before formally asking for this money, but they all desire the thing itself. Dr. Reid read a list of detailed "asking" for the various points at which labor is contemplated. Bishop Foss said the time and opportunity have now come to end a long controversy as to the work in the South India Conference, and he hoped there would be a cordial respoce to the request of this conference. Bishop Merrill was happy to respond to the sentiment of Bishop Foss. He made an argument at some length in favor of an appropriation for South India, but not so large as was named in Dr. Reid's resolution. He thought we ought not to open a new mission anywhere for twenty years to come, no matter how large our collections may become. Dr. Curry was glad to know that the committee was wiser this morning than it was on Friday afternoon when it voted about $80,000 in four votes, without an amendment being offered. He was in favor of discussion of all these propositions, and of an appropriation to the South India Conference. Bishop Hurst made a strong appeal in favor of the same thing. Dr. Hatfield regarded this request from the South Ind a Conference as proof that the self-supporting theory of missions among heathen people is impracticable. The Eurasian work has been successful, but the conference now proposes to engage in work among the native heathen, and must have missionary money for the purpose. Dr. Curry said he believed Bishop Taylor's plan is the only feasible one for capturing Africa, and that the English-speaking work in South India Conference has been eminently successful. The proposition to raise dollar for dollar, as before noted came from the brethren in India, various amendments and suggestions were effected, and Dr. Reid's resolution was adopted, and also a resolution appropriating $2,500 for outgoing and returning missionaries. In addition to this a conditional appropriation of $5,000 was made to build a church at Bombay, provided a special contribution of an equal sum can be secured from some other source. This action is about as important as any ever taken by the committee.

The committee then adjourned to meet on Monday morning, at half part ten, in St. Paul's Church, to listen to the lecture of Bishop Foster.

The Missionary Treasurer.

The report of the treasurer and assistant treasurer of the Missionary Society made to the General Missionary Committee, now in session in New York, shows:

Receipts from Eastern Conferences.

CONFERENCES.	Nov. 1, 1884 to Oct. 31, '85	Increase.	Decrease.
Austin	$696 69	$5 20	
Baltimore	26 884 80		$985 77
California	4 500 45		937 44
Central New York	14,533 94	1,926 01	
Cent'l Pennsylvania	25,937 30		2,001 56
Columbia River	1,068 50	135 40	
Delaware	1 668 00	453 00	
East German	5,3.2 00	404 97	
East Maine	1,501 55		93 65
East Ohio	18,473 66	2 384 93	
Erie	10,220 05	1,514 39	
Florida	553 00	56 34	
Foochow	160 64	7 65	
Genesee	11,251 89	202 04	
Georgia	160 02		82 05
Germ'y & Switz'ld.	1,460 28		71 72
Idaho	272 50		78 70
Louisiana	404 00		216 70
Maine	3,126 15		522 56
Mexico	198 77	198 77	
Nevada	306 00	20 39	
Newark	23,817 81	1,532 73	
New England	15,352 13	68 76	
N. England South'n.	9,500 95	167 67	
New Hampshire	4 657 76		546 83
New Jersey	22 700 27	1,508 39	
New York	35,125 13		241 43
New York East	33 314 85		864 42
North Carolina	95 00		95 00
Northern New York	9,263 87		655 14
North India	218 55		63 75
Norway	809 00	1 27	
Oregon	1,175 20	59 70	
Philadelphia	51,530 00	495 80	
Pittsburg	13,418 10	1,097 94	
Puget Sound	639 50	162 90	
Savannah	390 80		119 11
South Carolina	2 551 66		695 95
Southern California	2,203 75	674 35	
Southern German	1,240 75		90 55
Sweden	3 063 54	207 89	
Texas	439 55	22 41	
Troy	13,444 56		232 41
Vermont	3,512 02		1,809 37
Virginia	725 31		66 26
Washington	2,122 80		33 42
West Texas	740 00	98 15	
Wilmington	15,196 01		855 83
Wyoming	12,343 19	149 78	
Arizona	346 00		104 00
Black Hills	135 13	63 03	
Bulgaria	41 36	41 36	
Central China	18 20	18 20	
Dakota	1,440 69	932 15	
Denmark	883 54	733 54	
Montana	347 00		81 49
New Mexico	237 00	198 00	
North China	251 85	251 85	
North Dakota	1,035 45	593 15	
South America	310 50	310 50	
Utah	270 00	141 50	
Legacies	*100,585 83	52,365 14	
Sundries	†30,097 33	1 318 73	
Total	$545 240 16	$70,219 31	$11,573 91

*Of this amount $500 is from lapsed annuities.
†Of this amount $6,839 90 is income from new mission building.

Receipts From Western Conferences.

CONFERENCES.	Nov. 1, 1884 to Oct. 31, '85	Increase.	Decrease.
Alabama	$133 16		$41 45
Arkansas	291 10		47 79
Blue Ridge	402 25	120 34	
Central Alabama	58 30		12 88
Central German	6,902 67		402 05
Central Illinois	13,185 00	2,485 55	
Central Ohio	11,915 00		425 52
Central Tennessee	333 29		609 20
Chicago German	3,4 9 00		140 85
Cincinnati	20,175 20	1 510 78	
Colorado	2,377 06	118 91	
Des Moines	11,543 38	4,674 47	
Detroit	11,155 88	1,884 56	
East Tennessee	130 00	13 25	
Holston	783 15	165 15	
Illinois	17,257 94	859 63	
Indiana	6,169 60		149 53
Iowa	7,161 04	495 11	
Kansas	2,917 42		297 35
Kentucky	2,218 63	71 17	
Lexington	402 32	173 07	
Little Rock	103 00		10 30
Michigan	9,130 49	709 63	
Minnesota	11,586 93	11,267 20	
Mississippi	280 19		51 41
Missouri	2,487 39	1,067 13	119 64
Nebraska	5,106 63		
North Indiana	6,588 83		1,168 16
North Nebraska	1,015 27	365 29	
North Ohio	9,112 96	1,816 34	
Northwest German	4,319 06	383 03	
Northwest Indiana	5,967 27	210 50	
Northwest Iowa	2,0 2 61	1,009 45	
Northwest Kansas	1 092 00	9 74	
Northwest Swedish	3,799 90	628 78	
Norweg'n & Danish	2 046 25	147 90	
Ohio	18,257 54		190 36
Rock River	24,101 54	5 722 78	
St. Louis	4 423 17		317 19
St. Louis German	4 734 91		100 34
Southwest Indiana	4 751 8		18 40
Southern Illinois	8 028 75	271 89	
South Kansas	2 260 85		36 20
Southwest Kansas	1,218 87	443 97	
Tennessee	472 66		567 94
Upper Iowa	12 94 17	3 558 14	
West German	3,218 37	202 24	
West Nebraska	648 77	170 60	
West Virginia	8 2'4 58		97 99
West Wisconsin	3 645 75	701 49	
Wisconsin	7,177 75	1061 07	
Legacies	5,2'6 00		433 33
Sundries	784 25	606 00	
Total	$281,588 20	$42,292 10	$5 235 06

Receipts from Eastern Conferences	$545,240 16
Receipts from Western Conferences	281,588 20
Total receipts from Nov. 1, 1884 to Oct. 31, 1885	$826 828 36
Increase	$95,702 50

RECAPITULATION.

Balance treasury in debt, Nov. 1, 1884	$87,635 20	
Disbursements from Nov. 1, 1884, to Oct. 31, 1885	779,878 74	
Total		$857,513 94
Receipts from Nov. 1, 1885, to Oct. 31, 1885		826,828 36
Balance treasury in debt November 1, 1885		$40,685 58

State of the Treasury Nov. 1, 1885.

Treasury in debt in New York	$45,719 12	
Cash in treasury in Cincinnati	5,033 54	
Net cash indebtedness of treasury Nov. 1, 85.		$40,685 58
Outstanding drafts of the secretaries for foreign work		50,200 00
Total indebtedness of treasury, Nov. 1, 1885		$80,885 58
Total indebtedness of treasury Nov. 1, 1884		146,406 20
Decrease of liabilities		$55,519 62

J. M. PHILLIPS, Treasurer.
E. CRANSTON, Assistant Treasurer.

The American Missionary Society's report for 1885 shows 112 churches, and 119 missionaries of whom 89 are pastors 6,881 members of these 1,127 were added this year. It shows also that there are 10,569 Sunday School scholars. This is the strength of Congregationalism among the colored people in the South. It is a start but it looks somewhat lonesome along side of 225,000 Negro members, 25,000 churches, 1,011 pastors, and 165,000 Sunday School scholars, don't it?

The fiftieth anniversary of the landing of the Wesleyan missionaries in Fiji occured on the eleventh of October. In celebration of the event an illustrated Bible was prepared and sent out to the people. The returns from the island for the past year are as follows: Chapels and preaching places, 1,236; missionaries, 11; native ministers, 55; catechists, 40; teachers, 1053; local preachers, 1,785, communicants, 26,839; on trial, 4,659; Sabbath-school scholars, 42,651.—*New Orleans Christian Advocate.*

The Mormons seem to be making an organized movement to gain proselytes in the States by sending out companies of elders, each company to have a particular district, and to work under the direction of a president. Such a company of elders came to Minneapolis the 1st of September. They have occupied a public hall several evenings, but the attendance has been very light, mostly Scandanavians, and only failure is thus far reported.

From the Districts.

La Teche District—Louisiana Conference.

REV. A. E. P. ALBERT, D. D., P. E.

LaTeche District conference being convened; the presiding elder in the chair. S. E H. Morant was elected secretary and J. F. Marshall assistant secretary. At the roll call about 40 answered to their names. Prof. Hoyt, from New Orleans, delivered an able address on the Sunday-school work, and Dr. Godman on the necessity of going to African and heathen lands. M. C. B. Mason, from New Orleans, and E. Lyon and J. W. Hilton preached able sermons; text: Christ came to save that which was lost; and a deep impression was left upon the people of Iberia; who declared that they had never known what Methodism was until now, after seeing the Bishop and hearing his encouroging words, and attending the district conferences and seeing such fine looking men as M. J. Dyer and William Smith, who were the largest in the conference. We were glad to see Mrs. Dr. Albert in our midst—may God speed her on her journey, and may her health improve.

Dr. Albert reports his district in a good condition; several churches are now going up, and will be completed before the annual conference. The pastors reported their work. Revs. Marshall, Dyer, Smith, the writer and other ministers, and the local preachers, presented the elder with a fine double-plated gold watch for his faithful work on the district, and about 3000 books were distributed among the different charges for the Sunday schools. All the pastors seemed to be glad to take as many as they could in their valises, and some bought bags and boxes to take them away to their charges. There was one who seemed too proud to pack and carry them, and he only took a few tied up in a white cord in his hand. Ministers ought not to be ashamed of anything but sin, and not be ashamed to carry a few books on the street. Oh, what a pity that he was so proud and would not take more books to those poor children who need them and are too poor to buy. God will frown on him who is too proud to do what is good for his people.

Mr. Editor, I wish to mention the following names in your paper of those who presented the church with ten new benches: Bros. Jordan and Richards, B. I. Jackson, Bell, Ford, Preyan, Lebean, Faris, Jack Johnson, Alex. Johnson, Harris, Davis, and Sister Davibson. May the Lord bless them. The church is now complete with seats, the ience white-washed, and the church and parsonage, and everything is looking bright for the future. The parsonage is painted in front and papered inside, and we can say that the New Iberia parsonage is next to Alexandria, for it is now completed inside and ont. When I arrived here the parsonage looked like a smoke-house; come and see it now; it looks like a palace compared to what it was in time past: Best of all 42 souls have been added to the church this year.

A. J. PICKETT, Sec'y.

Jackson District—Mississippi Conference.

J. M. SHUMPERT, P. E.

The first district conference of the Jackson District, Mississippi Conference, convened at Bolton, Miss., August 20, 1885. Rev. J. M. Shumpert, presiding elder of the district, called the conference to order, and conducted the religious exercises. Rev. J. I. Garrett was elected secretary, and P. W. Baldwin and Simpson Jossel assistants. The following pastors answered to their names: E Collins, R B Anderson, J I Garrett, I W Davis, P H Davis, I S Thomas, A Davis, L L Shumpert, R McKelpin, E Graves, A McBeth, S Jossel, H Henderson and J W Little. The presiding elder reported the district to be in a good condition both spiritually and financially; he had visited every circuit and station on the the district. The pastors reports showed an increase in the membership. Every part of the district seemed to be alive spiritually; the Sunday-school superintendents reported the schools in a fair condition; the International Sunday-school Lesson Helps are used on the district. Rev. B. F. Johnson, of the Baptist Church, was introduced to the conference. The literary exercises were profitable both spiritually and intellectually, much to the edifying of the brethren present. Hon. L. K. Atwood, attorney-at-law, was introduced and delivered a fine address, which was full of good sound sense. Rev. A. H. Davis, of the Baptist Church at Edwards, was introduced to the conference; he made a short address. The district committees made their reports. The committee on benevolent apportionment apportioned to the several circuits and stations the following amounts to be raised by each: Brandon, $30; Bolton, $30; Canton, $30; Canton circuit, $15; Clinton, $29; Chunky, $14; Edwards, $20; Forest, $30; Hickory, $15; Jackson, $36; Jackson circuit, $12; Lake, $14; Madison, $12; Mayersville, $15; Morton, $12; Pelahatchie, $9.40; Trenton, $11; Rolling Fork, $36; Vicksburg, $36; Vicksburg circuit, $20; Steen's Creek, $11; total, $432.40.

Jackson was selected as the seat of the next district conference. The conference closed on Saturday, August 22, at 4 p. m. Many of the brethren said that this was the best time they had ever had at a district conference. The Lord's Spirit was manifested among the brethren. Benediction by Rev. Aaron Davis.

J. I. GARRETT, Sec'y.

Greenwood District—Mississippi Conference.

In Memory of Gen. Grant.

DR. H. R. REVELS, P. E.

The mournful intelligence of the death of General U. S. Grant, which with lightning speed was sent over this great and wide spread country but a short time since, filled many homes with mourning and eyes with tears; and we, representatives of a part of the great M. E. Church, share with our fellow-citizens generally in lamenting the death of America's great son, statesman, heroic soldier and in every way amiable private citizen. As a man General Grant was humane, benevolent, kind and reasonable in every station which he occupied during his brilliant and useful life. His moral stamina was such that he never feared to speak and act against the wrong and in favor of the right. As a public servant, exercising civil and military authority, he was great in mind, generous and kind. One feature of his magnaminity was exhibited in his generous treatment of a conquered foe, and his great, wise and prudent efforts to restore to mutual confidence and friendly relations the people of the North and South, who had been divided and embittered against each other. As a public servant and private citizen his great aim was to harm none, but lead all from error and wrong and bring them to correct views and sentiments in regard to their relations to and dealings with each other as citizens of the same great and heaven favored country. As a leader General Grant was exemplary. In his pure life was found an exemplification of the strictest integrity, manly and Christian virtue. His large and generous heart was filled with tender, Christian sympathy toward his fellow-men, and especially toward the poor, needy and dependent. General Grant was a man of marked Christian humility. No man of any enlightened nation was more deservedly honored than was he by the people of the United States, and indeed the people of other countries vied with them in honoring him; and yet he was the same friendly, kindly disposed, familiar man and citizen that he was before such brilliant honors were heaped upon his name; and these honors, which he so humbly wore in life, will brightly shine upon his memory independent of the course of time.

Your committee together with this address, submit for your consideration the following resolutions:

Resolved, That while lamenting the demise of General U. S. Grant, we bow in humble submission to the will of our merciful heavenly Father and implore his grace to enable us to submit to any dispensation of his providence.

Resolved, That we extend our condolence to the bereaved family of the deceased, and that we will earnestly pray that they may be blessed and comforted by the grace of God in this dark day of affliction.

Huntsville District—Central Alabama Conference.

A. S. LAKIN, P. E.

The district conference of the Huntsville district convened in the Methodist Episcopal Church at Scottsboro, Ala., Aug. 13, 1855. Rev. A. S. Lakin, presiding elder, being unable to be present on account of bad health, Rev. A. W. McKinney was appointed chairman pro tem. The opening exercises were conducted by A. W. McKinney reading a part of Isaiah lx, lxii, and a part of Matt. iv and singing hymn 799, and prayers followed by A. Nichols, J. C. Sammons and E. D. Berns, in which earnest petitions were made in behalf of the presiding elder.

The secretary of the last conference called the roll; about twenty of the brethren were present and others came in later.

On motion of A. Nichols, M. M. McKinney was elected Secretary.

It was ordered by the conference that the hours for business: be morning session from 8:30 a m to 12 m; evening from 2 to 4 p m.

The following committees were appointed: To examine for license to preach; to examine local preachers in their four year's course of study; for admission on trial into the traveling connection; to examine for orders; on Home Missions; on appointments of local preachers and exhorters; on programme for the next district conference; on public worship; on Sunday schools; on temperance and tobacco; on singing; on state of the church, on excursions and Sabbath breaking; on education.

This session of the district conference was a very pleasant one. The conference took a firm stand for temperance; and some very strong resolutions were adopted against whisky, tobacco, excursions and Sabbath breaking. The influence of the conference is being felt in Scottsboro. We find some old tobacco users, who have been slaves to it for 30 years, saying, by the help of God, they will lay it down. May the Holy Ghost inspire all our preachers to speak against the use of tobacco.

The religious exercises during the conference were very impressive. On Thursday evening we had a sermon by E. D. Berns; and on Friday evening the missionary sermon by J. J. Holland. Saturday evening was given to literary exercises. Sermons on the Sabbath, Sunday-school at 9 a m; and at 11 the presiding elder preached; at 3 p m A. W. McKinney preached, followed by the sacrament of the Lord's Supper. At night A. Nichols preached. Thus closed the 19th session of the district conference of the Huntsville district.

M. M. MCKINNEY, Sec'y.

Ohio District—Lexington Conference, Sunday-school Convention.

REV. J. F. K. MORELAED.

The Sunday-school convention of the Ohio district, Lexington Conference, convened at Rust Chapel M. E. Church, Oberlin O., at 9, a, m., Oct. 7, 1985, and was called to order by the Presiding Elder, Rev. Joseph Courtney. In the absence of the chairman (Prins status) Rev. E. W. S. Hammond, P. C., of Covington Kentucky, the Rev. J. W. Moreland, P. C., Maysville, Kentucky, was elected temporary chairman. J. F. Moreland, P. C., of Oberlin, O., was duly elected secretary. The programme was then taken up as printed (see SOUTHWESTERN Oct. 10.) But owing to the absence of several essayists, it was found necessary to reform the programme. Substitutions were made as follows,—On Origin of Sunday Schools" Wm. Brown for W. C. Echol's. On the "Model Sunday-School," Geo. E. Ransom for Wm. W. Heston. On "The Sunday at work," Jas. McCulloch, for Zole Ross. On "Qualifications of Officers," M. W. Taylor *D.* D, for Rev. E. W. S. Hammond. The following rules were then adopted —1st, 45 minutes be the maximum time for each thome divided as follows—15 minutes for reading, 30 minutes for discusion, of 5 minutes each, none speaking twice till all may speak. 2d That the hours of meeting be from 9 a. m., to 12 m, and from 2:30 p. m., till 4:30 p. m. Privilege of the floor extended to all. The convention then adjourned till 2:30 p m. The convention was called to order at 2:30, by the temporary chairman. The programme was taken up and Geo. E. Ransom proceeded to open the disonssion on "The Model Sunday School;" his remarks were practical, earnest and timely. Comments were appended by several members of the convention. A paper was then read by H. W. Tate, on "The relation of the Sunday School to the Church." This paper was thorough, instructing and inspiring. Discussion followed, the subject of Sunday School, equipments," was next presented, in a few extemporaneous remarks, by the secretary. Observations were added, Jas. H. McCulloch (our model Superintendent of Stenbenville O:,) presented (with his usual earnestness) "The Sunday School at work," subject reviewed by several members of the convention. The time having expired, some written communications from absent members were read by the presiding elder, the announcements made, adjourned till 7:30 p. m. Evening session, the convention was called to order at 7:30 p, m. The Rev. M. W. Taylor D. D., was introduced and delivered a thoughtful and highly instructive address on "Qualifications of Officers," of which the following is a brief synopsis. The "Qualifications of Sunday School officials" are 1st, Natural, 2d, acquired.

1. Natural; 1. Favorable birth; a, physical, no inherited weakness; b, Society; refering to home elevating companionship; c, Mental; evenly balanced brain, fondness for study; d, Morally, predisposed to piety; 11, Acquired; 1, Head; a, common school education; b, Collegiate rounding where practicable; c, Some professional training if possible, and d, Methodist indoctrination, 2, Heart; a, Evangelic religion; and b, A fondness for children. The exercises of the evening closed with a paper from J. W. Moreland on "The relation of the parent to the Sunday School," subject to brief review. The lateness of the hour robbed the convention of an excellent paper on "The influence exerted by the Sunday School for good," by Rev. Joseph Courtney, P. E. Dr. Taylor being smitten with one of his veins of humor tickled the unexpecting congregation out of $5.14 and was at last called to a halt. The benediction then closed the session of the convention. Its inspiring effects will be felt for many days. We find them most beneficial, and commend them to all sections of the church.

J. F. MORELAND Secretary.

Letters from the Pastors.

L. J. S. Bell of Quitman, Miss., writes: "My circuit is alive spiritually and temporally, although with a hot fever. On the 9th we started a revival at Zion Chapel, one of my churches. I preached only three sermons, closed each with a fever. My exhorter held up my hands while the Lord came and blessed 10 souls as converts, 2 on probation, 3 backsliders returned. The church is all a blaze with the holy fire. The members say they never saw such a time before. We had one sermon from two local preachers of the A. M. E. Church. One sermon by Rev. A. B. Evans, pastor of the A. M. E. Church, near me, "Bless the Lord O my soul and forget not all his benefits." Pray for our success in their parts."

J. W. Robinson, Waco, Texas, writes: "The blessed old SOUTHWESTERN is getting better and better every day she lives, and I will say just here that I hope the day will soon come that she will be eargerly sought and earnestly read by 50,000 paying subscribers. Success to her, and long life to its blessed editor. I am closing one of the most successful years of all my toil in the ministry. This blessed people have responded to every appeal that I have made to them this year. August the 31st they gave the last cent on the $41 for missions. They next paid off their presiding elder, now they are struggling to pay off their pastor. I will see you at Austin and settle SOUTHWESTERN accounts."

W. Brooks, of Olive, Tex., writes: "This is a thriving little village of about 200 inhabitants located on the S. & E. T. R. R, 26 miles north of Beaumont. Through the kindness and courtesy of Messrs. Olive and Sternberg the proprietors of the saw mill here, I have succeeded in establishing and erecting a church that is second to none in the Huntsville district, when considering the size of this place. We have also a thriving Sunday School, with Miss. Annie Gains as Superintendent, assisted by an able corps of teachers. Our third quarterly conference held Monday August 18th, by Rev. A. J. Twiner from Beaumont, who preached a soul inspiring sermon from the 53d chapter of Isaiah and 14 and 15 verses. The power of God was felt mightily, making glad the hearts of Christians and causing sinners to quake and tremble. One child was baptized. Ours is the only church at this place and is destined at no distant day to be a first class charge. I am busy making preparations to meet the next annual conference in Houston Nov. 26th. Pray for us that God may still bless us."

N. Christmas of Giddings Texas, writes: "A few days ago we pitched a protracted effort, at the little brush arbor in the woods where it was so dusty that we named it ash-bank. Our meeting lasted eight nights, during which there was 6 conversions, 5 of which were added to to the church, also one from the Baptists came over to us. Be you assured both stewards and class leaders that your preacher in charge has felt his inability to accomplish anything on his regular work. I feel that Methodism here (East of Giddings) will in the near future be in a prosperous state."

Paul Douglas of Clarksville Tex, writes: "I have just closed a two weeks protracted meeting at Free Hope Church, 5 miles from Clarksville, which resulted in great good. We are happy to say, we had 28 converts, and 30 additions to the church. On the 9th of August, I baptised 21 adults, and 8 children. Since our meeting at Free Hope we have had a three weeks protracted meeting at St. Paul's Church in Clarkville; there we had 32 conversions, and 38 additions. On the first Sunday in September we have another large number to baptize. I am happy to say during the year one hundred souls have been added to the church. Aug., 22d the third quarterly conference was held, Rev. H. Webb Presiding Elder being sick in bed, Rev. H. Johns presided. We had a good time, on Sunday at 3 p, m., Rev. H. Johns preached a good sermon and administered the Lord's supper to 97. Collection for presiding elder $12.55, the church here is doing well, and we are looking for still better times. Pray for us.

A. J. Turner, of Texas, writes: "Our third quarterly conference was held on time. Rev. E. Lee the Presiding Elder. The brethren were on hand, and all rendered good reports and seemed to vie with each other in making the session a pleasant one. The elder preached to a good congregation; it was a grand and magnificent effort. He administered the Lord's supper to a goodly number and was assisted in the service by Rev. E. E. Makiell the pastor of the A. M. E. Church. Since I have been here 3 have been received into full membership and 1 on probation.

Letters From the Laity.

B. L. Hale, Wesley Chapel, New Orleans, writes: "Everything is running well at Wesley Chapel. Our pastor, Rev. M. Dale, is the right man in the right place. Every Sabbath morning he is at the prayer meeting; at 9 o'clock he is at the Sabbath-school teaching a class and lecturing upon subjects written out on the black board; at 11 a. m he preaches and at 3 p. m. he is at his post, at 7 p. m. he preaches again. Every Thursday night he leads a class; every second Monday he presides at a meeting of the trustees; and every Friday night he presides at the leaders and steward's meeting. Our finances are running fairly. Our new church, started a few months ago, is covered, weather boarded and painted. We are at present raising money to make another payment on our church, then we hope to have it completed."

Peter Veasly and Elix Smith, Alexaner City, La., write: "Rev. W. F. Smith, has been appointed pastor of this church since July, and has been carrying on a protracted meeting for two weeks; and 40 have joined the church, and the meeting is still going on. He preached one of the most interesting sermons last Sunday night that has been preached in Haven Chapel in a long time. He is greatly loved by by the community."

Mr. T. R. Morton, Middleton, Texas, writes: "Our pastor, Wm. Allen, has just closed a revival on Leona circuit, at the Two Miles appointment. Number of conversions, 36; 4 backsliders reclaimed; 30 joined our church, 26 of these converted, belonged to our Sunday-school. The Two Miles appointment is doing well spiritually and temporally. Our Sunday-school is certainly doing well at this point. Our pastor has the people aroused to build a parsonage at Leona, and if we continued on our parsonage will be in use by the Annual Conference. It will cost each member on the circuit about 25cts per head. I think our circuit will be able to come up with all of her assessments. Sister Howard, Houston, was with us on the 13th inst., and organized the Woman's Home Mission Society for us. I can say Sister Howard has done the sisters of this circuit a great deal of good. Our pastor, Wm. Allen will do a great work here if he can only stay with us two years. I can say the Lord has been with us this year."

Social.

On the evening of the 6th inst., a social evening occurred in the city which will long be remembered by the participants. The pesence in New Orleans of Mr. Alexander Adams and his accomplished daughter, Miss Leonora Adams, of Cincinnati, relative of the late Mrs. Ellen Dunn Burch, at whose house she died, was made the occasion for a social recognition, due these eminent examplars of an exalted standard from the Queen City of the West, under the auspices of Mr. George D. Geddes and his estimable lady, residing at No. 220 Erato street. A charming surprise was artistically arranged for the amusement of the distinguished guests from Cincinnati. The magic influence which obtains in the fashionable world was successfully exerted in marshalling representatives of the best society families in New Orleans to grace the occasion. At half past seven, there was a quiet gathering of the *creme de la creme* at the residence of Mrs. Frances Nelson, No. 368 Baronne st. After the usual congratulations and exchanges of cul-

tivated communion, a phantom party was organized as an escort, headed by Strawbridge's band, and followed by a host of the elite of New Orleans. They proceeded to the residence of Mr. George D. Geddes, where Mr. Adams and his impressive daughter were honored guests. On the arrival of the party, Miss Adams was seated at the piano, in a somewhat tasty Mother Hubbard, amusing herself with some of the best selections. At the sound of voices and music she came to the door where she was greeted by a numerous and fashionably attired company, when she realized the fact that she had indeed been surprised, and was evidently delighted. The house of Mr. Geddes not being as large as his heart, he was unable to afford such accommodations within as the numbers required; but being a practical man, always ready in an emergency, he had his parlor hall across the street, immediately lighted, to which he invited the increasing company and the surprised guests. When all had assembled amid the glare of gas and the glittering of diamonds, Mr. and Miss Adams entered, modestly but richly attired. They were courteously and graciously received by one of the most select and cultured companies ever assembled in New Orleans. After the formalities of introduction and communion of general spirits, the sweet strains of every variety of music were harmoniously blended, the hall brilliantly illuminated, decorated with flags and festooned with garlands, in which moved a panorama of grace and beauty, presented a scene of animated grandeur and enchantment. The evening was pleasantly and profitably spent, and those present indulged in those amusements which give tone to society and character to individuals. The costumes of the ladies were rich, elaborate and fashionable; while the gentlemen were attired in the evening regulation dress. Never did the elements of the charmed circle in the Crescent City appear to better advantage; nor were honored guests ever accorded a more gracious reception. Too much praise cannot be given to Mr. and Mrs. Geddes for the manner in which they so successfully conducted the affair to the credit of the higher circle in the Crescent City; and special mention should also be made of the charming spirit infused during the evening's enjoyment by Miss Adelaide Nelson, a brilliant star in the charmed circle, to whom the representative of the SOUTHWESTERN is under many obligations for courtesies received. The following were among the many well known people present: Mr. and Mrs. Joseph Hobbs, Mr. and Mrs. Victor Gossitt, Mrs. A. A. Fayerweather, Mrs. Peter Lightfoot, Mrs. Oscar Dupny, Mrs. E. Townsend, Mrs. Tillie Gorum, Mrs. Selena Gray, Mrs. Wauburg, Mrs. Frances Wicker, Mrs. E. Shields, Mrs. Frances Nelson, Mrs. Fred Lopez; and Misses Adeline Nelson, Eliza E. Geddes, Pinkey Lawson, Geraldine Brady, Ellender Joseph, Mariah Wicker, Clara Isabell, Julia Johnson, Dela J. Townsend, Wilberina Lewis, Frankie Hawkins, Clara Boswell, Minnie More, Lizzie Lightfoot, Alice Boutin, Mary Cayou, Wauburg, Sarah Sneed, Minnie Kenner, Beatrice Bertell, Mollie Jones, Lou Drummonde, Hildreth Simpson, Emma Lopez, Albertine Baptist; Marie Robinson, L. R. Gordon, Mattie Gainey, Jennie Johnson; and Prof. A. P. Williams, Messrs. W. H. Gainey, Dr. J. T. Newman, A. B. Kennedy, James T. Cottrell, Wm. R. Boyd, Henry Grandpre, Charles Grandpre, Clem Williams, H. S. Baxter, Fred. Lopez, jr., Honore, Guilemet, Boutin, R. B. Hunter, Joseph Cayou, A. Garidelle, and W. B. Gamble, the able correspondent of the *New York Freeman*.

At a meeting of the Irish National League, held in New York, October 21, and presided over by Chas. A. Dana, of the *Sun*, $16,000 was subscribed to aid Mr. Parnell, in Ireland.

TRICKS ON THE TRACKS.

Dangers from which Engineers Save the Public and Themselves.

The Railway Review.

One who is accustomed to railway traveling can scarcely realize how much he is dependent for safety upon the engineer. Added to the responsibility of their station, engineers are also in constant danger of accidents caused by the tricks of jealous rivals.

This rivalry, it is said, sometimes prompts to the doing of utterly mean tricks. A Nickle Plate engineer after his very first trip was laid off because he had "cut out" all the bearings of his engine. He was re instated however, after he proved that some rival *had filled his oiling can with emery*. Another new engineer was suspended for burning out the flues of his boiler. Through grief at a loss of his position he died, and then a conscience-stricken rival confessed that *he had put oil in the tank* so that it foamed and showed water at the top guage, when in reality there was scarcely a quart in the boiler!

These intense jealousies, together with the terrible anxiety incident to their work, has a terribly straining effect on the nerve, and statistics tell us that, though Locomotive Engineers may look strong and vigorous, they are not all a hearty class. Ex Chief Engineer A. S. Hampton, Indianapolis, Ind., (Div. 143) was one of those apparently hearty men, but he says: "The anxiety, strain, and jolting came near finishing me." His sufferings localized in catarrh of the bladder, but he used Warner's safe cure faithfully for twenty weeks and now exclaims, "I am a well man." T. S. Ingraham, of Cleveland, Ohio, assistant Chief engineer, and other prominent members are also emphatic in its praise.

The Locomotive Engineers Brotherhood has 17,000 members and 240 divisions. Its headquarters is in Cleveland, Ohio, where Chief Engineer Arthur for twenty years has exercised almost dictatorial sway. It was organized in August, 1863, by the employees of the Michigan Central. It has given nearly two million dollars to the widows and orphans of deceased members.

The M. E. Church.

Woman's Home Missionary Society.

The fourth annual convention of the board of managers of the Woman's Home Missionary Society of the M. E. Church, held at Philadelphia, came to a close on the evening of Oct. 28. The enrollment committee reported the names of several hundred new members. Detroit was fixed upon as the place for the next meeting. Mrs. R. B Hayes, president, and all the other officers were re-elected. The committee on finance and mission fields reported appropriations for work of the coming year, as follows: Colored work in the South $29,248; white work in the South, $7,950; Indian work, $2,150; Chinese work at Puget Sound, $100; Spanish work in New Mexico, $1,050; Mormon work, $3,535; Hungarian work in Pittsburg, $500; Bohemian work in Chicago, $1,200; conference work $5,000; incidentals, $2,500; total, $54, 783. On motion of Mrs. Willing, the total appropriation was made $60,000, the difference to be expended in city missionary work. The committee refused to accept the resignation of Mrs. S. W. Thomgon as publisher of *Home Missions.—Michagan Ch. Advocate.*

Rev. Dr. J. H. Vincent, writes: "Abont 170,000 copies of the Good Tidings Day and Epworth Song Service were sent out for nse on 'Good Tidings Day,' Oct. 18. Orders for these services sent so late as to render it impossible for schools to receive them by Oct. 17, could not of course be filled. Next year we hope to mark the day—the third Sunday in October—by a good service, widely circulated, and by a liberal collection for the Sunday-school Union and Tract Society. Will preachers in charge put down on their books 'Oct. 19, 1886,' as 'Good Tidings Day?'"

NEW PUBLICATIONS.

THE PANSY

For both week-day and Sunday reading, THE PANSY, edited by "Pansy" herself, holds the first place in the hearts of the children, and in the approval of earnest-minded parents. Among the more interesting features for 1886 will be Pansy's serial story,

Reaching Out,

being a further account of "Little Fishers and their Nets." The Golden Text Stories, under the title, "Six O'clock in the Evening," will be told by a dear old Grandma, who knows many interesting things about what happened when she was a little girl. Margaret Sidney will furnish a charming story

St. George and the Dragon,

To run through the year. Rev. C. M. Livingston will tell stories of discoveries, inventions, books, people, places. Faye Huntington will be a regular contributor during the year. Pansy will take the readers with her wherever she goes, in papers under the title of

Where I Went, and What I Saw.

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M. E. Church Directory.

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FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 2 o m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. E. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

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MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayermeeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a. m. and 7 p. m. Sunday-school at 9.45 a, m. Prayer meeting, Thursday evening at 7.30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting. Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

General Church Directory.

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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, NOV. 19, 1885.

Judge Biddle, of Philadelphia, recently fined W. J. Gilmore, $100 for exhibiting indecent show bills. Upright judge. Give us more of them, and decency will be vindicated.

The interesting topic of "Faith-cures" will be treated "without gloves" in the December *Century*, by the Rev. Mr Schauffler, who has paid particular attention to the subject.

Brother, what have you done, what are you now doing, and what do you intend to do about that million for missions, and that quarter of a million for education in the South? Can't you push things and push them next Sunday?

It would be well for our friends to understand, when actually desiring the attendance of Methodist preachers at social assemblies, to consider that their convictions are entitled to some consideration. A hint to the wise is sufficient.

"I do not see how I can do without the SOUTHWESTERN and carry on my pastoral work. It is our help and aid. We need it in our churches, and can not do without it."—John H. Coppage, Murfreesboro, Tenn.

Late service for Sabbath morning at church prevents people, who work from attendance. Pastors, for the colored people should always bear this in mind. The protraction of services until one or two o'clock in the day or 11 or 12 at night is wrong any way.

The *Independent* of Nov. 6, has two very interesting articles to us. One is, "The Race Problem Being Solved" by Prof. W. E. C. Wight and the other "Anti-Slavery Hymns" by Prof. F. M. Bird. Oh, how much these hymns had to do with arousing the spirit of freedom and bringing liberty to our land.

If Mr. George Geddes' fine hall in a remote locality is a nuisance to that neighborhood, what will the handsome new show house just now going up at the corner of St. Charles and Calliope streets, right in front of Ames Methodist Episcopal Church be? "Consistency, thou art a jewel."

Compliments of Rev. H. J. Wright, Louisiana Conference, we have before us the proceedings of the 17th annual communication of the M. W. G. L. A. F. and A. Y. M., held at Springfield, Ill., Oct. 9, 1885. A. L. 5883. Among the distinguished persons present was J. Henry Webb, G. M., of the Bahama Islands, and D. G. M., of H. R. H. the Prince of Wales. It was a pleasant session.

A Welcome Visitor.

The *African Methodist Episcopal Church Review* for October is quite an interesting number. The papers on the "Life of Lord Lawrence, and its Lesson," claimants for territory on the Congo, and especially that of Dr. Lee on Theology is very superior in matter and manner, and will repay in useful information the price of a year's subscription. B. T. Tanner, D. D., managing editor, 631 Pine street, Philadelphia, Pa. Price, per copy, 40c.; per year, $1.50.

Keep up the Acquaintance.

Let no sin prevent you from praying. If you wilfully sinned only a moment before, so much greater is your need of prayer. If you become confused and ashamed to pray because you are so sinful, then what will you do? Do this, keep on speaking terms with the Lord, to do this, is to defeat and half beat Satan. What he wants is that you and the Lord should stop speaking in prayer together. Renew it by frequent prayer, and keep up your acquaintance with the Lord.

The North, Central and South American Exposition.

OPENING DAY.

The North, Central and South American Expostion opened on the 10th inst., with a civil and military display, and with ceremonies appropriate to the occasion. The highly creditable pageant, as it moved through the principal streets, was witnessed with pride by thousands of delighted citizens in holiday attire. Major C. B. Throckmorton, U. S. A., acted as Grand Marshal, supported by dashing aids. Among those conspicuous in line was Gov. S. D. McEnery and staff, Lieutenant Governor Knobloch, Cols. T. Generelly, T. A. Fariee, E. A. Ducros, F. Kennedy, C. A. Larendon, S. F. Lewis, W. H. Byrens, J. H. H. Hodges, H. W. Fairchild, W. P. Curtiss, R. W. Gillespie, H. H. Baker, E. T Loche and Major C. N. Phillips. The supreme court was represented by Chief Justice E. Bermudez and associate Justices F. P. Poche, Robert Todd, T. C. Manning and Charles E. Fenner.

The State officers, foreign consuls, Exposition managers, Federal officials, officers of the United States Army, State militia, City dignataries, fire department, Knights of Pythias, the navy, the Army of Tennessee, the Junior Eagle Benevolent Society, the Arthur Club, the Union Benevolent Association, the Larendon rifles, a colored military organization; and other distinguished guests were fully represented.

The parade proceeded by steamers to the Exposition grounds, where an immense concourse awaited its coming in the Music Hall of the Main Building. Upon its appearance, Prof. D'Aquin's band played the march from Faust, which seemed to be enjoyed, especially by the military magnates, who marched along the aisles to the platform, with the air of men who were proud of the opportunity to display their martial bearing. The ceremonies were well conducted and in excellent taste, especially the Exposition chorus of 500 voices of ladies and gentlemen.

Bishop Galleher, of the Protestant Episcopal Church diocese of Louisiana, then offered prayer. Appropriate addresses were made by Gen. S. B. McCounico, the President of the Exposition managemen; Col. J. B. G. Pitkin, Commissioner General, replied to the welcome extended on the part of the commissioners and exhibitors; Mr. Herbert D. Fairall, commissioner for Iowa, spoke earnestly on behalf of the State commissioners; Gov. S. D. McEnery made an excellent address of welcome, to which the Hon. J. V. Gaillotte, the mayor said "amen"; Senor Mathias Romero, Mexican minister to the United States, ably represented Gen. Porfirio Diaz, President of the United Mexican States, who found it inconvenient to be present; Rev. S. H. Werlein made an address with excellent effect, on behalf of the "Universal Peace Union;" and Dr. J. T. Newman, the only colored representative on the programme, closed the regular exercises in a masterly address, having for its object the best interests of both races and the material prosperity of Louisiana and the South.

Commissioner M. Rae, of Arkansas, in a very complimentary strain, called upon Major E. A. Burke, the first director general, of the Exposition of the past year, for some remarks, to which he replied in a happy vein, giving much cheer and comfort to those now engaged in the great enterprise. This closed the exercises which seemed to give general satisfaction. The Exposition will rapidly assume shape and make a fine display.

The Galveston Strike.

The labor troubles at Galveston have attracted attention because of two important features, viz: 1. The race antagonism it discloses; 2. The attempt to dictate to employers who they may take into their service or not. The white laborers on the wharf of the Mallory line of steamships were getting 40 cents per hour and 50 cents for extra work, and they struck for 50 cents all round. This was yielded temporarily, but disapproved by the company's authority. The men were promised an increase on extra work to 60 cents, but this did not satisfy them, and their places were filled with colored laborers. Afterward the white men desired to return but were refused because the company had promised the colored men to stand by them and not use them as a cat's paw for the momentary purpose. The number of men affected was about 150, and the Knights of Labor asked the Mallory line to reinstate them, which it refused to do, and a boycott was commenced that worked serious injury to the city and drove its commerce to other points. The boycotters asked for the removal of the Mallory line of steamers from Galveston, and are punishing a whole city for the purpose of working a revenge on one small company. In addition they asked the mayor to remove colored men from the police force of the city, which he very honorably refused to do, because they were all faithful and efficient. Some attempts at arbitration have been made, but, according to the latest advices, they could not agree to make a straight race issue and ask the Mallory line to discharge colored employes with whom it is well satisfied.

We have sympathy for honest measures to redress real grievances of labor, but there is nothing whatever in the conduct of the Knights of Labor at Galveston that does not call for condemnation. The concession to an organized and powerful association of dictation to employers who they shall employ when the terms are unsatisfactory to its membership, would be calamitous and destroy all freedom in business pursuits except such as the organization may choose to accord. The Knights of Labor at Galveston have made an attack on individual and corporate rights, and if they persist in their course their agents should be promptly met with every appliance of governmental power.

The colored laborers of Galveston have acted wisely and manfully. Their white brethren would do well to follow the example of the Trades Assembly of New Orleans which has united all laboring people for common ends, and makes a race issue both unnecessary and impossible.

A Center Shot.

Nast has in *Harper's Weekly* for Nov. 7 a cartoon which illustrates the true inwardness of the political situation in these times. A practical politician, in fashionable clothes, fronting a saloon, and with his back on public sentiment, stands with a bottle of whiskey in both hands extended outward. On their knees, wild with intimidation, are two men, one a free American of Hibernian and the other of African descent, who are eagerly grasping at the liquor which the politician hands them, at the same time saying, "*vote as I dictate.*" But a man is peeping around the corner at the transaction who will yet be heard from on the subject.

Nast has struck a centre point. It is a fair illustration of either all the intimidation in this country or that which produces it.

The man around the corner is the Prohibition party, whether Nast designed him to represent it or not. And although, as in the picture, only a small part of his head is now visible, his whole body is rapidly coming into sight, and into mind as well.

Conference Relations.

Where is there a church strong enough to carry Bro. A. without being injured by it? This is an awful question, as every bishop and presiding elder can testify. Dear reading minister, examine yourself closely. Does this question apply, and will it have to be asked in your case. It is after this question has been asked concerning a brother from time to time, that the conference finally ask brethren to ask for a location. Inefficiency and secularity will as surely bring a man to this point. Both of these defects must be cured or the above results will all follow. To consider these matters is the work of the committee on conference relations. Let every minister see to it that there is in him nothing worthy of this committees efforts.

Bishop Walden in St. Louis.

Bishop Walden addressed the Methodist Preachers Meeting, in St. Louis, Monday, Oct., 12th. In the course of his remarks he recited some of his observations while holding conferences in the West. He deplored the great prevalence of Mormonism, but felt encouraged by the fact that large numbers of the Mormons were not practical polygamists. The fertility and productiveness of Western soil was a feature of especial attraction and pleasure to him.

The *American Baptist*, of Nov. 13, thinks that we are either short of matter or else take especial delight in punching Rev. Wm. J. Simmons, D. D., for his part played in the Worlds Exposition. We are innocent of any such intentions. As to matter we have not yet realized our need of more, but we are unconscious of any attempt to punch Dr. Simmons, except as that would grow out of references to public matters with which he might have an incidental connection. Personally we regard him as a man of some fine parts, and rather like him.

Personal.

—W. H. Spears, of Lexington, Ky., is dead.

—The address of Rev. J. L. Massey is Alamo, Tennessee.

—Gov. Pinchback, has returned home for the winter, accompanied by his family.

—A. Dejoie made a brief canvass in the rural districts for the Exposition lately.

—Rev. J. J. Holland is improving rapidly in his personal health and pastoral prospects.

—J. B. Gaudet, a well known citizen, of New Orleans, is sick and his recovery despaired of.

—Rev. Nathan Sites will soon sail from San Francisco for his mission in China.

—Rev. Dr. C. H. Thompson, of the Protestant Episcopal Church, New Orleans, was recently in Vicksburg.

—Rev. M. A. Hopkins, minister to Liberia, is a member of the Presbyterian church, synod of Atlanta.

—General Manager J. T. Harahan, of the Louisville and Nashville R. R, was for a few days in New Orleans, recently.

—Three Chinese converts were recently baptized at Sandhurst, by the Rev. James Moy Ling.—*New Zealand Methodist.*

—Capt. Vincent Shinkle died suddenly in his stateroomon board his boat, Golden Crown, at Cairo, Ill. Nov. 11th.

—We hope Rev. M. H. Foster, of Durant, Miss., will soon call at our office again, and that we may be at home when he comes.

—Dr. Galloway, of the N. O. *Advocate*, dedicated a new Methodist Church at West Station, in North Mississippi, 25th, ult.—*Exchange.*

—Another of Bishop Taylor's men has fallen from African fever. Rev. H. M. Willis was left at Maynamba, on the coast north of the Congo.

—Rev. G. W. Thomas, of Gunn's Chapel, Lexington, writes us that his church has got marching orders, meaning that the revival wave has reached it.

—Prof. Greener has been elected a member of the Municipal Civil Service Board of New York, at a salary of $1850, per annum.—*Clark University Elevator.*

—Revs. M. J. Dyer, Booneville, and J. F. Marshall, of Alexandria, La., J. J. Spellman and O. O. H. Thomas, of Mississippi, were in New Orleans, at the opening of the Exposition, and the two former called on the SOUTHWESTERN.

—Rev. Dr. A. E P. Albert has, by the Bishops, been appointed fraternal delegate from the Methodist Episcopal to the African Methodist Episcopal Zion Church, which meets in May, 1888.

—Rev. Samual Davage, of the Louisiana conference, by a sad mishap being thrown from a horse, his leg was broken, and he has suffered severely in consequence, but is better now, we learn.

—The Gadsden Central Alabama quarterly conference at its last session passed resolutions of respect for and confidence, in Rev. O. Nelson, presiding elder; and Rev. A. N. Jackson, pastor, he being at the close of his first year's labor on that charge and having accomplished a very profitable work.

—Rev. S. A. Cowan, the pastor of Vicksburg M. E. Church, says the old debt which has hindered the erection of the desired new church for 12 years, has been adjusted, and he has a full receipt for the same. The work on the new church is progressing nicely.

—To Rev. W. P. Thirkield and wife, in Atlanta, Ga., a son Gilbert Haven, so called for the late bishop, his grandfather. The Lord bless the child with a soul and a life as mighty and as useful as that of his parents and grandparents.

—Compliments to Col. Dunn. Handsboro, Miss., Sept. 22d, 1885, on motion of the attendance, we tendered our vote of thanks to Mr. C. P. Atmore, Mr. O. M. Dunn, and the Louisville and Nashville Railroad Company, for stopping the train at our camp ground and for reduction in rates. May the Lord let them live long to do many good deeds and enjoy a prosperous life. N. Cannon, pastor; Rev. W. Mc Donald. P. E., committee.

—Rev. H. J. Wright, Natchitoches, has a protracted meeting going on, and up to the 11th inst, he has had 75 to bow at the altar; 41 to join on probation; 15 back sliders reclaimed, and 4 converts. Prayer meeting every day at 12 o'clock; both prayer meeting and service are well attended, and great interest prevails among the people. The white Methodists have a protracted meeting with Dr. Evans, of Shreveport.

—Rev. Jesse Price, of Memphis, Tennessee Conference, has already been on his work at that point, and had one convert. The people are pleased and the prospect is bright. The result of his past four year's labor was the enlargement of his district, until it was almost large enough for two and many of the young men of the conference entered it while he was a presiding elder.

—Rev. Dr. Liebhart, of Cincinnati, O., editor of *Haus und Hurd* the sprightliest of monthlies, published for the German members of the Methodist Episcopal Church, is in the city en route to the Southern German Conference, at San Antonio, Texas, Nov. 19th. Dr. Liebhart came to see us, of course, and afterward under the escort of his estimable host, was shown about the city, used freely on the Sabbath and left on Tuesday, the 17th, inst., in company with Bros. Kienle and Schuler, our German pastors here. Come again doctor.

For the Southwestern

The Freedmen's Aid Anniversary.

The eighteenth anniversary of the Freedmen's Aid Society was held Nov. 6, afternoon and night, in Park Avenue Church, New York. Bishops Walden and Bowman presided, and gave brief addresses. The Fisk Jubilee Singers sang some of their best melodies. The Rev. Dr. J. M. King, the pastor of the church, gave an address of welcome, to which Bishop Walden responded.

The Rev. R. S. Rust, D. D., corresponding secretary, reported the past year's work, which gave many evidences of steady growth in the work of the Society in the South. The following comparisons with the preceding year will be interesting.

	Last Year.	This Year.	Increase.
Total receipts	$113 453 05	$143,753 53	$10,299 48
Conf collections	66 481.00	70 962.83	4,530 80
Expended on real estate	46 952.01	74 748 93	25,896.83
Students self-help	13,149.46	15,570 42	2,427.96
Total expenditures	$159,195,26	$174,752 53	$22,557,27

The excess of expenditures over receipts is $31,000, incurred by the purchase of the university grounds at Chattanooga.

In view of the financial depression throughout the country, it is especially encouraging that this Society should have an increase in its receipts the past year. The item of self-help among the students is important. Each year more is being received in tuition and room rent from the students themselves.

The General Conference, of 1880 and 1884, directed the Society to aid in the educational work among the whites in as far as possible without interfering with its work among the colored people. With the work of the Society thus enlarged its responsibilities have vastly increased. The appeal for a quarter of a million dollars a year to carry on the work is made because every dollar of that amount is needed.

The schools maintained and aided the past year are as follows:

	Schools.	Teachers.	Students
Among the Colored people	22	112	4,243
" " White "	18	52	1,709
Total	40	167	5,952

A complete showing of what our educational work in the South has grown to be since the war would include several other institutions, but only those are given which the Society has almost wholly sustained or to some extent aided.

In the work among the colored people most gratifying progress is seen. The students who go forth exret powerful influences for good among the people, and the thirst of the masses for knowledge shows no abatement. The Gammon School of Theology at Atlanta, through the continued benefactions of Mr. Gammon, will soon have a second large building, costing $27,000. Over 40 candidates for the ministry are now in attendance. Biblical classes are maintained in all the colleges. Meharry Medical College has graduated over 50 cultured Christian physicians, and 41 undergraduates are now in attendance. At Winsted, on Bayon Teche, La., two new buildings, costing $10,000, have been completed. The Hon. W. L. Gilbert, of Connecticut, has largely aided in this. This will be a first class seminary and a feeder to the university at New Orleans. At New Orleans a new square of ground containing three acres has been purchased on the principal avenue of the city. The school has been transferred to the new grounds, and is occupying the commodious buildings which were already there. The contract for a $30,000 college building has been let, and if friends will respond to the appeals for money the building will be ready for occupancy next fall. The industrial schools—in carpentry, blacksmithing, agriculture, etc.—in the central institution, are doing a most successful and gratifying work. The churches of our colored people are largely used as school houses. In Louisiana alone there are forty such church schools, in which are over 1,500 students. The teachers of these schools have largely gone out from our institutions.

The Society has in aiding schools among the whites pursued its wise policy of developing as rapidly as possible two central universities at Little Rock and Chattanooga, around which gymnasia of seminaries can cluster as feeders, and from which must go widespread and powerful influences touching every section of the South. The outlay for real estate in these two centers was wise, for only the best of sites ought to be had, and first-class buildings erected. At Little Rock in two years ground and buildings costing $47,000 have been secured. Of this citizens of the place have given $8,000. At Chattanooga 14 acres of ground were bought nearly two years ago for $31,000, and a building worth $40,000 will be completed next August. The citizens gave $15,000.

The aid extended to our semi-

nary work among the whites has been pitiably small in view of its vast importance and needs. The Society has been forced to refuse aid in many places where a few hundred dollars a year would so supplement the effort of our heroic people as to establish a much-needed seminary.

As the foundation and crowning work of all a most gracious revival influence has pervaded all schools during the past year. Nearly every institution has been visited with special outpourings of the Holy Ghost.

The first address of the afternoon was delivered by the Rev. I. J. Lansing, B. D., of Brooklyn, who, in a plain and powerful manner, showed how the irrepressible conflict for the rights of our brother in black was yet upon us, and that God, who had thus far led, would only be satisfied with the complete emancipation of the Negro from the bonds of legal, political, and social caste.

The Rev. J. W. E. Bowen, B. D., a graduate of New Orleans and Boston universities, spoke both in afternoon and evening. He plead for the Negro, not because he was a black man, but because he was a man. The principal address of the the evening was given by Bishop Mallalieu, who made an eloquent and effective plea for more sympathy and money and wants. He paid glowing tributes to the heroism and success of our ministers and teachers in the South.

Gen. Clinton B. Fisk followed in one of his best speeches. He said of the Society and its management; "No million and a half dollars given by the Methodist Episcopal Church has yielded more in return than that given to this Society, and no benevolence of the Church has been managed with greater care or efficiency."

Dr. J. C. Hartzell was on the programme for an address, but had yielded his time to others, and was made happy in the privilege of asking for a good collection, which was promptly given.

Dr. Earl Cranston, of Cincinnati, pronounced the benediction.

Freedmen's Aid Society.

OUR CHART.

The Freedmen's Aid Society, in the judgment of its friends, has done a wise thing in issuing a Chart, giving a "comparative view of illiteracy and educational facilities, North and South."

This Chart outlines the States and Territories east of the Rocky Mountains, and shows by statements and by colored cubes the fact upon which it treats.

It shows the actual illiteracy and the educational facilities of each State. It also shows the taxable wealth of each State, the sums invested in school property, and the actual annual sum expended in each for the support of public schools. It is also shown what has been done by the Freedmen's Aid Society since its organization.

The largest possibilities of this Society require the hearty sympathy of the Methodist Episcopal Church, and its full co-operation in the measures and plans adopted.

This essential need of the Freedmen's Aid Society has better promise of being met by the projection of this Chart than it could be in any other way. It seems impossible that this Chart shall have general currency among Methodists, and that it shall be fairly displayed by the ministers, and studied by our people, without producing a most profound impression—such an impression as a clear and vivid showing of an amazing array of startling and grave facts would be likely to produce.

It may be fairly assumed that if the members of the Methodist Episcopal Church can get the material facts bearing upon this subject fairly in mind, they will respond with adequate sympathy, faith, prayer, and money for all the demands this Freedmen's Aid Society may make upon them.

The Chart is printed on strong, heavy paper. It is three feet five inches, by five feet, making it of convenient size for use on the platform in Sunday-schools and in the churches. The size and form as well as the manner of its teaching render it easily seen in any part of an ordinary auditorium. It is divided into three departments. One covers the full face of the sheet. The obverse side is covered by the other two departments.

I. The broadside of the whole sheet contains an outline of the United States and Territorie east of the Rocky Mountains.

By cubes of different colors, the facts as to illiteracy and its extent are set forth, as also the amount of taxable property in each State; the amount invested in school property; and the money actually expended annually in supporting the public schools.

Each black square represents one per cent of the population, over ten years old who cannot write.

Each red square, or cube represents one hundred millions of dollars of taxable property.

Each blue cube represents two millions of dollars invested in public school property.

Each yellow square represents one million of dollars annually expended for public schools.

These squares can be readily seen: They instantly and correctly show how much illiteracy there is in a given State; how much taxable wealth; how much invested in public school property; and how much is expended from year to year for the support of public schools.

Many things are taught or suggested by this incomparable Chart. The poverty of illiterate States and the wealth of labor is shown to be more productive than unskilled. The Chart shows the relation of the common school to the support of public education.

It also enforces the duty of those favored with wealth and education to contribute freely to their means to aid in educating their poorer and illiterate fellow-countrymen.

And as this illiteracy is a standing menace to the safety the State and the liberties of the people, patriotism joins its plea with that of philanthropy and religion to urge Christians and patriots to assist in blotting out this crying evil.

By means of this Chart, it is easy to se, in any given State, or in all of the States together, how close and constant is the correspondence between little illiteracy and great wealth, and much illiteracy and little wealth. For example, in Iowa there are only four per cent of illiteracy, while there are four hundred millions of taxable property. Nine and a half million dollars are invested in school property, and four and a half million are annually expended for public schools.

In Georgia there are fifty per cent of the population who cannot write. The taxable property is two hundred million dollars. Only half a million dollars are invested in public schools. Six hundred thousand dollars are annually expended for public schools. Suppose we compare Ohio and Kentucky. In Ohio the illiteracy is five and a half per cent. The taxable property is fourteen hundred and fifty millions of dollars. Twenty-two million dollars are invested in school property. Seven millions and eight hundred thousand dollars are annually expended for common school education.

In Kentucky there is nearly thirty per cent of illiteracy. There are three hundred and fifty millions of dollars of taxable property, or about one fourth the taxable property of Ohio. Two millions and one hundred thousand dollars are invested in school property, and an equal amount is annually expended for common school education.

All this, as to every State and Territory in the Union on the Atlantic slope, is really seen by looking at this Chart and counting the different colored cubes, without stopping to add, subtract, multiply, or divide. It is at once apparent that where the black cubes are numerous the red and blue and yellow cubes are few, and so *vice versa*.

II. One half of the obverse side of the Chart are engravings of some of the institutions planted in the South by the Freedmen's Aid Society. In the upper left corner is the picture of the Gammon Hall, Clark University, Atlanta, Georgia. This is a large, elegant brick structure, five stories high. And this, with other views, shows that the Society is in the South to stay, and that it is wisely planning for the future. In the upper right corner is the engraving of Little Rock University (for whites). The architecture is chaste and elegant. This also is five stories high.

Central, in the lower tier, are engravings of the Central Tennessee College, and of the Meharry Medical College, in Nashville, Tenn. Rust University in Holly Springs, Miss; Wiley University, in Texas; Centenary Biblical Institute, in Baltimore, Md., are seen. In all sixteen school enifices are displayed; located in ten different States. Among these is a view of the Industrial Home, in Atlanta, Ga., sustained by the Women's Home Missionary Society. This part of the Chart contains also a map of the United States, taken from the official census map of 1870, showing by deeper or lighter shading, and also by tables, the illiteracy of the United States and where it is less and greater.

III. The remaining half of the obverse side of the Chart contains general statements of great value as to the following items namely:

1. The greatness of the work of the Freedmen's Aid Society, not only as to the area of its working, but also and eminently as to the nature and significance of its operations.

2. The tremendous problems involved in this whole question of illiteracy, and in the race and color caste questions awaiting solution through the school, the home, and the Church.

3. What has been done by eighteen years of successful work by the Freedmen's Aid Society.

4. What annual sum is now needed to meet the claims upon this Society.

5. How this amount may be raised.

6. How the Chart may be used to effect in raising the amount needed by the Society for its great work.

This invaluable Chart may be made most prolific of wonderful results by our ministers and people. The ministers should study it, and should set forth its various and most important lessons to the people of their charges.

Our people, and especially those who have means, and who want to be useful in large and effective lines, should carefully study and learn all the phases of this Freedmen's and of this illiteracy by means of this Chart until they have completely mastered those momentous themes. R. S. RUST.

Church Polity.

Mr. Editor, Please inform me what is the full meaning of the word *Religion.—Subscriber.*

Ans. 1. It means any system of faith and worship. The different religions in the world are very numerous, numbering many thousands. These may be reduced to four great classes, viz.: 1. The Jewish; 2. the Christian; 3. the Mohammedan; 4. the Pagan system.

2. The word is of Latin orgin, and it means "to bind fast." That bond or obligation and sense o duty which we feel from the relation in which we stand to a superior power. Specifically it is an acknowledgement of our obligation to God as our Creator, Preserver and Redeemer, accompanied by a feeling of reverence and love, and a consequent return of duty and obediance to him; duty to God and his creatures; practical piety; godliness, devotion, with the practice of all moral duties and obligations

"Age cannot wither it nor custom state its infinite variety." Flesh is hardly heir to an ache or pain which cannot be cured by using Salvation Oil.

General Church News

AMERICAN BIBLE SOCIETY.—The stated meeting of the Board of Managers was held at the Bible House, on Thursday November 5th, 1885, William H. Crosby, Esq., Vice-President in the chair.

Grants of books were made for benevolent distribution in the United States and in foreign lands, the aggregate value of which was about $4,300, and funds to the amount of $1,100.

Three auxiliary societies were recognized in Kansas, three in Arkansas, and one in each of the States of Nebraska, Texas, and West Virginia.

The Methodist Women's Missionary Societies propose to open a training-school in Chicago to prepare pupils for all kinds of practical missionary work, home and foreign.

Pastry Without Butter.

The American pie has been subjected to more unjust abuse from foreign writers than any other of our distinctive products, if we except the recent tirade against the American hog. And yet we cannot say that it has been altogether undeserved, because of the villainous compound, thick, hard and heavy, that is too often made to do duty as a crust, and which by courtesy is called pastry. Light, tender, flaky and digestible pie crust and all kinds of pastry can be made most readily by the use of Royal Baking Powder without any butter, or with half usual portion, if preferred, or with a small quantity of lard or other shortening as desired. Pie-crust thus made is much more wholesome and digestible, besides being more economical and easier prepared. In addition to saving all the butter if desired, one-third the flour is also dispensed with, as the crust is rolled that much thinner, the leavening qualities of the Royal Baking Powder swelling it to the requisite thickness. If drippings or lard be used the Royal Baking Powder removes any unpleasant taste, rendering the crust as short, sweet and pleasant as if made from the finest butter. Those who know the appetizing qualities of the genuine home-made American pie will rejoice that by the aid of Royal Baking Powder in the pastry it can be made quite as digestible as it is delicious.

The total receipts for October were $34,802 39. The total issues of the Scriptures from the Bible House were 65,407 volumes.

In September, 1878, all London was astonished by a new departure in medicine—a beautiful application of Electro-Magnetic force, which positively cured headache, neuralgia, etc., in two to five minutes [we refer to Dr. Scott's Pure Bristle Electric Hair Brush). The people wondered, the doctors were dumbfounded, while the practical inventor was hailed as a public benefactor. This principle is now being applied by Dr. Scott with wonderful success to Belts and Corsets.

The Corsets do not differ in appearance from those nenally worn, as flat steel magnetoids are substituted for the ordinary corset-steels. They are all equally charged, differing only in quality and design. They are elegant in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. Those who have tried them say they will wear no others. Most of the above applies equally well to the Electric Belt for gents or ladies.

Probably never, since the invention of corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. They are worn daily in over eight thousand families in the city of New York alone. For full information address Dr. Geo. A. Scott, 842 Broadway, New York City.

"Tasmania is a fair field for almost every kind of evangelistic effort, and there is great need of such," writes a missionary.—*Ex.*



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CUTICURA SOAP, an exquisite Skin Beautifier and Toilet Requisite prepared from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Chapped and Oily Skin.

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Sharp, Sudden, Sciatic, Neuralgic, Rheumatic and Nervous Pains instantly relieved by Cuticura Anti-Pain Plaster. 25c.

The Youth's Companion will be sent free to January 1, 1886 and a full year's subscription from that date to January, 1887, to all who send $1.75 now for the year's subscription. The YOUTH'S COMPANION is a weekly payer, and has nearly 350,000 subscribers.

Chili has discarded the Roman Catholic religion as the religion of the state, and has announced perfect liberty to all forms of Christian faith.

Miss Nellie Kent,

Wellington, Lorain county, O., writes, "Dr. S. B. HARTMAN & Co., Columbus, O., Gentlemen: I have been a great sufferer from chronic catarrh, bronchitis and neuralgia of the face. I have been taking your PERUNA for one month. The neuralgia and catarrh is almost well, and the cough is much better. I like your PERUNA very much."

C. E. Dupler, aged thirty-four years, of Equality, Illinois, had been affected with a chronic catarrh which he first discovered six years ago. In succession he lost his smell, taste and hearing. The disease was so malignant that it not only attacked the softer parts, but destroyed the bony partition of the nose and seriously affected the external parts. He could only hear a watch ticking by holding it close to his ear. He sufferd intense pain in the nose, from which green, dry clots of offensive odor fell. In this condition he presented himself to Dr. Hartman several months ago. He can now hear a watch eight inches from his right and six inches from his left ear. His taste and smell are again returning, and the external part of the nose is quite well. Few more grateful patients ever left a physician's office than Mr. Dupler. He said, "Why in the world was PERUNA not prescribed for me long ago?"

Cramps of the Stomach.

We have the privilege of reporting the following case. Those similarly affected can get the name and address of Dr. Hartman. The lady does not want her name in the papers. For a year, or years, (the writer does not remember the length of time,) this lady had cramps, the most fearful, of the stomach, every day and night, "which would be followed by that terrible weakness, which was something wonderful." The suffering and distress of this lady was indescribable and almost unendurable. After all the physicians and medicines had failed, and all hope had almost fled, Dr. Hartman was consulted, and from the first day of taking his PERUNA, the cramps and all bad feeling left her, and now for over a month has been entirely free from every symptom. A more thankful patient no doctor ever had.

Mr. Bogg, druggist, Charlestown, Kanawha Co., W. Va., writes: "PERUNA sells well here and gives good satisfaction. Customers speak well of it."

Dr. J. Anderson, Coshocton, Ohio, writes: "Your PERUNA sells well and gives good satisfaction. I consider it a splendid medicine."

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DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

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ETHIOPIA.

BY MRS. MARTIN, COLUMBIA, S. C.

She's stretching forth her hands to Thee,
Her dark and swarthy hands;
With her sunny fountains cometh she
And with her golden sands;
With Obelisk and Pyramid
With Memnon's musio stone—
O, Thou will never her forbid,
But claim her as thy own.
By all the signs she'd have us see,
Responsive to thy will,
The time's own sure word of prophecy
She's going to fulfill.
Unseen, unveiled, redeemed and free,
Lord! she is coming unto Thee.

Yes every gracious sign proclaims
Her day of grace begun
That, through His name, that name of names,
Her heritage she's won.
That, 'mong the nations she shall shine,
A jewel rich and rare,
Gracing the diadem divine
Her blessed Lord doth wear.
That, merging from her long dark night
She, like the rising sun,
Tells us by the sweet dawning light
Her day, at last begun.
And that her long dark night is o'er,
Forever and forevermore.

God speed her on! long, long the way
For her, has been prepared;
To turn her darkness into day,
Many have all things dared;
And counted all things but as loss,
So that they might proclaim
To her, the story of the cross,
And, to her, name his name,
Who brought salvation full and free
To every clime and race,
Who died for all that all might be
Partakers of His grace—
Now that she has that gospel heard,
Oh, has it not her spirit stirred?

To move with all of christendom,
Who's moving to her aid,
Yes, rising to her strength she'll come,
Who long has erred and strayed;
She'll come to prove her ancient right
To culture and to art;
She'll come, what's more, unto the light,
That need of her great heart.
Yes, land, where grows the stately palm
And lordly lion roves,
For thee go up prayer, hymns and psalm:
Then, ancient land, God loves
Then, glorious land of ancient lore,
Praise God, the Lord, forevermore.

Domestic Hygiene.

Ears, and How to Care For Them.

GEO. L. CURTIS, M. D.

The following article upon ears, is from the pen of Wm. H. Curtis, M. D., a physician of Seymour, Ind. It presents valuable thoughts regarding care for the ears, as well as a very clear account of the structure of the ear. He writes:

The ear is a somewhat complicated structure, yet easy to understand, and thrice beautiful by reason of the harmony with which all parts work together for the accomplishment of the purpose of giving us one of the five senses.

The ear is composed of three parts, external, middle and internal ear. The internal, middle, and inner two thirds of the external ear are situated in the temporal bone. The outer third of the external ear is composed of flesh, skin and cartilage. The external part is either an ornament or disfigurement, and is called the Pina, and its various elevations and depressions bear names. Its shape is something like the bell of a horn so as to concentrate the sound waves and convey them to the drum-head with full force.

The lining of the ear is mucous membrane. In the external ear this membrane has many minute openings, which are the openings of the glands which manufacture the ear wax, of which we shall speak again.

The canal of the external ear is a simple channel about an inch and a quarter long, running in rather an oblique direction, so that it is necessary to lift the Pina and straighten the canal to be able to view the drumhead. A little below the center drumhead can be seen with the proper instruments, a bright, glowing spot, which is a spot of monitor as to the condition of the parts beyond; for if there is any trouble the bright spot can not be seen. This luminous spot is known as Umbo, and marks the place where the handle of the hammer, one of the three bones of the middle ear is fastened.

The drumhead is a complete partition between the external and middle ear. It may take on various kinds of diseases, and it is often necessary to puncture it to allow the escape of pus from the middle ear. The middle ear is an air chamber, and communicates with the back of the nose upper part of the throat by a canal called the Eustachian tube. Inflammations in the throat travel up this tube and cause trouble in the ear.

In the middle ear are three small bones, commonly known as the hammer, anvil and stirup, from their resemblance to these articles. These are fastened together like the joints of other bones, and from a chain, one end of which is fastened to the drumhead. Next the hammer is the anvil and just beyond is the stirup, the foot of which is fastened in an opening in the wall of the middle ear opposite the drumhead, the opening being guarded by a membrane. The foot of the stirup is not fastened so but it permits of a limited motion necessary to the conveyance of sound. The internal ear is the most complicated, and is composed of two structures, known as the semi-circular canals, three in number, and the cochlea, which resembles a snail-shell. The semi-circular canals and cochlea are filled with fluid and communicate by means of a sort of sack, common to both, also filled with fluid, which is in contact with the membrane across the opening where the stirup is fastened.

Passing from the brain is the auditory nerve, which when it reaches the internal ear breaks up into numerous minute filaments, which are distributed to the cochlea and semi-circular canals.

When a person speaks to you he sets in motion the air in front of of him, forming waves similar to those formed by dropping a pebble in the water. These waves roll on, until they reach the ear, when striking the pina they pass into the ear, and when the drumhead is reached, it is set to vibrating. The handle of the hammer being fastened to the drumhead, necessarily moves with the vibrations, and the hammer moves the anvil, and it the stirup, propelling the stirup against the membrane, across the opening on the side of the middle ear. As the membrane moves against the fluid on the other side an impression is made upon the seeds of the nerves distributed to it. These impressions are carried to the brain, and we hear.

On the rapidity or violence of the vibrations depends the degree of sound, being correspondingly fast or loud, or low and slow.

"The size of the ear, other things being equal, is no doubt the measure of its capacity or power as the organ of hearing, and are an indication of the development of these mental traits which are dependent upon the sensations received through it." A thin ear indicates hearing. This is illustrated in the deer and gazelle, whose ears are thin, and hearing acute. "Ears which are flattened and lie close to the head are more beautiful and higher in their indications than those that project." Large ears generally correspond with large hands, large feet and a large heart, while a small ear goes with small features and aristocratic sentiments. An ear with many elevations and depressions indicates delicacy and refinement. Our ears are generally of the shape that will best receive the sounds our voices emit. An ear with a broad upper part is a musical ear, and can but judge of the elevation, depression and intensity of sound. Shakespear, writes:

'The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, strategem and spoils;

Various articles have been found in the ear, as grains of corn, pieces of slate pencil, flies and other insects. Any attempt to remove these foreign bodies often results in more harm than good. People have an idea that a forgeign body in the ear is like a wild beast accidentally let loose upon a civilized community, and must be hunted down at all hazards. Children do not usually push them in far enough to do any immediate harm, but the meddlesome interference of parents or nurses often causes trouble. Let the physician remove the foreign body.

Another tronble adults bring upon themselves. A person in the habit of pushing a pencil, hairpin or some such article to clean the ear of wax will generally impair the hearing. Why? Because every time such rude instrument is put into the ear, the ear wax is pushed backward into the ear. This repeated will cause a solid mass of hardened wax to press against the the drumhead, and deafness results. A few weeks ago I removed from a patient's ears about a thimble full of hardened wax, which had been accumulating for some time. Before the removal of the wax he could not hear the ticking of a watch pressed against the ear.

Ear wax has a purpose, as has every other secretion of the body. It keeps the parts pliable, prevents the ready admission of insects, and catches the flying air dust and prevents its falling on the delicate drumhead. When it has accomplished its office, nature throws it out as the jaws move, when it may be easily reached and removed by a dampened cloth. Never introduced pencils, pins, etc., into the ear

Keep the folds of the outer ear clean. They make good dirt reservoirs where disease germs may breed.

No opium in Piso's Cure for Consumption. Cures where other medicines fail. Price, 25c.

All About the Million.

Rev. M. S. Hard, Canandaigua, N. Y., writes: "I have $600 for missions. Our apportionment on the 'Million' was $400. We raised $315 last year."

Rev. J. W. Vernon, Kansas: "We are good for our proportion of the Million."

W. H. Myers, of Cheltenham, Pa., writes "Our Sabbath school children have raised yon the thirty dollars promised, by a Children's Festival on the church grounds, projected and carried on by children nuder twelve years of age."

If the Germans can, why cannot Americans give one dollar per member?

Let us take care of our own country. The field is the word. Bishop Foster says the Million-dollar shout saved the Missionary treasury from a decline upon the receipts of last year. Now the Church is thoroughly inspired for aggressive work.

Pierce's "Pleasant Purgative Pellets" are perfect preventatives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

"CURED BY LIGHTNING."

The Sun, of New York, dated August 26, 1885, contained the following press dispatch:

CURED BY LIGHTNING.

CINCINNATI, O., AUG. 25.—Edward Burge, a railroad man, has for a number of years been suffering with a paralyzed arm. When the storm came on Saturday evening he was out in his yard, and was about to pull up a bucket of water when lightning struck his arm. He attempted to move it, and to his great delight he discovered that the stroke of lightning had made his arm alive again.

NOW, WHY IS IT

That, after five thousand years of study and practice, physicians are still unable to cure each common ailments as Dyspepsia, Indigestion, Liver and Kidney troubles?

Common sense convinces one that something must be wrong. Other branches of science, surgery, dentistry, etc., have achieved wonderful results, while medicine still remains to a great extent an experiment. Thinking people are exclaiming: Why all these injurious drugs? Why all these large bills and yet no cure? Surely the doctor ought to relieve me after his five thousand years of profound study. Can it be he is still groping in the dark? Let us take an illustration: Here is an ordinary headache, known to the doctor since Adam's time, and yet what physician in Europe or America can cure it?

Now if a physician, after all the knowledge his profession has acquired in five thousand years, cannot cure a simple headache, how can he undertake to cure the more serious disorders which affect the human family?

Recently the Press was filled with reports of the meetings of the New York County Medical Societies. They debated this:—In the case of a dying man, can one school cooperate with the other school to save the man's life? The decision was "no." Let the man die first, before either would yield. One venerable doctor with a very rich practice arose and denounced *Allopathy as murder*. An opponent equally famed, standing amongst the highest in his profession, got up and gravely assured the assembly that *Homeopathy was the greatest humbug of the age*.

Well, after this "showing up" of medicine, as reported in the papers, what are we poor ignorant sufferers to think?

In September, 1878, all London was astonished by a new departure in medicine,—a beautiful application of Electro-Magnetic force, which positively cured headache, neuralgia, etc., in two to five minutes (we refer to Dr. Scott's Pure Bristle Electric Hair Brush). The people wondered, the doctors were dumbfounded, while the practical inventor was hailed as a Public Benefactor.

We could fill pages with illustrations of the gross errors of medicine, and thinking people are desiring and awaiting a new departure in therapeutics.

One is now at hand, and it threatens before long to revolutionize the old experimental schools. It has been conclusively demonstrated in the hospitals of London, as well as in large private practice, that most remarkable cures attend the application of Electro-Magnetism to diseased parts of the body. Persons thought to be dead have been restored, and diseases heretofore baffling the best medical skill have yielded to a remedy which is believed to be the "Vital Spark" itself.

It acts immediately upon the blood, nerves and tissues, producing more benefit in a few hours than the doctor has given in weeks or months.

It has been well said, "electricity is the steam in the human engine which keeps it going and regulates its movements. It is the 'Vital Spark,' life itself, pervading all nature with power to kill or to cure."

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Pall Mall Electric Association, LONDON and NEW YORK.

(Every mail brings similar letters.)

HOLLIS CENTER, MAINE, Aug. 29. I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them. MRS. H. D. BENSON.

NILES, MICH., Jan. 5th, 1885. Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I had suffered for eight years. His Electric Hair Brush cures my headache every time. MRS. WM. H. PEAK.

PEORIA, ILL. I suffered from Kidney, Liver, and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

NEWARK, N. Y., June 1. Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female trouble of eighteen years' standing. MRS. L. C. SPENCER.

BALTIMORE, MD. Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.



Probably never, since the invention of Corsets, has so large a demand been created as now exists for Dr. Scott's Electric Corsets and Belts. They are worn daily in over eight thousand families in the city of New York alone.

If you have any pain, ache, or ill-feeling from any cause, if you seem "pretty well," yet lack energy and do not feel "up to the mark," if you suffer from disease, we beg of you at once to try these remarkable curatives. They cannot and do not injure like medicine. Always doing good, never harm. *There is no shock or sensation felt in wearing them.* There is no waiting a long time for results; Electric-magnetism acts quickly,—generally the first week, more frequently the first day, and often even during the first hour they are worn their wonderful curative powers are felt.

The celebrated Dr. W. A. HAMMOND, of New York, formerly Surgeon-General of the U. S. Army, lately lectured upon this subject, and advised all medical men to make trial of these agencies, describing at the same time most remarkable cures he had made, even in cases which would seem hopeless.

The Corsets do not differ in appearance from those usually worn, as we substitute our flat steel magnetods in place of the ordinary corset-steels. They are all equally charged, differing only in quality and design. They are elegent in shape and finish, made after the best French pattern, and warranted satisfactory in every respect. Those who have tried them say they will wear no others. Most of the above applies equally well to the Electric Belt for gents or ladies.

The prices are as follows: $1.00, $1.50, $2.00, and $3.00 for the Corsets, and $5.00 each for the Belts. We make these in drab and white only. They are sent out in a handsome box, accompanied by a silver-plated compass, by which the Electro-magnetic influence can be tested. If you cannot get them in your town, we will send either kind to any address, postpaid, on receipt of price, with 20 cents added for packing or registration, and we guarantee safe delivery into your hands. Remit in post-office money-order, draft, check, or in currency by registered letter. In ordering, kindly state exact size of Corset usually worn; or, where the size is not known, take a measurement of the waist over the linen. This can be done with a piece of common string, which send with your order. Remit to

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A man went into the country for a walk. He carried his overcoat on his arm, but finding it burdensome, hung it on a fence. Taking a card from his pocket, he wrote: "Do not touch this coat; infected with small-pox." He came back two hours later and found the card, upon which was written, underneath his warning: "Thanks for the coat; I've had the small-pox."

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. I) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
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FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LII)—Harman	4 00
Systematic Theology—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic,—Sevens. Net	40
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Checks to Antinomianism—Fletcher	5 00
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History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

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General News Item.

The Texas cotton crop will foot up 973,000 bales.

Nearly 150,000 paupers receive public aid in Paris annually.

The travel towards Florida this early is the heaviest yet known.

North California draws a revenue of over $100,000 from drummers.

Since March 1, 4,175,000 hogs have been packed in the West.

Savannah, Ga., has repealed the tax on drummers, and now the poor fellows have full sway.

Twenty-eight hundred voters signed the prohibition petition in Fulton county, Ga.

The Grant monumental fund grows slowly—only $92,480 have been subscribed to date.

The Christian population of Madras for the last ten years, from 1871 to 1881, has increased 165,682.

The Chinese have decided to maintain a standing army of 600,000 men, to be increased in time of war to 1,200,000.

The populace at Madrid, Spain, are becoming incensed at the reticence of the government respecting Caroline Islands affair.

A great grand-daughter of Sir Walter Scott, Hon. Mrs. Maxwell Scott, is editing a new edition of Waverly novels.

High license is the rallying cry of most of the Northern States as the best law to abridge the sale of liquor.—*Ex.*

Golden brown plush cuffs, collars, and waistcoats are seen on some very jaunty white jersey jackets, gilt buttons adding to the dressy effect.

The authorities of Woolwich, England, arsenal have been ordered to supply 10,000,000 rounds of cartridges and 10,000 rifles for an expedition against King Thebaw.

The Chinese in New York have published an almanac. It looks like a fire cracker label, and is as large as a barn door.—*Ex.*

Hon. Judge Thompson, of the Louisville police court being temporarily absent, appointed Hon. N. B. Harper a colored man, as judge pro tem.

Riel the untortunate French Canadian leader of the recent insurrection there has been condemned, appealed, and the appeal denied, so he will suffer capital punishment.

There is a revival of interest in and much printing on the subject of the imbroglio between President Johnson and General Grant in reconstruction times.

Lord Dufferien, viceroy of India, has received orders from the home government for the immediate dispatch of troops to Burmah.

The present year has been a very disastrous one to the great St Louis estates, and the losses sustained by leading families of the city by reason of the shrinkage of certain securities is $5,000,000.

Lieut. Greely has been lecturing, but does not find it pay. He writes a friend that he ran short on it $1,200. He is now to lecture in England and Scotland before scientific associations, his expenses being paid by them.—*Ex.*

An International Conference has been held at Antwerp against the abuse of alcoholic drink. Important statements were made by French, English, and German doctors, who proved that alcohol is more destructive than cholera or war. A Federation is to be formed to diffuse information on the subject.

Consumption Cured.

An old physician had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The Recipe will be sent FREE with full directions, Catarrh, Asthma, Bronchitis, for preparing and using. Address Dr. [illegible] Armstrong, 44 Nth 4th St., [illegible], Pa. (Name this paper.)

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR: I wish to inquire for Willam Bradford. The last account I had from him, he was at Vicksburg, Miss. I wish the pastor of Vicksburgs circuit to inquire throgh his congregation for Willian Bradford. Address G. M. Bradford, care Rev. M. Cooper, Heidleburg, Miss.

MR. EDITOR: I wish to inquire for Ben Milsap, the son of Nancy Milsap. The last I head from him he was at Baton Rouge, La. I wish the pastor of the church at Baton Rouge to read this to his congregation. Address, G. M. Bradford, care Rev. M. Cooper, Heidleburg, Miss.

[The right name of Bro. Bradford is not G. M., but J. J. Bradford.—ED.]

MR. EDITOR: I wish to inquire for Sam Tairl, the husband of Alice Morrison; they had four childred, named Ellen, Pannah, Lucinda and Mary. I have not heard from him since the surrender. He was at Vicksburg, when we last heard from him. Address, G. M. Bradford, Heidleburg, Miss.

MR. EDITOR: Bro. Charley Brown says that you found his people who had been gone ever since 1867. My name ts Kizzi Ortry. I belonged to William Ortry in Monroe county, Alabama. His sons were Jefferson and Alex Ortry. My husband is Colonel Ortry, and son Ambrose. My daughters are with me, Tina and Eliza Ortry. Eliza's brothers are Bob and John Ortry and Edy Denson. I left them about 31 or 32 years ago. I want to find all my people, especially Bob and John Ortry. Address Kizzie Franklin, Garland City, Arkansas. 4t

Neuralgia pain is usually of an intensely sharp, cutting or burning character, and is either constant or intermittent. To relieve this torture and effect a speedy and permanent cure run thoroughly with Salvation Oil, the great pain cure of ear h. Price, 25 cents a bottle.

In the last 20 years the cooperative stores in England have done a business of $1,250,000,000, and the profits, of about $100,000,000, have gone into the workmen's pockets.

Another bank, with a capital of $100,000 is about to be started in Athens, Ga.

It Astonished the Public

to hear of the resignation of Dr. Pierce as a Congressman to devote himself solely to his labors as a physician. It was because his true constituents were the sick and afflicted everywhere. They will find Dr Pierce's "Golden Medical Discovery" a beneficent use of his scientific knowledge in their behalf. Consumption bronchitis, cough, heart disease, fever and ague, intermittent fever, dropsy, neuralgia, goitre or thick neck, and all diseases of the blood, are cured by this world-renowned medicine. Its properties are wonderful, its action magical. By druggists.

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Ocean Grove, N. J., Aug. 9-12, 1885.

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6. The American Indian Problem.
7. The American Mormon Problem.
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Coffeeville	5:25 a m
Water Valley	6:00 a m
Oxford	6:43 a m
Holly Springs	7:54 a m
Grand Junction	9:15 a m
Jackson, Tenn., C., St. L & N. O.	11:05 a m
Milan " " "	12:20 p m
Martin " " "	1:32 p m
Fulton " " "	2:00 p m
Cairo, Central Illinois	4:30 p m
Carbondale "	6:58 p m
DuQuoin "	7:45 p m
Ashley "	8:28 p m
Centralia "	9:10 p m
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" Louisville, "	6:50 a m
" Cincinnati "	7:05 a m

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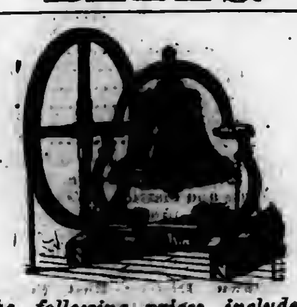
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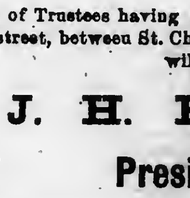
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Sunday-School and Children.

LESSON VIII. Hezekiah's Good Reign. Nov. 22. B. C. 726. 2 Kings 18, 1-12.

HOME READINGS.

M. 2 Kings, 1-12. Tu. 2 Kings 18, 13-37. W. Num. 21, 1-9. Th. Pss. 33, 1 22. F. 2 Tim. 1, 1 14. S. Pss. 62, 1-12. S. Pss. 23, 1 6.

GOLDEN TEXT.

He did that which was right in the sight of the Lord. 2 Kings, 18, 3.

LESSON HYMN. 129.
Hymnal No. 442.

O how happy are they,
Who their Saviour obey,
And have laid up their treasures above!
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

Jesus all the day long
Was my joy and my song;
O that all his salvation might see!
"He hath loved me," I cried,
"He has suffered and died,
To redeem even rebels like me."

Time—The accession of Hezekiah, B. C. 726; the fall of Samaria, B. C. 721.

Places—1. Jerusalem, the capital of Judah; 2. Samaria, the capital of Israel; 3. 4. Halah and Habor cities in Assyria; 5. Gaza, in Southern Palestine, by the Mediterranean Sea.

Rulers—Hezekiah, thirteenth King of Judah; reigning B. C. 726 698; Hoshea, nineteenth and last King of Israel, reigning B. C. 730 721; Shalmaneser IV. and Sargon, Kings of Samaria.

QUESTIONS FOR HOME STUDY.

I. Judah Returning to the Lord, v. 1 6.
Who succeeded Ahab as king of Judah?
Who was king of Israel then?
When did he begin his reign?
How long was he king?
What was his character as king?
What did he do to destroy idolatry?
What moved him to do this?
What distinguished him from those who had gone before him?

2. The Lord Prospering Judah, v. 7, 8.
Whose favor did Hezekiah gain?
How did the Lord reward him?
From whose service did he free himself?
What success had he over the Philistines?
Who may expect God's favor? Prov. 8, 32-35.

3. The Lord Forsaking Israel, v. 9-12.
Who invaded the kingdom of Israel?
What city did he besiege?
How long before its capture?
What was done with the inhabitants?
In what year of Hosea's reign was Israel carried away captive?
Why was their capture permitted?

TEACHINGS OF THE LESSON.

Where in this lesson do we learn—
1. The blessings of a godly ruler?
2. The true way to God's favor?
3. The penalty of forgetting God?

THE LESSON CATECHISM.

[For the entire school.]

1. How long did Hezekiah reign? Twenty-nine years.

2. What is said of Hezekiah? "He did that which was right."

3. What else is said concerning him? "The Lord was with him."

4. By whom was Samaria taken? By the King of Assyria.

5. What did the King of Assyria do when he had taken Samaria? Carried away Israel into Assyria.

EXPLANATIONS.

That which was right—Repudiating idol-worship. David his father—It was the Hebrew custom to refer to distinguished ancestry. Hezekiah was the son of Ahaz, but he was in David's line. Removed the high places. Destroyed the heathen altars on the hills. Cut down the groves—Thus destroying them as the secret resorts of idolaters. The brazen serpent—This had been carefully preserved as a memorial of God's goodness in the wilderness, but latterly it had been used as an idol; hence the king destroyed it. Called it Nehushtan—That is, a piece of brass—giving it this contemptuous name to signify that it was not a proper object of worship. None like him—None among the kings of Judah so righteous. Clave—Adhered. Rebelled against the king—Threw off the yoke of Assyria. Tower of the watchmen—posts of sentry. Fenced city—Strongly fortified. Because they obeyed not—Disobedience was the cause of their captivity.

Doctrinal suggestion—The reward of righteousness.

"Say, why is everything
Either at sixes or sevens?"

Probably, my dear nervous sister, because you are suffering from some of the diseases peculiar to your sex. You have a "dragging-down" feeling, the backache, you are debilitated, you have pains of various kinds. Take Dr. R. V. Pierce's "Favorite Prescription" and be cured. Price reduced to one dollar. By druggists.

Marriages.

Rev. A. J. McNeaman to Miss Rebecca Garner, Oct. 22, at Hickory, Miss., Rev. W. Faulk, officiating.

Near Franklin Tenn., Oct. 21, 1885, by Rev. H. Primm, Mr. John Halfacre to Miss Jane Tabbs.

Mr. Wiley Coleman and Miss Amey Wheeler, on Oct. 31, 1885, at Hickory, Miss., Rev. W. Faulk officiating.

On Oct. 4, 1885, by Rev. M. J. Dyer, at Bonneville, La., Mr. J. F. Moore to Miss Clarissa Green. Also Mr. Steward Bounce and Mrs. Millie Lee.

Near Franklin, Tenn., Oct. 7, 1885 Rev. H. Primm officiating, Mr. Millie Fleming and Miss Hettie Starns.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c. and $1.

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Hall's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

Obituary.

Bro. Henry Baker, Oct. 29, 1885, of typhoid pneumonia, at his home in Jeffersonville, Indiana. He was a most worthy and estimable citizen, an indulgent father, a kind husband and exemplary Christian. A wife and four children remain to weep for him. We know and loved him well.

Rev. Daniel James of the Mississippi Methodist Episcopal Conference, died at State Line, Miss., Sept. 6, 1885, in the 83d year of his age. His health had been feeble for the past six months, and his death was expected at any time. He was perfectly composed, and talked of the end to his daughter in a very feeling and pathetic manner. It was agreed between us that I should attend his funeral and he desired to be buried at Waynesboro. For the present he is resting in the cemetery at this place.

REV. P. BLUE, Pastor.

Geo. Edwards died in Lagrange, Texas, Sept. 20, 1885, after an illness of eight months duration. The night before his death he had all his family to retire and rest, for he would "soon be at home." He leaves a wife, two children and many friends to mourn his loss.

REV. W. H. MOSBY, Pastor.

Sister Louisa Phenix, late of New Orleans, and a member of the African M. E. Church, of that city, eldest sister of Sisters Lotta Phenix and Ellen Jones, prominent members of our Church here. The dear sister was perfectly blind, but she had an eye of faith in Christ. She left here shortly after the surrender, and was brought back a few months ago. She passed away Wednesday morning at 9 o'clock, October 21, 1885, aged about 68 years. She leaves a host of friends to mourn her loss. H. J. WRIGHT.

A VERY NARROW ESCAPE.—Yes, I had a very narrow escape. I was attacked with a violent cold, and alarming symptoms of consumption. One bottle of Dr. Davis's Compound Syrup of Wild Cherry and Tar entirely cured me. John H. Bewley, Smyrna, Del. Use Dr. Davis's Liver Pills.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Penn	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, Pa.	May 6	Merrill
Denmark Mis'n	Copenhagen, D'n'k	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me.	May 6	Warren
Florida	St. Augustine Fla.	Jan. 21	Andrews
Ger. & Switz'd.	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Holton, Kan.	Mar. 18	Walden
Lexington	Bowling Green, Ky.	Apr. 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb. 11	Bowman
Louisiana	Monroe La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar 18	Harris
Newark	Jersey City, N. J	April 1	Foster
New England	Newburyport, Mass.	Apr 15	Warren
N. England S'n	Brockton, Mass.	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22	Warren
New Jersey	Bridgeton, N. J.	Mar 11	Hurst
New York	New York, N Y.	Apr. 1	Hurst
N York East.	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C.	Feb 11	Ninde
Northern N. Y	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Warsaw, Ind.	Apr. 8	Harris
N. W Kansas	Kirwin, Kan.	Mar. 5	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	March	Mallalieu
St. Louis	Warrensburg, Mo	Mar. 25	Harris
S. America M'n	Montevideo, Uru'y	Feb 19	Fowler
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan.	Mar. 4	Walden
S W Kansas	M'Pherson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr 22	Merrill
Vermont	Chelsea, Vt.	Apr. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa.	Apr. 8	Mallalieu

By order of the Board of Bishops.
WILLIAM L. HARRIS, Sec'y.
New York, Oct. 31, 1885.

Morristown District—Tennessee Conference.

First Round.

Newport ct	Nov.	7- 8
Knoxville	"	14-15
Clinton and Coal Creek	"	21-22
Russellville ct	"	28-29
Arcadia	Dec.	5- 6
Johnson City ct	"	12-13
Greenville	"	19-20
Knoxville station	"	26-27
Tazwell ct	Jan.	2- 3
Morristown station	"	9-10
Warrenburg ct	"	16-17
Dandridge ct	"	23 24
Mossy Creek ct	"	30 31

The district Conference will meet on Nov. 26, 1884, at Russellville, Tenn. All the pastors and district stewards are requested to be present, and let us make arrangements for another successful year's work. S. J. HARRIS, P. E.

Morristown District—East Tennessee Conference.

To the pastors in charge of the Morristown District: You are hereby requested to set apart the first Sunday in December as Missionary Day to be observed both in the Sunday-schools and churches throughout the entire district. I earnestly hope that each pastor will see to it that something is raised at every preaching place on their circuit, and as far as possible from every member and friend of the Church. Forward all money collected for this purpose to Mr. J. M. Phillips, Treasurer, 805 Broadway, New York. Let us do all we can to get in every dollar we can raise by Dec. 30, so it will count on the million dollars for missions.

S. J. HARRIS, P. E.

Notice.

The Nashville District Conference will convene at Lebanon, Tenn., Jan. 21, 1886, at 9 a. m., Brethren, come prepared to stay over until Monday. Pastors will please notify district stewards to be present. J P. GREGG, P. E.

An Appeal for Aid.

Calvery M. E. Church, Thibodaux, La., Oct. 27, 1885—Dear Brother: We are now struggling to rebuild our church and as we are a poor people we are compelled to appeal to you for such assistance as you may be able to give us. Bearing in mind that the Bible says "Blessed is the cheerful giver, and that a gift is as a precious stone whithersoever it turneth prospereth." GEO. W. LACEY, Pastor. F. H. TAYLOR, Secretary.

Pine Bluff District—Little Rock Conference.

Fourth Round.

Looksburg	Dec.	5- 6
Centre Point	"	12 13
Washington	"	19-20
Little Rock	"	23-24
Fulton	"	26 27
Texarkana, 1st and 2d ch'rches	Jan	2- 3
Texarkana ct	"	9-10
Lewisville & Garland City	"	15-16
Gordon mission	"	19 20
Pine Bluff ct and station	"	22-23
New Edinburg	"	29 30

The other appointment for Red Fork will be made with the preacher in charge hereafter. G B DONNELLY, P. E.

West Tennessee District—Tennessee Conference.

First Round.

Bells ct	Nov.	21-22
Hudson and Mays	"	25-26
Friendship	"	28-29
Fowlkes	Dec.	5- 6
Sharon	"	9-10
Martins	"	12-13
Mason ct	"	19-20
Pleasant Grove	"	26-27
Henderson	Jan.	2- 3
Clarksburg ct	"	6- 7
Ebenezer ct	"	9-10
Middleton	"	9-10
Brownsville	"	16 17

The first district conference will be held at Ateka Dec. 15, 16, 17. Members of the conference will please come prepared to give us an outline of the work. Each brother write me the place and the best way to get to his station or circuit.

H. W. KEY, P. E.

The best Ankle boot and Collar Pade are made of zinc and leather. *Try them.*

The colored people of Texas have organized an assessment life insurance association, called "The Seven Stars of the Mysterious Men and Daughters of the Sepulchre."

Clara Louise Kellogg

the celebrated singer, is among the many accessions the YOUTH'S COMPANION announces to its contributors. All who are studying or teaching music will be interested in the articles she has written for it on musical education.

Schools and Colleges.

The New Orleans University has about 130 pupils, and more coming. Since Miss Ritchie's death no one has been supplied in her place, and the present force is greatly pressed. Prof. Hoyt has been in the South constantly since he came down a year since, and has kept his health perfectly. He is now hard and successfully at work. A number of gentlemen are engaged for a series of lectures which promise considerable interest. Drs. Albert, Gillett, Bishop Mallalieu, Dr. C. H. Thompson, with others, are down on the list.

Prof. G. H. Hill, of Tougaloo University, has lately been teaching at Durant, Miss. He had 180 pupils crowded into a house which is much too small for the purpose, and it is to be hoped that the school authorities will provide the needful remedy, that is, a larger building. The school was well taught, and closed with a very satisfactory examination and exhibition.

Kitchen Economy.

Interesting Tests Made by the Government Chemist.

Dr. Edward G. Love, the Analytical Chemist for the U. S. Government, has made some interesting experiments as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powder	Strength: Cubic Inches Gas per each oz of Powder
Royal (absolutely pure)	127 4
Pearce (alum powder)	125 2
Rumford's, phosphate, fresh	122 5
Rumford's, phosphate, old	32 7
Hanford's None Such, fresh	121 6
Rumford's None Such, old	84 35
Redhead's	117 0
Charm, alumn powder	116 9
Amazon, alum powder	111 9
Cleveland's, short weight	110 8
Sea Foam	107 9
Czar	106 8
Dr. Price's	102 6
Snow Flake, Groff's, St. Pan	101 88
Lewis's Condensed	98 2
Congress yeast	97 5
C E Andrews & Co's, contains alum	78 17
Hooker's	92 5
Gillies	81 4
Bulk	80 5

"In this report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking or under varying climatic changes suffer deterioration."

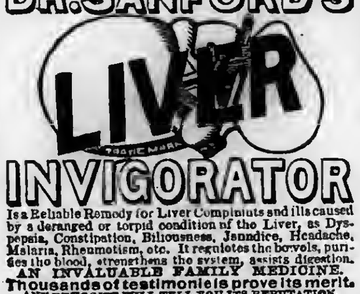
Dr. H A Mott, the former government chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reports to the government in favor of the Royal Brand.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child softens the gums, allays all pain, relieves wind regulates the bowels, and is the best known remedy for diarrhœa whether arising from teething or other causes. Twenty-five cents a bottle.
July 16-1y.

The Church of the United Brethren is doing good work in Bohemia. The work is interesting and constantly growing.—*Ex.*

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Is a Reliable Remedy for Liver Complaints and ills caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.
AN INVALUABLE FAMILY MEDICINE.
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Teaches also How to Stamp Plush, Felt, &c. Teaches the Kensington, Plush Ribbon and other stitches. Also How to Do KENSINGTON, LUSTRE PAINTING, &c. The patterns contained in this outfit are all useful and desirable for stamping Hat-bands, Lamp-and Table Mats, Tidies, Doylies, Towel Racks Lambrequins, Splashers, &c.

1 vine of Roses, 2½ in. wide
1 little Girl, 5 in high
1 Mitten, 3½ in. high
1 little Butterfly
1 little Bird
1 Bird, 4x5 inches.
1 design, 2 Owls on Branch
1 Star and Anchor
1 design of Child's Face
1 Sprig of Daisies, 4x5 in.
1 growing design of Violets, for Lambrequins, &c., 6 inches high
1 single Daisy and Forget-me-not, 2x2 in.
1 sprig of Bachelor's Button, 3½ in high
1 cluster of Strawberries, 2½x2 in
1 sprig of Forget-me-nots, 1½x3 in.
1 bouquet of Daisies & Forget-me nots 8x6 in.
1 vine of Daisies and Ferns, 8½ in. wide
1 single Rose and Bud, 2x3 in.
1 bunch of Pansies, 4x5 in.
1 bunch of Roses & Buds, 12x10 in.
1 sprig of Golden Rod, 4 in. high
1 sprig of Daisies, 4 in. high
1 sprig of Smilax, 3 in. high
1 single Buttercup, 2x3 in.
1 sprig of Asters, 2x3½ in.
1 sprig of Barberries, 2 in. high
1 vine of Leaves, 1½ in. wide
1 vine of Point Russe Stitches, 1½ in. wide
Snow flake designs for Crazy Patchwork
1 strip of Scallops for Skirts, Infant's Blanket &c
1 vine with Scallop, 2½ in. wide
1 Braiding Vine, 1 in. wide
1 Braiding Vine, 1½ in. wide
Design of Crying Child for Tidy in outline
1 outline design, Boy and Girl Skating, 7 in. high

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For Burns, Scalds, Cuts, Wounds, Bruises, etc., it is invaluable and gives instant and permanent relief. It immediately allays pain. Nothing is necessary but to apply it directly to the parts affected. It will keep down Inflammation, Gangrene or Proud Flesh, and in a short time will heal without applying anything else. This was fully proved in the military hospitals during the late war. It has performed astonishing cures both in the case of men and animals afflicted with chronic sores. It cleanses and heals obstinate Ulcers, Boils, Carbuncles, Erysipelas and running sores of every kind. It destroys the disagreeable effluvia, arising from Cancers, Abscesses, Ulcers and every kind of purulent discharge.

FOR THE TOILET AND NURSERY. In the water used in bathing add a small quantity of Darbys Prophylactic Fluid. It is a cleansing lotion for the skin—healing, purifying and refreshing. Removes all taint of Perspiration from the body and whitens and softens the skin. Cures eruptions, Blotches, Prickly Heat, etc. Used as a dentifrice it purifies the breath, preserves the teeth and cures toothache, sore gums, canker, and deodorizes bad breath. Sore or Inflamed Eyes are speedily cured. *Perfectly harmless, used internally or externally.*

FOR ANIMALS—HORSES, DOGS, ETC. Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid. Dr. J. HOUGH, the distinguished Veterinary Surgeon, says: "I find Darbys Prophylactic Fluid all that it is represented. As a local application I believe it to be without an equal." For Colic and Scours it acts like magic." Distemper, Diarrhœa and Worms in dogs quickly cured. It destroys all insect life, vermin on dogs and other animals—cleanses the skin—cures Mange, Scurvy and all kinds of skin diseases.

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Editorial Notes.

How p'easant a thing!
With thanksgiving to sing
As with joy from the vale we remove!
But pleasan er still
When we stand on the hill,
And give thanks to our Savior above!

"The SOUTHWESTERN is a grand success."—Rev. G. P. Jenkin, Rising Sun, Indiana.

"I like your paper better every time it comes."—Rev. S. R. Cottrell, Marion, Ky.

This is a good day to divide your bounty with the heathen, by contributing as you are able toward the million.

The *Baltimore Conference Standard*, enlarged and improved, with our genial friend A. R. Sheckley as editor, is at hand. We congratulate you.

Are all your near neighbors as happy as you are, or could by any little act of kindness, or word of sympathy increase their joy? Look into this.

All the anniversaries of the Church, so far held this year, were harmonious, full of enthusiasm and hope; and exhibited an increase over last year's receipts. This is a cause for devout thanksgiving.

The *Gold Eagle* has been sighted and took its flight from Paris, Ky., southward and has lighted at Murfreesboro, Tennessee. Revs. B. Anderson Franklin and R. T. Huffman, Editors. Bro. Huffman has a large family, and a good salary, but it will take it all to keep the *Gold Eagle* on the wing.

J. B. Gaudet, Esq., died Nov. ——, at his home in New Orleans. At the time of his death, he was Secretary of the Auxiliary Board of Management of the North, Central and South American Exposition. He was a gentleman highly esteemed by all who knew him, whose sympathies extended to his bereaved widow in her bereavement.

A person who subscribes and pays for the Freedmen's Aid Society without compensation or even without charge he will be entitled to receive, to which he is sent, and keep his subscription. But we might to take Children's Friend, and it [illegible] Now else

From the Western.

Missionary Appropriations and Apportionments for 1886.

	Appropriation.	Apportionments
1. FOREIGN MISSIONS,		
1. Africa:		
1 Liberia, for current expenses at the disposal of the board	$2,500	$120
2. Liberia, at disposal of the board	1 500	....
3. Liberia, Bishop Taylor's salary	3,000	....
		$7,000
2. South America		150
For current expenses	19,675	....
At disposal of the board	1,700	....
At disposal of the board	6,000	....
To be administered by board	1 700	....
		29 075
3. China:		
1 Foochow	18 585	360
2 Central China, Kiukiang	30,280	120
3 North China, Peking	6,271	180
West China, for hospital	5,400	30
		92,774
4. Germany and Switzerland		2,400
For the work	23,000	....
For interest on Berlin debt	600	....
To be administered by the board debts	2,000	24,600
5. Scandinavia:		
1. Denmark	10,756	600
2 Norway	15,022	1,500
3 Sweden	26,016	3,600
		51,794
6. India:		
1 North India	71,200	720
2 South India native work	10,000	600
South India to be administered by the board for outgoing and returning missionaries	2,500	....
		83,700
7 Bulgaria and Turkey		60
For the work	12,156	....
At the disposal of the board for real estate at Varna	2,000	....
		14,156
8. Italy		29,739 300
9. Mexico	37,158	300
For property at Puebla	5,880	....
		$43,038
10. Japan	42,600	180
For Tokio University	12,000	
		$54,600
11. Korea, for current expenses, at the disposal of the board	5,710	25
At disposal of the board	3 600	....
		9,311
Total for foreign missions		$439 796
Conditional:		
For Bombay [at Fort] if specially donated	5,000	
For press in Mexico, conditioned on legacy of Dr. Fuller	3,000	
II. MISSIONS IN THE UNITED STATES, not in annual conferences, to be administered as Foreign Missions		
1 Arizona	7,500	600
2 Black Hills	4,500	180
3 Indian Territory	1,000	30
4 Montana	10,000	600
5 Nevada	3,000	120
At disposal of the board for same's	1,000	....
6 New Mexico	6 000	60
7 New Mexico, Spanish	11,650	20
At disposal of the board for school	1 500	....
8 North Dakota	7,500	....
9 Utah	7,116	300
For schools	6,500	....
Scandinavian work	4,534	....
" schools	1 400	....
Total		$73,300
III DOMESTIC MISSIONS.		
1 Northern New York, Welsh Mission		300
2 Scandinavian Missions.		
Austin, Swedish	2,000	....
California, Norwegian	800	....
California $200 for transfers Swedish	2,000	....
Colorado, Swedish	500	....
Columbia river, Swedish	500	....
Louisiana, New Orleans, Swedish	600	....
New York East, Swedish	1,600	....
New York East, Norwegian	2,100	....
New England Swedish	2,700	....
New England southern, $200 for new work, Swedish	1,000	....
Norwegian and Danish	7,300	2 400
Northwest Swedish	8 000	3 600
Oregon Scandinavian	1 200	....
Puget Sound Scandinavian	1,200	....
Wilmington, Swedish	300	....
Total		$31,800
3. German Missions		
California German	2,800	....
Central German, $500 for new work	5,000	10,800
Chicago German, $500 for new work	4,000	5,400
Columbia River German, $700 new work	1,700	....
East German, $500 for new work	6,500	6,600
Northwest German, $500 for new work in Dakota	6,000	4,200
Oregon German, $200 for new work	12,000	....
Puget Sound	1,000	....
Southern German, $500 for new work	7 000	2,400
St. Louis German	4,000	6,600
Southern California	1,500	....
West German	6,000	4,200
Total		$46,700
4. French Missions:		
Central Illinois	1,000	....
Louisiana, at disposal of resident bishop	500	....
Total		15,500
5. Chinese Missions:		
California	9,600	....
" at disposal of bishop and secretary	2,000	....
" For Japanese work	2,000	....
Oregon	1,200	....
Puget Sound	1,200	....
Total		1,500
6. American Indian.		
Central New York	500	....
" " for Onondaga debt	500	....
Columbia River, for Yakimas and surrounding tribes	800	....
Detroit	700	....
Genesee	450	....
Michigan	800	....
Montana at disposal of board	1,000	....
Northern New York, of which $300 is at disposal of board	500	....
Puget Sound, for Hoodsmacks	500	....
Wisconsin	300	....
Total		$5,950
7. Bohemian.		
Black River, of which $600 is at disposal of bishop	1,800	....
East Ohio, $600 at the disposal of the P. E. of Cleveland District	1,000	....
Total		$2,800
8. English Speaking.		
[illegible]	2,250	420
[illegible]	5,000	600
[illegible]	6,500	900
[illegible]		12,000
[illegible] for current year	9,000	420
[illegible]	3,600	....
[illegible]	3,500	7,200
[illegible] Alabama	2,500	300
[illegible] Illinois		12 000
[illegible] New York		24,000
[illegible] Ohio		12,000

Cent'l Pennsylvania		30,000
Central Tennessee	4,000	1,200
Cincinnati		28 8 0
Colorado	6,000	3,240
Columbia River, $220 for new work	4 500	1,500
Dakota, $1,500 at disposal of bishop	15,000	900
Delaware	1,200	1 800
Des Moines		12 000
Detroit, for frontier work	3,600	14 400
East Maine	1,000	3 0 0
East Ohio		28,800
East Tennessee	2, 00	40
Erie		14,400
Florida, $500 for new work among the whites	4,000	840
Genesee		21 000
Georgia	3,500	420
Holston, $1 00 for new work in Kingston district	2 000	2,400
Illinois		24,400
Idaho $500 for new work	3,750	400
Indiana		15,600
Iowa		10 800
Kansas, $500 for colored work	1 500	4 800
Kentucky	5 000	3,000
Lexington	2 700	480
Little Rock	3 000	300
Louisiana, of which $700 is for Amea Church	5 500	1.200
Maine		6 000
Michigan, for frontier work	3,000	14,4.0
Minnesota, $1000 for new frontier work	7,000	8,400
Mississippi	5 750	1 200
Missouri	3,500	3,600
Nebraska	3,000	3 000
Newark		8,500
New England		26,400
New England Southern		14 400
New Hampshire	1,200	8,400
New Jersey		27,600
New York		60 000
New York East		60,000
North Carolina	3,000	360
North Indiana		14,400
North Nebraska	4,500	1,200
Northern New York		19,200
North Ohio		15 600
Northwest Indiana		1 000
Northwest Iowa	3 500	2 400
Northwest Kansas	5 500	1 800
Ohio		25 200
Oregon	1,750	2 500
Philadelphia		60,0 0
Pittsburg		2,.00
Puget Sound, $1000 for new work	5 000	600
Rock River		25 800
St. Louis	4,000	6 000
Savannah	3,100	900
South Carolina	5,500	4 :00
Southeast Indiana		12 000
Southern California	4,500	2 040
Southern Illinois		10,800
South Kansas	2,400	3,000
Southwest Kansas	4,000	3 000
Tennessee	3 000	1 320
Texas	4,000	1 200
Troy		23 000
Upper Iowa		14 400
Vermont	1 200	7 800
Virginia	5 500	1 140
Washington	2 300	4 200
West Nebraska	3 800	240
West Texas	4 000	1 200
West Virginia	3 000	6 600
West Wisconsin	3 000	6 000
Wilmington, for new work on Salisbury District	1 000	2,400
Wisconsin	2 500	8,000
Wyoming		12 000
Total for English speaking mission		208,600
IV. MISCELLANEOUS:		
1. Contingent fund	$25,000	....
2. Incidental expenses	32,500	....
3. Office expenses	20,000	....
4. For periodicals and disseminating missionary information	10 519	....
Total		88,019
RECAPITULATION.		
I. FOREIGN MISSIONS		$439,796 ....
II. MISSIONS IN THE UNITED STATES, ETC		73,300 ....
III. DOMESTIC MISSIONS.		
Welsh Missions	$300	....
Scandinavian Missions	31,800	....
German Missions	46,700	....
French Missions	1,500	....
Chinese Missions	15,500	....
American Indian	5,950	....
Bohemian	2,800	....
English Speaking	203,650	....
Total		308,100 ....
IV. MISCELLANEOUS		88,019 ....
Liquidation of debt		90,885 ....
Grand total		$1,000,0.0

Annual Church Extension Meeting.

The General Committee of Church Extension, of the Methodist Episcopal Church, held its annual meeting in Philadelphia, beginning November 12th, at 2 o'clock p. m, and continuing through the remainder of the week. Four anniversary meetings were held. In Asbury, Wharton Street, Tabernacle, and Mt. Zion churches on Thursday evening, Nov. 12th, at which addresses were delivered by the Bishops and others from abroad. A full report from the Board to the General Committee was submitted by the corresponding secretary, which included detailed report from the treasurer, for the year closing Oct. 31st, and in the anniversary meetings held in the evening, a consolidated statement of the report was read, as follows:

With accounts disbursed we have aided churches as follows:

By donations, with loans.....275
By loans, without donations, (including 1 college and 6 parsonage properties)..... 85
By both donations and loans...134

494

A comparison with last year shows:

Of receipts on General Account *a decrease of*..$14,120.63
Of receipts on Loans Fund Account, *an increase of*..... 6 413 47

And so a *net decrease* of receipts of..... $7,707.16
Of churches aided, an *increase of*..... 11

Continuing the policy of paying grants promised, only on condition that the people immediately interested shall first do what they can for themselves, and make the completion of the enterprises reasonably certain, we close the year with grants already made, on the conditions indicated, to 215 churches for

Donations of.....$33,575
And Loans of..... 42,700

$76,275

Besides these, we have applications on file not yet considered, from 41 churches, asking

Donations of.....$10,600
And Loans of..... 20,550

$31,150

Requiring in all.....$107,425

or the entire balance in hand of $49,781.38, and in addition thereto, $57,643.62, to give the amount required for donations and loans, as above.

And this, too, without provisions for new applications, which are coming in at the average rate of "two a day," or nearly sixty per month.

A comparison of this items entering into the Treasurer's report last year and this, shows:

Conference collections
Last year.....$108,759 60
" " this year.. 91,542 26

Revealing a decrease in this item alone of.... $17,217 34

Or $3,000.71 more than the entire decrease of our receipts on General Account, and more than double the amount of our net decrease. This decline in our Conference collections is especially to be deprecated, inasmuch as it involves the question of the general co-operation of our preachers and people.

The causes of it are easily discerned. The ill-advised rumor that passed through the last General Conference, and obtained currency throughout the Church, that "The Board of Church Extension had more money than it knew what to do with;' and in connection therewith, the transfer of our efficient field Secretary to the service of the Missionary Society, and the subsequent call for "A Million for missions," fully account for it. The only wonder is that it has not been greater.

The fact now before us abundantly show how unfounded was the rumor, so let us hope that with these facts generally known, our collections from Confeasences will be largely increased.

Notwithstanding this loss, we are still in advance of amounts received in any one year prior to 1883. We should have united effort by all our preachers and people to secure at least a quarter of a million for Church Extension. Symmetrical development is the law of healthful life, and while the Church needs and should immediately have a million a year for missions, it equally needs large increase for the support of every other department of its work. Thus "the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Respectfully submitted,

JAMES LONG, Treasurer.
A. J. KYNETT, Cor. Sec'y.

Consolidated Statement from the reports of the Corresponding Secretary and the Treasurer of the Board of Church Extension of the Methodist Episcopal Church, for the year ending October 31st, 1885.

The detailed report of the Treasurer, submitted to the Board and to the General Committee, and properly audited, exhibiting separately the General Account of funds available for all forms of work, and the Loan Fund, available only for loans, shows:

GENERAL ACCOUNT.	DR.	
To balance, Nov. 1, '84,		
In marketable securities	$33,118 70	
In cash	1,264 98	
		$34,383 68
To sundry receipts from—		
Conference collections	$91,542 26	
Miscellaneous sources, bequests, etc.	23,741 44	
Interest on loans, etc.	22,078 13	
		$137,361 83
Given for general purposes—donations, etc.		$171,745 51
PER CONTRA	CR.	
The disbursements have been—		
By donations to churches, etc.	$109,762 05	
By interest and annuities	21,584 75	
		$131,346 80
Balance Oct. 31 '85—		
In marketable securities	$39,104 63	
In cash	1,294 08	
		$40,398 71
		$171 745 51

LOAN FUND ACCOUNT.	DR.	
To balance Nov. 1, '84—		
In marketable securities		$36,881 30
To sundry receipts from—		
Gifts, bequests, etc.	$26,799 63	
Subject to life annuities	11,531 39	
Loans returned	39 270 35	
		77,601 37
		$114,482 67
PER CONTRA	CR.	
By loans to churches etc.		$105,100 00
By balance in marketable securities		9,382 67
		$114,482 67

RECAPITULATION.		
GENERAL AND LOAN FUNDS.	DR.	
To balance from last year		$71,264 98
To receipts on General Fund	$137,361 83	
To receipts on Loan Fund	77,601 37	
		214,963 20
Giving for use		$286 228 18
PER CONTRA	CR.	
By disbursements:		
On general account, donations, etc.	$131,346 80	
On loan fund account loans to churches, etc.	105,100 00	
		236,446 80
By balance in securities and cash		49,781 38
		$286,228 18

African Trade Movemment.

For sometme there has been a friendliness and interest developing itself among some of the thoughtful citizens of African descent in this city with regard to Africa. This interest found expression in a public meeting, on the 11th, inst., in the Sixth street Methodist Episcopal Church, where the condition and prospects of the dark continent were presented as an inviting field for Missionary operations and commercial advantages. There were seated upon the platform Mr. J. W. Pierce, the moving spirit in the affair, Rev. Morris Dyer, Rev. A. E. P. Albert, Rev. M. C. B. Mason, Judge W. T. Posey and Thomas J. Boswell.

The meeting was opened with prayer by Rev. M. C. B. Mason, of the M. E. Church, who said: We pray Thee that not only may the thoughts which we shall utter move us while here, but that we may go out from this meeting devoted to the great work for the evangelization of Africa, and instituting and inaugurating a commerce between this city and that dark and benighted land.

Mr. J. W. Pierce presided, and on taking the chair said: We have assembled here to present to you to-night an important matter—a matter that will not only benefit this port; but it will benefit every colored man on the American Continent. We are here to-night to present to you the great continent of Africa, which at this time is attracting the attention of the civilized world. There is no important power in Europe to day that has nas not its explorers there, seeking to extend its trade with that rich and fertile land. We have special claims on the continent of Africa which no reasonable man would deny. We propose with your indorsement to present a petition to congress, asking for mail communication to the West coast of Africa. I believe that our people as well all in the Gulf States are heartily interested in this matter.

Mr. Pierce then in a forcible manner presented reasons and arguments for steam facilities and commercial enterprise between this port and the coast of Africa, which seemed to produce a favorable impression. Col. W. M. Burwell was introduced in a very flattering manner by the president. In his opening remarks he complimented the proposed movement; and then in a powerful and exhaustive argument, fortified with facts and statistics, demonstrated that the people of color are a necessity in the Gulf States; that the full development of these States depend upon the co-operation of the people of African decent, and that the prosperity of the whites of the South is involved in the success of the blacks.

A number of letters from prominent statesmen and merchants indorsing the movement were read, among whom are Hon. John T. Morgan, of Alabama, Senators Hale and Frye of Maine, Congressman Bontelle of Maine, Hon. S. J. Randall and Judge Wm. D. Kelly of Pennsylvania, Hon. H. W. Blair of New Hampshire, Hon. Wm. M. Evarts of New York, Joseph M. Brown, President of the Chamber of Commerce of New York and E. K. Converse of New Orleans.

An African association with good men and a business basis has been formed, a charter will be secured, stock issued, and a determined effort made to carry this movement on to final success.

At a meeting of the Colored Auxiliary Association, held after the funeral, the following resolutions, introduced by Mr. Louis A. Martinet, were adopted:

Whereas, the executive committee have learned with sorrow that an all-wise Providence has seen fit to remove from our midst the Hon. J. B. Gaudet; and,

Whereas, in his death the members of this committee have lost a faithful co-worker and a true and warm personal friend, and the community at large a valuable member;

Be it resolved, That the committee express their grief at his untimely demise, and their appreciation of his faithful and intelligent discharge of his duties as their secretary and of his qualities and worth as a man.

Resolved, further, That the committee tender to his sorrowful family and relatives their sincerest sympathy in this the hour of their bereavment, and that a copy of these resolutions, duly signed by the chairman and secretary of the committee, be forwarded to his bereaved widow.

The *Gate City Press* began a new serial story entitled "Matthias Sandorf" on Nov. 19th.

Letters from the Pastors

W. Medlock of Mexia, Texas, writes: "The Groesbeck circuit and Mexia Mission came together in a camp meeting on the 29th of July, and our presiding elder met in our meeting. Sunday, Aug. 9 he preached a wonderful sermon for us which will be long remembered. He labored thus until my quarterly conference, on the 15th and 16th, and then we went to the camp ground, where our presiding elder preached a fine sermon on baptism; he was with us from the 9th to the 20th. We have the best elder we have ever had, and we all love him. Collection for elder $16.15. The result of our camp meeting was 41 converts, 15 of whom joined the Mexia work and the others the Groesbeck work. All joined the M. E. Church. My work is in a growing condition."

Rev. A. Lemons, of Pickens, Miss., writes: "Our third quarterly conference passed off quietly, and the reports showed the circuit to be in a prosperous condition. Dr. Revels gave the brethren a good talk in reference to the paper and I anticipate an increase in subscriptions. Here is a few names, and more to follow."

Rev. Wm. Bartley, of Midway, Texas, writes: "Our fourth quarterly conference was held Sept. 6-7; we had a pleasant time; Elder Smith held the quarter; the brethren of the conference were present with their reports. On Sunday the elder preached a pleasant sermon, after which he administered the Lord's Supper to 45. Wm. Allen preached on Sunday night, after which the doors of the church were open and two received into the church. Collection for the elder $10. We are thankful to say that the Lord has blessed us this year on Madison circuit. We have added to the church this year 28, and paid our church out of debt."

H. Dunlap, of Atoka, Tenn., writes: "My last collection at each one of my churches before our annual conference was, at Pleasant Grove, $63; at Atoka, $23; at Friendship, $22; total, $100."

Peter Dent, of Morgantown, Ky., writes: "Have just closed my revival at Indian Camp; we had 5 conversions, and 8 during the year. 11 additions to the church. Spiritually this work is on gaining ground. We have raised our benevolent money on this circuit. We preach in a school house at Morgantown, in a log house that was built by a debating society, and can only hold service at night when it is not raining or the wind is not blowing so hard as to put out our lights. At this point I have purchased a piece of ground, paid for it, and have the deed for the same, and we hope to commence building a frame church 24x36. We are trying to get the Bishop's money by the fourth quarter. It seems like the young people are very anxious for a new church here. I had a committee of four young ladies; they brought in their books last Monday morning, Miss Emma Smith had $11 25; Miss Mary E. Dent, $10.21; Miss Sallie Carson, $6.30; Miss Mary Kurkendall, $20 5. These young ladies worked faithfully, and they deserve great praise."

Rev. C. Miller, Central Alabama Conference, Shiloh circuit, writes: "We have had a revival here for about four weeks and the Lord has blessed us. There were about 20 souls converted to Christ, and the altar was crowded with mourners. Our beloved presiding elder, E. B. McCauley, was with us on the 20th and 21st, and preached three sermons which will long be remembered in this community. We are doing all we can to raise our missionary money."

Rev. W. H. Mosby, LaGrange circuit, West Texas Conference, writes: "Our fourth quarterly conference was held at Sandy Point, our beloved presiding elder, P. H. Cunningham in the chair. All the members were not present. We have 10 class leaders on this circuit; 4 classes reported: Class No. 1, 20 members, $5; No. 6, 20 members, $4.85; No. 7, 14 members, $1.25; No. 8, 15 members, $4.85. The stewards reports showed that they had paid the pastor $23.75 this quarter. On Sunday, at 11 o'clock a. m., the elder preached a grand sermon, and at 3 o'clock he preached again, from Eph. 2, at the close of which the sacrament was administered to 40; 2 children were baptized; 2 joined the church in the day and one at night. Collection for the elder $12.80."

J. W. Jackson, of Carlisle, Ark., writes: "Our wealthy members are Wm. Gardner, who owns 80 acres of land, two horses and mules, two milch cows, and 25 hogs; Mrs. Pauline Gardner, 80 acres of land, one cow; Mrs. Mary Thompson, 2 acres and 1 cow; Wesley Logan, 40 acres and one horse; J. J. Hewlitt, 12 lots, 2 houses and 2 mules; Mrs. Alice V. Jackson, 160 acres, 12 hogs, 1 lot and house. Of the congregation Mr. I. S. Rigney, 40 acres of land, 1 horse, 100 head of hogs; Wm. Austin, 320 acres, 1 horse, 1 mule, 13 head of cattle, 125 head of hogs; Capt. I. S. Rayford, 80 acres, 4 lots and the only first-class boot and shoe shop in town; Capt. Rayford is patronized by the best citizens, both white and black. Bro. George Berry, who is a member of our church and also district steward, is the monied man of our church, he made us happy last Saturday by presenting us with a set of perforated dining chairs."

Rev. Mack Henson, San Antonio, Texas, writes: "We have been sowing in darkness and in the light, oft times in tears. What shall the harvest be? I am unable to give a satisfactory answer. However, one thing is most certain—eternity will reveal the true and final result. With this fact steadily before me, I have endeavored to do my whole duty. In my retrospective sweep it appears that my defeats outnumber my victories, but I have the good conscience of having done what I could for the advancement of the Redeemer's kingdom and humanity. If I could forbear to write a few days longer I would be able to give financial statistics, but as our plans have not reached the culminating point I must see you later. The dengue fever, while not contagious but atmospheric, has reached nearly every family in my congregation and has had no good effect upon our financial plans. However, we are fighting on bravely, and intend so to do to the bitter end. Our membership, including converted probationers, numbers 223, notwithstanding the falling away of some. With this force it seems as though we could accomplish anything reasonable for so many Methodists to under circumstances. Among many things to be understood is the systematic plan of giving. The varying circumstances and condition of our people make it extremely difficult to carry out well concerted plans prescribed. However, too much precious time has been wasted in excuses. The idea with many of our people is to give, not according to ability, but according to feeling, and that is too often bad, otherwise it is sporadic. The 25 cent system has served its day, but many have not found it out yet; it has become a custom which takes precedence over our Disciplinary rule. Whoever inaugurated that system inflicted a serious blow to our plans, which guages the giving according to one's ability, which rule works best at all times, in all climes and among all people who possess the love and good grace to adjust their sympathies to the situation. Many revolt against the idea of being "taxed," as they say. It is no easy job to explain this matter where it has become incorporated into the souls of some people. If it was true that the Methodist people were "taxed" anywhere in her world-wide field, her communicants would be the best represented of any people to be found in Christendom, which, according to our idea upon that line removes at once the assumed cause for revolt. Our Disciplinary rule is simple and well understood by many, but some feign to be ignorant to get a chance to impose upon the church, and to violate with impunity their solemn vow made on their reception into full membership. To reform on this line somebody will have to sacrifice the friendship of some among us, as well as go short of a few stingy dimes that a dangerous friendship might master. Methodist people must maintain pure religion and give from pure motives, otherwise the curse and not the blessing of God will follow all such. Our last grand rally will be on the 22d of this month, at which time we trust that we shall succeed in raising $224 of borrowed money from the Church Extension Society, and $45 for late improvements, etc. There is a move to give a grand broom drill to make up $50.95 of back salary for the pastor of St. Paul's M. E. Church. You see that the end stimulates the desperate action. If death is eternal salvation, then let death come quickly. Mr. Editor, some people leave the Methodist Episcopal Church for the same reason that they cease to be subscribers and pay for the SOUTHWESTERN, and that is this: they never read or study it, therefore they soon tire out and cease."

From the Districts.

New Orleans District.

L. P. CUSHMAN.

Franklinton and Shady Grove circuit are both in Washington parish, and include a territory about sixty miles long, and forty broad, giving ample room for Bros. Gray and Connerly to work without encroaching upon each other's territory. On the Franklinton circuit Bro. Gray is doing a good work. He has three Sunday-schools with over 100 scholars enrolled; has received into full membership over 30; and will be able to report at conference a well organized circuit of over 50 members; three Sunday-schools and two or three good churches. No easy going man whose chief strength is in his digestive organs, need apply for this appointment.

We were kindly entertained by Hon. Mr. Brown, the high sheriff of Washington parish, and Major Thomas Bickham, a member of the M. E. Church, South.

Shady Grove is coming up out of the wilderness. Bro. Courtney is working hard. He does not belong to that lazy class, who think it heavenly in a minister to do as little as possible. He will be able to report at the next conference an increase in the membership; in the Sunday-school, and four churches.

The third quarterly meeting was a season of rejoicing with all of our people. Over thirty partook of the sacrament of the Lord's supper.

In nearly all of our churches we find about three classes who call themselves Christians: man made, self made, and God made. Two or three of the first or second class on the Shady Grove work have left the Methodist Episcopal Church, and gone over to the church that flourishes best alongside the water courses. "They went out from us because they were not of us." Peace go with them. Mere water logs are not of much use in the Methodist Episcopal Church.

These outer edge circuits some one must needs travel. The men sent to them are generally far off by themselves and alone, they have to contend with the many hard difficulties and sore trials, incidental to their fields of labor. Theirs is a life of itinerant seclusion.

Nowhere are the visits of the presiding elder more highly appropriate than to these outer edge brethren.

Soon after Bro. Gayden entered upon his work at Thomson's Chapel, he learned there was a debt of $379 upon the church, due August 26th; the person holding the claim demanding his pay, or the church. The people in their poverty did the best they could, but were only able to raise $31 25; this was a long distance from $379, the amount due, and it was feared that the church must go. The Lord came as a helper, and a friend advanced the money, took the claim and gave the people time to raise the debt. Help came from a number of sources; friends in the North sent $79 50; and brethren and churches in New Orleans aided as follows. A. E. P. Albert, D. D., $2; Clinton Street Church $1.10; Mt. Zion, $2.50; Haven Chapel, $3; Union Chapel, $10. The trustees have collected and paid over $105; in all there has been paid on the debt up to date $193.10. The Sunday school has more than doubled, and the regular congregations are good. But the Divine power is seldom manifest in the salvation of souls. This is not because the arm of the Lord is shortened so that He cannot save, it is not because there is not power with the most High. No better thing could come to this church than a real baptism of the Holy Ghost. The church needs it, and the parishionars around need it. Would God, that the windows of heaven might be opened and the "tongues of fire, light on us all."

Concerning Sunday-school Literature.

The Indiana district, Lexington Conference, during its last session in Terra Haute, Indiana, took the following action touching Sunday school literature:

Whereas, we have been much surprised and greatly displeased to find in the printed minutes of our conference, the advertisement of a private publishing house, in active antagonistic competition with our own Book Concern in the circulation of Sunday-school literature, among our own Sunday-schools, therefore,

Resolved, That it is the sense of this district conference, that the secretary of the Lexington Annual Conference did more than to merely transcend the rules of courtesy by publishing an advertisement for the publishing house of Mr. David Cook, of Chicago, Ill., without notice to or the consent of said conference, and in opposition to the spirit of resolutions passed by the same at its last meeting,

Resolved, That it is our duty as members and pastors to disregard said advertisement and in accordance with the letter and spirit of our own resolutions printed in the same minutes, to continue our earnest endeavors to circulate our own, and to supplant, remove and prevent the introduction, and use of any other than Methodist Episcopal literature in our Sabbath-schools. Signed.

GEO. W. ZEIGLER,
D. W. HESTON,
CHARLES JONES.

Huntsville District—Central Alabama Conference.

A. S. LAKIN, P. E.

The following is a report of the Committee on Singing, adopted by the district conference held at Scottsboro, Ala., Aug. 13, 1885, and requested that the secretary send a copy of the resolutions to the SOUTHWESTERN for publication:

Whereas, There is much improvement needed among our people in regard to singing. We recommend that each pastor get our hymn book and use it in opening and closing services; and thus teach the congregation to sing our hymns.

Resolved, That this conference condemn the singing of the many meaningless ditties practiced by our people, and that our pastors are requested to forbid the singing of them, as they are not worshipful and do not tend to the glory of God.

Resolved, That our preachers are requested to impress upon their congregations the superior advantages of using our hymns as printed in our Hymnals, and the singing of them as far as possible.

Resolved, That singing without observing the meter be discouraged and the people be incited to good and correct singing.

Committee: J. J. Holland, W. G. Allen, Henry Chandler, Charley Dunigin and B. J. Leigh.

Letters From the Laity.

Mr. R. Noel, of Brenham Texas, writes: I am looking out for my people who have no homes in the South. We have public education, have several million acres of land set apart for perpetual maintainance of her free school system, and can we the Negro born stand still waiting for homes to be given to us? No, we must have our many organized colonies. Now is the time to form colonies to enable friends and relations to secure large bodies of land together so they may settle near each other, maintain good schools and churches with other social advantages. We are here in the South and without homes, our children must have homes, we can buy homes and let us do so.

Miss Leona Betts, of Galway, Tenn., writes: The Lord and the Bishops and the conference has seen fit to send us Brother J. W. Hall, and he was with us the 3d of Nov., and he preached a good sermon, he preached from Isaiah the 1st chapter, 4th verse; "Come now, and let us reason together saith the Lord, though your sins be scarlet they shall be as white as snow." Brethren pray for us that we may have a good time, and pray that this year may be a year of jubilee."

Miss Cornelia Hayman of Pleasant Plains Church, New Orleans, writes: "On last Sunday the sacrament of the Lord's Supper was administered to quite a large number of communicants. The spirit of the Lord was manifested, and we were wonderfully blessed. Rev. W. P. Forest preached a glorious sermon, text 14 chapter St. Mark, 25th verse; which seemed to cheer the fainting spirits and caused us to go on with renewed vigor, seeking the rest that remaineth for the people of God. Backsliders were reclaimed, it is said that such a time has not been witnessed for several years. Everything is moving on nicely and the spirit of harmony prevails. On the first Sunday after the present pastor appointment from the conference here we found only 4 children in Sabbath-school, and now the number enrolled is 75."

Rev. H. W. Woodfolk of Green Hill, Miss., writes: This circuit has been in a lean condition for 3 years, and we have failed to have a pastor, but this year the Lord opened the eyes of the presiding elder and sent us a good beloved pastor L. W. Washington, Dr. H. R. Revels on account of his health failed to hold the second quarterly conference and pastor held it. Collection $12.50. On September 26 and 27 on account of the weather the Doctor failed to hold the third quarter and the pastor filled the chair. Collections $12.50, the conference was held at Tanglewood Church and the following sisters of the church Mrs. Nancy Crayton, Mrs. Sarah Williams and Mrs. Hannah Jackson, set the table and waited on the brothers. Paid pastor $90; gave the Lord's Supper to 100.

The following are comments on the SOUTHWESTERN by Bennett H. Forrest: "The SOUTHWESTERN published in New Orleans, La., in the interest of the Methodist Episcopal Church is truly a grand paper and has a large circulation, principally in the Southern States. It has news from different parts of the country, also "General Church News;" both ministers and laity are reported in its issues, and speak out for the truth firmly. Rev. Dr. M. W. Taylor is editor. I don't believe a better selection could be made by the General Conference. He is an honor to his race and church, and deserves much praise and merit in his editorials, in its weekly issues. God grant that every effort that is sent forth may result in much good and scores be added to its circulation, also too much praise can not be said of E. Bentley, who is rendering double and timely assistance to that paper, the grand old SOUTHWESTERN."

A. A. Adair, Livingston, Texas, writes: "I have just closed a series of protracted meetings, held at Livingston, Moscow and Kickapoo, met with grand success. Livingston 32 additions to the church; Moscow 26, and Kickapoo, 12. The Lord has poured His spirit out upon us here for which we are all very thankful. When I first commenced work here I found no records of the church at either of the above named places. There was a book here but only 16 names registered on it. I had to call the church together and find out who and how many members we had, commencing from Isaac Smith's time. After so doing I made out the record very well. The members are badly scattered over the country, some in Louisiana, some in the Western part of this State. The new additions make a very good membership here. When I first came to the work every thing was very dark, and there was a great deal of wickedness being carried on. The first three weeks I had to saw oord wood for a living, and had to contend with numerous unpleasant things. Now the church has revived, and the people's mind is brightening and they put their trust in God. We have made but little progress toward improving church property, but hope to this fall. Very little has been collected for missionary purposes. Some of the people have been suffering for the necessaries of life, on account of failures in crops last year, but this year the prospects are fine and I expect to accomplish much good."

Mr. Henry B. Pemberton, of Marshall, Texas, writes: "Rev. R. H. Harbert has been pastor here for two years, and has spared no effort in laboring night and day for the good of his church and people. He not only preaches and teaches the people on the Sabbath, but their children on week days. Bless the Lord for such a man. His success is particularly shown by the affection with which the young people regard him. In the Sabbath-school and the public school he has ever been active in winning souls for Christ, and in elevating both young and old. Through his energy a new organ has been purchased recently by the Sunday-school, and the singing greatly improved. The official brethren are working to raise all his salary before conference. I would not forget to speak of his wife; Mrs. Harbert is a fine Christian woman, always making the parsonage a pleasant place for intelligent and social meetings. Our pastor has recently organized a Young People's Prayer Meeting, which meets at 11 o'clock, just after Sabbath-school. We have a choir, of which Mr. J. C. Boisseau is organist; Mr. S. S. Reid, Secretary. These meetings are proving a success in strengthening the young converts and drawing them on. The Sunday-school is progressing rapidly and the church is growing in grace and in the knowledge of our God."

Rev. H. Dupre, of Auburn, Ky., writes: "Our second quarterly meeting was held on the 12th inst. We have just closed a two weeks meeting. God blessed our labors with 10 conversions and 14 accessions; baptized 9. My work is alive."

It Should be Generally Known

that the multitude of diseases of a scrofulous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the system, and the certain results are blotches, pimples, eruptions, swellings, tumors, ulcers and kindred affections, or settling upon the lungs and poisoning their delicate tissues, until ulceration, breaking down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

Japan how has, in round numbers, 30,000 common schools, 3,000,000 pupils, and 84,700 teachers.

Our Church.

Wise Words Wisely Spoken

At the late W. H. M. Society's anniversary Drs. A. G. Haygood, J. M. King and J. H. Vincent delivered addresses of which brief extracts are given below.

That of Dr. Vincent entirely expresses our conviction, touching the application of charity. A child fed on milk will very likely learn to want it and always expect it, but it is better for the child to wean it. They may be sincere but are not the most useful friends of the Negro who persist in postponing the weaning time all the while calling for more milk. There is no surer way to perpetuate the contempt into which slavery and caste has brought the Negro than to continually present him as an object of charity. The Negroes make the wealth of the country by labor, they need wise counsel, helpful advice, friendly legislation, that is, legislation which shall not discriminate against them, and with this and true religion, if let alone, they will solve the problem. They need money but they will only learn its use by earning it themselves.

THE SPEACHES.

Dr. King.—There are two methods of helpfulness in this department of organized and agressive work for God and womanhood. *Consecrated substance* and *consecrated personal effort.*

Dr. Haygood.—He spoke especially of the colored people in the South—their condition, needs, and the methods of doing them good. He spoke strongly in defence of religious life. Notwithstanding the crudity of their theology and the extravagance of their emotions, "conversions" among them are, for the greater part, genuine. Their morals are very much better than ever before, and steadily improving.

Speaking of the case of the Negro at school he said this chapter in his history during the last 20 years was marvelous—there is nothing like it. One million colored children are now at school, and more than one million colored people can read. He gave some remarkable figures concerning the educational work among them.

As to their home life, he said there is a steady improvement. He spoke at length of the increasing virtue, taste, and noble ambition on the part of colored maidens and mothers, and praised highly the peculiar methods of the Woman's Home Missionary Society.

Dr. Vincent—1. We need to employ the *domestic* power—good homes in which children are taught obedience, in which the rights of servants are respected, in which such an atmosphere prevails the grocery boys and others who come even to the back-door and deal with the family fancy that the angels of harmony and love must live in that house. We need to help other homes; to build up homes among the lowest classes, and to promote in them cleanliness, care of childhood, wisdom and patience. Therefore, I believe in the "Woman's Home Missionary Society."

2. We need to employ the *social* power—not patronizing the poor, not leaving tracts at front doors; not calling with professional seriousness and probing the family with conventional philanthropic catechism. We need informal, neighborly, sympathetic visitation; mothers going to see mothers to talk about and pray for "*our* boys;" young ladies going to help young girls by winning confidence and sympathy, and going also to teach mothers at home that the labors of the public school might be supplemented as in good, high toned, Christian families they are supplemented. We need hand-grasp, heart-throb, mutual sympathy. [illegible] in the "Women's Home Missionary Society."

3. We need to employ the power [illegible] in honest occupation. People [illegible] work, not money. Not [illegible] friend. The friendship [illegible] enough to find work [illegible] people to do. Our homes can make more work for the needy people than they do. Our villages and cities can make more work than they do. There is no end to the devices which may be adopted to help people who want to help themselves. Therefore, knowing as I do, the spirit and aims of the noble society I give these hurried, but heartfelt words, in its behalf. [The italics are ours.—ED.]

A Sunday-School Convention.

The Sunday-school Convention, called to meet at Jefferson, was opened Wednesday night, with a sermon by Rev. H. Webb, presiding elder, text, Exodus 2-9: followed by Rev. R. H. Harbert.

[Two pages of copy, giving the proceedings of first day's session, were misplaced by our printer, hence we can not give report in full.]

Convention adjourned to meet at 9 p. m. The presiding elder appointed W. Wesley director of the meeting at night. Prayer by Bro. Grant; song 229; adjournment.

Night Session.—W. Wesley presiding. Devotion by DeWitt Frierson; song 193, by choir. Essay on Sunday-schools as a missionary medium, by Miss Ester Green, which was well prepared and read. Sunday-school and Tract Society, by H. Webb, with discussions, which was very interesting. Collection then being taken to the amount of $2 60. This night session was an anniversary of the societies of the church, which was well attended and much interest shown; the exercises were interspersed with excellent singing furnished by the choir of Marshall.

Friday Morning Session.—At 8:30 a. m., the teachers of the convention met in a teachers meeting conducted by R. H. Harbert. The meeting adjourned after a few remarks by the presiding elder, after which opening of the Model School. Devotions by R. H. Harbert. Model school in session half an hour; adjourned. Convention reassembled, the presiding elder in the chair. Minutes of previous session read and adopted. An essay on the use of the blackboard in the Sunday-school by Miss Marina Roberts, discussion on same. W. M. Jackson, on teachers' meeting, with discussion. An essay on how to interest the infant class, by Miss Susie Nash; discussion. Papers for the Sunday-school, by H. Webb, presiding elder, which was listened to with great interest, after which the list of nominated officers was read and elected, as follows: Rev. Wm. Wesley, B. S., President; Rev. DeWitt Frierson, Vice President; Henry B. Pemberton, Secretary; Miss Susie Nash, Treasurer Committee on Programme, Rev. R. H. Harbert, Freeman Parker, S. Reid. Programme continued. The importance of music, by R. H. Harbert. How long should a Sunday-school session be held, by DeWitt Frierson. It was voted that the convention tender a vote of thanks to the pastor and friends of this charge for their benevolence. It was moved and seconded that the committee on programme together with the Secretary furnish the SOUTHWESTERN with a copy of the outline of the convention. Prayer by Rev. W. Wesley; hymn 204; benediction by Rev. H. Webb.

Each session of the convention was well attended with interest. Convention adjourned to meet at the call of the President with due notice.

B. H. HARBERT,
FREEMAN PARKER,
SIMEON S. REID,
Committee.

HENRY B. PEMBERTON, Sec'y.

Our Missionary Periodicals

The Missionary Committee of the Methodist Episcopal Church in its Annual Meeting in New York, November 11, 1885, adopted the following:

"Whereas, our people need frequent and full information respecting our missions—the field, the workers, and the work, that they may become intelligent, systematic, and liberal contributors to our Mission Funds; and

"Whereas, Since our last Annual Meeting the Missionary Society has become the proprietor of three missionary periodicals, the *Gospel in All Lands*, which is, we believe the largest and best Missionary Magazine in the world, and specially suited to our Pastors and Members; the *Missionary World* for the older, and the *Little Missionary* for the younger scholars of our Sunday-Schools; therefore,

"*Resolved*, That we heartily recommend these periodicals, and request our preachers and Sunday-school superintendents to do all they can toward securing their introduction into every family and Sunday-School in our Church."

The prices of these periodicals are as follows:

The Gospel in All Lands.—One copy $2 a year; ten copies and over to one or more addresses, each $1.25 a year; one copy to a Methodist Preacher $1 a year.

The Missionary World.—One copy 25 cents a year; 20 copies and over to the address of one person, each twelve cents a year.

The Little Missionary.—One copy 25 cents a year; 20 copies and over to address of one person, each six cents a year.

Specimen copies Free. Address GOSPEL IN ALL LANDS, Mission Rooms, 805 Broadway New York, N. Y.

For the SOUTHWESTERN.

Mrs. Mary Ann Thomas.

REV. J. H. STANLEY AND W. H. EVANS.

Death of Sister Mary Thomas, the wife of Rev. George W. Thomas the pastor of Gunn's Chapel, M. E. Church. She was born Aug. 23, 1862, in Estill county, Ky. She died at the age of 93 years and 19 days. She was the daughter of Rev. Andrewson and Mrs. Caroline Cowford. Her father was one of the pioneers of Lexington conference, of the M. E. Church. He was ordained at Harrodsburg, Ky., by Bishop Scott.

Sister Thomas was schooled at Berea College and she was a school teacher. She was also one of our best Sunday school teachers and workers among the children. She is a great loss to both church and Sunday school. Her place will be hard to fill.

While at Berea College she joined the Berea Church, and was baptized by Rev. John G. Fee, in 1881. She went to Falmouth, Ky., on the 11th day of December of the same year to teach school. She was soundly converted to the Christian faith under the pastorate of Rev. G. W. Thomas, at his residence, and and joined the M. E. Church in 1881.

She was married to Rev. G. W Thomas at Mount Vernon, Ky., April 4th, 1882, Rev. J. Stanley officiated.

She was the mother of two children, John M. and George W. Thomas, the latter died Aug. 8th, 1865; the death of her child added to her afflictions and she continued to grow worse.

Sister Mary departed this life, September 11th, at 1 o'clock p. m., in full triumph of victorious faith in Christ Jesus. Her last word to her husband was: "It is all right between the Lord and I." Her funeral was preached in Gunn's Chapel, September 13th, 1885, at 2 o'clock p. m., by Rev. J. H. Stanley. Rev. W. H. Evans opened the service by reading the 90th Psalm, and 1st Corinthians, chapter 15th. Rev. A. Jamison announced hymn 970, commencing thus: "Why do we mourn for dying friends," and he addressed the throne of Grace in prayer. Then Rev. J. H. Stanley proceeded to preach the funeral service, from the text, IId Corinthians, 5th chapter, 10th verse: "For we must all appear before the judgment seat of Christ."

His discourse was very appropriate and gave satisfaction to all who heard him. Rev. H. H. Lyttle closed the service with very interesting remarks.

The congregation was very large who came to pay the last tribute of respect to Sister Thomas. She was a Christian lady, whom all could love. Her body sleeps in No. 2 cemetery, by the side of her baby, while their spirits rests together with God in heaven. She left behind her a husband and one child; father, mother, two brothers and eight sisters, and mother-in-law to mourn her death, but their loss is her gain. "Blessed are the dead that dieth in the Lord, they rest from their labor and their works do follow them."

Lexington, Ky.

Charity and Politics.

ESTHER T. HOUSH.

National Supt. Press D part't, W. C. T. U

It was in the autumn of 1880 that a woman evangelist had charge of a mission church near one of our large western cities. She was chosen by the people, and they built a church for her, where she labored most effectively, gathering about her two hundred members, and conducting all the services of the sanctuary that were permitted by the rigid rules of the mother church. She did some things too, not in the usual catagory of minister's lives, for she was not only a homekeeper, but with her own hands all that was necessary for the comfort of her husband and five sons.

Seven weeks before the presidential election, she began a series of meetings in another church, four miles distant from her home, preaching twice every day through the week, and in her own church twice every Sabbath. A friend furnished the conveyance, and she drove back and forth—a ride of sixteen miles a day. To one who asked how she managed to accomplish so much, she answered simply:

"Very easily. I rose early, prepared breakfast, did up the work, arranged things for dinner, went to church, preached, came home, and when dinner was over, rested and mended clothes until time for evening meeting. There was so much joy in the service, I never thought whether I was tired or not."

Three weeks before election, after this month's incessant labor, she began nightly meetings in her own church. The political fever was at its height; every mass-meeting threw new fagots on the blazing heap. Every thing seemed destined to be swept away: religion, resolutions, neighborly kindness, forgotten in the bitter party animosities. Quietly, peacefully, this brave woman kept on her way. No longer having a horse furnished—for horses and principles were alike confiscated to the campaign—she walked the mile and a half to her little church, where, however loud the yells of political men outside, the song and sermon went on. Men of all parties belonged to that church—Republicans, Democrats, Greenbackers. When a political meeting of their creed was held, the members attended. No notice was taken of their absence. By and by they began the evening at the campaign meeting and closed it in the praise meeting. At the close of the service on the Saturday evening preceding the election on Tuesday, she said in an earnest voice:

"I have held meetings every evening these three weeks for a purpose. You have listened to many political speeches; now I will make you one."

The men looked from one to the other with an expression of "I wish she wouldn't." But though she rightly interpreted the meaning of the glances, she continued:

"I know that you represent all political creeds, yet you have never heard a word from me respecting those beliefs. It is not necessary, to make you a political speech, that I should tell you what I believe in regard to politics. There are subjects of more vital importance to me than who is elected President of the United State; interests at stake in these times of election, more valuable than any you have heard discussed at any mass meeting you have attended."

A look of relief went about the room, and nods were exchanged as much as to say, "Thought she wouldn't go back on us."

She stood silent a moment, and her tones were full of tender feeling:

"There are many reformed men among you. I know how hard you are trying to be true to your pledge amid all the temptations spread about you. Or *you* I make one loving request: Go to the polls on Tuesday and vote like the Christian men you are! Vote as you believe God whom you serve would have you vote! Don't stop to talk! The time for talking is past; the time for action has come. To *you* who are bitter in your animosities towards your opponents, I have an added request to make: "The morning of election day read carefully and prayerfully the thirteenth chapter of I. Corinthians. In the spirit of this blessed truth, go to the polls like free men and cast your ballot!"

"I never heard such a political speech as that," they said as they crowded about her to say good-night.

When the election was over, this dear woman counted her flock, and *not one was missing.* Many said to her, "I didn't know politics could be so much like religion; that chapter on charity kept coming in my mind all the time I was at the polls, and when Neighbor Brown cast in a ballot that killed mine, I could have shaken hands with him anyway!"

Dear reader, this story is no fiction but truth. And because of the beautiful lesson it teaches, we begged permission of the historian to tell it to you. Could such a spirit prevail, how soon might it be that *vox populi, vox Dei!*

Price of this Leaflet, "Charity and Politics," 25cts. per 100: $1.00 per 500; $2.00 per 1000; Sent post-paid. Address, Esther T. Housh, Brattleboro, Vt.

For the Southwestern.

Garden of the Gods—Colorado.

BY L. W. ELKINS.

Southwest from Denver, and crawling slowly but surely to the land of Montezuma, is the Denver and Rio Grande railway. This road lies along a pleasant country up the Platte river and Plumb creek, across the divide, the water shed of the Arkansas and Platte rivers, north and south, down Monument creek and Monument Park, a wonderful grove of spiral conglomerate works which the erosions of time have worn with fantastic shapes.

I left the railway train at Colorado Springs, and spent a day of unmixed pleasure rambling through the far-famed Garden of the gods. It is so named from its grotesque and gigantic works thrown into fantastic shapes by the convulsions of nature, and worn by the elements during countless ages. On every hand are masses of sandstone, white and red; some rising to great height, and all dipping more or less to the west, and scattered in picturesque confusion. The chief point of attraction is the beautiful gate that opens into the garden proper, and through which is seen one of the most magnificent sights man ever beheld. The opening is perhaps fifty feet in width, and on either side stand huge piles of sandstone rising over 300 feet; in the centre of the gateway is a pillar thirty feet in height, and away beyond, miles and miles away, stately Pike's Peak, with here and there a bank of snow upon its cold gray sides. Of course a pre-emptor's cabin near at hand mars this splendid scene, and on the rocks are glaring black letters announcing that John Smith's stereoscopic views are the best in the world, and that some new-fangled soothing syrup will put babies to sleep quicker and make them sleep longer than any other nostrum in existence.

These little things fall upon one's rhapsodies like a wet blanket, but they testify to the Yankee's presence and business instincts. The tradition of the rocks is interesting. It is said that this was once, the abode of Jupiter, he who from high Olympus flung the bolts of wrath down upon the world that before his exploits and conquests in the Grecian Archipelago, he lived and ruled in this beautiful garden, and that here the forces of the gods met in battle strong, and hurling these rocks at each other, caused them to assume their novel shapes.

Those who are familiar with the locality will take you to Jupiter's cave, and also to the great hollow in the rocks, where the beautiful Venus was wont to perform her matutinal ablutions.

The lovers of the beautiful and novel in nature can here spend hours in contemplation of these interesting objects, with new attractions constantly coming into view, and objects of scientific interest rising to the observation. There is scarcely a limit to the changing scenes caused by every turn amongst these curious rocks.

Denver, Colorado.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR: Bro. Charley Brown says that you found his people who had been gone ever since 1867. My name is Kizzi Ortry. I belonged to William Ortry in Monroe county, Alabama. His sons were Jefferson and Alex Ortry. My husband is Colonel Ortry, and son Ambrose. My daughters are with me, Tina and Elisa Ortry. Eliza's brothers are Bob and John Ortry and Edy Denson. I left them about 31 or 32 years ago. I want to find all my people, especially Bob and John Ortry. Address Kizzie Franklin, Garland City, Arkansas. 4t.

MR. EDITOR: I wish to inquire for my brother, who was owned by Dr. David Broadnax, named Jas. Wm. Pinelton. He was sold in Powder Horn in 1856 or 1857 when we were leaving Louisville, Ky., for Texas. His mother, Maria, was then called Maria Broadnax and step-father Austin; brothers, Jacob, Joseph who was called Tody Young, and George. Address, Geo. H. E. Fields, Bellville, Texas.

MR. EDITOR: I wish to inquire for my father and sister. I left them 30 odd years ago in Pike county, Miss. My father was named John Williams; sister Jane when I left her; I have learned since that she was sold to one Wells. The last time I heard from them they were in Pike county, Miss., this was in 1881. I hope all the preachers will read this all over the State of Mississippi in the pulpits. Address Amanda Adams, Eylan, Texas.

We Found His People.

Rev. Charles Brown, Garland, Ark., writes: "Your paper has done so much for me; it has found my people for me in Crawford, Miss., the adjoining county to me. They have been gone from me since 1867, and your paper brought them in sight of me Oct. 22, 1885. I find that some of them are dead. Mr. Editor, my friend, I am under a thousand obligations to you for your kindness to me. I have one subscriber who wants to take your paper; she says she thinks it can find out where her people are, who have been away from her for 35 or 40 years. I will do all I can for your paper. May the Lord bless you."

Tennyson's "May Queen."

Who knows but if the beautiful girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription," she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable.

A great number of German teachers propose to come to America this year. The high salaries of leading musicians here have tempted them.

An effect existing without a cause is an impossibility; tickling in the throat, huskiness of the voice, violent coughing, etc., are the effects of a severe cold. Dr. Bull's Cough Syrup cures the cold at once and removes its serious effects.

THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, NOV. 26, 1885.

Have you any thing to be thankful for?

A prominent citizen of St. Louis, congratulates Dr. Newman on his magnificent address at the Exposition on opening day. The gentleman concludes a glowing letter of praise with these words. "But suffice it to say that your speech was the speech of the day."—J. P. B.

The reign of Nero was a protracted carnival of cunning cruelty and duplicity such as the world never witnessed before or since his times. His mother, brother, wife, tutor and most successful general fell by his connivance. Incest joined to flagrant debauchery, a freedwoman and an adulteress rose to supreme influence with him.

"Truly justice fled to brutish beast
And Senators lost their reason."

We look to Nero for admonition, not example.

Fowler and Warren at the Golden Gate.

Bishop Fowler has increased the high estimate in which he was previously held since his extensive presidency among the conferences. He with Bishop Warren will dedicate Simpson Universal Church in San Francisco, Cal., Nov. 29. Bishop Warren will be attended by his family.

We Demur.

We have not aimed to be "censorious" when speaking of colored men's conventions, as the *Freeman* of Nov. 14th seems to think. We do not know in which of its several significations the term is applied to us, but we disclaim its proper application to anything we have said on the subject of such conventions in any sense. The right of the people without reference to color, to peaceably convene and express their views or their grievances is a blood bought heritage of American citizenship; which ought to be enjoyed by every citizen throughout the length and breadth of our land. But we maintain that conventions should be absolutely in the interest of the people, and not to further individual ends.

European News.

Hostilities have actually began between Servia and Bulgaria.

War in the Balkans means a general war in Europe if not settled by diplomatic mediation.

Russia will be found sustaining Prince Alexander. While England may be found holding the shield for King Milan. Germany and France will come in on opposite sides, and in the midst of a general melee. Ireland may slip off her chains and be free.

The sick man at Constantinople takes no particular risk since he holds Territory in Europe which at once became the bone of general contention if out of his grasp. It is likely that diplomacy will soon intervene and determine the whole matter.

Revival Notes.

Asbury Temple, Lexington, Ky. A real old fashioned protracted meeting, 1 convert and 34 mourners. W. H. Pastor and W. H. Vaugn of Versailles assisting.

Central Tennessee College, glorious, revival in progress, 4 conversions Nov. 12. R. W. Keeler, Dean of theology.

Covington, Ky., Ninth charge, R. W. S. Hammond P. C., 58 joined the church.

Louisville Ky., 28 accessions.

Maysville Ferry, Ohio, 16 converts and the tidal wave of grace still rolling on.

[illegible] Chapel, New Orleans, [illegible] Duncan pastor, 29 conversions and additions to Nov. 9th.

[illegible] Chapel, Jeffersonville, Ind. Chas. T. Jones, protracting with good encouraging figures.

Our National Thanksgiving Day.

It is a time honored custom with us in this country, to observe one day in the year as a day of National Thanksgiving, as it was in ancient Rome, and other countries before us.

In this way we give national recognition to the Christian religion, and acknowledge our dependence upon the guidance of an inscrutable Providence.

It announces our national faith in the Biblical postulate that "The earth is the Lord's and the fullness thereof."

The idea of a thanksgiving day suggests a review of the occurrences of the year, in order that the incidents peculiar and beneficial to us, which have occurred in its progress eternity ward may be studied.

Each of its joys or sorrows have come to us in the form of a bestowment or the deprivement of some coveted blessing and is a proper subject for quiet and devout consideration. Hence the manner of observing this day naturally suggests itself, in two forms.

The first is religious, the second charitable and humane. For its religious observance all families in the land should assemble in the best room of the home or place of their residence, and after calmly talking over the events of the year, relative to their affairs, profit by impressing upon their minds its lesson. Then they should assemble at the appointed place and join with their neighbors in a public confession of faults and in making acknowledgments of national mercies.

Blessings for ourselves should bring sympathy for the bereaved, and charity for the less prosperous portion of our fellowmen.

The minister's duty on each annual thanksgiving day is to point out the blessings, which has crowned the year, and direct the attention of the fortunate to the places, and condition of the less fortunate portion of their fellowmen.

Then if it is such a fast as the Lord has chosen. there will be banqueting and good cheer not only in the splendid mansions of the rich, but for one day at least by their charity and loving care the same sunny joy will be transferred to the cottages of the poor, the schools, hospitals, prisons, and asylums included.

Shall this Thursday, November 26th, be such a thanksgiving day? If not, why? What say the pastors and people of the Methodist Episcopal Church in every place to this? What say Christians and good citizens in general to it?

Shall we have a day of real blessings and solid joys brought home to every individual in this land or not?

There are many reasons why we should have it. The first is, God has blessed our nation very greatly. What is a nation but an aggregation of individuals? So that national are but an almost infinite extension of individual prosperity.

As a nation we are at peace with all men. No bloody wars or conquering armies have invaded our borders or wasted our blood or treasure.

A great depression in business has spread itself throughout our manufacturing and commercial centres. But God has smiled upon our farms and their productions have been in fair comparison with any year of the past, so that though business is dull and large fortunes are not being rapidly acquired, still there is a steady legitimate volume of trade a growth of wealth, and withal a plenty of seed for the sower and bread for the eater.

Here is ample cause for devout and heartfelt thanksgiving.

As a church, we were never more prosperous than now. We have learned to depend upon the Lord, and ask largely of him and lo! a million of dollars nearly, has been poured into our lap. Thus are we better prepared to enforce his claim, whose right it is to have "The utmost part of the earth for a possession and the heathen for an inheritance." Tramp, tramp, hark, the sound of advancing forces through Africa, China, Japan, India, and isles of the sea!!!

If we are blessed in our going forth to the nations, we are also blessed in the habitations of our own land. $120,000 for Christian education is asked, and expected for use in the South. Revivals are heard from on every side and every interest is advancing; as with us so with all about us.

Hence here is great cause for thanksgiving. "Praise God from whom all these blessing flow."

The colored people have reason to look with wonder, and amazement as they consider the mighty strides of progress they have made upward.

They should profit by past experience, and thanking God for good already attained and with hasty strides march on to future good.

To noble minded white people, or all sections of the country, and in a ratio increasing in the South in proportion to the better understanding and acceptance of new inter race relations there, are the black people of our whole country placed under a firmer debt of gratitude.

The advent of a new political regime in the nation has not been a misfortune to the Negroes, because by it their status as citizens being conceded, has become an irrevocable fixture. Here is another cause for thanksgiving. Then let whites and blacks vie with each other in returning thanks to the Giver of all good for His bounty.

The Bishops.

Six of our Bishops are now, or will within the next 60 days be in the Mississippi Valley and Gulf regions, viz.: Mallalieu in the Central South, followed by Bowman in Louisiana, Mississippi and Arkansas. Foster in the South-west through Texas to the Empire of the Cactus. Andrews in the South-east among the palmettoes, oranges and everglades. Ninde among the pine, herring and F. F. V's., Fowler in bellicose South America, and Harris among the chivalry of Kentucky and the ice of Missouri. Mr. Philips of 805 Broadway, New York, will go toward the Southeast, and Dr. Hunt of the same firm will scan the line of battle in this latitude. Who shall say that we are not assuming collossal proportions in this land of perennial suns and fadeless flowers.

Welcome each and all of you; come soon and abide long. Our hospitality is as genial, constant, and exuberant as our climate. We shall be glad to see you, each of you herein New Orleans.

If in your heart you find the way clear, remember and say a cheerful hopeful word for the SOUTWESTERN. It incessantly thinks of you, making mention of you in prayers. Brethren see to it that these elect and precious servants of the most High sent among us on the Lord's business, have evey care and comfort that their health and the church's prosperity requires.

The Conference Prayer Meeting.

It has now become a general rule unwritten, but made so by usage, to spend one half an hour in prayer meeting before commencing conference business each morning. Our observation has been to the effect that more ministers by far stand about the doors, lobbies, vestibules and yards of the conference rooms during the service, than there is who go in and participate in the worship. Now it appears to us that this custom of a half hour service ought to be engaged in by all, or that all should be freed from it, that is, if ministers dont intend to attend this service they ought to vote against it, when the proposition to make such an order is pending. And we believe a vote in favor of it binds the minister to be present at the service. We think each conference needs such a service, but we know that by reason of the small interest taken in them, they are less useful than they otherwise would be. Which conference will be the first to correct this wrong practice of absenteism?

Colored Baptists in New Orleans.

There are little and big, 50 colored Baptist Churches in New Orleans, and vicinity.

About 40 of these have pastors, but there is probably 150 or 200 colored Baptist preachers regular, and licentiates, who make their home here. The average membership of these churches is about 50 each or about 5,000 colored Baptists here, which is one in 142 30 of the whole Negro population of the city.

It is so common to hear the Baptists spoken of in a light or disparaging way, but they too are helping to solve this Negro problem.

The colored Baptists are doing a great deal of good in New Orleans. Their work will show a good deal of fair ability. They understood that it was a ground hog case with them; that they had to burrow or die, and that is the thing for all people to learn more fully.

They went to work and built 50 churches of some sort, the same sort as the Methodists and others generally have. Then their men took charge of the people and did the best they could with the education slavery in the South and proscription in the North had given them.

To their aid came true white men and women, such as Professor Traver and Miss Hannah Steadman, to help in educational lines, to guide, and teach, strengthen and in this way uplift them. They have a good school, a prosperous newspaper, and the work of school appears in the person of such talented gentlemen as Revs. A. S. Jackson, S. T. Clanton, John Marks, who have charge of large public interests among them.

The Baptist Women's Home Missionary Society has three excellent lady helpers at work here, and they are very busy. Their lines are among the Negroes, and their motto "co-operate with the pastors."

Miss Steadman, is of Evansville, Indiana, and comes of right royal stock. It only requires a look to show that she is here for Christ's sake. She is, for all the world just such another as that choice woman, our own Josephine Cowgill, whose loving labors are invaluable to the poor and ignorant of this city.

Of the Baptist churches here the Common Street is first in importance and after it comes the Sixth or Felicity Street, of which Rev. John Marks is pastor. This is a fine structure, it is of wooden material, Gothic style, with rear rooms, baptistery, gallery and tower, all complete except sealing. Cost of lot $1,500, of building and furniture $6,500, of which $900 will yet be to pay.

This is a monument to the industry of the members as every dollar was raised by them.

In the morning, of Sunday, Nov. 8th, we talked to 135 children and 23 adults in the Sabbath-school here. The superintendents and teachers have proof enough in the readiness of their pupils, with the lesson that their work has been faithfully done.

At 11 o'clock the same morning, in the same house we preached to 200 persons.

Bro. Marks is a talented working young man, who has mettle, manhood, and a high regard for colored men, whose efforts has made them fit for leaders of their people. He has, we should think, a bright future ahead and wish a prosperous voyage toward it. All such men will be needful in working out a successful future for the Negro race.

There is plenty of room for these people to work, and us with them in this city, and then leave much work undone.

The next thing we need is a Pan denominational alliance of colored ministers in here, organized for the purpose of bringing about moral, and social equality among the colored clergy in this city. We should be glad to confer with every pastor in the city on that subject.

The Faith Home, an asylum for indigent colored people has been put underway by our Baptist citizens here also, and of a late effort in its behalf the *Daily Evening Chronicle* of this city makes the very generous and highly esteemed mention:

THE FAITH HOME.

A Colored Institution for the Aged and Its Friends.

The colored people are nearly all members of numerous benevolent organizations, which they conduct and maintain with credit to themselves and profit to the community. The poor and friendless are cared for, who otherwise would demand a large share of public charities.

At the corner of Pitt and Robert streets, a Faith Home for the Aged has been established. The Board of Trustees are Geo. W. Walker, S. T. Clanton, John Marks, H. White and A. S. Jackson, ministers and members of the Baptist denomination. With a good supply of faith under the care of their spiritual advisers, the trustees occasionally made a call for other substantial elements for maintenance of the worldly existence of the inmates. The Calanthe Literary Circle, organized September 6, 1884, consented to deliver a programme of choice music, recitations and dramas last Tuesday evening, at the Rev. John Marks' church, on Felicity street, near Laurel, for the benefit of the Home, and by a note from the manager, we learn that it was in every respect a grand success. It was as follows:

PROGRAMME.

PART FIRST.

Prayer.....Rev. John Marks
Opening Chorus—Happy and Light..Bellini, Calanthe Literary Circle.
Solo—When Sorrow Sleepeth....Campini
Mrs. E. A. Lyons.
Recitation—Pyramus and Thisbe....Carter—Miss A. O. Levy.
Quartette—Come where the Lillies Bloom..... Thompson
Mrs Lyons, Miss Dale, Messrs. Craig and Dale.
Duet—Life's Dream is Over.....Ascher
Miss Nickerson and Mr. Wilson.
Recitation—Fetters of Gold.....Mitchell
Miss M. L. Robinson.
Solo—O Fair Dove, Fond Dove...Riegge
Joseph Dupuy.
Comic Duet—Master and Pupil....Hurlitt
Mrs. E. A. Lyons and Mr. C. W. Dale
Solo—Wanderer's Song....La Traviata
Miss E. N. Dale.
Comic Duet—Domes ic Squabbles
..... Hunte
Miss N Nickerson and C. B. Wilson
Solo—Sweet Alpine Roses.....Howard
M. W. Craig.
Duet—Hear me, Norma.....Norma
Mrs. Lyons and Miss Dale.
Recitation—The Maniac.....Crime
Miss L. B. Gordon

(Intermission of 10 minutes.)

PART SECOND.

THE OLD GUARD.

A Drama in one Act and Two Scenes.

CAST.

Haversack.....Mr. W. Craig
Melanie.....Miss L. R. Gordon
Lord Beauvile.....Mr. C. R. Wilson
Lady Beauville.....Miss M. L. Robinson
Henry Lefebre.....Mr. N. C. Mitchell
Rayson.....Mr. James Lewis, Jr.

MUSIC.

Chorus, Presage Song, Mascot, Calanthe Literary Circle.

Presentation of the receipts to officers of the Old Folk's Home, by W. B. Richie, on behalf of the Calanthe Literary Circle.

As the Calanthe Circle has become famous for its good works, and is highly esteemed in colored society a list of its officers will not be out of place here. They are: Chas. W. Dale, President; Miss M. L. Robinson, Vice-president; Dr. S. P. Brown, Financial Secretary; Miss L. R. Gordon, Recording Secretary; Miss A. O. Levy, Treasurer; L. M. Spiggius, Censor; N. C. Mitchell, Literary Manager; W. B. Ritchie, General Manager—*N. O. Evening Chronicle.*

The More Excellent Way.

The following strikes us as being the most manly, and dignified, and at the same time a most commendable proceedure. It has not been our good fotune to notice emanating from any young colored Republican politician anything like it since Mr. Cleveland's advent. There may be and we do not say that there are not, other instances of like honorable deportment on the part of such politicians who have been so situated as to accept or decline a tendered office; but we have not heard of one. If there is one or a hundred such cases we should be glad to report them, for they reflect honor upon the race. Mr. Martenet has a future and he can afford to suffer defeat with his party, for a season with any inconveniences that such a course may bring to him. His time and reward is sure to come.

Mint of the United States, at New Orleans, La., Superintendent's Office, Nov. 9, 1885.

Sir—You are hereby notified that your appointment as assistant book keeper has been approved by the director of the Mint, to take effect from the 11th inst.

Very respectfully,
G. Montegut, Superintendent.
L. A. Martinet, Esq.

New Orleans, La., Nov. 11, 1885.

Dear Sir—Your valued letter of the 9th instant notifying me of my appointment as assistant book-keeper in the Mint, to take effect from this date was received yesterday.

In reply I have to say that after due consideration I have concluded not to accept the situation, preferring to devote myself to the practice of the law.

Also, I am a member of several political organizations, and it seems to me that in accepting, if I wished to live up honestly to the civil service views of the present administration, I would be compelled to resign from these organizations or otherwise remain passive or inactive in politics: whereas, I prefer to preserve entire freedom of action and act or take such part in politics hereafter as I may choose or see fit to do.

For these reasons I must decline to accept the situation so kindly offered, and beg leave to express my high sense of appreciation of your favor and to tender my sincere thanks for the same.

Yours very respectfully,
L. A. MARTINET.

Hon. G. Montegut, Superintendent United States Mint, New Orleans, La.

"The conduct of Mr. Martinet, present Treasurer of the Republican State Committee, reflects great credit upon him, and it is at the same time a stinging rebuke to those Republicans who are clinging to the willows of office and occupying places that Democrats have a legitimate right to expect. It will be remembered that Mr. Martinet took a very active part in behalf of Congressman Gay, in the last campaign, and it is fair to presume that the position he has declined was offered him at the instance of Mr. Gay, who, in that manner, desired to show his appreciation of the services Mr. Martinet had rendered him. Mr. Martinet, no doubt felt that by accepting the place the motives which actuated him in the last campaign might be misconstrued, and that he could not, with propriety, hold an office under a Democratic administration without abdicating his political views and ceasing to give to his party that active support that every citizen who takes an interest in the conduct of party affairs, feels in duty bound to extend."—*Capitolian Advocate, La.*

The Missionary Committee.

We have already given our readers the details of the work of this committee for the foreign field, with the statistics for both the foreign and domestic work. We should have given all the proceedings in full, but our space is too limited to allow it.

The committee performed its task thoroughly and the church will be pleased with the result.

The call for a million was favorably received, and so generally responded to, that there was made a much larger, than usual, appropriation, stimulated by the belief that the church is now ready as we believe it is to largely increase its annual contributions for missions.

Of one thing the careful reader, and observer has already informed himself, and that is, that there is manifest and growing disfavor to the continuance of these appropriations to domestic missions which have been for a long time largely if not mainly supported by the society.

Not wishing to be drawn into a discussion as to our white work in the South, since it is not in the nature of things that we should have

a great amount of information as its wants. but accepting it for the reasons given, then we say with the utmost freedom, that we believe that after a certain number of years, say five for example, that churches should be left to their own resources, unless the reasons for different action were very obvious and easily explained.

It is not our judgement that missionary aid should be curtailed in any section of our church, but that it should be largely restricted to missionary work and especially directed to the development of new work.

Toward this policy we are certainly tending, and we hail the tendency with profound satisfaction. Its effect cannot be other than beneficial to the extent that so far as the colored people are concerned it will stimulate their growing capability to help themselves.

The Rev. W. H. Wardell, writes that he is quite sure that fifty of the churches on his district will reach the Million dollar line, and expresses hope concerning the others. What a blessed thing it would be to see the New Haven district thus respond to the call for advance.

Books From our own Book Concern.

MERILL'S DIGEST — Porter's Compendium of Methodism, Sherman's History of the Discipline, Baker on the Discipline, Henry and Harris, Ecclesiastical Jurisprudence furnish quite a field for information in their line. And one felt very well prepared for any demand with these at hand, nor ever dreamed that another work was so needful to complete and supplement the work in all its phases that the foregoing had so still begun. We say supplement and complete their work, for the book before us does not propose to succeed them. They will still be as needful as before, and this one in addition to them. Bishop Merrill is a clear thinker, a close reasoner, and a man who can come as near expressing himself in monosyllables as any one we know. And in all three particulars the book in hand partakes of the character of its great author. The subject upon which it treats is both familiar and full of interest to every Methodist, especially every Methodist preacher, and more especially every one who is just entering the pastorate. It is a digest of Methodist law. It is is a 16 mo, 277 page volume easily handled or carried in the coat pocket. The binding is oh hand gold resembling very much our new Discipline in all things but size. The arrangement is simple and the references easy. The contents are divided into two parts. Part 1st contains "Our judicial administration." Under this head he gives five chapters, viz: Conference Membership, the Ministry License and Ordination, Boards and Committees, and ritualistic matter. Then comes part 2nd "Judicial administration." To this he gives six chapters as follows: 1. The Administrator; 2. Amenable cases; 3. Testimony; 4. Preliminary investigation; 5. Church trials, and 6. Appeals. Then follows an appendix of notes and formulas. Nothing we can think of is wanting to complete the work the author had in hand. We should think there would be a demand for the book. It answers a great many of the questions put to us by pastors, many of which have been answered in this column under the head of "Church Polity," and we are gratified to know that it generally sustains them. The book is not only convenient and handy, but it is cheap, the price being one dollar only. We do not hesitate to recommend it heartily and an excellent help in the administration, and accordingly say. For with its [illegible] for "the administration is correct, [illegible] method of getting [illegible] properly. [illegible] & Stowe, Cincinnati; Phillips & Hunt, New York.

Methodist Episcopal Periodicals.

Vol. V..No. 4 "*Manual of the Methodist Episcopal Church,*" has been received at our office. It is among the most useful, valuable, and those of our periodical literature, which we always hasten to read and never without immediate profit, and deep interest. The October number contains 44 pages of well edited matter. It relates to the Missionary Society, Sunday-school Union, Tract Society, Board of Church Extension and the Board of Education. It completes a volume in four numbers of 304 pages, which can be neatly bound together and furnish thus a book of constant use for reference. We have said before, and now repeat it; no pastor does himself justice, who fails to secure, read, and supply his members with this work. Free to pastors on application; and 50 cts per year to others. Edited by Rev A. J. Kynett, D. D; published by Phillips & Hunt, New York; Cranston & Stowe, Cincinnati.

The "General Minutes" of the spring conferences for 1885 are at hand. Published by Phillips & Hunt, New York; Cranston & Stowe, Cincinnati. It is a book of 222 pages, comprising a list of effective bishops, minutes of conferences, and missions, death roll and obituary of deceased members, statistical tables, a general recapitulation of statistics and alphabetical list of preachers and the plan of Episcopal visitation, arranged in alphabetical list and chronological order. All for $1. The fall conferences are always issued in a similar volume, making a complete history of Methodism as it is. We feel sure that besides his superior knowledge of its work and vastness, each minister would take a deeper interest in the church and its work, if he would get this volumn annually, and carefully study it. The Methodists will be no better till they read more. Let our preachers begin the reading; and begin at our General Minutes.

The Minutes of the last session of the Cincinnati Conference make a pamphlet of 100 pages. They are published by the conference committee, edited by the secretaries as they properly should be, are printed by Cranston & Stowe, of our Book Concern. The gentlemanly secretary has laid us under renewed obligations for the excellent copy he has furnished us. We were pained to note the death of Revs. James F. Chalfant, Andrew Murphy, Milton G. Baker, Jesse M. Robinson and that young minister of rare genius John N. Irvin. Rev. O. W. Drees and Felipe N. Cordova, were transferred to Mexico. Good taste is displayed in the class of advertisements admitted, so that none of them infringe upon the publishing interests of our church. For this we commend the action of the publishers to the secretaries of several of our colored conferences. A pretty full biography is properly given and from the 127th to the 145 pages is devoted to a detailed report of missionary collections. The work is well done in all its parts.

Personal.

—Dr. Tanner's new lecture is "Bishop Allen's Place in History."

—The address of Rev. S. R. Cottrell is 46 New street, Cincinnati, Ohio.

—Mrs. Delila, wife of Rev. Henry Steen, has been quite ill at her home in Shelbyville, Ind.

—Dr. Steward, African Methodist Episcopal Church, has published a book entitled "Genesis Reread."

—Father David Smith, of the African Methodist Episcopal Church, is 104 years old and still in pretty vigorous health for such extreme age.

—The address of Rev. L. P. Cushman is at Ames Methodist Episcopal Church, one door west of St. Charles on Calliope street.

—The bishops have appointed the Rev. John Miley, D. D., and the Hon. J. B. Foraker, fraternal delegates to the General Conference of the Methodist Episcopal Church, South.

—Mrs. Mahala Porter Ames, wife of the late Bishop Ames, died, after a brief illness in Austin, Texas, on the 1st inst., aged eighty-four years. She was tenderly cared for and died in great peace. She had won many friends in that locality, notwithstanding her infirmities forbade her going abroad.

—Bishop R. H. Cain, of the African Methodist Episcopal Church, of the United States and Canada, will visit this colony in December next, on his way to Liberia to hold the first Annual Conference of his church in that Republic. — *Methodist Herald, Sierra Leone W. A.*

—Sunday, Dec. 12th, the trustees will present, and Revs. Emperor Williams, presiding elder and G. W. Lacy, pastor, will dedicate Calvary Methodist Episcopal Church, at Thibodaux, La. Rev. L. P. Cushman, and this editor, both were kindly invited and sincely regret their inability to attend at that date.

—Elder Warren McDonald, of the Gulf district, Mississippi Conference, called upon the SOUTHWESTERN, Nov. 19th. He enjoys fine health, his district is increasing in numbers and churches, and will raise all its assessments, besides marching squarely abreast of the million line. His last district conference for the year will convene at Hazelhurst, with Bro. S. H. Nevils, Jan. 28th, 1886.

Church Polity.

MR. EDITOR—For myself and others please give, under "Church Polity," an example of the report port required of the district steward in the district conference.

SUBSCRIBER.

ANSWER—The following will give an idea of what is desired:

DISTRICT STEWARD'S REPORT.

To the first session of the Huntsville District, Central Alabama Conference, convened at Whitesburg, Ala., Dec. 10, 1885:

Dear Fathers and Brethren—As district steward I have the honor to submit the following report for the stewards in behalf of Whitesburg charge:

Funds in treasury at last report..	$10 00
Receipts since last report—	
By public collections.....	505 00
By donations, socials and other entertainments	200 00
By soliciting committees with cards and books.....	550 00
Total from all sources.....	$1,265 00
Applied—	
To the Episcopal Fund.....	$25 00
To Presiding Elder.....	50 00
To the Conference Claimants.....	20 00
To pastor, or pastors, on salary....	500 00
To pastor, moving expenses.....	16 00
To pastor, travelling expenses.....	36 00
To pastor, house rent, estimate on parsonage.....	60 00
To elements of the Lord's Supper..	2 00
To benevolences.....	150 00
Total.....	$359 00
Balance in hand to date.....	$406 00

The benevolent and class collections will be reported in detail by our pastor and delegated class-leader.

We have adopted and carried out the financial plan recommended in par. 372, p. 194 Discipline of 1884, for raising supplies, and it works well. We pay cash.

Respectfully submitted,

——— Dist. Steward.

Schools and Coneges.

Five Hundred Young Men and Women Wanted for Wiley University.

REV. R. H. HARBERT.

This University is just opening, The teachers have just returned from a pleasant and restful vacation. They appear vigorous and are entering their work full of zeal and hope. Students from the South and West are arriving. We wish to say to our ministers both in the Texas and West Texas Conferences, arouse your people, stir up the whole of your parishes, find us five hundred young men and women, have them start right away. Ignorance is now a crime so many of our young people are contented with it. Other young men and women not as promising, rise from their sides to usefulness and happiness, while they remain inactive. As ministers it is our place and duty to try to save these young people, not only by citing them to Jesus Christ, who saves from sin, (a glorious and blessed privilege,) but we should constantly point them to the colleges and universities which save them from intellectual darkness and gives them a Christian education. I call upon all my friends in the West Texas Conference to tell our young people that we have a college in Marshall ten years old, and from it have gone graduates and students who are making their mark in life. Instead of going to schools of other denominations, attend your own schools. We have students from Austin, Goliad, Oakland, Columbus, (Houston, and Galveston, these two are in our conference, and I meant to mention only those places in West Texas Conference.) Calvert. Ministers let your congregations know of our Wiley University. Excite, incite, and have the young people come on. There is room. We want to save the young people. Any one desiring information or catalogue of the University, mail a card to the President or Secretary of Board of of Trustees. We hope that this school year we shall have a grand representation from our sister conference.

Marshall Texas.

Documents four and five Evangelical Alliance for the United States, catalogues of Rust University, Philander Smith College, Northwestern, Clark, Ohio Wesleyan, Straight University and Carleton Institute, have all been recieved at this office, 1885.

The catalogue of Tulane University at hand and acknowledged, though late.

The catalogue of Pittsburg Female College President Pershing is recieved.

The *Baltimore Methodist* says that Prof. T. B. Snowden, of Centenary Biblical Institute, Baltimore has been authorized to travel North and East to solicit funds for the endowment of the Institute. The endowment claimed is $100,000, the current expenses are $5,000 a year.

General Church News

Mormon missionaries continue to make their appearance in Central Illinois. They travel in pairs and appeal to the charitable for subsistence.

Bible depots are established in every Italian city.

The Pope recently sent a letter of thanks to the Mikado of Japan for protecting missionaries. In reply it was announced that a Japanese embassay will soon be dispatched to the Vatican.

The Presbyterian Board of Foreign Missions has received the legacy of $46,654 left to it by the late Judge J. B. Skinner, of Buffalo, New York.

R. M. Scruggs, a Southern Methodist layman, gave $40.000 of the $70,000 which it cost to build the Cook Avenue Methodist Church at St. Louis Mo. This church was dedicated by Bishop Granbery.

The conversions among the Telugus since the great awakening in 1877-78 have averaged more than 2,000 a year; the church members now being near 25,000, gathered into thirty-four churches.

The American Bible Society has supplied hundreds of thousands of volumes of the Bible to the Freedmen. Report for 1885,

Seven years ago the "*Salvation Army,*" in England, had 81 corps; to day it has 1,560. It had then 127 officers; to-day 2,650. There were no small corps in the villages affiliated with the large corps; now there are 662. They had then but one newspaper, a small mouthly magazine—to-day they have 22 separate publications.

The Mugwump is an extraneous, extra mundane spontaneous creation,—*Detroit Plain Dealer.*

Hot Bread Made Wholesome.

The Royal Baking Powder possesses a peculiar merit that is not possessed by any other leavening agent. It provides bread, biscuit, cake, muffins, or rolls which may be eaten when hot without inconvenience by persons of the most delicate digestive organs. With most persons it is necessary that bread raised with yeast should lose its freshness or become stale before it can be eaten with safety. The same distressing results follow from eating biscuit, cake, pastry, etc., raised by the cheap, inferior baking powders that contain lime, alum, or other adulterants. The hot roll and muffin, and the delicious hot griddle cakes, raised by Royal Baking Powder, are as wholesome and digestible as warm soup, meat, or any other food.

Another greatly superior quality possessed by the Royal Baking Powder is that by which the preservation of important elements of the flour is effected in raising the bread by the mechanical operation of the gas without fermentation. Yeast, and all baking powders that produce the leavening gas by fermentation, as is well known, destroy a portion of the nutritive elements of the flour, and particularly those which are the most healthful and the greatest aids to a perfect assimilation of the food. The Royal Baking Powder, while perfectly leavening, retains without change or impairment all those elements which were intended by nature, when combined in our bread, to make it literally the "staff of life."

No leavening agent or baking powder, except the Royal Baking Powder, possesses these great qualifications.

Books and Current Literature

How to Entertain a Social Party a collection of tableaus etc. Ogilive & Co. 31 Rose St. New York.

OUR BEST.—The *Methodist Review* has made steady progress forward and upward all the year. It has occupied every inch of the widened sphere it has been permitted to cover, and we say of it that though all have been good the last is better. The contribntions are good, the editorial and reviews are strong and of course very erudite. Dr. Curry has a place all to himself in review journalism from an evangelical Christian standpoint. The *Review* should have a doubled list of subscribers with which to begin the new year. Phillips & Hunt, New York. Cranston & Stowe, Cincinnati, publishers.

The Descent of Man. By Charles Darwin. J. Fitzgerald, Publisher; 393 Pearl street, New York.

This famous work, perhaps the most important scientific treatise of the present century, is now being published at such a price as brings it within the reach of all readers. It will be completed in four numbers of the Humbolt Library of Science of which the first has now appeared, to be followed by the second on Nov. 20, and the third and fourth at intervals of one month. The price of each of the four parts is 15 cents, and they will be sent to any address, postage paid, on receipt of that amount in coin or in postage stamps.

A Summer in the Rockies By Anna E. Woodbridge, author of Jessie and Ray, or recreations in Natural Histoay. Cincinnati, Cranston & Stowe. New York, Phillips & Hunt. Price $1, 16 mo. cloth and gold, 339 pages and 20 engravings. It is a good book to give a young friend as a Christmas present. It has a chapter on Christmas, and that alone in its helpfulness to a family who desires to get the best use of a Christmas at home, is worth the price. It is a romantic story of travels in the Rocky Mountains told in a facinating, we had almost said in a captivating manner. Railroad riding and Donkey riding, wild mountain scenery and pleasant converse with deeply interested young people, make up the contents. All young folks will like them both for its matter and manner.

Phil Vernon, and his School Masters. A story of American school life. By Byron A. Brooke. New York, Phillips & Hunt; Cincinnati; Cranston & Stowe. Price $1 *Phil Vernon* is a fiction built on a ground of fact. Its design is to show that the schooling of a boy is the contact he has with life as it is found in field and farm, on land and sea, in doors and out, everywhere is the school room, and everything a lesson and a teacher. The author dedicates the work to his son. it is a 12mo., 21 chapters, 274 pages, with several attractive illustrations, and finished in cloth and gold. We regard it as a timely continuation to the ever increasing stock of pure literature; useful and devoted to the right culture of boys girls and youths.

As far as in us lies we propose to eliminate all things irrelevent to the claim of the Negro for recognition, sympathy, and aid upon the merit of his manhood and humanity alone. Gains upon any other grounds would be ultimate losses to us.



HUMILIATING ERUPTIONS ITCHING AND BURNING TORTURES

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OUR NATIVE LAND.

J. E. WRENFORD.

Lord, while for all mankind we pray,
Of every clime and coast,
Oh hear us for our native land,
The land we love the most.

Our fathers sepulchers are here,
And here our kindred dwell;
Our children, too—how could we love
Another land so well?

Oh guard our shores from every foe,
With peace our borders bless,
Our cities with prosperity,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth, and thee;
And let our hills and valleys shout
The song of liberty.

Here may religion, pure and mild,
Upon our Sabbaths shine;
And piety and virtue reign,
And bless our native clime.

Lord of the nations, thus to Thee
Our country we commend;
Be thou our refuge and her trust,
Her everlasting friend.

Domestic Hygiene.

GEO. L. CURTISS, M. D.

The house we live in will either be a place of health or disease. It can be made in every respect a place of health, by the careful observance of the laws of sanitation. Dr. Sheehan, health officer of Rochester, N. C., has an excellent paper on "House Sanitation," in *The Sanitarian*, from which I copy: "A house over a damp site is never healthy. The ground moisture is continuously striking up the walls, and through cellar bottoms improperly constructed, and the inmates suffer from frequent attacks of catarrh, neuralgia and rheumatism, Consumption is now regarded, in a large measure, as due to the same unsanitary condition. Dr. Buchanan sums up English experience—"That wetness of the soil is the cause of phthisis to the population living upon it, and this proposition may be affirmed generally, and not only of particular districts."

"The ground water theory of typhoid fever has been affirmed and maintained by Pettenhofer and others. A high mortality ratio from from zymotic diseases prevailed along the old water courses of New York City, which in process of time had been filled in and built over.

"That group of symptoms described as malaria, is most often found in city houses, whose foundation walls and cellar floors are made damp and foul by leakings from cisterns, improperly constructed drains, privy walls and cesspools. Numerous cases have come under my observation. A few to the point:

1. A neighbor's drain joined the house drain under the cellar bottom; obstruction at the point of junction, an escape of water for a number of years into the ground. The inmates were frequently attacked with malarial symptoms.

2. A neighbor's privy wall, situated close to the foundation leaked into an adjoining cellar; inmates frequently ill with malara, diphtheria and other diseases.

3. A Similar experience detailed me by a certain physician. He was forced to leave his house in order to shake off malaria.

4. In many houses cisterns are still maintained as relics of the past; the water is not used, but is allowed to stagnate and overflow into a drain, or to leak into the ground. The people are located over a miniture marsh, and suffer frequent attacks of malaria. If a house is to be healthy, the ground, water and moisture must be excluded from the inmates.

"Subsoil drainage will remove water, and dry areas [illegible] the walls will help to remove moisture. Two royal stables Munich, with the same arrangements as to stalls, feeding, attendance, etc., suffered very unequally from fever. In the one, the ground water was five feet below the surface, in the other two and one half feet, which was the unhealthy stable when it was drained so ground water was as low as other, it became equally as healthy.

"Soils will hold much water, besides what is absorbed by the morter. "This wet will be continuously striking up into the walls by capillary attraction. Dampness from this source has often been traced up thirty feet in height above the ground. If therefore, dampness and disease from ground water and moisture are to be kept out of the dwelling, courses of impervious materials houldbe placed in the wallsabout one footabove the level ofthe ground, or above the rain water splash.

"The cellar bottom and side walls should have a coating of material pervious to moisture and ground air. The cellar, as ordinarily constructed, is little better than the ancient dugout, excavated out of made earth containing in cities garbage, dead animals and all sorts of waste, mixed with ashes and road scrapings, which, according to Liverpool experience, is purified of its organic impurites in not less than three years, foul and disease producing emanations escape into the house above, drawn upwards by the suction of the fires which, in our climate, are more or less active for nine months of the year. During the winter, when frost and a covering of snow hinder the escape of ground air outside the house, a large amount escapes in doors, and the supply is drawn horizontally for many feet from beneath leaky cesspools, privy vaults and imperfectly constructed drains and sewers. In Rochester, for the past two winters, the health authorities have noticed an increase of of diptheria as soon as the ground and the street opening into the sewers have been covered for some time with snow.

"Ground air in itself, and free from the impurities imparted to it by the filthy habits of men, is not devoid of poisonous qualities. The large amount of carbonic acid it contains, sometimes renders it irrespicable at no greater depth than thirteen feet below the level of the ground.

"Pasteur has discovered the germs of fowl cholera in the ground around a body dead from that disease, and believes these germs capable of developing the disease in the living animal. Yellow fever and cholera, it is stated, are developing from specific germs which escape from cemeteries. The germs of typhoid fever escape into the ground air and water, and subsequently into the air of houses, and into wells from leaky cesspools and draines. Petenkofer estimates that the sandy, porous soil of Munich is contaminated by ninty per cent of the contents of its numerous cesspools. Where does typhoid fever prevail to a greater extent than in Munich? Perhaps in rural life, where so called sewer gas is absent, if our country practitioners would seek for the causes of diptheria, typhoid fever and other zymotic diseases in specifically contaminated ground air and ground water, less would be heard in way of opposition from that source to the germ theory of disease, and to the dangers of sewer gas poisoning. Sewer gas is nothing but filth gas, and it is found in the country and village as well as in the city.

"All are familiar with the out breaks of typhoid and typho malarial fevers along streets in which old sewers are being enlarged and deepened. Last year, (1883) in Rochester, an evidence of diptheria occurred in a locality where the street sewer was being cleaned.

"A case of diptheria was brought to the attention of the health officer in a man who had been excavating and removing the earth from a site on which a house had stood for many years.

"The permability of soil to air and gases is shown by the rapidity with which illuminating gas passes for long distances from leaking mains into cellars. Pettenkofer reports poisoning from this source, the gas having escaped twenty feet. In Rochester I have known gas to pass forty feet through the ground, and to drive the inmates out of the houses. As courses of slate, asphalt, sheet lead, citrified stoneware and glazed bricks are necessary to keep ground water and moisture from striking up through the foundations; so must imperious coating be despersed over the cellar bottom in order to exclude ground air, polluted as it most frequently is, with organic effluvia and specific disease germs."

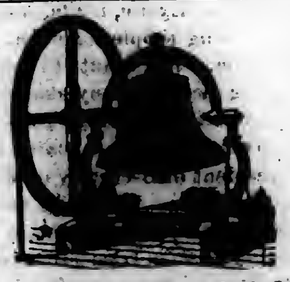
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Mr. Stead, editor of the *Pall Mall Gazette*, has been tried and convicted. He will not appeal, but will suffer the penalty.—*Ex*

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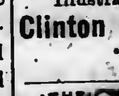
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FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev. Charles Schuler, pastor. Services: Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Peydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7:30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a. m., 3 and 7 p m. Communion every second Sunday at 7 p. m. Sunday-school, 1 p. m. Class-meeting Monday evening. Preaching Wednesday evening. Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. C. B. Mason, Pastor. Services—Public worship at 11 a. m, 3 and 7 p. m, Sunday. Sunday-school, 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University. A. F Hoyt, M. A., Acting President, 1428 St. Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

AMES M. E. CHURCH—Rev. Thomas Stalker, pastor. Preaching at 11 a m. and 7 p. m. Sunday-school at 9.45 a. m. Prayer meeting, Thursday evening at 7 30.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 1:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell M. A., pastor.

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N. B.—All orders should be sent two weeks in advance to prevent delays in reprinting, and other unavoidable causes. Orders for periodicals and books should be made separate.

PHILLIPS & HUNT,
37 Natchez St., New Orleans.

Juvenile Periodicals.

We are now prepared to furnish the following Juvenile Periodicals for 1886 at the regular subscription price:

WIDE AWAKE,

The Great Pictorial Magazine,

$3.00 a Year.

WIDE AWAKE, the best, the most entertaining, the most beautifully illustrated of all magazines for young people.

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The Only Magazine in the World Expres for Babies.

Only 50 Cents a Year.

It will have its baby music, its baby stories, and its large, beautiful picture

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For Youngest Readers at Home and at School.

Only $1.00 a Year.

Little men and women just beginning to read, will find this monthly filled with charming stories and poems. It is the aim of the editor to give entirely true stories, or stories based on facts.

THE PANSY,

An Eight-page Weekly, for Boys and Girls

Only 75 Cents a Year.

This illustrated paper, edited by "Pansy," is equally suited to week day and Sunday reading.

Subscriptions received by
PHILLIPS & HUNT,
37 Natchez St., New Orleans.

General News Item.

The sale of brandy, either wholesale or retail, is forbidden in Norway on Sundays and other festivals, or on their eves. It cannot be sold on any day before 8 o'clock a. m., or to children or apprentices.

There is a severe famine pervading Kaffirland, Fingoland, and Tembuland in South Africa, the result of a serious drought extending over nine years, in which many of the streams have dried up. Sheep and cattle are dying in large numbers and adults and children are on the verge of starvation.

Columbus, O., Oct. 26.—The aggregate vote on Governor based on official returns, is: Republican, 359,538; Democratic, 341,380; Prohibition, 28,054; Greenback, 2,760; total, 731,732. This may be slightly changed when the State authorities make the final canvass of the vote.

Hughes Springs, Cass county, Texas, was greatly afflicted by a cyclone which passed over that section Nov. 12th, destroying houses, and other property. Five persons were killed, others were severely hurt. Trees it is said were raised and lapped together, and one little boy was completely decapitated.

The first time in several years colored men have been drawn as jurors in the Circuit court of Louisville, Ky. Judge W. L. Jackson directing the commissioners to make no discrimination on account of color.

Madagascar is one of the largest islands in the world being 950 by 300 miles in size. It has 32 different tribes, more or less granting allegiance to the Imerina or Hoya tribe. Travelers are carried from place to place in chairs on the shoulders of human bearers. The chairs are called palanquins. A dollar or five franc piece is cut into small parts and weighed for purposes of trade.

THE EXPOSITION.—The Auxiliary Board of Managers of the North Central and South American Exposition met in their chamber at No. 72 St. Charles Street, Friday Nov. 13th, at 7:30. L. A. Martinet, Esq., in the chair, Dr. C. H. Thompson acting secretary, the secretary J. B. Gaudet Esq., being confined to his house by sickness. Messrs Commissioners Albert and Ocker, and members Lewis, Newman, Kennedy, De'Joie, Stamps, Snead and Dr. M. W. Taylor were present. Also as visitors Hon. J. P. Jones, commissioner of Arkansas and J. T. Taylor assistant commissioner of Mississippi. Gov. Packbirk was a few moments in the Chamber. It was a very agreeable session. Some earnest words against Sabbath disecration was said by Dr. M. W. Taylor, and the following matters were considered: The appointment of Hon. Commissioner for Kentucky and a commission issued to the Rev. B. W. S. Hammond of Covington. $200 was reported as having been drawn from capital fund to date. Several eminent gentlemen, among them, Hon. Fredrick Douglass, W. Williams, D. A. Straker, Judge G. L. Ruffin, Bishops D. A. Payne, H. M. Turner, Prof. P. H. Clark, Dr. A. E. P. Albert, R. T. Greener and others were invited to be present at the emancipation parade and reception January 1st, 1886. Elaborate arrangements for excursions from Mississippi, Georgia, Alabama, South Carolina and Texas were initiated. Reports of more visitors [illegible] Exposition Parish, [illegible] Alexandria, and large crowds from other points. [illegible] Arkansas [illegible] the outlook [illegible] gathering [illegible] January 1st. Col. [illegible] Baker [illegible] [illegible] [illegible]

Sunday-School and Children.

FOURTH QUARTER LESSON IX—Hezekiah's prayer answered. Nov. 29. B. C. 713. 2 Kings 20, 1-17.

HOME READINGS.

M. 2 Kings 20, 1-17. Tu. 2 Kings 19, 1-19. W. 2 Kings 19, 20-37. Th. John 14, 1-14. F. Psa. 99, 1-9. S. Psa. 39, 1-13. S. Psa. 50, 1-9.

GOLDEN TEXT.

The Lord hear thee in the day of trouble. Psa. 20-1.

LESSON HYMN. S. 7.

Hymnal No. 728

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Are we weak and heavy laden,
Cumbered with a load of care?
Precious Savior, still our refuge,—
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee
Thou wilt find a solace there.

Time—B. C. 713.

Places—1. Jerusalem, the capital of Judah; 2. Babylon, the capital of Chaldea.

Rulers.—Hezekiah, thirteenth King of Judah; Israel in captivity in Assyria; Sargon, King of Assyria; Merodach-baladan, King of Babylon.

QUESTIONS FOR HOME STUDY.

1. A King's grief, v 1-3.
What befell King Hezekiah?
What prophet was his visitor?
What message did he bear?
How did the king receive the message?
What was his story to God?

2. The Lord's Grace, v. 4-11.
Where did the prophet receive another message?
What assurance was he to give the king?
What token should he have of the acceptance of his prayer?
What added years were promised him?
What assistance should he receive?
What remedy did the prophet use?
With what effect?
What further sign did the king desire?
What choice of signs did the prophet give him?
Which did he select?
At whose prayer was this sign given?

3. A King's folly, v. 12, 13.
How did a prince of Babylon show his friendly sympathy?
What foolish confidence did Hezekiah show him?

4. The Lord's warning, v. 14-17.
What searching questions did the prophet ask of the king?
What was the king's confession?
What was the Lord's judgment upon his weakness?

TEACHINGS OF THE LESSON.

Where in this lesson are we shown:
1. The need of preparation for death?
2. Divine forbearance with a doubting servant?
3. Divine displeasure with disobedience?

THE LESSON CATECHISM.

1. What did the Lord say by Isaiah to Hezekiah when he was sick? "Thou shalt die."

2. When Hezekiah had prayed and wept, what did the Lord then say? "I will heal thee."

3. What sign did Hezekiah have that the Lord would heal him? The dial back of the shadow.

4. Who sent letters and a present to Hezekiah when he heard that he had been sick? The king of Babylon.

5. What did Isaiah foretell to Hezekiah? The captivity of Israel?

Notes.—Mortally ill. Affairs in order.—May be. Give charge concerning house, that is, be prepared to die. Turned his face to the wall—Grieving that he must die. Wept sore—Overwhelmed with a great sorrow. Before Middle court—Before he would go, have gone a city, and through the middle part of it. Before the Lord—Before the Lord could answer. Three days—Within three days. Thy tears—Thy prayer that thou shalt live. Add unto thy days—Grant thee a longer life. Lay a lump of figs—Whatever curative properties this fruit may possess, it is not worth while to discuss, since the cure, evidently, was miraculous.

Doctrinal Suggestion—God in natural law.

Three months' treatment for 50c. Piso's Remedy for Catarrh. Sold by druggists.

Marriages.

At New Iberia, La., Mr. Nathaniel Davis to Miss Mary Zedon; Rev. A. J. Pickett officiating, at the residence, Nov. 9, 1885.

Mr. Geo. Manville Fenn.

whose work is constantly increasing in popularity, has written a serial story called "Iron Trials," for the YOUTH'S COMPANION. It deals with boy life in an English manufacturing town, and is said to be unusually dramatic.

Obituary.

Martha Ann Hutson died Aug. 8, 1885, at West Baton Rouge, La. A husband and child survive her.

Bro. James Gray, an officer in Scott Methodist Episcopal Church, of West Baton Rouge, La., was instantly killed by lightning, April 19, 1885, while working in the field.

Nathan Franklin was shot dead, at West Baton Rouge, La., Aug. 8, 1885. He leaves a wife and child.

J. P. FRANKLIN, pastor.

Mrs. Emma McCaville, a member of Wesley Chapel, in New Orleans, Nov. 4, 1885, aged 27 years. Her last moments were signally blessed by the presence and power of God. M. DALE, pastor.

Bro. Prince Gains, of the Booneville M. E. Church, died Oct. 13, 1885, in full triumph of faith, aged 101 years.

M. J. DYER.

Sister Rachel Haddox, of Spring Hill, Tenn., died Oct. 10. She returned and was entered with the fold. Two children, a mother and brothers mourn their loss. Rev. J. C. Thompson assisted in the funeral ceremonies.

THOS. WARD, pastor.

Sister Nelsina Hason died at Myersville, Miss., Sept. 25, 1885. A husband and three children are left in sorrow. She was 17 years a Christian.

SAMUEL BLACKWELL.

Bro. Isaac Connerly died at Shady Grove, La., Dec. 29, 1884, aged between 75 and 80 years. He was the father of Rev. Alexander Connerly, our pastor at Shady Grove. Revs. T. H. Hart and Jas. Crawford attended his funeral.

Albert Cooper, born May 25, 1839, died June 27, 1885. A wife and three children survive him. R. H. PATTON.

Wm. Johnson died Aug. 6, 1885, aged 15 years, at West Baton Rouge, La. He was President of the "Look Up Legion" of our Sunday-school, and died religious.

J. P. FRANKLIN, pastor.

Mrs. Josephine Willis, aged 23 years, born Bell, died at Robeline, La., Monday, Sept. 14, 1885, at 1 p. m., and was brought to Natchitoches, La., by her father and husband, and buried from the Asbury M. E. Church, where she was closely connected and greatly beloved. A faithful teacher, a loving daughter and affectionate mother and wife has passed away. When we performed the ceremony in marriage a little over two years ago, between this dear couple, little did we think that we would have to perform the burial service so soon. Rev. J. M. Carter of Mansfield, La., was present and assisted us. A large concourse followed her remains to the grave. She lived an exemplary woman, and leaves a father, mother, brothers and sisters, husband and child and a host of friends to mourn her untimely death.

REV. H. J. WRIGHT.

Bro. Sos Shaw departed this life Oct. 28, 1885, in Falls county, Texas; he was born in South Carolina in 1793; professed a hope in Christ at 30, and had been a member of the M. E. Church when he died. He leaves a wife, ten children and many friends to mourn his loss.

REV. P. WILSON, Pastor.

The best Ankle boot and Collar Pads are made of zinc and leather. *Try them.*

The conversions among the Telugus since the great awakening in 1877-8, have averaged more than 2,000 a year, the Church members now being nearly 25,000, gathered into 34 churches.

Consumption Cured.

An old physician had placed in his hands by a returned Medical Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The receipt will be sent free with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 2d street, Philadelphia, Pa. [Name this paper.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Penn	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, Pa.	May 6	Merrill
Denmark Mis'n	Copenhagen, Den'k	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Whiteport, Me.	May 6	Warren
Florida	St Augustine Fla	Jan. 21	Andrews
Ger & Switz'd	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Holton, Kan.	Mar 18	Walden
Lexington	Bowling Green, Ky.	Apr, 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb. 11	Bowman
Louisiana	Monroe La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr. 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar. 18	Harris
Newark	Jersey City, N. J	April 1	Foster
New England So	Brockton, Mass	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22,	Warren
New Jersey	Bridgeton, N. J.	Mar. 11	Hurst
New York	New York, N Y	Apr. 1	Hurst
N York East	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C	Feb 11	Ninde
Northern N. Y.	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Wabash, Ind.	Apr. 8	Harris
N. W Kansas	Kirwin, Kan.	Mar. 25	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	Mar 4	Mallalieu
St. Louis	Warrensburg, Mo	Mar, 25	Harris
S. America M'n	Montevideo, Uru'y	Feb 19	Foss
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Paroona, Kan.	Mar. 4	Walden
S W. Kansas	Paerson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr 22	Merrill
Vermont	Chelsea, Vt.	Apa. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa.	Apr. 8,	Mallalieu

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Oct. 31, 1885.

Notice.

To the Brethren of the Okolona District—The second district conference of the Okolona District Mississippi Conference is now near at hand. Our portion of the "million for missions" will soon be called for. As the outlook seems favorable, and you have a copy of the report of the committee on apportionment, I trust that no time will be spared on your part, but let us make a grand rally.

The following is the programme of religious and literary exercises for the second district conference:

To preach the opening sermon, Revs J W Perkins and B J Griffin.
On Christian perfection, Revs. M Adams and A J Price.
On the itinerancy of the M E Church, Rev. A J Wright.
On Canron government, Rev. T L Ingram.
On strength and benefits of class meetings, Rev. T W Davis.
On best mode of conducting circuit work, Rev. J W Davis.
On preaching effectively, Rev. D W Calvert.
On manner of conducting revivals and protracted efforts, Rev. R Snell.
On mission ry work of M E Church, Rev J J Harris.
On conducting educational service, Rev. L F White.
On the limit or extension of pastorate Rev. G Brock.
On work of the Freedmen's Aid Society, Rev. B H S Ferguson.
On mode of interesting and conducting Sunday-school, L T G Murray.
On pastoral visits and their benefits, Revs. S Gibson and W S Gilles, le.
On leaders and stewards' meetings, Rev. I L Pratt.
On creeds and doctrines of the M E Church, Rev. G Carr.
On work of home missions, Rev. J B Blewitt.
On the probationary state of man, Rev. G Dobson.
On the proper attention to converts and probationers, Rev. C E Gates.
On prohibition, cause and movements, Revs. P Jamison, M Proctor, J M Lamphkins.
On Christian baptism, Revs. G Shannon and L J Ferrill.

All local preachers may select subjects on various topics. A full conference is requested.

Prof. L F G MURRAY,
Rev J J HARRIS,
B H S FERGUSON,
Committee.

D A WILLIAMS, P E.

Columbus, Miss., Nov. 18, 1885

Central Alabama Conference.

All persons who attend the Central Alabama Conference, to be held in Mobile Dec. 10, 1885, and pass over the Louisville and Nashville railroad, will pay full fare to the seat of the conference and procure a blank certificate from the ticket agent where they purchase tickets. This blank will be filled out by the secretary of the conference, and all such attendants can return over the same road for one third fare. A W MCKINNEY, Sec'y.

Ohio District.

Fourth Round.

New Richmond, at New Richmond	Dec.	5- 6
Batavia, at Milford	"	11-13
Cheviot, at Mt. Healthy	"	19-20
Cumminsville, at Cumminsville	"	20-21
Springfield	"	26-27
Troy	Jan.	2- 4
Marion, at Rushsylvania	"	5- 7
Dayton, at Delaware	"	8-10
Oberlin	"	15-17
Cleveland	"	17-19
Cadiz, at Cadiz	"	22-25
Steubenville	"	28 31
Mt. Pleasant, at Martin's Ferry	Feb.	2- 3
Flushing, at Bridgeport	"	4 5
Bellaire	"	6- 7
Louisa	"	13-14
Ironton	"	15-16
Portsmouth, at Portsmouth	"	17 18
Maysville	"	20-21
Covington	"	27-28
Maysville	Mar.	6- 7
Aberdeen, at Ripley	"	9-10
Cincinnati	"	14-15
Augusta	"	20-21

Dear Brethren: You are urged to make a full report of your benevolent collections to this conference. Also, the trustees are to make their annual report to the same. We want no blanks this year, and if you have performed your duty as a pastor there will be none.

JOS. COURTNEY.

70 E. Fifth street, Covington, Ky.

Meridian District—Tennessee Conference.

First Round.

Newport ct	Nov.	7- 8
Knoxville	"	14-15
Clinton and Coal Creek	"	21-22
Russellville ct	"	28-29
Armuchee	Dec.	5- 6
Johnson City ct	"	12-13
Greenville	"	19-20
Knoxville station	"	26-27
Tazewell ct	Jan.	2- 3
Morristown station	"	9 10
Warrenburg ct	"	16-17
Dandridge ct	"	23 24
Mossy Creek ct	"	30 31

The district Conference will meet on Nov. 26 1884, at Russellville, Tenn. All the pastors and district stewards are requested to be present, and let me make arrangements for another successful year's work. S. J. HARRIS, P. E.

Morristown District—East Tennessee Conference.

To the pastors in charge of the Morristown District: You are hereby requested to set apart the first Snuday in December as Missionary Day to be observed both in the Sunday-schools and churches throughout the entire district. I earnestly hope that each pastor will see to it that something is raised at every preaching place on their circuit, and as far as possible from every member and friend of the Church. Forward all money collected for this purpose to Mr. J. M. Phillips, Treasurer, 805 Broadway, New York. Let us do all we can to get in every dollar we can raise by Dec. 30, so it will count on the mill on dollars for missions.

S. J. HARRIS, P. E.

Notice.

The Nashville District Conference will convene at Lebanon, Tenn. Jan. 21, 1886, at 9 a. m. Brethren, come prepared to stay over until Monday. Pastors will please notify district stewards to be present. J P. GREGG, P. E.

An Appeal for Aid.

Calvery M. E. Church, Thibodaux, La., Oct. 27, 1885—Dear Brother: We are now struggling to rebuild our church and as we are a poor people we are compelled to appeal to you for such assistance as you may be able to give us. Bearing in mind that the Bible says "Blessed is the cheerful giver, and that a gift is as a precious stone whithersoever it turneth prospereth." GEO. W. LACEY, Pastor.

F. H. TAYLOR, Secretary.

Pine Bluff District—Little Rock Conference.

Fourth Round.

Locksburg	Dec.	5- 6
Centre Point	"	12 13
Washington	"	19-20
Little Rock	"	23-24
Fulton	"	26 27
Texarkana, 1st and 2d churches	Jan	2- 3
Texarkana ct	"	9-10
Lewisville & Garland City	"	15 16
Gordon mission	"	19 20
Pine Bluff ct and station	"	22 23
New Edinburg	"	29 30

The other appointment for Red Fork will be made with the preacher in charge hereafter. G B DONNELLY, P. E.

West Tennessee District—Tennessee Conference.

First Round.

Bells ct	Nov.	21-22
Hudson and Mays	"	25-26
Friendship	"	28-29
Fowlkes	Dec.	5 6
Sharon	"	9-10
Martin	"	12-13
Mason ct	"	19-20
Pleasant Grove	"	26-27
Henderson	Jan.	2- 3
Clarksburg ct	"	6- 7
Ebenezer ct	"	9 10
Middleton	"	9-10
Brownsville	"	16 17

The first district conference will be held at Atoka Dec 15, 16, 17. Members of the conference will please come prepared to give us an outline of the work. Each brother write me the place and the best way to get to his station or circuit.

H. W. KEY, P. E.

A VERY NARROW ESCAPE—Yes, I had a very narrow escape. I was attacked with a violent cold, and alarming symptoms of consumption. One bottle of Dr. Davis's Compound Syrup of Wild Cherry and Tar entirely cured me. John H. Bewley, Smyrna, Del. Use Dr, Davis's Liver Pills.

METHODIST CHURCH—Rev. William P. McLaughlin, pastor. Preaching at 11 a. m. and 7½ p. m. Sunday-school at 9.30 a. m. Prayer meeting, Thursday evening at 7 30.

The Monarch Lightning Sawing Machine.

This machine has met with favor wherever introduced. More of them have been sold than any other sawing machine in the world. The factory of this company is running to its full capacity, so that orders may be promptly shipped. See advertisement elsewhere in our columns.

American Triumph at the London Inventions Exhibition.

The Mason and Hamlin Organ and Piano Company have just received a cable dispatch from their London agents, Messrs. Metzler & Co., announcing that the only gold medal for Cabinet or Reed Organs has been awarded their instruments. This seems to be a fitting climax to the uniformly highest awards at all great world's Exhibitions which this famous Organ firm has received during the past nineteen years.

ADVICE TO MOTHERS.—Mrs. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

LADIES WANTED to work for us at their homes. Distance no objection;—fascinating and steady employment; $8 to $12 per week easily made, no humbug; no canvassing; particulars, a free, or elegant sample of work sent for 4 cts in stamps. Address the HOME MFG. CO., P. O. Box 916, Boston, Mass. **WANTED**

Free Perfumery An elegant sample casket of perfumery will be sent to you for 6c. in stamps (to cover postage and packing). A harvest for agts. World Mfg. Co. P. O. box 3333, N. Y. city.

Skin Diseases.—"Swayne's Ointment," "*Swayne's Ointment*" cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, no matter how obstinate or long standing.

nov13-1yesw

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE,
Nov 5, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9⅝; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle, 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4½ fair, 5@5⅝; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25

FLOUR, ℔ bbl.—Fancy, 4 37½; Choice 5.15; Family, $5@——.

ESCULENTS—Irish potatoes, ℔ bbl $1 00@1 25; sweet potatoes, $2.50@℔ bbl onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl $3 00@4.00; cabbages, $2.00@$ 25 per crate; sour kraut, $4.50@7 50 per barrel.

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young 1 50@ 2.00; ducks, 2.00@2.50; geese $4.@ 4 50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders 6@—; sides, short rib, 6¾; sides, long clear, 6¾; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3 9.

DON'T SUFFER COLD TO ACCUMULATE on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all Druggists at 25c., 50c, and $1.

Gilean's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

The Jews have a rigid rule for the superannuation of their priesthood; as for everything else under the Old Testiment; but under the New Testiment we have no such rule and so have the liberty of choice and the liability of mistake. The Committee on Conference Relations should be composed of the clearest heads and warmest hearts to be found in an Annual Conference.—*Nashville Advocate.*

Interesting Newspaper Statistics.

There is no better way to judge of the success and prosperity of any section of country than to examine the newspapers published in that section—as they are successful and prosperous, so is the country and neighborhood in which they circulate. As the reports of the Census Bureau are issued but once in ten years, it can be readily seen that if we were obliged to depend on them alone, we would lose much valuable information and time, and would only receive our information after it had been rendered almost useless by its age. Thanks to private enterprise and capital, however, we are able to keep ourselves posted from year to year on the data of the press throughout the country. Of these private enterprises none is more relied upon or of more value than that of Edwin Alden & Bro's American Newspaper Catalogue which is published each year by that push ing firm of Advertising agents. According to this catalogue just published there are in the United States and the British Provinces a total of 16,105 newspapers and periodicals, of which 15,368 are published in the United States and 737 in the British Provinces. They are divided as follows: Dailies, 1,411; Semi-Weeklies, 188; Tri-Weeklies, 64; Weeklies, 11,567; Sundays, 426; Semi-Monthlies, 356; Monthlies, 2,010; Bi-Monthlies, 40; Quarterlies, 141.

A comparison of last year's Catalogue with this shows an increase in the total number of papers in the United States and Canada of 1,303. This increase is shared by nearly all the States and Territories, Georgia, Mississippi, North Carolina and Utah alone showing any falling off in the number.

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"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufactorer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

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Editorial Notes.

Your Shepherd King our Unity demands
Fraternal sympathy and bonds of love:
What though divided into separate bands
Like Jacob's flocks his watchful care ye prove;
Led by his rod of guidance ye may move
As heretofore in pastures green and sweet,
Beside the living rills; and in the grove,
Sheltered at noontide from the summer heat.
Rest in peace around your Shepherd's feet.

[illegible] has been acquitted, and the verdict was read there [illegible] a scene in court.

[illegible] says: "We'll see the [illegible] Methodist Churches are [illegible] Pa., pushing up the [illegible] and on La Verne district."

If not union at least let us have [illegible] Geo. Needham, in the Church South, is to be [illegible] complete on our desk.

[illegible] to the man [illegible] thoroughbred stock in [illegible], which a minister [illegible] naturally assume.

[illegible] absence of anything more [illegible] story how will it do to say [illegible] Roscoe" but if, by that un[illegible] publication of an alleged [illegible] within.

A friend has offered to build Sister Amanda Smith a "little house" in Africa if she will remain there, but she waits for the Lord's direction.—*October Times of Refreshing.*

[illegible] calling for a university is [illegible] for the purpose of propa[illegible] of substantialism [illegible] the wave theory of [illegible] Prof. Helmholtz

[illegible] Orleans post office [illegible] in November by H. [illegible] his order of the President [illegible] H. Wise's [illegible] in [illegible]

[illegible] Dixie is [illegible]

[illegible] Mississippi [illegible]

For the Southwestern.

The Importance of a Better Preparation for the Ministry Among the Colored Preahers of the South.

REV. R. W. KEELER, D. D.

Dean of Theology in Central Tennessee College.

The time has come when the colored ministry of the South must be better preparted for their work, For many years the people to whom they preached were very ignorant the great mass of them unable to read. This was no fault of theirs. Twenty-five years ago it was a penitentiary offence in many of the Southern States to teach a black man his letters. It is true, a majority of them are still unable to read, but education is spreading among them.

Public schools are now provided for them, many private and denominational schools are springing up all through the South for their education. The Methodist Episcopal Church alone, has, through our excellent Freedmen's Aid Society, twenty-one institutions, patronized, mainly, by them, and has taught 100,000 colored people. These 100,000 who have been taught in our schools have taught, at a low estimate, a million of their own race; many of whom are in turn teaching others.

The other leading denominations, are vying with us in this great work. Many of the Southern States are providing free schools for the colored population, the expense being borne by the State.

While the facilities for education are being multiplied, and are coming within the reach of all, it is gratifying to know that our colored people are very much interested in this matter of learning.

They are availing themselves of these facilities to an encouraging extent. Very, many of them are acquiring the rudiments of an education.

Because of these facts the dark days of ignorance and superstition are beginning to give way to a brighter era that is to dawn on this race in the near future.

Great masses of their young people, and many of the older ones are beginning to read, and to think for themselves, many are receiving the broad and liberal culture of the college curriculum, and professional schools. The instances are not few, and are multiplying, where some have worked themselves up, since the emancipation proclamation, into a broad and generous scholarship that takes its place beside the best scholarship of the dominant race. It seems almost marvelous to see what has been done in the last twenty years. Then, the desire of this race for learning, with the facilities already furnished, and they are constantly increasing, will distribute the rudiments of an education throughout the great body of the Negroes of the South in the near future.

These facts create the demand that the ministry, that is to preach to this people and guide their spiritual life, must be better prepared for their work than formerly.

When the people were all ignorant an uncultured ministry could exert an influence over them, but as they become educated, unless the ministry keep pace with them, it will lose its hold upon them. An [illegible] and progressive people [illegible] respect an ignorant, [illegible] ministry. The [illegible] we must turn [illegible] directly to this important part of our work. 'Tis true something has been done in this field, but the results are by no means commensurate with the demands. The church is specially called upon by these demands to make more liberal provisions for the education of the colored ministry oft he South. The trustees of Central Tennessee College, in endeavoring to aid in meeting this demand have organized a Theological Department as a part of their college work. The privileges of this department, are furnished free to those students who attend the institution and are preparing for the ministry.

This is the most direct and practical way to meet this great and growing demand of our colored ministry. The students who are in literary institutions have neither the time nor the money to take a theological course after they have gone through college. They must have facilities for theological students while in their college course. To deprive them of this, is to deprive them of theological training altogether. Such a department in our colleges does not interfere in the least with the the regular theological school. It rather prepares the way for it, by giving an outline of theological institution, thereby awakening a desire on the part of the student for a more complete course, where it can be reached. But hundreds of our colored preacher will never be able to reach the regular theological institute. So that the limited instruction which they get while pursuing their college studies, will do much towards relieving the present great lack of training for their special work. A partial preparation is better than no preparation at all. If there be now and then one that can take the full course, we will rejoice with him in his great privilege, and insist on his getting all the advantage of the regular theological institute. But this opportunity is not given to the great body of our colored ministry; yet, they all need some help to enable them to continue to lead the people as preachers should. We are enabled in this way to reach all those who can make any preparation whatever for their work.

But let our young preachers, and those who are looking forward to the ministry, be impressed with the fact that they must be prepared for their work to meet the requirements of the increasing intelligence among the people. Once the dumb ass could "open its mouth and rebuke the manners of the prophet," but the days of miracles are past, and we must meet the new condition of things and prepare for our work, if we would succeed.

Mrs. Ann Green.

MISS. JOSEPHINE COWGILL.

In New Orleans, La, Sister Ann Maria Green, wife of Rev. Henry Green, departed this life, Nov. 15th, 1884. Aged 52 years. Sister Green was born in Maryland in the year 1833. At the age of 14 years she gave her heart to God in the Catholic Church, 3 years afterwards she united with the Methodist Church at Wesley Chapel, New Orleans, where for some years Rev. Henry Green was her class leader and afterwards became her husband. Sister Green was a model Christian, and during the 17 years of her married life she faithfully shared the joys and sorrows of an itinerant life—"The heart of her husband did safely trust in her." The beauty and excellency of her every day Christian life were felt and acknowledged by all who knew her. Her deeds of charity were many, but done in quietness and best known to Him, who will one day say to her. "I was naked and ye clothed me, hungry and ye fed me."

Her last sickness was short and accompanied with much suffering, her affliction was disease of the heart. As soon as brought down upon her bed she seemed to realize that her earthly pilgrimage was drawing to a close, and said to a dear sister, who was faithfully watching by her bedside, "Sister Chapman, I can't stay with you long, I must go home to heaven, I want you to take my husband to your home and care for him while he lives."

On Sabbath morning her minister, Rev. Qualls, bowed beside her in prayer, after which she shouted alond the praise of God, saying, "Glory halleluiah! I'll soon be home with Jesus, and my dear father, my mother and sisters, who shouted their way to God through the Catholic Church, glory halleluiah!" It was very evident to her devoted, and sorrow stricken husband that her end of life here was near, and in a prayer of silent agony he bowed by her bedside, then rose up and kissed the silent lips already sealed in the silence and coldness of death. The spirit that had so tenderly and loving cared for and cherished him had now taken its flight. Thus on that bright and beautiful Sabbath morning while church bells were ringing, calling God's people on earth to their places of worship, at that sacred hour, the spirit of our dear, saluted sister was called to "come up higher." She had faithfully served out her term of probation in the church militant and is now transferred to the Church triumphant.

On Monday, at 2 p. m. the funeral services were conducted at her residence, as she had given directions, Revs. Qualls, Cushman, Lyons, Mason, Hudson, Albert and Forest, took part in the services, and then the body of this dearly loved mother in Israel, with the sweet and appropriate words on her bosom, "At rest"—was borne to her long, last earthly resting place. Her last words were "Glory, halleluiah!" Her last end was peace and visions of the glorified.

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won
And thou art crowned at last."

New Orleans, La.

Rev. John Seay.

REV. J. BRADEN, D. D.

This father in Israel was born Oct. 9th, 1794, and died Feb. 8th, 1882, at his home near Lebanon, Wilson county, Tennessee. He never married. In a letter dated March 10th, 1868, to a friend, he says: I embraced religion on Sabbath night Aug. 20th, 1850, at Old Ebenezer, Wilson county, Tenn. I hope I shall never forget that blessed night when God for Christ's sake spoke peace to my soul. I joined the Tennessee Conference in 1821, and traveled eight years—the happiest days of my life. Since the war I have preached very little, I thought it most advisable not to engage in the rebellion, and for that reason many of my warm friends treated me very coldly, but I think their prejudice is subsiding. I am now engaged in building a church on my land for the benefit of the colored people. I hope to finish it this summer. I intended to have a Sunday school and every day school taught in it. I am building it at my own expense. I do not ask any man to pay a dollar." He was among the first preachers who preached in Memphis. His circuit extended over the territory now occupied by nearly a whole conference, and his appointments were nearly a day's ride apart. The roads were blazed through unbroken forests. He has told the writer that he had often rode a whole day without seeing a human being. He was thoroughly converted to temperance when the Lord pardoned his sins. In a letter written on his 90th birthday, only a few months before his death, he wrote to Rev. Dr. J. B. McFerrin: "In my early days it was almost a universal custom to have intoxicating drinks at all gatherings, house raisings, log rollings, etc. I never heard any preacher oppose the custom. I thought it right, and in the winter of 1820 I started a distillery, and ran it three months, and made some excellent whiskey, as some thought. A Baptist preacher was one of my best customers. But the same year 1820 I attended a camp meeting at Old Ebenezer, when at the altar I was enabled to believe, I arose to my feet and shouted, glory to God! I went from the meeting a changed man; I was fully convinced that a man could not be a Christian and a whiskey maker at the same time,—impossible. I abandoned the still house at once. gave the house to Jack, a colored preacher, he preached for years in it. One year while I was on my circuit, my brother William had a large crop of tobacco on hand, and he took the church and filled it with tobacco, and one day or night, it caught fire and was burned up, house and tobacco. Thank the Lord for that that was the end of my house. I believe I was the first man in the State, as far as know, who resolved that he would not permit whiskey to used at his gathering, house raisings, log rollings, etc." Brother Seay was strongly opposed to the use of tobacco, he wrote in this same letter: "I attended the Tennessee Annual Conference of the Church South in Lebanon. I believe I never saw as much tobacco used by preachers, as was used by the preachers of that conference, except the Baptist association perhaps that was a little more filthy; from the bishop down, a majority used the filthy weed. The house was not fit for a decent person to sit in. I said to Brother Plummer who had charge of the conference, "If your conference will organize themselves into a temperance society, and take the pledge to abstain from all intoxicating drinks and tobacco, in all its forms, I will give them a check for $500" For some cause it was not accepted. Bro. Seay recognized the fact of his stewardship for God. He had long planned to give all his property to the church for benevolent purposes, and executed a deed in 1883 to the trustees of the Tennessee Conference of the M. E. Church of all his property in Lebanon, and left by bequest at his death, his home place to the Church South, and to the M. E. Church the other half of his farm, about 114 acres. In 1867 the quarterly conference to which he belonged, in the Church South, refused to pass his character, because he had received and entertained the preachers of the M. E. Church. In consequence of this he, presented his certificate of location to the Tennessee Conference of the M. E. Church at Shelbyville, and was placed upon the supernumerary list, and his last request was that his name might remain at the head of the list, and be called from year to year. He lived a very retired life at his home to which he was closely confined for over three years, as the result of a fall which injured his hip. He was an extraordinary preacher at camp meetings, and an earnest seeker after the souls of men, at all times. He was a slaveholder, and lost his slaves at the emancipation of slaves by the State, but he never seemed to feel otherwise, than that God had wrought a great deliverance for the country, the whites, and the blacks in giving the slaves their freedom. The freedmen had no truer friend nor more ready to relieve their needs. He was a man of great integrity, scrupulously honest, a great friend to the poor, a strong helper of the Negro, a true lover of preachers, and a devout Christian. His end was in great peace.

REV. STEPHEN P. BELL.

This preacher of the Gospel was born a slave in St. Mary's Parish, Louisiana, in 1853, and died in Nashville, Tenn., Feb. 1st, 1885. He early embraced religion and devoted himself to duty as a Christian. He was licensed to preach, and evidenced more than ordinary ability. He entered the Central Tennessee College in 1879 and devoted himself to the study of the English branches and theology. He was an earnest student. He was admitted into the Tennessee Conference of the M. E. Church and received several appointments, attending school whenever his duties could allow. His last appointments were McMinnville and Brentwood. He was beginning his second year on this latter work, when he was called home. He acted as a pastor, and as a director of church work. As a preacher he had few superiors among the young men in the ministry. He was finishing the theological course in the college, and would have graduated in May in this course. God called for him before he received his college diploma, for his work on earth was done.

Nashville, Tenn.

A recent circular issued by President Martin, of DePauw University, makes the following statement of expenses of that institution since the change of name: Cost of University Park, $20,000; cost of East Park $11,000; cost of South Park, $8,000; cost of McKim Observatory (so far), $8,500; cost of Boarding Halls, Art and Music Hall, West College enlargement, Heating, etc., $84,000; Current Expenses, $62,000. Total, $193,500. There has, in the same time, been received: From Greencastle, $60,000; from Robert McKim, $8,500; from Old Endowment and other sources, $20,000; from W. C. DePauw, $96,000. Total, $193,500 — *Western.*

The West African settlements are formed by strips of territory, so held as to cut off in neighbouring districts, and to subject the traders to the caprices of the native warriors. This limited jurisdiction of civilized authority is inconvenient to all true interests progress.—*Methodist Herald, Sierre Leone, West Africa.*

Letters from the Pastors

Rev. D. Shelly of Fortson, La., writes: "I have ended protracted meeting with 21 converts and 44 probationers of whom several came from other churches to us. We received altogether 92 members this year. We have also raised $36, and ordered lumber to erect a new church."

Rev. H. J. Wright of Nachitoches, La., writes: "Rev. J. F. Marshall of Alexandria, and Rev. M. J. Dyer of Booneville, held the following Sunday-school meetings: Monday Sept. 7th, Natchitoches; Tuesday, 8th, Campte; Wednesday 9th, Robeline; Thursday 10th, Marthaville; Friday 11th, Pleasant Hill, and returned home. Monday night they were on time, notwithstanding it rained, we had a good crowd present. After the usual opening services, with Miss Cornelia Mason at the organ, and after an introduction, Brother Dyer spoke upon the mission of the Sunday school and its relation to the church, and Bro. Marshall upon the "good results and the way to promote its success," and the pastor upon "the progress, its work and needs." Thirty-five asked the prayers of the church. Bro. S. S. Wright failed to put in his appearance or any answer therefor. They were with us on Tuesday when Bros. Marshall and Dyer preached to a good house on the subject of "love." A collection of $5 was taken for the brothers. These meetings assist the pastors, the superintendents, the Sunday-schools and all interested.

Rev. F. White, of Princeton, Ind., writes: "The Church is receiving new life, and promises fair for a great ingathering of souls. The Sunday-school is in a more prosperous condition than usual, the attendance on yesterday being 49 scholars, 3 teachers and 6 visitors. Bro. John Maguiany is the superintendent, Miss Katy Tyler teacher of the infant class. Our church has been made to wear a new appearance by the ever faithful friends, a carpet and new set of chandeliers adds to her appearance greatly. We hope that the Lord will bless our efforts."

Rev. J. R. Carnes, of Goliad, Texas, writes: "At a grand Mother Goose entertainment given by the lady and gentlemen officials of the Mt. Pleasant M. E. Church, at Goliad, Friday and Saturday evenings, Aug. 21-22, we raised $50 10 clear of all expenses, and everybody was well pleased. They intend to repeat the effort in a few days. They aim to raise money enough to pay their church out of debt, and pay their pastor also. Your pastor's prayer is that they may succeed. On Sunday, Aug. 23, we had a Children's Day service, the exercises being both interesting and entertaining. Essays and other appropriate addresses were the crowning features of the day. The exercises were opened by an appropriate address by our Superintendent, Mr. A. B. Whitby, after which responsive sentences, etc. The following took an active part in the services: Miss Ella Bearfield, organist, Mr. J. F. Herd, essay, subject Sunday-school; Miss Mollie Lott, essay, subject, What I live for; Miss O. A. Bearfield, essay, subject Children's Day; Miss Lee Straw, essay, Miss M. Mitchell, dec.; Arthur Lott, Esq., Miss F. J. Billups, essay. The missionary, Bro. [illegible], delivered the address at the closing of the services. Master [illegible] delivered the opening address of the afternoon service. Miss Russell, vice Mrs. W. H. Bosley, [illegible] our church [illegible] Avis. This [illegible] has been made to the public will [illegible] to Sunday services. I will tell you: the pastor was absent on Children's Day, and the Sunday-school superintendent thought it best to wait until he arrived; he arrived and the day set for the third Sunday in July, and he was again unavoidably detained in Corpus Christi, by high water; so the fourth Sunday in August was set, and we have had the services. The first Sunday in August the writer was in Alleyton, at Bro. Coggswell's appointment, attending the funerals of his wife and child. He found the brethren on the Columbus district alive to their work; over 300 conversions on the district this year. I met with that West Texas Conference warrior, Rev. P. M. Carmichael, presiding elder of the district. He is looking fine, hale and hearty, and speaks as if he is confident of gaining the front missionary financial rank this year. Bro. Carmichael is a worker, and preacher. No presiding elder has made a better showing than he has since the West Texas Conference organization. The conference has ministers in it much older than him, but none more earnest in labors, far-seeing and commanding in ability. This man is a giant in our conference and his services as a presiding elder is indispensable. He is attracting attention everywhere throughout his district as a worker and a preacher, even the white people anxiously attend his quarterly meetings. Truly this young man has won for himself the confidence of the conference and those who advocated his appointment as presiding elder. The Lord look upon us and give us more like spirited, cultured, conservative men throughout our conference, is the prayer of the writer. I am glad here to inform the many readers of the SOUTHWESTERN that we have others coming in the person of such young men as the Revs. M. Smith, J. T. Gibbons, Silas Harvy, W. Reed, A. M. Mason, E. Henderson, W. H. Mosby and others."

Rev. A. Lockhart, of Milford and Chambers Creek, Texas, writes: "Autumn is here with its faded leaves, and the farmers are busy gathering their crops, and our presiding elder, W. H. Davis, is making his fourth round. I wrote on the 20th of June that our school house was burned. Milford membership was small, 38 on the entire work, and very scattering. However, the pastor, finding no official members to counsel and plan for the up-building of Christ's kingdom, the writer went to work and organized class meetings and prayer meetings were kept up until June 30th, in which the following named gentlemen at Milford, whose wives were members of our Church, viz: T. Thood, John Wright, T. McFadden, Alex. Sims, D. C. Carter and others, went forward, bought lumber on time, the church lot being purchased, and by August 30, 1885, a house 20x30 was built; and the writer opened a protracted effort, and the result was 9 conversions and 7 from other churches. Our presiding elder, W. H. Davis, held our third quarterly conference and spared no time but worked like a hero for the Master. Our benevolent assessment is $15 this year, and all in sight. Received in full connection this year, 18; probationers, 16; at our two Sunday-schools, average attendance, 100; Sunday-school journals taken, 7; Bereans, 24; Beginner's leaf, 6. We met the trustees and those men who built the church at Milford on Oct. 7, 1885, raised $70 and paid the church out of debt. The preacher who comes here next year will have a better time, I hope, financially and spiritually."

Rev. D. Miller, of Hawesville, Ky., writes: "My circuit is spiritually and financially alive, and I am having a good time. Rev. A. Booker, our presiding elder, was with us on the 15th and 16th of this month, and held our second quarterly meeting, and we had an enjoyable time. At night he preached and the church was wonderfully revived by his rousing sermon; after which the Lord's Supper was administered to 73 members. Collected $19. Now a word for our class-leaders. Bro. Alonzo Miller, Wm. Grimes and S. R. Nickerson are extraordinary class leaders and good, trusty stewards. Bro. Frank Landers will do better after he is married; Bro. John Butler is a good talker and the best collecting steward on the district. Stephen Miller is a good leader and a useful recording steward, who reads and loves our church law. So we are moving on grandly; we have built a new parsonage, furnished it with heavy furniture, and on the night after moving therein I was surprised by a large number of members and friends, led by Mr. John Butler, Mrs. Jane Grimes and Mrs. E. Linthecon, who left us a cart load of provisions."

H. J. Wright, Natchitoches, La., writes: "We are now in the midst of an interesting protracted meeting, with 26 anxious souls at the altar. Some of the prominent persons of our congregation are in this number. We have had five deaths in two days. All Saints' Day was observed here among all denominations quite extensively. The failure of Rev. Dr. Albert to fulfill his appointment here on the 30th, in behalf of the Exposition was a sad disappointment to both white and colored, as an expectation of a treat was at fever heat."

Rev. E. Harris, of Vernal circuit, Miss., writes: "I found no church at the camp ground, but in a few weeks we will have one for the camp meeting. We have added to the church 60 members. The work is in a good condition. On the 5th and 6th of September Rev. W. McDonald, presiding elder, was with us and held our third quarterly conference at the camp ground, about 27 miles west of Moss Point. The elder preached one of those good old sermons, and administered the Lord's Supper to 30 souls. We are trying to build up the cause of Christ on the Vernal circuit.

Rev. W. M. Stevens, of Waelder and Peach Creek circuit, Texas, writes: "I had a protracted meeting after getting the church aroused, and it resulted in many souls being brought to the marvelous light of the Gospel. From this our work seems to move forward; even the Sobbath-school became more prosperous in every particular. During the winter and spring we had with us our much beloved teacher, Mr. H. W. Pope, who took an active part in developing the cause of our Sunday school. He was our public school teacher. On the 29th of July we pitched a camp meeting. In the onset there seemed to be quite a dissension among the brethren, but in the midst of opposition, by the help of the Lord, it seemed that all hinderance was removed, and after battling with Satan ten days the Lord wonderfully blessed us with the conversion of 23 souls, and of this number 21 joined the Methodist Episcopal Church. The whole number was baptized, 16 by pouring and 5 by immersion. During our camp meeting we were blessed with the assistance of our beloved elder, Carmichael, and Rev. E. E. Cooper, who rendered faithful service during their stay. Financially speaking I have been very short all the year, but as cotton is in a lively state, it increases my purse. The benevolent money has about all been collected. I expect to go to Austin with every dime of what I can raise when the annual conference meets there. We are preparing to prepare our new church with new altar and new seats by the fourth quarterly conference. The SOUTHWESTERN is highly prized in this section of country. May it do much good in propagating religion among our people."

Rev. S. S. Stone, of Lawrenceville, Ills, writes: "I want to inform you of our quarterly meeting. We had a good time. The elder, C. Jones, was with us and preached an able sermon. Rev. H. Knight was with us. We raised $26. The outlook is good; the church is in a good condition."

Rev. F. Harvey, Mansfield, La., writes: "The Lord has blessed us here; times have been tight, but he has so far brought us through. We have put a new fence around, and a new pulpit in the church; we also have a new altar and carper. Now we are going to work for the "million for missions." I have 12 new members. We had a grand district conference, and we raised $86 10 here."

Rev. R. Weaver, of Hawkins, Texas, writes: "I have had a very good time this year in winning souls to Christ, but money matters have been very bad and are yet. This leaves me hard at work for the missionary cause, and, the Lord being my helper, I shall raise my assessment, and I hope every brother of the West Texas Conference will do the same. But please remember I have not forgotten the SOUTHWESTERN. I shall do my best for it. My fourth quarterly conference was held at Hawkins, Sept. 5 6, by Rev. Geo. W. Smith. He was on time, and he gave us a grand talk about our duties in all parts of the church work. On Sunday he preached a noble sermon that reached the sinners' hearts; many of them gave the elder their hands, with a promise to return from their sins. A large number of members partook of the Lord's Supper. Collection, $3.15."

Rev. A. J. Pickett, of New Iberia, La., writes: "We are all hard at work here temporally and spiritually. The members of St. James Chapel are nearly all making crops of cotton or sugar, and some of them have both on their own farms. The crops are good and the outlook very cheerful. Bros. J. A. Richards, Superintendent of our Sunday-school, and Rev. E. B. Richards are of those who have both sugar and cotton. One stalk of their cane weighed 10 pounds and is nine feet long. They have a patch of cotton which is to be appropriated to meeting the expense of getting the pastor to conference. They call it the Monroe cotton We are all doing what we can for the Gilbert-Haven School of Theology."

Rev. T. M Tompkins, of Watson, Indiana, writes: "We have not been very prosperous in money matters this year, but otherwise we have had a good time. The following figures will tell our work: Adults baptized, 14; conversions, 20; added to the church, 35. The Sunday-school is growing fast; we have four teachers and a good organ. Our new presiding elder gives satisfaction in every respect. We hope to step up to the million line here."

Rev. G. W. Cannon, of Soddy circuit, East Tennessee Conference, writes: "My first quarterly meeting was held Nov. 21-22 by the presiding elder, Rev. E. Provine, with a fair number of the members of the conference present. For the first time in the history of this circuit the quarterly conference was held in Soddy. 17 persons each paid 25 cents, one paid 50 cents, others paid smaller amounts; total collection $6.32. The presiding elder preached three sermons which left a lasting impression on the congregation composed as it was of the different denominations in this village. 150 persons partook of the sacrament of the Lord's Supper. We have commenced raising our benevolent collections. Pray for us."

Rev. R. B. McAlpin, of Clinton, Miss., writes: "We raised $19 on the Clinton circuit for benevolent purposes; on the 11th I raised $11.50, and on the 18th $8.25; so I now have all my benevolent money collected. The following persons were on my soliciting committee: R. B. Williams, 70 cents; Fannie Henderson, $2.60; Mary E. Coats, $2.45; Cora Luckett, $3 05; Mollie Williams, $3.20. Rosa Bird; 35 cts.; Katie Hooker, $4.30; Green Mickel 55 cents; Mary Jane Adams, 10 cents; Joseph Holie, 25 cents.

Rev. A. J. Turner, St. James M. E. Church, Beaumont Texas, writes: "Our church at this place upon my coming to it seemed to be in quite a low state, caused I suppose by too frequent a change of pastors. I am the fifth preacher sent here this year. Beaumont is a city of about 2500 inhabitants located on the west bank of the Neches river, and accessible by rail North and South, and East and West, and is the county seat of Jefferson County. There is three other colored churches in this place besides our own, viz: A. M. E. Church; Live Oak Baptist, and East Mt. Olive Baptist Church. When I arrived here I found the church in quite a dilapidated state, the members being scattered, etc. I went in the name of Christ, and in a short time I gathered in the lost ones and by the help of God revived their drooping spirits, and thanks be to His Name, we are once more on the march. We have a neat and comfortable church which at every service is filled to its utmost capacity, by an attentive congregation. Our Sunday school is also in a fine condition, with Miss A. L. Martin as Superintendent, assisted by S. E. Pipkin. We have a fine organ also."

N. Toole, Daieville, Miss., writes: "My protracted meetings commenced on the 1st Sunday in August, at Lockhart, 4 joined the church and one on probation, had no conversions. My next meeting was at Dalevilie, here we met with some success, the Lord made Himself present as he did at Lockhart. We had about 50 to join in all, 10 or 12 were happily converted, among them was John A. Bell, a brother to Rev. L. J. S. Bell, and I want him to know it. Leaving Daieville after the 3d Sunday, Monday night found me at Ebenezer, we were engaged here until Friday night. Here we also had a good time, 2 joined the church, but we were hindered by the rain, which continued to fall during the week. I met Prof. J. H. Brooks, of Meridian, who was teaching a public school there, and Bro. S. Brown of the same city, a local preacher who helped me in my meetings there. I believe we left an impression among the people. Leaving that place the fourth Sunday found me at Snowden's church, (Mt. Olive,) 300 or 400 persons were present to hear the funeral sermon of Bro. Toney Griffin, a member of our church. We met here 3 days, 30 joined us here. God blessed our labors. Our white friends took a great interest in our meeting. 15 were happily converted to the Lord. I am trying to raise all the money I can for benevolent purposes. I am raising another new church on my work."

Letters From the Laity.

Mr. J. D. Sharber, Indianola, Texas, writes: "I spent 5 days in the early part of August, visiting the parents of Dr. G. J. Starnes, of Goliad, and making acquaintances. They are old "Tennesseeans," and being from Tennessee we found plenty to talk about. After returning to Victoria, I took the train the next morning bound for Galveston, to visit my aunt, Mrs. C. A. Wilkins, whom I had not seen since she was married, by Rev. J. Braden, in Central Tennessee College, Nashville, Tenn., in 1880. There was little attractiveness on the way, to one who is somewhat used to scenery, the extensive prairie land and numerous cattle grazing thereon, except the city of Houston, the future metropolis of Texas, and other small towns of note, Edna, Wharton and Richmond. The latter is the county seat of Fort Bend county, Texas. The colored people are in the majority in this county, and wisely use it by electing such as are worthy of their race to fill many of the county and district offices, and in addition send a representative to the Texas Legislature; thus demonstrating to the whites their fitness to govern and to be governed. After ten hour's ride I'm in the Island City, Galveston, Texas, and soon after myself and baggage are deposited in the residence of my uncle, Dr. J. H. Wilkins, corner Ninth and Broadway. After a hearty hand shaking and greeting, etc., I retired to bed, which had been prepared by my aunt, and rose early, after a pleasant night's rest, to better see them. After rising the first thing to be seen was the additions to family, Tommie, Percy, Willie and the baby not named. Bright promising little boys. After nearly two week's pleasant stay and riding around with the Doctor to see his patients, making acquaintance with some of the best families and society people of Galveston. Dr. Wilkins is doing well, stands high among the people and bids fair to do well. Dr. E. B. Ramsey, of Houston, Texas, a class mate of Dr. J. H. Wilkins, paid the Doctor a visit, while I was there. He spoke of much sickness, and being kept busy. Texas agrees with Dr. Ramsey and family. Doctor make it your home, Texas need men of yours and Dr. Wilkin's pluck, honesty and intelligence. I left the city on the 1st inst., to resume my work of teaching in Indianola, and opened on the 7th. I have a good attendance and am moving along nicely. There are only 2 colored schools in the county. The other at Lavaca, is taught by Miss Fannie F. Ellis, of Victoria, a young lady, who is a graduate of the Normal department, of Central Tennessee College, in class of 85. This is her first school, and I understand she is making quite an impression on the minds of the people among whom she labors. Success to you Miss Ellis.

Miss Mary M. Stevens, Steubenville, O., writes: "Latimer Chapel has had some hard struggles, but as she has her foundation on the solid rock of Christ Jesus, she yet lives, and enjoys the blessings of God, and we have great cause to believe that if we continue to labor in the right way that by and by she will flourish as the bay tree planted by the river side. Rev. W. H. Brown is our pastor now. I have been taking your paper for very near one year and have found it the best and most interesting paper I ever read, and the more I read it the more I enjoy it. I am glad to know of our race so rapidly elevating itself. I believe that there can not be found any where upon the face of the globe another race that can surpass us. I am glad of my accomplishments, but am far behind my brother and sister, who have accomplished so much in life, yet I am glad that I am a member of such a race."

From the Districts.

Okolona District—Mississippi Conference.

REV. D. A. WILLIAMS, P. E.

I have closed my third round for this year, holding in person 81 conference.

The Okiona district has 28 appointments, and a part of them are a long the line of the Mobile and Ohio railroad, from Crawford to Corinth, and the Illinois Central railroad from Aberdeen to Sturges and the interior lays from 16 to 30 miles from any railway. We have to make our way to these points in a wagon, as no common mule or horse would be able to carry us and do much good afterwards.

Mr. Editor: As we have said nothing this year, and but little now I hope you will allow me space, so that each brother will see his name in print; you know how it will help us, presiding elders.

West Point is in charge of Bro. Richard Snell, who was very acceptable to the people, and who has proved a successful pastor and church governor. The Lord has greatly blessed his labors by the conversion of a great many souls, and additions to the church. The people of West Point are greatly in need of a house to worship God in, and our enemies, the African Methodist Episcopal Church are strongly against us, and take great pleasure in sowing dissension among the more illiterate class, of our church members, and continues to make war against our

church. Our people are willing to have a new church, and the words white masters are spoken at us daily. Any assistance that could be donated to this charge would be thankfully received and faithfully applied.

Union Grove is in charge of Bro. T. W. Davis, who reported at the third quarterly conference one hundred and fifty-five souls added to the church this year. Bro. Davis is a young man who bids fair to make one of our most able Methodist preachers, and is greatly beloved by all who know him. His work lies from 10 to 25 miles East of the Mobile and Ohio railroad, in a portion of the finest farming lands in Monroe county.

Webster is in charge of Mr. Wm. Gatewood, who is doing a grand work and is generally successful as a pastor and a builder. He reports his work spiritually in a good condition, but financially poor, and his support is but little, so much so that his family are compelled to hire out to make a living, but he has stood to his post like a Methodist preacher.

West Point circuit is in charge Bro. John Everett, who has stood at his post with very little to subsist upon. The circuit is poor and quite extensive in area, but the Lord has blessed them this year in adding many souls.

Bridges is in charge of I. M. Thomas, who is doing an excellent work, for the Lord has blessed his labors with many precious souls who have been awakened and brought to the light and glory and love of God. Our property is improved on that work. He has begun to organize a church at Artesia with a splendid outlook.

Aberdeen is in charge of B. J. Griffin, who is at his post and doing a good work for the Master's kingdom. Good results, and is much loved by the people. We pray that God may bless him in all his labors.

The charge of Bro. James Hall has labored under very discouraging circumstances on account of his afflicted family, and himself and family have been confined to their bed, the entire year; but we are glad to say that in spite of his surroundings, he has been able to do much work, many precious souls have been converted and added to the church, and he is to be commended for his faithfulness to his charge. Mississippi Conference will have completed their church which was commenced last year, by the late L. B. Griffin, a house will ever live in the hearts of the members of the Mississippi Conference, and the people of Starkville, who knew him until the wheel of life was stopped by death. Bro. Hall has had two very successful revivals resulting in more than 100 conversions and one of the most successful was out of 47 conversions 33 of these were men of the town of Starkville, 6 or 8 of them leading members in the public schools. Starkville is a junction for the Mobile and Ohio and I. C. railroads and the work is not sold by the preacher.

Starkville circuit is in charge of Bro. White, and is one of our best in its size. The work is blessed with the presence of the Holy Spirit. A number have been converted and added to the church, and generous collections have been made. The people are generally poor and Bro. White with the assistance of the Okolona circuit will have little financial

Bro. B. H. S. in charge of the many Bro. Ferguson's appointments of the Conference is a junction for the Mobile and Ohio railroads and the work is not sold by the preacher.

Macon

HE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, DEC. 3, 1885.

The Macon District, Savannah Conference, publish their proceedings in a neat pamphlet. Excelsior is Bro. Adams' motto.

Sixty students have been ostracised from Ohio Wesleyan University for attending theatres. The old Roman Payne is like a mountain of steel in the firmness of his purpose to guard the morals of his wards. Amen!

The press of the Methodist Episcopal Church, South, are sounding the key note 150 missionaries for China. Ours is calling for a Million for Missions, and both should have that for which they are calling. Give, and go, are the watch words in order now.

Mr. W. H. Vanderbilt has nearly completed on Staten Island, N. Y., a mausolenm which will cost from $250,000. Thus will he defeat the possibility of post mortem troubles on account of his body such as occurred in the case of Mr. A. T. Stewart.

Among the contributors to the Chautauqua for December, may be mentioned Dr. J. H. Vincent, Edward Everett Hale, Dr. A. A. Livermore, George Alfred Townsend, Charles Barnard, Bishop Marat, G. Brown Goode, William Weaver Wilkinson and President B. H. Wheeler.

A discussion of war reminiscences is now progressing between Dr. Simmons and Col. Lewis. There was the first regiment of United States colored troops raised, in South Carolina or Louisiana, is the form of it. Simmons had the best speech in the American Baptist and it looks like he has the argument, but Col. Lewis says his next beating will put Louisiana on top. We can wait, and if needed say a word later.

The following special course of sermons to young men, by Rev. John J. Reed, pastor of St. Paul Methodist Episcopal Church, Cincinnati, Ohio, are quite interesting and noteworthy: Oct. 11, Sermon before the Society. "Phillip's Work or God's Committee of One." Oct. 12, The faithful young man. Oct. 13, The decided young man. Nov. 1, The diligent young man. Nov. 8, The devout young man. Nov. 15, The discreet young man. Nov. 22, The young man dissipated and doomed.

Quite a number of ventures in journalism are announced by the sudden appearance of new visitors at our sanctum. But we must apply the good old Methodist rule, and take them on probation. After the same journal proves its ability to live by making three successive arrivals in our office we shall give it a notice. In some instances we have printed notices of new papers which had finished their course before our notices were in type.

Predestination.

Eph. II. The predestination of this passage of Scripture, is such as can be understood by understanding the law of "Cause and Effect." God had ordained, that certain effects shall infallibly follow certain causes.

Wickedness and righteousness are causes, and their respective effects are reprobation or acceptance by our heavenly Father. But man is constituted man, that by his will, he may elect either of these causes; but after such election or choice, he cannot change the effect.

Only righteousness, in the churches, will be saved, and rejects unrighteousness, so that the predestination in this text and [illegible] Paul's day, is now.

Editorial Perambulations.

IN THE SUGAR BELT.

From the Crescent City to Bunkie, where Dr. Albert is holding a model plantation quarterly conference, with Rev. Morris J. Dyer, three miles from the railroad station, is 164 miles over the Texas Pacific road.

The road is rough enough to keep me "ever mindful and fearful of death" to be sure.

Bro. Albert is not here, neither is Bro. Dyer, or the expected vehicle for transportation to the church at Boonsville, so with one good, and wishful look at the many little cheerful cottages, wherein dwell lighted hearted and happy, a people whose souls know no care, whose creature wishes are well nigh all supplied, we roll on to Alexandria, 32 miles further, where we shall spend the Sabbath with Rev. J. F. Marshall.

The country all along this section of the above railroad is devoted to sugar culture; with here and there just a little bit of cotton, still less corn, and at considerable stretches swamps and dense cane brakes.

The sugar mills are in full blast, for it is delightful weather and the very highth of the cutting season.

On every plantation scores of men, women and children, not one white one among them, are to be seen cutting; piling and hauling the cane. The air from fields and mills is charged with the most delightful saccharine odors.

The land is inexhaustible for fatness, and so is the malaria for its death dealing affect on white men in all these flats.

Almighty God has divided this country into heights for whites and delta for blacks; freezing the blacks out of the former, and burning the whites out of the latter, thus he gives and keeps each in his given place.

The lesson is mutual help, since mutual dependence of each of these peoples upon the other.

ALEXANDRIA.

Here we have a good church, of course a frame. Louisiana has not gone beyond that yet, excepting Wesley and Ames churches in New Orleans. It is a nice frame though, with the conventional tongue and grooved stained board ceiling, flourishing in this country where pine and cypress abounds in wasteful prodigality.

Rev Israel Thomas is the pastor of Shiloh Baptist Church here, whose congregation will soon have a new house. Union Baptist is older and larger in membership. George Washington is the pastor. We have a good parsonage, with five rooms neatly furnished, a large front veranda, airy rooms, plenty to eat, and it is to be hoped no need of a missionary appropriation, but fully ready to aid in raising a million of dollars for those who do.

Bro. Marshall is in high esteem with his people, a man of versatile culture and we should think quite fit to succeed in the presiding elder ate of this district, which has a change this year.

Rev. R. T. Lonis, the pastor, of the African Methodist Episcopal Church, at Port Gibson, Miss., returning from a prospecting tour in Northern Lonsiana, Texas and Arkansas, in behalf of 250 families of Negroes in Mississippi, who propose to come West of the river and settle in the low lands where the soil is richer and more productive in sunshine, cotton and sugar, met us here. The project meets no apposition in Mississippi, and has been accepted and greeted with profound favor in the States named where large parcels of land has been contracted for as follows: In Louisiana, Rapides parish, 5,000 acres, on both sides of Red river; Natchitoches parish, La., 8,000 acres, every alternate section donated. Arkansas, Little River and Grand counties. 10,000 acres; Texas, Brazoria and Matagorda counties; 10,000 acres, at from five to ten dollars per acre. And of these lots 10,000 acres have been accepted by Mr. Louis and he says some of the emigrants will move early in the spring and others in the fall.

So we are solving the problem. Free labor is putting its self where it obtains the best returns for its toil, making the States richer by reason of the increase of production, and healthier by so much as they clear up the jungles and cultivate the abounding swamps of this region.

SUNDAY ON RED RIVER, LOUISIANA.

It is Sabbath morning and our church bell is ringing the call to early prayer meeting. Pastor J. F. Marshall and Rev. R. T. Lons are gone, but the greater part of Alexandria is still abed.

The morning is clear and balmy, the sun is rising bright and beautiful, May has tarried in the lap of November. The fragrance of pine, rose, delicate pink, cream colored, of honey suckles in bloom, of winter pinks, buff and white; of geraniums and batchelor buttons, load the air resonant with its burden of songs, exhortations and prayers which enters our chamber adjoining the church and awaken us from sleep.

Family worship over, the Apostles creed is repeated, Miss Blanche Pierre, age 15 and Miss Liatta Marshall, age 6 years, leading and the rest joining.

Under the guiding genius of Mrs. Alice M. Marshall, every want has been anticipated, every comfort provided, and every detail of suberb housekeeping arranged.

Over the mantle is suspended an illustrated certificate which sets forth that on Jan. 16, 1868, at New Orleans, La., Rev. Christopher Hunt united in marriage Rev. J. Franklin Marshall to Miss Alice M. Smith. Revs. James Hayward and J. W. E. Bowen, witnesses.

"Marriage is honorable in all and the bed undefiled." So believing they have hung aloft this evidence of it. On either side of the certificate were large fresh arranged boquets, and a large painting of Dr. Revels, is suppended on the wall, with smaller ones of several others.

At breakfast, dinner and supper the table groans beneath its weight of rare delicacies. Mrs. Jennie Mitchell, wife of Alto Mitchell, Esq., aided in serving and supplying it. Mr. Mitchell is a freeholder in good circumstances, owning two houses worth in all $2,500. He is an active official member of Murray Street Church, Bro. Marshall's charge.

Miss Alice Thomas is superintendent of the Sunday-school, and very efficient. The church is neatly furnished, a fine piece of statuary representing Christ annointing the eyes of a blind man, furnishes a centre piece for the pulpit.

Our day's work consisted of a visit to Pineville, and an address in Macedonia Chapel, to the Sunday-school, Rev. Travis Larkin, pastor. 59 persons were present, 40 children and 19 adults. This is a neat little frame, not quite finished, well located and adjoined by a country owned by the colored people.

Pineville is separated from Alexandria by Red river, and both towns, with the country, bury their colored dead, who belong to our church there. The Baptists have one of their own.

We next lectured the Sunday-school in Alexandria, which prolonged their session until our arrival.

It was rally day and $51 05 was the result as follows: morning collection, $4; evening, $7.35; afternoon, $38.35; by the classes as follows: No. 1. George Coleman, leader, $3.50; No. 2. Warren Ezell, leader, $2,55; No. 3. Edward Powell, $8; No. 4. Asa Garrett, $6 05; No. 5. Susan Barksdale. $5.15; No. 6. Alto Mitchell, $4.45; No. 7. Adam Barksdale, 50cts: No. 8. Cora Armstead, $3.10; and No. 9. J. F. Marshall, $5.05. Besides this eight new and one renewed subscriber was taken.

The services were good and the audiences large. The day was as well spent as it was bright and cheerful.

These people need only confidence in themselves and faith in God, all other things they have for happiness if they will use them. There was 75 children, and 45 adults in the Alexandria Sunday-school, and at the afternoon hour, John William Henry, infant son of Frank and Fanny Pipes, by the editor were baptized. He was two years old. All around, Sunday, Nov. 22d, was a day of rejoicing in Alexandria.

The following are freeholders:

NEGRO PROPERTY HOLDERS.

L. Kennedy, Alto Mitchell, John Parker, H. J. Wright, Mannel Brisco, Thomas Perry, George Carr, Wade Handley, Tommy Britt, Robert Runkles, Alexander Frazier, William Legrass, Esther Kitchen, C. L. Armstead, M. A. Thomas, Watkin Ambler, William Crawford, Matthew Moss, Eliza Murray, Adam Barksdale. Silas Hurd, Antonio O'Quanno, Thomas Ookeley, Primus Harrold, Catherine Norris, Andrew Green, Geo. Washington, Florence Reason, John Kelso, Clara Kelso, Joseph Pembrook.

England and the Irish.

Mr. Parnell, the Irish agitator, is a separatist—that is he urges the separation of Ireland from England as a solution of the Irish problem and the end of agitation. In this view some members of Parliament agree with him, which, upon anything like a party vote, are the balance of power and quite sufficient to make trouble and impede legislation at all times. The new ministry find themselves assuming the direction of the government under serious difficulties and increasing complications. It looks as if Great Britain had already had her last king; or otherwise as if the King of England is destined to wield the sceptre over a greatly contracted empire.

As a rule American Irish and Negroes are so like in many indns. trial pursuits that they agree in very few public sentiments. But we do not see why England should longer charge herself with the guardianship of these people in Ireland any longer. If they are incapable of self government they will sooner demonstrate their incapacity by being charged with that duty. And if they are competent for self-government it is unjust and oppressive for England to violently impose a foreign government upon them. We believe in freedom and self-government to all men, and in the extension of aid to all who need and request it.

Just From Our Book Concern.

The Children's Museum. Cincinnati, Cranston & Stowe; New York, Phillips & Hunt. Price not given.

The *Children's Museum* is a collection of sketches, stories and poems, illustrated with numerous engravings. There is not one dull page in it. It is the first, brightest and best on hand for the holiday season. Every child who sees it will want it, and those who have it will read it and be better and sweeter and happier for it. It is a book, no, the book for small children, who can read a little and who will be greatly aided by its clusters of big, life like pictures. The reading is in short, nice sketches, and poems with pictures on almost every page, and there are 162 of them in an 8m. volumn. "The Finding of Moses" is a beautiful picture; "Our Cats" is amusing; "The Angel Appearing to the Shepherds" is a gem of a picture, which calls up Christmas memories. But to see one little fellow astride another's back, riding on the floor, will make any boy laugh and grow fat.

Then there is "Bim's Dog," a fine shaggy fellow, who looks straight at you till you almost see his ears move and hear him growl. But the evening prayer both as written and illustrated, are exceeding all in beauty. If persons want to please and improve their little ones all at the same time, and at the least cost, they should send for this book.

The Right to Sell African Land.

Col. Wauvermans, President of the Royal Georgaphical Society, of Antwerp, has written and published a history of the Republic of Liberia, from the earliest to the present times.

In this work the question "Can indipendent chiefs of savage tribes cede to private citizens or companies the whole or part of their States, with the sovereign rights which pertain to them?" is answered in affirmative.

The book was written at the instance of Leopold II King of Belgium.

In these days of commercial bustle, and of territorial extension and aggrandizement such a decision of the question is a strategic necessity and might be expected, under the axiom of "where there is a will there is a way." But in the past when Liberia proposed to acquire an extension of territory in this way, the question was decided to the reverse of the view now taken.

We think it Liberia has the troops and the arms she should march into the interior and seize whatever is useful there in the name of God, Africa and the Republic, and that she should answer any officious European querist as to her procednre with a charge of solid shot.

Personal.

—Miss Mamie Baker, of Jeffersonville, Ind., convalesces slowly.

—General Buel, vice Col. R. M. Kelley, has been appointed pension agent at Louisville, Ky.

—Dr. J. Carey, 43 Arcade, Cincinnati, is in the midst of a busy season, and good prospects.

—Prof. Scarborough, of Wilberforce College, is writing the life of Bishop W. F. Dickenson.

—Miss Josephine Cowgill arrived in this city Nov. 14. "Welcome home" is what we know her many friends will both feel and say.

—Rev. Stephen Duncan practices what he preaches. His son was baptized lately in Union Chapel by his friend, Dr. Albert.

—Rev. G. W. Zeigler, of Connersville, Ind., has been visiting, with his family, in Shelbyville, of the same State.

—Rev. Charles Jones, presiding elder of the Indiana District, Lexington Conference, had a pleasant visit to Rockport, Nov. 7-8. Rev. M. S. Johnson is holding the fort.

—A nephew of the King of Corea, a son of its Prime Minister, and the son of a military mandarin have entered the Southern Methodist College at Shanghai.—*Nashville Christian Advocate.*

—Rev. Joseph Courtney has completed his lake region trip on the Ohio district, Lexington Conference, and is resting a few days at home. The outlook, he says, is prosperous. He thinks they will reach the million line.

—Mr. Frederick H. Winston, of Chicago, who has been appointed to succeed Mr. S. G. W. Benjamin as Minister to Persia, has for many years been a well-known resident of Chicago. He is a native of Georgia, where he was born in 1830, the son of a Presbyterian minister.

—Queen Victoria is said to have made a new will, leaving the Isle of Wight property to Connaught, the Scotch property to Beatrice, and making handsome provision for the children of Leopold. Her entire fortune is estimated at about $35,000,000. — *Nashville Christian Advocate.*

—Mr. Benjamin, lately U. S. minister in Teheran, has written a series of richly illustrated papers on Persia, which will begin in the next number of *The Century*. Few writers have had Mr. Benjamin's opportunity of observation in that extraordinary land.

—The Rev. G. W. Stevens, of Selinsgrove charge, Central Pennsylvania Conference, reports a contribution for missions from every member of his church. Of course he is over the million-dollar line. The path to victory is just in that sort of work. The last man, the last woman, the last child, all in alliance to lay the million of dollars at the feet of Jesus.

Church Polity.

MR. EDITOR—Ought members of the church play croquet and cards, or give and attend candy stews or candy pullings, or sing such songs as "Old Tab," etc.

YOUNG CHRISTIAN.

Answer—Supposing that you mean should a Methodist Episcopal Church member do the things you mention, our answer is:

1. They should play croquet very sparingly, if at all. It should never interfere with any hour of study, worship, church service, private, or public duty. It should not be allowed to rest upon the mind except when engaged in it, nor be made the theme of social conversation at any time or place except when the game is being proposed or played. It should, when played by church members, be between boys alone or girls alone. Under these rules, checks and guards it may be a useful diversion from care and study, and an innocent exercise to those who have no other means of taking exercise after indoor sedentary labor.

2. Members of the Methodist Episcopal Church should not under any circumstances play cards. It is a game of chance, it suggests schemes and plans of ascertaining that which is legitimately unknowable to the player until the game is decided, namely, what is in his opponent's "hand." These schemes and plans are grounded in a laxness of morals expressed, in gamblers parlance, by the word "cheat." But since the very inspiration to do this cheating is the game itself, it follows that the game tends to immorality, because cheating is immoral. Therefore, a member of the Methodist Episcopal church should not play at games of cards. See Dis. 1884, page 133, par. 233.

3. Candy stews or candy pullings are not offensive to any order of our Church in themselves, and if there is nothing associated with them which offends either the good conscience of the doer or the Discipline of the Church, then our members might with propriety give to and attend them within proper limits. These limits are as follows: 1st. A Christian boy or girl should not attend a candy stew or any other entertainment without the consent of their parents or guardians, if they are within consulting distance. 2. Christians should not attend such things when given by persons who are either practically or theoretically opposed to Christianity. "One of the more particular duties of church membership is that of Christ and seeking the intimacy of friendly society among themselves." Dis. 1884, p.p. 222-223, par. 403. They should neglect no Christian duty to attend them.

4. Singing such songs as "Old Tab," is not any part of a Christian's duty, nor of any value to him. Negro minstrelsy has always been very popular, but never very useful, and, to us, never very entertaining. The Church advises against lightness and such singing as is not in the name and to the glory of God. Your conscience, if good and tender, will revolt at the cruel mockery of involuntary ignorance characteristic of such songs. We judge that you ought not to sing them, but that instead of them you ought to buy our Hymn Book, learn our hymns, and sing them. If you cannot find means to buy the revised and latest and most costly, buy an old or a cheap edition of our own hymn book, for sale at any of our book houses, and then learn and sing the hymns. Singing is a considerable part of Christian worship, but what are we worshiping when Christ is not in the song we sing?

Philadelphia means a city of brotherly love; but those who anticipate a sojourn in its capacious precincts, and expect the brotherly greeting that the term naturally suggests, had better be sure that not one drop of Negro blood courses in his veins.—*Delaware Conference Standard.*

As an organizer, Gen. McClellan was unsurpassed—*California Christian.*

Schools and Colleges.

West Texas Conference Seminary.

THOMAS M. DART PRESIDENT.

This Seminary will begin its first session for this year in Simpson M. E. Church, Austin, Texas on Monday, November 9th, 1882. There have been various delays, but we are glad to assure its friends that it will then commence its work.

In time, it will furnish all the various courses of study, as well as the full number of teachers. At present, classes in as many departments as possible will be organized. Specially will students be provided for ministers.

Students can enter on November 9th, 1885, and at any time afterward, during the school year.

Those, who come from a distance and are not acquainted in town, ought to notify some friend or the President when he will arrive.

Board and room can be secured at from $2,50 to $3.00 per week, on application to the President.

Tuition $1.25 per month, payable monthly in advance. Free to ministers or candidates for the ministry.

All money should be deposited with the President, who, on behalf of the Trustees, will become responsible for same, and will furnish it as needed.

Books and Current Literature

Lodebar, by Mrs. Lucy A. Spotswood, author of several interesting works of fiction and a very pleasing writer. New York, Phillips & Hunt. Cincinnati, Cranston & Stowe. Price $1. *Lodebar* is a railway town where several children [illegible] to Sunnyside, while their [illegible] on a bridal trip to [illegible]. It is as interesting as a story of four vivacious children in the country, told true to life, [illegible]. Everything gives evidence of [illegible] design, and [illegible] adventure points out a correct [illegible] living. The [illegible] a charming adaptability to [illegible] in a manner imitative of [illegible] seeming to be [illegible] skills in *Lodebar* are all living, moving individuals, thinking, acting, and speaking in their own simple [illegible] ways. In [illegible] chapters, in 269 [illegible] pages, one illustration, [illegible] of 34 signatures. The story [illegible] is *Methuen* on [illegible] the fullness of a [illegible] picnic, with town [illegible] girls for the first time enjoying [illegible] freedom. The cover is of colored cloth and gold. Children will be pleased with it, and older folks will richly enjoy its [illegible] pleasing features. It will make a nice holiday gift, and be very useful.

The American Agriculturist is one of the cheapest and best publications of the kind in the country. See the prospectus elsewhere in this paper.

The September number of the *Art Amateur*, is before us. We notice that it has been enlarged from twenty-four pages to thirty-two. It is filled with very interesting matter for all lovers of music. $1 a year; new subscribers receive [illegible] extra. Sample copy 15 cts. Address, S. W. Straub, Publisher, 236 State St., Chicago, Ill.

Dr. Waldstein, the well-known American lecturer on Greek [illegible] Cambridge, England, will [illegible] the December *Century* a paper on "The Lesson of Greek Art," in which he shows the necessary [illegible] possible means of education [illegible] people in art. A second [illegible] paper, showing how the [illegible] be educated. The [illegible] discussed not in a merely [illegible], but in a way to [illegible] classes in the community [illegible] and otherwise.

The *Ladies' Monthly* for September [illegible] but not forgotten.

[illegible] devote an article to "The [illegible] Illustrated Lon[illegible]." Mr. [illegible]

Symposium of the Colored Press.

The action of the Knights of Labor in Texas was foolhardy.—*St. Mary Herald*, La.

The Baptist Church at Ocala, Florida, has expelled every member of that church who signed a petition for a liquor license law.—*Christian Herald.*

The *Ohio Falls Express*, now in its seventh year, feels complimented by the renewal of subscriptions paid up to 1885.

All the pastors of the A. M. E. Church have been returned to their former charges in this city.—*Louisville Tidings.*

The Lincoln Club, of Meriden, Conn., "honored itself and the race (colored) by honoring Mr. Cable.—*Freeman.*

The basement of Union Bethel Metropolitan A. M. E Church was dedicated to the service of the Most High on last Sunday, Nov. 8th.—*Peoples Advocate.*

Benj. Lightfoot a colored Shakespearean student of Providence, R. I., is the latest candidate for public favor as tragedian.—*The Indianapolis World.*

With all the unpleasant and detractive features of this system (The intinerancy) of administering the word, there are many more pleasant and enhancing facts.—*Christian Recorder.*

Let us do our duty alike when the issue is between us and other races—*The Chatham Canada, Gazette.*

The G. U. O. of O. F. of Louisville, Ky., in five years by, saving their rents, have become able to purchase a $10,000 hall.—*American Baptist.*

"In regard to the temperance movement in this country it has finally secured a respectful hearing —*Buffalo Christian Advocate.*

In membership between the Baptists and Methodists in the United States the difference is about three quarters of a million in favor of the Methodists—*Montana Ch. Advocate.*

But a large majority of our people in the State are colored, and why might not they have physicians among themselves, as well as teachers, and ministers—*The Methodist Messenger, S. Carolina.*

For the SOUTHWESTERN.

How to Live Like A Christian.

REV. S. S. SMITH, WEST TEXAS CONF.

First it is not enough to say that I am a Christian. I must act it by coming up to every duty; and to be a Christian I must be consecrated to God, soul, body and mind; for a Christian should be perfect in love.

While it is a commandment of God, "Be ye perfect as your father in Heaven is perfect;" therefore, to be a true servant of God, we must live true to ourself, true to our fellow men and true to God.

In the Scriptures we have the command that, "If any man will be my disciple, let him deny himself and take up his cross and follow me." Therefore no Christian, or child of God can have this world's goods or pleasures, and be a servant of God; for he or she must deny himself of the pleasures of this world, and be resigned to the will of God, who says, "If you love me, keep my commandments."

And to do this we must be fully consecrated to God daily and hourly. Showing that we are willing to be lead by his hand in every demand of the Spirit of God; so we may say, "Thy will be done, thy kingdom come," in whatever condition we may be, that is what thy kingdom come means.

The will of God is, that we should be submissive; and should we fail to keep the commandment of God, we will miss the design of God.

He has designed that all should be delivered; for in the commandments it is written, "Love the Lord [illegible] all thy heart, with all thy soul and mind, and thy neighbor as thyself; for on this hangs all the law and the prophets.

Austin, Texas.

The costliness of fine chinaware and porcelain need not deter our lady readers from securing elegant sets. They need only to bestir themselves and get up clubs in accordance with the tempting offer of the Great American Tea Company, 31 and 33 Vesey street, New York. Any lady who sends them a club for the comparatively small amount of $25 will both obtain an ample supply of the choicest tea or coffee and will be awarded a complete moss-rose or gold-band tea-set of forty-four pieces, elegant in pattern, elaborate in finish. The Teas of this company are all imported by competent judges in their employ, and range in quality from that which is good to that which is superfine and beyond praise. The company is the oldest of the kind in this country and does the most extensive business, which is an unfailing criterion of merit. Their stock includes every variety of the precious Asiatic plant, and their prices are so low as to astonish no less than please. Orders from any part of the country are attended to with promptness, and no effort is spared by the company to insure satisfaction to all purchasers.

"I am for the Union." Mt. Zion and Bethel A. M. E. Churches—*Herald of North Texas.*

"Charles Egbert Craddock"

(Miss Murfree) has written a short serial story called "Away Down in Poor Valley," for the YOUTH'S COMPANION, which also announces serial stories by J. T. Trowbridge, Geo. Manville Fenn, C. A. Stephens, and others.

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE, Nov 5, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9¾; Middling fair, 9¾.

SUGAR, ℔ lb—Choice open kettle, 5¼@5¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9¾

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@—.

ESCULENTS—Irish potatoes, ℔ bbl.. $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@ 4.00; cabbages, $2.00@$ .25 per crate; sour kraut, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry.—Grown chickens 3.00@3.27; young 1,50@ 2.00; ducks, 2.00@2.50; geese $4.@ 4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9¾; shoulders, 6@—; sides, short rib, 6¼; sides, long clear, 6¾; hams, sugar-cured, 9@9¾.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voices in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c, 50c, and $1.

Glenn's Sulphur Soap heals and beautifies, 25c. Corn Remover kills Corns, Bunions, 25c Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

A movement is being made in London to elect Wm. Thomas Stead, editor of the *Pall Mall Gazette*, a member of Parliament. Mr. Stead is now being vigorously prosecuted by the British Government for demonstrating how readily young girls in London are led into sin by Government officials and others in high places, while the very villains who perpetrate those crimes go scot-free.



FOR CLEANSING THE SKIN and Scalp of infantile and Birth Humors, for allaying Itching, Burning and Inflamation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible.

CUTICURA REMEDIES are absolutely pure and the only infallible blood Purifiers and Skin Beautifiers free from all poisonous ingredients

Sold everywhere. Price, CUTICURA, 50c., SOAP, 25c; RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., BOSTON.

BACK ACHE, Uterine Pains, Soreness and Weakness speedily cured by Cuticura Anti-Pain Plaster. Warranted. 25c.

REWARD and Souvenir Cards for CHRISTMAS $1. Worth 20 Cents.

20 Beautiful Imported Florals in new and elegant designs including Fringe card, Gold Relief Borders, etc., etc., with mottos for Christmas or New Year, as desired, only 20 cents. 20 very choice Reward of Merit or Scripture Text Cards only 20 cents. One extra fine Satin Banner card for Christmas or New Year, 15 cents. One of our popular New Style Xmas Bookmark cards on Satin Ribbon, only 10 cents. Over 1,000 testimonials already received from Teachers praising our goods. GEO. S. VIBBERT & CO., Clintonville, Conn.
dec3-2t

A Doubly Good Work.

All people who eat are indebted to the Royal Baking Powder Company not more for having perfected and prepared a leavening agent that is pure and wholesome beyond a question than for the exposures, so boldly made, of the numerous impure, adulterated and injurious articles that are sold under the name of baking powders, bread preparations, etc., in the community. In making these exposures the Company has, of course, made itself the target for all sorts of counter attacks, but the solemn af these attacks has been perfectly understood by the general public, and by their very virulence have served to more prominently call attention to the good work of the "Royal" Company.

Food frauds of the usual class, such as wooden nutmegs, chicory coffee and watered milk, although they are swindles in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer. But when an article like baking powder that is relied upon for the healthful preparation of almost every meal is so made as to carry highly injurious, if not rankly poisonous elements into our daily food it would seem to be the duty of the press as well as of the criminal authorities to take cognizance of it.

In the fight for pure food made by the "Royal" Company some time ago, when its guns were particularly trained against the alumn baking powders, it was noticed that the most trustworthy scientific authorities were emphatically upon its side. So in the recent contest with the lime and other impure baking powders the result has proved that every statement made by the Royal Baking Powder Company, both as to the purity of its own and the adulteration of other baking powders of the market, was fully authorized by the most competent chemist and medical authorities of the country.

In this contest two facts have been pretty conclusively settled in the minds of the public—the first, that the Royal Company has found the means, and use them, to make a chemically pure article of food, and the other that the average baking powder, no matter how strongly endorsed by "commercial chemists" is an exceedingly doubtful preparation.

Pure baking powders are one of the chief aids to the cook in preparing perfect and wholesome food. The recent controversy in the press has left it no longer a question with those who desire purity and wholesomeness of food what baking powder they shall use.

A VERY NARROW ESCAPE.—Yes, I had a very narrow escape. I was attacked with a violent cold, and alarming symptoms of consumption. One bottle of Dr. Davis's Compound Syrup of Wild Cherry and Tar entirely cured me. John H. Bewley, Smyrna, Del, Use Dr. Davis's Liver Pills.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; It produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.
July 16-1y.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same corative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I would be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

nov19 3t

DR. SANFORD'S LIVER INVIGORATOR

The Reliable Remedy for Liver Complaints and Disease caused by a deranged or torpid condition of the Liver, as Dyspepsia, Constipation, Biliousness, Jaundice, Headache, Malaria, Rheumatism, etc. It regulates the bowels, purifies the blood, strengthens the system, assists digestion.

AN INVALUABLE FAMILY MEDICINE. Thousands of testimonials prove its merit. ASK DRUGGISTS WHAT THEY KNOW OF ITS REPUTATION.

WE WANT THE EARTH

to yield bigger returns to our subscribers during 1886 than ever before, and accordingly are putting still more brains and money into the *American Agriculturist*, English and German. The great staff of editors, who, headed by Dr. George Thurber, have kept it **at the front** for twenty-five years are now **re-enforced** by Chester P. Dewey, D. D. T. Moore, and Seth Green. Every number of the periodical is packed with invaluable hints, suggestions, and information for Farm, Garden and Household, together with nearly **One Hundred Original Illustrations** of Live Stock, Fruits, Flowers, Tools, Appliances, etc. Every number is richly worth the subscription price.

The 10th volume of the United States Census last year said, "The *American Agriculturist* is especially worthy of mention, because of the remarkable success that has attending the unique and untiring efforts of its proprietors, to increase and extend its circulation." But we now propose to enlarge its sphere, and add to the hundreds of thousands of homes in which the *American Agriculturist* is read, and revered as an old time friend and counselor. We are accordingly enlarging the

Hearth, Household and Juvenile Departments,

and adding other features, so that it is to be, from this time onward, essentially a **Home Periodical,** as well as being devoted to agriculture and horticulture. And this is done without increasing the price of subscription. But furthermore, every person who **immediately** sends us **$1.50**, the subscription price, and **15 cents** for posting book, making **$1.65** in all, will receive

The American Agriculturist

for the rest of this year and likewise all of 1886, and either the **American Agriculturist Family Cyclopædia,** 700 pages and 1,000 illustrations, issued last year, and brought down to the date of the **American Agriculturist Law Book,** just published, and a compendium of everyday Law for Farmers, Mechanics, Business Men, Manufacturers, etc., enabling every one to be his own lawyer. A large volume, weighing one pound and a half, elegantly bound in Cloth and Gold.

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The New York Times

For 1886.

An Independent Republican Newspaper.

THE NEW YORK TIMES is the best American Newspaper. It prints all the news that is worth printing, and by a liberal use of money and brains secures variety and interest for its columns without sensation or humbug.

The news is the bone and sinew of a newspaper, but while laying before its readers the news of the world by telegraph every morning, THE TIMES provides also for their further pleasure and profit, correspondence, stories, and literary miscellany of a less transitory value. It watches carefully and faithfully records the drift of discussion upon topics that engage the attention of thinking men, and notes the world's progress in science, theology, education, legislation, literature, art, invention and discovery. Its political news is notably full and accurate, and no voter, Republican or Democrat, who takes an intelligent interest in public affairs can afford to be without it. THE TIMES is an earnest advocate of civil service reform, and in estimating the worth of candidates for public office it places personal fitness above party zeal. As an independent Republican Newspaper it has a growing constituency now and an increasing satisfaction in its work.

The WEEKLY and SEMI-WEEKLY edition of THE TIMES contain all the current news condensed from the dispatches and discussions of the daily edition, besides literary matter, and conscientious opinions upon agricultural topics by practical farmers, full and accurate market reports of prices for farm produce, live stock, etc., and a carefully prepared Weekly Wool Market. No other New York newspaper so completely meets the wants of country readers.

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"Swayne's Ointment" cures Tetter, salt Rheum, Ringworm, Sores, Pimples, Eczema, all Itchy Skin Eruptions, *no matter how obstinate or long standing.*

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Prophylactic Fluid.

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DARBYS PROPHYLACTIC FLUID

Disinfectant, Deodorizer and Antiseptic.

USE IT IN EVERY SICK-ROOM

FOR SAFETY, CLEANLINESS AND COMFORT.

IN ALL CONTAGIOUS DISEASES it arrests their spread by DEODORIZING the apartments, rendering the air pure and wholesome; by DISINFECTING the discharges from the patient and the vessels receiving them; by DESTROYING all poisonous matter, malaria, gas and disease germs.

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A second case of SCARLET FEVER has never been known to occur where the Fluid was used. PRESTON YELLOW FEVER has been cured with it after BLACK VOMIT had taken place. Its use in SMALL POX will PREVENT PITTING. The worst cases of DIPHTHERIA have YIELDED to it.

Attendants on the Sick will secure Protection from Infectious Diseases by using the Fluid.

Perfectly harmless, used internally or externally.

As an Internal Disinfectant and Detergent.

Taken or injected or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain cure for Diarrhœa, Dysentery and Inflammation of the bowels. Being Alkaline in its nature, it will often afford complete relief from Heartburn, Acidity of the stomach and Dyspepsia.

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nov5 1t

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nov26-4t

EVERLASTING TO EVERLASTING.

Psalm 103:17.

The mercy of the Lord
Was the subject of the singer.
Were the theme be loved the best,
He had known that mercy long,
Could he me sure or defy it?
Oh! no mortal could describe it,
But he sought to tell the wonder
And the worth of it in song.

As for man, his days are numbered,
Like the grass that fills the meadow,
A little while he flourisheth,
And then he fades away;
Like the early mists of morning,
Like a short and soon told story,
Like a swiftly flying arrow
Is his transient life-day.

But our God liv eth forever,
And his love is as enduring,
As the poet found no words
That could utter all he meant.
For God's mercy has no end'ng,
And he found it at its beginning,
'Tis an aye abiding mercy,
And it never can be spent.

So he wrote, "From everlasting
And again to everlasting."
Common words, but who can fathom
The deep mystery they hold?
Ah! the mind gets tired of guessing,
And the dreams thoughts can not picture,
And eternity alone
God's great mercy can unfold.

We may see it manifested
In the moor and wood and river,
In the golden glow of sunset,
In the corn we lith of the land,
In the homes of all the people,
And the common joy and gladness,
But no language can express it,
And no heart can understand.

Then let no one dare to measure
Of restrict this bound less mercy,
And let every heart take comfort,
And the timid ones be strong;
No creature is forsaken,
Each shares the Father's mercy,
And the lowest and the weakest
Should take up the psalmist's song.

—*Mariana Farningham.*

Domestic Hygiene.

Fashion Items.

The days of flounces are no more.

Plush will be very fashionable this season.

The new plomb beads look like small shot.

The tailor-made suit is the popular outlook.

Turbans are the correct hats for children.

Little frocks are made with Watteau plaits.

Velvet ribbons are seen only on fancy dresses.

Pointed styles are more fashionable than ever.

Scotch plaid is again in fashion, but for dresses only.

Many ladies have another velvet and plush wrap.

Large pearl beads are used in passementerie.

Tailor-made dresses are made with plain bordered, not flounced.

Scotch cloth, with boucle borders, is among light wools for fall wear.

The bustle is moribund; it is sinking lower, and is less pronounced.

Serges are finer and softer than ever, and are highly favored by women.

Flat buttons are the style for jackets, newmarkets, and dress fronts.

The dull lead color, so fashionable last spring, will be a favorite here this season.

Black and dark-navy-blue are fashionable in combination costumes for evening jackets.

Small bonnets, with strings, are worn for carriage, but not by young ladies.

Work out in fanciful designs into dress trimmings for dress tailors.

Fashion seems to simulate the Directoire.

Many

General News Items.

Ex-Senator Sharon of California, died Nov. 14th, at his home in San Francisco. He was born at Smithfield, Ohio, in 1821.

We Americans drink in liquor $395,000,000 more than we eat in bread; or $92,000,000 more for drink than for both bread and meat.

The *Florida Times Union*, An nual Trade number is a donble hyphenated 10 page folio literally crammed with information which everybody wants about the land of Flowers, Oranges, and Bananas. Its point of departure is Jacksonville.

The Rev. J. H. Merritt, Presiding Elder in Colorado, announces his district on the Million dollar line, and adds. "The present outlook is far in advance of what it was last year. The voice of the Lord is evidently in the call for increased liberality in the Church."

At a meeting held at Fort Leavenworth, Kansas, August 3d, 1885, it was resolved to erect a monument to the memory of General U. S. Grant on the Fort Leavenworth Military Reservation. A committee of five gentlemen from each of the States of Kansas, Missouri, Iowa, Nebraska, Colorado, Texas, Arkansas, and all states and territories west of the Mississippi, including the Governors of each of said States, and five officers of the United States Army stationed in the Department of the Missouri, was provided for. This Committee is to have charge of the work of collecting funds, preparing plans, and erecting the proposed monument, and was authorized to appoint all necessary sub-committies.

The present situation of prohibition is thus summed up by the Methodist Society in its twentieth annual report: Five States, Maine, New Hampshire, Vermont, Iowa and Kansas have general prohibitory laws. Local prohibition prevails in parts of Georgia, Alabama, Mississippi, Louisiana, Virginia, Tennessee, Arkansas, Illinois, Maryland, New York, Connecticut, Rhode Island, Kentucky, North Carolina and Michigan. During the last of this year's legislative sessions Minnesota, Nebraska and Oregon have voted to refer to the submission of constitutional amendments to the people, and elected officials enacted local option instruction committees. Measures are pending in other states as to the sale of intoxicants. Missouri, also Missouri, also their laws, and Kansas [illegible] The progress [illegible] almost wholly during five years.

The People Look at it with Astonishment.

REV. J. WORMLEY, TEXAS CONF.

[illegible] feel happy to take [illegible] Southwestern, and to [illegible] line, and think on [illegible] editor is that stands at [illegible]; brother editor, when I [illegible] the line of time I can [illegible] present springing up and it [illegible] me feel glad. [illegible] white people look on this [illegible] astonishment. They [illegible] that a negro man [illegible] those that M. [illegible] of the SOUTHWESTERN [illegible] in. [illegible] boys just growing [illegible] that we have [illegible] and [illegible] and [illegible] and

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Sunday-School and Children.

FOURTH QUARTER LESSON X—The sinful nation. Dec. 6. B. C. 740. Isa. 1, 1-18

HOME READINGS.

M. Isa. 1, 1 18. Tu. Isa. 57, 3 12. W. Jer. 9, 1 11. Th. Jer. 8, 1 22 F. Matt. 15. 1.20. S. Gal. 3, 12-22. S. 1 Pet. 3, 8-22.

GOLDEN TEXT.

Cease to do evil; learn to do well. Isa. 1, 16-17.

LESSON HYMN. L. M. 61. *Hymnal No.* 420.

O Love, thou bottomless abyss,
My sins are swallowed up in thee!
Covered is my unrighteousness,
Nor spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy free, boundless mercy, cries.

By faith I plunge me in this sea;
Here is my hope, my joy, my rest,
Hither, when hell assails, I flee;
I look into my Savior's breast;
Away, bad doubt and anxious fear!
Mercy is all that's written there.

Time—Perhaps about B. C. 740, or twenty seven years earlier than the date of the last lesson.

Place—The land of Judah.

Rulers—Ahaz, twelfth king of Judah; Pekah, eighteenth king of Israel; Tiglath-pileser, King of Assyria; Jabbinmar, King of Babylon.

QUESTIONS FOR HOME STUDY.

Against what nation, v. 1-4.

In whose reigns did Isaiah prophesy?

Against what nation is the prophecy uttered?

To what are the people compared?

With what sin are they charged?

What animals excel them in gratitude?

What description is given of their backsliding?

2. A Desolate Land, v. 5-9.

What evidences of moral disease are given?

What admonitions have fallen upon deaf ears?

How was Zion delivered?

What saved the land from destruction?

3. A Divine Appeal, v. 10 15.

Against what does the Lord protest?

What sacrifices have been displeasing to him?

Why? Prov. 15, 8.

How does he regard their prayers?

4. A Divine Promise, v. 16 18.

What cleansing is required? Jer. 4, 14.

What is to be abandoned?

What duties are to be done?

What invitation is extended?

What promise of cleansing is given?

On what condition is pardon to be obtained? Psa. 32, 5.

PRACTICAL LESSONS OF THE LESSON.

What do we learn in this lesson do we learn:

That worship without obedience is offensive to God?

That true repentance demands an altered life?

That divine forgiveness is full and complete?

[GOLDEN RULE CATECHISM. Not to be asked.]

Where may we learn the Lord may consider what he had never-

What "They have

"They shall be as white as snow."

EXPLANATIONS.

The vision—The prophets were called seers, and the prophecies visions. Concerning Judah—The prophecy had reference to the destruction about to come upon Jerusalem. Hear—An appeal to the heavens and earth to listen. Brought up children—God had nourished the people, cared for them and blessed them, and they had rebelled—a case of gross ingratitude. The ox knoweth—Israel was more senseless than the animals, having even forgotten the source of their supplies. Laden with iniquity—Burdened. A seed—The children, showing that the fathers had set an evil example. Why should ye be stricken—Of what avail is chastisement since they have lost the sense of its benefit? The whole head is sick—The distemper of sin pervades mind and body. The whole heart faint—The disease threatens to be fatal. No soundness—No health. Wounds, bruises, sores—Evils without and within. Mollified with ointment—Eastern medical practice consisted chiefly in outward applications. A lodge—A shed or hut for watchmen. Cucumbers—Gourds. Rulers of Sodom—Referring to those of Judah because their wickedness resembled that of Sodom. Vain oblations—Offerings without heart.

Doctrinal Suggestion.—God's mercy to sinners.

A life of indolent ease and sensuality, the use of highly seasoned animal food, and alcoholic drinks are the predisposing causes of Gout. When aware of its presence in the system lose no time in procuring Salvation Oil. It kills pain. Price 25 cents a bottle.

Obituary.

Rev. Wm. S. Butler, a supernumerary member of the Tennessee Conference, died at his home in Nashville, Nov. 10 1885. His disease, paralysis, had affected him for some time. His end was peace, union hereafter. His funeral to day was attended by an immense audience, who packed the church where for 6 years he had been pastor. Revs. J. L. Bradford, M. Williams, A. Phillips, Dr. J. B. Lindsley and the writer took part in the services. J. BRADEN.

Pelland Wilson died in New Orleans La., Nov. 1, 1885, aged 27 years.
WM. PORTER.

Rev. James Wilcox died at his home on Silver Creek, Indiana, Nov. 1885. He leaves behind an affectionate wife and two children.
T. M. TOMPKINS,
Pastor, Watson, Ind.

Rev. Edward Smith, a local preacher, died Aug. 28, at Hernando, Miss. A mother, wife children and brother remain and mourn their loss with many friends; aged 30 years.

Bro. Edward Skipper died Sept. 4, at Harrand, Miss, aged 60 years. He united with our church June 7, 1885, and was a faithful worker.
J. M. NEVILS, Pastor.

Mrs Charlotte Shouse died at Marion, Ky., aged 136 years and 7 months. Funeral Nov. 8. S. R. COTTRELL, Pastor.

John P Wilson died in New Orleans Nov. 1, 1885, aged 27 years, in full Christian faith. He leaves a wife, grandmother and child, to mourn their loss, members of the Baptist Church.
JNO. P. KYER, Pastor.

Bro. Washington Marshall was born in Pottsylvania county, Va. He was 36 years old when he died; was converted in 1868, and joined the M. E. Church, and remained a member until his death. He leaves a wife, seven children and a host of friends to mourn his loss, but our loss is his gain. A. JACKSON, P. C.
Denison, Tex., Nov. 12, 1885.

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PAGES OF PICTURE

THE YOUTH'S COMPANION.

ANNOUNCEMENTS FOR 1886.

The aim of the Companion is, to provide the best matter for the instruction and entertainment of its subscribers. In pursuance of this purpose, we announce important accessions to its list of Contributors, that already includes nearly all the distinguished Authors of this country and Great Britain, and some of those of France and Germany. A few selections from the Announcements for the year 1886 are given below.

Illustrated Serial Stories.

A CAPITAL SERIAL FOR BOYS, by J. T. TROWBRIDGE.
IRON TRIALS, a Thrilling Story, by GEO. MANVILLE FENN.
AN ANONYMOUS LETTER, by M. R. HOUSEKEEPER.
QUEER NEIGHBORS, by C. A. STEPHENS.
AWAY DOWN IN POOR VALLEY, by CHARLES EGBERT CRADDOCK.

Adventures.

ARCTIC ADVENTURES, by Lieut. GREELY, U. S. N.
THE SLAVE CATCHERS of Madagascar, Lieut. SHUFELDT.
AMONG THE BREAKERS, by C. F. GORDON CUMMING.
CANADIAN ADVENTURES, by E. W. THOMSON.
ADVENTURES OF STOWAWAYS, by WM. H. RIDEING.
MY ESCAPE from Morro Castle, by a Cuban Patriot, JUAN ROMERO.
A BOY'S ADVENTURES in Montana, by JAMES W. TOWLE.
MY ADVENTURE with Road Agents, FRANK W. CALKINS.
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by T. C. HOYT.

Natural History.

INCIDENTS OF ANIMAL Sagacity, by REV. J. G. WOOD.
NEW STORIES from the Fisheries, by Prof. SPENCER F. BAIRD.
DOGS WHO EARN THEIR LIVING, by JAMES GREENWOOD.
STORIES of Old Trappers and Fur-Buyers, F. W. CALKINS.
AMUSING SKETCHES of Whale-Hunting, A. F. MYERS.
PERILS OF PEARL DIVING, by Col. T. W. KNOX.
THE ROGUE ELEPHANT, by W. T. HORNADAY.
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by ARTHUR RIGBY.

Special Articles.

CHANCES FOR AMERICAN BOYS, by THE MARQUIS OF LORNE.
DRAMATIC EPISODES in English History, by JAMES ANTHONY FROUDE.
GLIMPSES OF ROUMANIA, by THE QUEEN OF ROUMANIA.
A MUSIC LESSON, by the Famous Singer, CHRISTINE NILSSON.
OBSCURE HEROES, by CANON FARRAR.
THE VICTIMS OF CIRCUMSTANCES, by WILKIE COLLINS.
THE SPEED OF METEORS, by RICHARD A. PROCTOR.
OUR FUTURE SHOWN BY THE CENSUS, by FRANCIS A. WALKER.
ADVICE TO YOUNG SINGERS, by CLARA LOUISE KELLOGG.
ADVICE TO A BOY ENTERING COLLEGE, Four Papers, by President C. W. ELIOT, of Harvard University. President NOAH PORTER, of Yale College. President F. A. P. BARNARD, of Columbia College. Professor MOSES COIT TYLER, of Cornell College.

Useful and Practical.

BOYS WHO CAME FROM THE FARM, H. BUTTERWORTH.
VIOLIN BOWING—Buying a Violin, by ROBT. D. BRAIN.
LOCKS AND KEYS; or Wonders of Locksmiths, H. E. WILLIS.
SMALL STOCK-RAISING for Boys, by LEMUEL PAXTON.
SHORT-HAND AS A PROFESSION, HERBERT W. GLEASON.
HOW TO FORM a Young Folks' Shakespeare Club, Prof. W. J. ROLFE.
HOME-SEEKING IN THE WEST—Homesteading—How Land is Pre-empted—Farming and Irrigation—How to Secure Land by Tree Culture, by E. V. SMALLEY.

Entertaining.

PERSONAL ANECDOTES of John Marshall, J. ESTEN COOKE.
DRIFTED IN: A Story of a Storm-Bound Train, OSCAR KNOX.
EXPLOITS OF AMERICAN BICYCLISTS, by BENJ. F. SPENCER.
A RAW RECRUIT, and What Happened to Him, A. D. CHILDS.
STORIES OF LETTER-CARRIERS, by T. W. STARKWEATHER.
THE PERILS OF PRECOCIOUS CHILDREN, Dr. W. A. HAMMOND.
A BOY at the Battle of Fredericksburg, by THOS. S. HOPKINS.
THE "CRITTER BACK" REGIMENT, and Other Tales of Old Campaigns, by AMOS MURRAY.

Illustrated Sketches.

YOUNG MEMBERS OF THE HOUSE OF COMMONS, by H. W. LUCY.
AMONG CANNIBALS, by JOSEPH HATTON.
THE PRINCE AND PRINCESS BISMARCK, by MRS. E. M. AMES.
LORD TENNYSON AMONG HIS FAMILIARS, by BRAM STOKER.
FIGHTING THE ARCTIC COLD, by Lieut. SCHWATKA.
AN EDITOR'S EXPERIENCE IN THE WILD WEST, J. L. HARBOUR.
LIFE IN TURKEY, by the U. S. Minister to Turkey, Hon. S. S. COX.
TRICKS OF MAGIC AND CONJURING EXPLAINED, "PROF. HOFFMAN."
BITS OF TRAVEL IN SOUTHERN CALIFORNIA and Santa Fe, by HELEN HUNT JACKSON.

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Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

ALPHABETICAL.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Batesville, Ark	Feb 18	Bowman
Baltimore	Washington, D. C	Mar. 4	Ninde
Cent. Penn	Harrisburg, Pa	Mar 11	Neal alien
Delaware	Philadelphia, Pa	May 6	Merrill
Denmark Mis'n	Copenhagen, Den	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me	May 6	Warren
Florida	St Augustine Fla	Jan 21	Andrews
for a Switz'd	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	Apr 12	Foss
Kansas	Holton, Kan	Mar 18	Walden
Lexington	Bowling Green, Ky.	Apr. 1	Harris
Liberia	Lower Buchanan, Jac.		Taylor
Little Rock	Pine Bluff, Ark	Feb. 11	Bowman
Louisiana	Monroe La	Jan. 28	Bowman
Maine	Bridgeton, Me	Apr 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss	Feb. 4	Bowman
Missouri	Glasgow, Mo	Mar. 18	Harris
Newark	Jersey City, N. J	April 1	Foster
New England	Newburyport, Mass.	Apr 15	Warren
N. England S'th	Brockton, Mass	Apr. 16	Andrews
New Hampshire	Keene, N. H	April 22	Warren
New Jersey	Bridgeton, N. J	Mar. 11	Hurst
New York	New York, N Y	Apr. 1	Hurst
N York East	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C	Feb 11	Ninde
Northern N Y	Fulton, N. Y	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Warsaw, Ind	Apr. 8	Harris
N W Kansas	Kirwin, Kan	Mar 25	Walden
Norway	Frederickshald, Nor	June 10	Foss
Philadelphia	Philadelphia, Pa	Mar 18	Mallalieu
St. Louis	Warrensburg, Mo	Mar. 25	Harris
S. America M'n	Montevideo, Ura'y	Feb 19	Newman
South Carolina	Anderson, S. C	Jan 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan	Mar. 4	Walden
S W Kansas	McPherson, Kan	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass	Apr. 22	Merrill
Vermont	Chelsea, Vt	Apr. 29	Hurst
Virginia	Alexandria, Va	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa	Apr. 8	Mallalieu

By order of the Board of Bishops.
WILLIAM L. HARRIS, Sec'y.
New York, Oct. 31, 1885.

New Orleans District Conference.

The New Orleans District conference will convene at Mallalieu Chapel, on Sixth Street, in New Orleans, Thursday, Jan. 28, 1886, at 9 o'clock a. m. The pastors will please notify the local preachers, exhorters, stewards and class leaders and Sunday-school superintendents to be present. The Annual Conference meets Jan. 27. Let every pastor push his Appeal the most for Missions, Freedmen's Aid, Church Extension and all other claims dear us. Let us have a full and united part in the great work of saving this world.
L. P. CUSHMAN, P. E.

Van Buren District—Little Rock Conference.

Fourth Round.

Fayetteville	Dec.	5 6
Fayetteville ch	"	12 13
Morrilton	"	19 20
Conway	"	22 23
Batesville	"	26 27
Jacksonport	Jan.	8 4
Argenta	"	9 10
Little Rock ct	"	11 12
Van Buren	"	16-17
Ozark	"	23 24
Fort Smith	"	30 31
Sweet Home	Feb	6 7

Brethren, please encourage full attendance and also full reports, as this is the last round. Bring up every dollar of our assessment. The district conference will meet on the Scott Hope circuit, at Mill Creek charge, convening Saturday, Feb. 6, ending Feb. 7. Every pastor, district steward, class leader and superintendent must be in attendance, and also make full reports of their labors as the Discipline directs. Brethren, now is the time to push the collections. Remember we are to leave Mill Creek for the annual conference at Pine Bluff on same railroad. Come one, come all, for I think you will be cared for.

W. R. R. DUNCAN, P. E.

Notice.

The second district conference of the Greenwood district will convene on the eve of January 29, 1886. All members are requested to be present with their reports properly made out. Candidates for licenses to preach, admission and orders, are strictly required to be present on the first day of the conference. Local preachers for exemption will prevent much trouble by being present on first day. All pastors will please arrange their business so as to be present on the first day of the session. Each and all pastors are required to collect and bring to the conference the amount assessed their charges, to be raised in behalf of the Million for missions. Ecclesiastical law and evidence will be discussed.

H. R. REVELS, P. E.
C. L. CRUMP,
D. D. GOODWIN,
J. C. HOUSTON,
Committee.

Notice.

To the Brethren of the Okolona District—The second district conference of the Okolona District Mississippi Conference is now near at hand. Our portion of new mill material for this year will soon be called for. As the cotton look seems favorable, and you have a copy of the report of the committee on apportionment I trust that no time will be spared on your part, but let us make a grand rally.

The following is the programme of religious and literary exercises for the second district conference:

To preach the opening sermon, Revs J W Pearson and B J Griffin.
On Christian perfection, Revs. M Adams and A J Price.
On the itinerancy of the M E Church, Rev. A J Wright.
On Church government, Rev. T L Ingraham
On strength and benefits of class meetings, Rev. T W Davis
On best methods of conducting circuit work, Rev. J W D Davis.
On preaching effectively, Rev. D W Calvert.
On manner of conducting revivals and protracted efforts, Rev. R Scull
On missionary work of M E Church, Rev J J Harris.
On conducting educational service, Rev. L F White
On time limit or extension of pastorate rev. G Brooks.
On work of the Freedmen's Aid Society, Rev. B H S Ferguson.
On mode of interesting and conducting Sunday-school, L T G Murray.
On pastoral visits and their benefits, Revs. S Gibson and W S Gillespie.
On leaders and stewards' meetings, Rev. I L Pratt.
On creeds and doctrines of the M E Church, Rev. G Carey.
On work of home missions, Rev. J B Blewitt.
On the probationary state of man, Rev. G Dobson.
On the proper attention to converts and probationers, Rev. C E Gates.
On prohibition, cause and movements, Revs. F Jamison, M Proctor, J M Lampkins.
On Christian baptism, Revs. G Shannon and L J Ferrill

All local preachers may select subjects on various topics. A full conference is requested.

Prof. L F G MURRAY,
Rev J J HARRIS,
B H S FERGUSON,
Committee.

D A WILLIAMS, P E.
Columbus, Miss., Nov. 18, 1885.

Central Alabama Conference.

All persons who attend the Central Alabama Conference, to be held in Mobile Dec. 10, 1885, and passover the Louisville and Nashville railroad, will pay full rate to the seat of the conference and procure a blank certificate from the ticket agent where they purchase tickets. This blank will be filled out by the secretary of the conference, and all such attendants on return over the same road for one third fare. A. W. McKINNEY, Sec'y.

Ohio District.

Fourth Round.

New Richmond, at New Richmond	Dec.	5- 6
Batavia, at Milford	"	11-13
Clermont, at Mt. Healthy	"	19-20
Cumminsville, at Cumminsville	"	20 21
Springfield	"	26 27
Troy	Jan.	2- 4
Harrisonville, at Roshsylvania	"	5- 7
Dayton, at Delaware	"	8-10
Oberlin	"	17-19
Cleveland	"	22-25
Cadiz, at Cadiz	"	28 31
Steubenville	"	
Mt. Pleasant, at Martin's Ferry	Feb.	2- 3
Flushing, at Bridgeport	"	4 5
Bellaire	"	6- 7
Lonis	"	13-14
Ironton	"	15-16
Portsmouth at Portsmouth	"	17-18
Maysville	"	20-21
Covington	"	27-28
Maysville	Mar.	6- 7
Aberdeen at Ripley	"	9-10
Cincinnati	"	14-15
Augusta	"	20-21

Dear Brethren: You are urged to make a full report of your benevolent collections to this conference. Also, the trustees are to make their annual report to the same. We want no blanks this year, and if you have performed your duty as a pastor there will be none.

JOS. COURTNEY.
70 E, Fifth street, Covington, Ky.

"Lives of great men always remind us that we are all subject to die," says an exchange, but never cough your self away as long as you can raise twenty five cents for a bottle of Dr. Bull's Cough Syrup.

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AUTOMATIC

"NO TENSION"

SOUTHWESTERN Christian Advocate

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Editorial Notes.

Hence hence with passion, then let reason rule;
Only the law of kindness doth she speak;
He who obeys her voice may be a fool
In this vast world's account; denounced as weak
And cowardly for daring to be meek;
But angels, who in higher circles move,
Shall welcome he doth his crown of glory wear,
And bow down with radiant eyes of joy and love,
And spirit of him as meet to walk the [illegible] above.

The [illegible]ther of Abel did not, as it was supposed to do, bring Cain [illegible] inheritance.

"Of all the papers of the Church my wife's preference is the SOUTHWESTERN."—Rev. S. J. Harris.

"SOUTHWESTERN is a welcome to my house. It is a good paper."—Geo. E. Fields.

[illegible] from the Rome states [illegible] has decided entirely [illegible] Spain in the Carolines

Geo. L. Curtis has conferred [illegible] honor upon the whole [illegible] his letters on domestic [illegible]—A. J. Fletcher.

[illegible]y Current is an index [illegible] every day move[illegible] If any of our ex[illegible] it in this respect

[illegible] of Ken[illegible] conferred the degree of [illegible] on the Rev. [illegible] editor of the [illegible] Western.

[illegible] great [illegible] of the famous [illegible] chief, Hole in the-Day, [illegible] war department in [illegible] last week to secure an [illegible] to the military soap[illegible]

Alphonso of Spain, is dead. [illegible] daughter is a Minor, and [illegible] not the qualities for [illegible] Developments [illegible] may be ex[illegible] is that quarter [illegible] the English [illegible] rival [illegible] Cuba to Spa[illegible]

Texas Conference.

REV. I. B. SCOTT.

FIRST DAY.

The Texas Annual Conference of the M. E. Church convened in their 20th session on Thursday, Nov. 26, at 9 a. m, in Mt. Vernon Church, Houston, Texas, Bishop R. S. Foster, D. D, presiding. Devotions were conducted by the Bishop. He prayed fervently and impressively for God's blessings upon the deliberations of the conference. The roll was called by the secretary of the last conference. Rev. C. Luster reported deceased. C. C. Minegan was re-elected Secretary, and Thomas Cole, Recording Secretary. R. H. Harbert was elected Statistical Secretary, and I. B. Scott re elected Treasurer.

The usual committees were appointed. Bishop Foster made remarks relative to the fact of his having presided over the Texas Conference just ten years ago. He expressed himself as very grateful to God that he had been spared to return on the very year he was due here according to the custom of the Board of Bishops.

The Bishop certainly has made a good impression on the Conference, and a pleasant session is anticipated. Many present remember vividly his powerful sermon when he was present ten years ago.

Dr. Sanford Hunt, of the New York Publishing House, was introduced to the Conference. He said he did not desire to speak until the editor of the SOUTHWESTERN had arrived. Shortly after this the editor, Dr. Marshall W. Taylor, walked in and was heartily greeted by the brethren. Their addresses were postponed until the afternoon session on Friday. The usual committees having been appointed, bar of the conferenne fixed, necessary announcements made, &c., the conference adjourned.

SECOND DAY.

Friday morning, after the customary season of prayer, Bishop Foster called the Conference to order at 9.30 o'clock. Minutes of previous session were read and approved.

Rev. F. C. Moore, presiding elder of Houston district, reported. The report evidenced marked improvement at several points. The characters of the following effective elders passed: R. R. Roberts, P. Morgan and O. Watrous.

Rev. Edward Lee, Huntsville district, reported his work as being in a prosperous condition. He said he had taken in five new counties. His character passed as did the character of Wm. McKenzie and H W. Wilson.

Dr. Marshall W. Taylor, editor of the SOUTHWESTERN came forward and addressed the conference. He referred to the work of the SOUTHWESTERN in changing sentiment, on vital questions relative to the Negro race, in refuting error regarding both the Church and the race, and in silencing the enemy on many points which hitherto he has discussed unmolested. The Doctor's address was well received. The Texas Conference may not do all it should do for the SOUTHWESTERN, but it certainly appreciates [illegible] tries to prove it by [illegible] for the paper than it [illegible] before.

[illegible] spoke of the publish[illegible] of the SOUTHWESTERN [illegible] the publishers in[illegible] it from now on on a [illegible]

[illegible] of the Southwestern.

ence being again resumed Elder G. W. Smith, of Palestine district, reported, and his character passed, also the character of P. G. Brown, C. C. Minnegan and Tenola Edwards. The class for admission into full connection was called forward. The Bishop's address to this class was plain, practical and forcible. On motion of Dr. Taylor the Conference tendered him a vote of thanks for his fatherly words.

On motion L. Burton, H. Dixon, C. W. Campbell, A. Thomas and T. Cole's characters passed and they were continued on trial that they might bring up their studies for the second year. At this juncture the Revs. H. L. Trapp, J. E. Edwards and J. W. Willard, of the A. M. E. Church were introduced as fraternal delegates, bearing greetings from their conference now in session in this city. Being within five minutes of the hour of adjournment, the Bishop announced that it would be impossible to hear the committee's address, therefore the conference arranged to hear the address on Monday.

I. B. Scott, V. M. Cole and C. C. Minnegan were appointed to bear the fraternal greetings of this Conference to the Texas Annual Conference of the A. M. E. Church in return.

THIRD DAY.

The Conference met at the appointed hour, Bishop Foster presiding. At the close of the prayer meeting the Conference proceeded to business.

The character of B. Fisher, C. Moore, T. J. Hogan, J. Jones, Wm. Brooks, Scott Conly and Wm. Bartley passed, and they elected to deacons orders.

John Baily was requested to ask a location at next conference.

Sevreal of the fourth year's class having failed in their examination their character passed, and they were continued in the same relation.

Prof. Hoyt, of New Orleans University, addressed the Conference relative to the Gilbert-Haven Theological Seminary, of New Orleans. He handled his subject well and impressed the conference favorably, and, on motion of Rev. I. B. Scott, a vote of thanks was tendered him.

Presiding Elder H. Webb reported his district in good condition. His character passed as did that of L. Woodward, Taylor Moore, P. Donglass, W. Wesley, R. H. Harbert and V. M. Cole. A committee of inquiry was appointed in the case of J. Jackson.

Rev. W. B. Pullam, presiding elder of the Navasota district, made his report. His character passed, and also that of M. Reddick, J. K. Loggin and J. L. Smith.

The following brethren were elected to elders orders: W. H. Logen, Freeman Parker, Aaron Alexander and Frank Gilmore. Deacons: L. J. Hogan, Scott Conly, Wm. Bartley, Calvin Moore.

The anniversaries were well attended and full of interest.

The Sunday services were of a decidedly impressive character. Dr. A. S. Hunt preached at Mt. Vernon in the morning and Bishop Foster ordained the deacons. In the afternoon Dr. Sanford Hunt preached a clear and strong sermon in Trinity Church after which the Bishop ordained elders.

At night Bishop Foster preached to a great audience of colored and white people in Trinity Church, from Romans viii, 18. He emphasized the dual nature of man, discouraged epicureanism on one hand and asceticism on the other, and clearly set forth the importance of spiritual culture and religious development. It was, in simplicity and all other qualities, a sermon of high cast, forcibly, clearly and beautifully conceived and expressed. It was suited to the audience, who heard it with gladness, received it with profit, and will remember it as an incitement to holier and better living.

The editor of the SOUTHWESTERN preached at Mt. Vernon at 3 p. m., and at night the anniversary of the Woman's Home Missionary Society, under the direction of Mrs. Isabella Howells, was held there.

FOURTH DAY.

Conference was called to order at 9 a. m. by Bishop Foster. After the season of prayer the conference proceeded to business.

Dr. A. S. Hunt addressed the Conference in the interest of the Bible Society.

Dr. Morris and Samuel Allen were made effective.

Frank Gray, L. J. Hogan, Scott Conley and Wm. Bartley, were admitted on trial.

On this day the Bishop delivered another of his interesting and practical addresses to the conference. The Conference was enabled to distribute among the preacher's widows and superannuates $375.

Conference adjourned to meet again in the

AFTERNOON.

This session was spent mainly in routine business. The committee in the cases of H. Johns and A. Taylor exonerated them of all presented against them.

J. B. Shackleford, P. G. Brown, John Guess, A. Harris, O. Watrous and L. Woodward were granted a superannuary relation. I. B. Scott and B. M. Taylor were continued in this same relation.

Resolutions touching the SOUTHWESTERN, complimentary to Bish of Foster, Dr. Sanford Hunt, and the people of Houston were adopted. The journal of the present session was read. Bishop Foster addressed the Conference most impressively, after which he fervently prayed and then read the appointments.

The next session is to be held at Huntsville.

STATISTICS, 1885.

Probationers, 1,614, increase 42; full members, 9,684; local preachers, 179, increase, 7; deaths, 229 increase 64; children baptized, 610; adults baptized, 982, increase, 63; number of churches, 139; probable value, $112,659, increase, $5,568; parsonages, 40, increase 6; probable value, $14,420; increase, $3,945; paid for building and improving churches and parsonages, $8,704; paid on old indebtedness on church property, $3,319; present indebtedness on church property, $9,627; increase, $2,401; current expenses (sexton, light, fuel, etc.), $1,776; number of schools, 155; number of officers and teachers, 809; increase, 156; scholars of all ages, 7,006. Benevolent collections: For missions $644.50, increase, $113.50; for Board of Church Extension, $145; increase, $14; for Sunday-school Union, $43.50, increase, 50 cents; for Tract Society, $32.50; increase, $16.50; for Freedmen's Aid Society, $236.05, increase, $25.05; for Education. $146.64; for American Bible Society, $16.50; for Woman's Foreign Missionary Society, $9; for Woman's Home Missionary Society $164.50, increase, $105.50; for support of Pastors, Presiding Elders and Bishops, $12,710; for Conference Claimants, $139.55; increase, $16.55.

APPOINTMENTS.

HOUSTON DISTRICT.

F. C. Moore, Presiding Elder, Austin.
Brazoria and Columbia.....F Haywood
Galveston, St. Paul.....F Parker
" Tabernacle.....P Morgan
Harrisburg.....F Gary
Hackley.....Isam Snell
Houston, Mt. Vernon.....C C Minnegan
" St. James, sup. by A M Mason
" Sloan Street.....supplied
" Trinity.....W H Logan
Oak Hill.....supplied
Oyster Creek and Sandy Point.
Pittsville.....Henry Dickson T Burton
Richmond.....A C Culbreth
Spring Creek.....supplied
Dallas St. and West Chapel.....supplied

HUNTSVILLE DISTRICT.

E. Lee, Presiding Elder, Navasota.
Beaumont and Harden.....J I Whitakes
Cold Springs, Shepherd and Swartout Toby Ward
Carrigan and woodville.....Wm Brooks
Georgetown ct.....A Taylor
Huntsville.....W Hamilton
Huntsville ct.....J A Tillory
Jasper and Beverport.....W Allen
Liberty ct.....Daniel Adkins
Livingston and Moscow.....Aaron Adair
Love Lady.....R Williams
Montgomery and Carroll.....Spencer Kelly
Orange and Damonwood.....J L Smith
Town Bluff.....L J Hogan
Walker circuit.....Oliver Moore
Warlaceville.....B Fisher
Willis, Danville and Dunson, A Alexander

MARSHALL DISTRICT.

H. Webb, P. E., Denton or Marshall.
Bonham and Brookston.....Taylor Moore
Blossom Prairie.....Henry Johns
Clarksville.....Paul Donglass
Charleston.....supplied by S H Grant
Carthage.....supplied
Cypress circuit.....D Battles
Daingerfield circuit.....Freeman Parker
Jefferson and Valley Point.....Wm Wesley
Jefferson circuit.....Scott Conley
Kildare.....DeWitt Trierson
Marshall, Ebenezer.....R H Harbert
Marshall circuit.....R B Roberts
" Mallalieu Chapel.....E K Bryan
Paris.....V M Cole
Paris circuit.....John Jackson
Pittsburgh circuit.....A Williams
Queen City.....supplied by A J D avis
Red Oak, Zion and Pleasant Grove, to be supplied.
Red River Mission, supplied by G J Izard

NAVASOTA DISTRICT.

W. B. Pullam, Presiding Elder, Houston.
Anderson.....W McKinney
Belleville circuit.....B J Campbell
Brenham.....M Reddick
Cronham circuit.....W H Jackson
Bryan.....J K Loggins
Byan circuit.....S Bolden
Caldwell circuit.....Mark Muldrew
Courtney.....J H Hollins
Hearne.....Enoch Jefferson
Hempstead.....A Britton
Hempstead circuit.....F Felder
Iola circuit.....F D Bookman
Millican.....Thos Cole
Navasota.....Jeremiah Smith
Patterson circuit.....F Gilmore
Plantersville.....W W Brown
Prairie Plains.....Jesse Jones

PALESTINE DISTRICT.

G. W. Smith, Presiding Elder, Palestine.
Butler and Beaumont.....Robert Weaver
Buffalo.....supplied
Cotton Gin.....R R Whiting
Crockett and Aimwell.....A A Eckles
Fairfield.....Doctor Morris
Franklin circuit.....supplied
Hawkins and Center.....Sam Allen
Jacksonville.....Robt Williams
Leona, Two Miles and Hopewell, L Hogue
Madison circuit.....W Bartley
Mineola and Quitman.....San Johnson
Palestine.....Tenola Edwards
San Augustine.....Sampson Horne

RESOLUTIONS.

On the Southwestern.

Whereas, The SOUTHWESTERN CHRISTIAN ADVOCATE is an indispensable visitor to our homes, bringing, as it does, the very information we need to show us the doings of our great Church, and especially among the colored people; and

Whereas, It is so ably represented on its editorial staff in the person of Rev. Marshall W. Taylor, D. D.; be it

Resolved, That we, the members of the Texas Annual Conference, indorse all that Dr. Taylor has said touching those things that are for the advancement of Methodism among our people.

Resolved, That we pledge ourselves to secure all the cash subscribers possible, and that we recognize in Dr. Taylor an able editor, a fatherly counselor, and a man qualified in every way for the honorable positions he holds.

Concerning Bishop Foster.

Whereas, The Presidency of Bishop Randolph S. Foster in the 20th session of the Texas Conference has proven to be a great benediction to its members and a decided benefit to every interest of the Church committed to us as a conference; therefore,

Resolved, That we greet Bishop Foster upon his return to us with sentiments of grateful Christian love and esteem.

Resolved, That we rejoice in the preservation of his life, health and usefulness, and have been greatly benefited, enlightened and edified by his presence and work in our midst.

Resolved, That we shall ever remember and revere him, and pray for his health and safety while engaged in his abundant and ceaseless labors; shall constantly hope and look forward to his return to us again.

Resolved, That we personally and unitedly thank him for the counsel he has given us from time to time during this conference.

To Dr. Hunt.

Resolved, That the presence of Dr. Sanford Hunt in our Conference has been a great favor to us, and his speeches before the Conference have greatly strengthened us in our purposes to do more than ever for the publishing interests of our Church.

Resolved, That for Dr. Hunt personally and officially we entertain sentiments of the highest esteem, and hope he or Mr. Phillips may be able to pay us annual visits.

To the People of Houston.

Resolved, That our thanks are hereby extended to the kind-hearted citizens of Houston and our churches for the generous and painstaking entertainment they have given us.

For the Southwestern.

Obedience to Sunday-school Teachers.

MISS HATTIE M. MOORE, AGE SEVEN YEARS.

My friends, this implies doing what you are told to do, and let those things alone that you are told to let alone. Keep the seat that your teacher gives you. Sing the songs that they tell you to sing, pray the prayers that they teach you to pray. Read the books they direct you to read, and read the chapters they point to you. We should not whisper, laugh, sleep, fight, nor do anything that our teacher would not like for us to do. Then, my dear Sunday-school mates, let us be good to our teachers and to each other, and we shall have the smiles of our Savior while we live and his loving power when we come to die. My dear teachers, Sunday-school mates and members of the Institute, and friends, and my dear parents pray that I may live a good life, and make a good Christian girl, and accomplish a great deal for the Lord, and die in peace with all.

Cleveland, Tenn.

The meeting of the General Mission Board of the Methodist Church of Canada has just been held at Halifax, Nova Scotia. The report shows that there are 443 domestic, 47 Indian, 12 French 8 foreign missions under the management of the Board, and that these are supplied by 503 missionaries. These missions have a total membership of 43,401. The income for the past year was $172,412.77, and the expenditure was $194,142.52. There has been a gain of 20,000 members to the Church as the fruit of the dral year in the history of united Methodism.

Letters from the Pastors

S. H. Nevils, of Hazlehurst, Miss., writes: "Our church dedication was on the 18th instant. The new church at Hazlehurst Miss is finished. We had a very large crowd out to see and hear our beloved Editor M. W. Taylor, but he failing to get here, our beloved Presiding Elder W. McDonald filled the pulpit to the satisfaction of both white and colored. The indebtedness of the church was $40.00. We raised during the day $61.05. We promised to publish the names of those who give 50cts or $1. We are glad to note the following: C. Allison, 50cts; Mrs. Charlotte Newton, 50cts; John Alvord, 50cts; Mattie Lee, 50cts; P. Bembert, 50cts; E E. Brown, 50cts; Morris Caraway, 50cts; Bro. G. E. Price, $1; Bro. H. Huff, $1. Mrs. E. Ratliff, $1; Mrs. K. L. Banks, $1; Mr. York Sulman, $1; Mrs. Ella Price, $1; Mrs. Matilda Byrd, $1; Miss Annie Hunter, $1; Mr. E. E. Byrd, 50cts; Mr. W. M. Hunter, $1; Mr. J. Ratliff, $2; Mr. C. M. Mitchell $1. We had a fine crowd of our white friends who give very liberally, and who I am glad to speak of in this letter; one is and the first, Hon. R. W. Millsaps, who gave $5; Mr. J. W. McMaster and wife, $2.25; W. J. Smith, $1.50; Mr. W. W. Gowan, $1; Mr. J. B. Mayo, 50cts; Mr. J. S. Sexton, $1; Mr. A. Mangold, $1; Mr. Britton, $1; Miss Sarah Hill, $1; and a great many more gave a dollar who we can't mention at this time.

J. W. Jackson, of Carlisle, Ark., writes: "My third quarterly conference was held Sept. 26, and 27. All of the brethren were present with good reports, most of them written. The Presiding Elder Rev. O. H. Smith was with us and made our hearts glad with his advice to brethren about their duty in regard their benevolent collections, and their imperative duty to the noble "SOUTHWESTERN." The Sunday school at Hazen, where the conference was held, is in a flourishing condition. Bro. J. J. Rowell is the Superintendent here, Lesson Quarterly is the Bible commentary, and is the medium to understand who is an excellent teacher, and a good Christian we can who does follow his Master—the Lord of all. At Hazen we have built a new church, which will seat a crowd of over 0200, and all paid except $40, and this is not due until the first of November. The people [illegible] for the [illegible] Dr. Taylor, you and [illegible] Church, [illegible] At our conference [illegible] the Baptist Church [illegible] the elder $7.50, for [illegible] and $13.15. Accepted [illegible] 5, conversions 2. The [illegible] protracted [illegible] to [illegible] the people all over [illegible] Methodist [illegible] built in Hazen, for the [illegible] At this point the [illegible] Church is [illegible] At our conference [illegible] eight or ten [illegible] the Baptist Church [illegible] for the elder $7.50, for [illegible] and $13.15. Accepted [illegible] 5, conversions 2. The [illegible] protracted [illegible] to [illegible] the people all over [illegible] Dr. Taylor, you and [illegible] for our [illegible] Church during [illegible] the [illegible] remembered [illegible] by our [illegible] brethren."

Rev. Charles Ryker, of Cummingsville, Ohio, writes: "Quite a number of conversions [illegible] the Lord enabled me to find my sister and one child, in the bounds of Brother J. M. Nevil's church. Finding myself growing worse, I then took the relatives whom I had never seen before and come back to Texas, and the inroads made upon me, kept me very sick up to the first of October, five full months partly up and partly down, during five gloomy months the Lord helped me to pull down the old tabernacle in part, and rebuild anew. We now have as fine a church as there is among the colored people in this city, but we have been able to sell it yet, and when it is completed it will out shine any other in this city of colored people. It is very wonderful to see how we have changed it. To satisfy yourself call by and take another look and make yourself glad, as I am feeling very glad that the Lord has blessed me in doing this, and has made me pretty well in health again, and now I am preparing for the conference. Bro. R. Roberts has been doing a good work, and Bro. F. C. Moore has made his fourth round and presided at every quarter here in peace and harmony, meantime laboring diligently to establish an orphans home at Harrisburg, Texas. Sister I. Howells has been in the city several days working up the Woman' Home Missionary Society, which had been defunct for some years. She also labored to awaken the people to the fact of establishing an industrial school at Harrisburg, and being persuaded that she had accomplished everything necessary to put this work on foot, she left on the 27th rejoicing in God her Savior. May she live long to do these good things for the Master and build up the female race. Brethren, let us help strongly in these benevolent enterprises. Dr. J. H. Wilkins is still gaining in notoriety as a physician, and is acknowledged by same of the prominent physicians of this city to be one of the best doctors in the city, and in truth he is a good one. Like the rest he has his bitters and sweets, but still goes on.

Rev. F. White, of Princeton, Ind., writes: "The Lord is pouring out his blessings upon the labors of his servant this year. We think the church property will be lifted out of debt. There has been a vast improvement made on the house, and this is not all, we have had a number of additions to the church. We began a protracted meeting two weeks ago, and we are expecting a grand success. The members are becoming greatly interested. Though the devil is on his march, yet Christ is on our side. We are pleased to say that this year we have the right men in the right place, for he has done us a grand service this year, and he is greatly beloved by all, and highly respected by the members of First Church."

S. C. Harden, of McMinnville, Tenn., writes: "I rebuked my new work Oct. 30, and found the leaders and members earnestly and hard at work for the Master, trying to keep the work in order for the new preacher, and when I arrived a good crowd of members met me, and immediately I informed the people that my wife was 200 miles from me, and to bring her most things would cost me $16. They said she must come, and in 10 days they were ready for me to move and a house and provisions all furnished, and a hack at the depot to carry her out one mile to where we found the location a nice little parsonage. My people want preaching, with good children, it matters not how many children the preacher has if conference sends him they want them all. The people only want the preacher to let them know his and his family's needs. Bro. J. H. Cowgur, the former pastor, has many warm-hearted friends here who were sorry to give him up."

Rev. Charles Ryker, of Cummingsville, Ohio, writes: "Quite a number of conversions [illegible] ing with the pastor and his family, and left a handsome donation. The church is advancing to the front, and the members anticipate a good time this fall in the revival."

Rev. C. W. Ivey, of Mashulaville, Miss., writes: "To raise our missionary collection people expect to be here from 15 and 20 miles. We are praying for a good time. Our protracted meeting will commence on the 5th Sunday of this month. Up to date I have had 15 converts at my protracted meeting."

From the Districts.

Holly Springs District—Mississippi Conference.

REV. J. C. ECKLES, P. E.

The Holly Springs district conference which was to convene in Batesville, Miss., on the 5th Nov. for certain reasons was changed from Batesville to Holly Springs. Notwithstanding the change was not known until Monday evening, Friday Nov. 6th, 40 member of the district conference were present. A preliminary meeting was held on Thursday evening, according to circular programme, in which the pastor of Asbury extended a hearty welcome to the conference, which was responded to by the presiding elder.

Rev. B. L. Nevils preached an interesting sermon from the text, "Ye are the light of the world."

On motion, a nominating committee was appointed to nominate all standing committees. At 9 a. m. on the morning of the 6th, as above stated the roll was called, and the conference proceeded to business. The standing committees were nominated and confirmed. The presiding elder read his report, he had had a severe attack of malarial fever but by the assistance of the pastor has superintended the work of the district, which was in a continnal state of improvement, revivals have been in every charge and circuit, and good will existed throughout the district. The report was received and adopted.

From the reports of the pastors we learn, that several new churches were being, and had been built, and most of the old churches and parsonages had been repaired, and some of them very elegantly; that there had been near 300 conversions and accessions.

More local preachers reported than usual, all had been faithful, and done good work. The district stewards' report showed the temporal affairs of the district to be as good as could be expected; the class leaders' reported all the charges spiritually alive and well attended.

Rev. W. H. Scott, a local preacher was supplying a work in the Tennessee conference, and was recommended to the annual conference for ordination.

E. C. Comer, S. J. Boon and M. M. Langston were granted license to preach.

The business was interspersed with eloquent and interesting literary and religious exercises.

Revs. J. C. W. Smith and J. W. Windbush, of the C. M. E. Church, were introduced to the conference; also, Rev. A. W. Taylor, of the Baptist Church.

Sunday service, at 11 o'clock, the house was filled and the pastor conducted the love feast services, his was a meeting of great spiritual power, and enjoyed by all. After sermon, Rev. A. D. Payne, preached a thrilling and interesting sermon, to as many as could be jammed into the church. Text, Matt. 27-22, "What shall I do then with Jesus which is called Christ." At night Rev. C. M. White preached an able sermon to the great joy of all our old people, after which Prof. W. W. Keeper explained the Freedmen's Aid Chart and a collection and subscription was taken for this cause, cash, $20 and subscription over $70, but by conference we expect much more than this.

A [illegible] was adopted [illegible] the administration of our [illegible] and also thanking the [illegible] of Holly Springs for [illegible] Other [illegible] were adopted which space forbids my mentioning.

At a late hour of the night the district conference adjourned to meet at Oxford, Miss., the day on which the annual conference meets.

A. M. TROTTER.

Holly Springs, Miss.

Letters from the Laity.

S. B. Jones, Jackson, Miss, writes: Rev. J. M. Shumpert, our beloved presiding elder was with us and preached the sacramental sermon, Sunday, September the 6th, and preached at 3 o'clock in the afternoon and at 8:30 o'clock at night to a very large congregation. In his graceful way, administered the sacrament to 136 members. Bro. Shumpert's words were like apples of gold in plotures of silver. His illustrations were beautiful. Bro. Shumpert, on the Jackson district has won his way to the hearts of every body, both white and colored. We surely witnessed the divine spirit in our midst, especially around the sacrament table, for many members of the Mt. Helm Baptist Church communed with us. After which Bro. Shumpert took a collection to the amount of $22.25, and on the Tuesday night following we had one of those good old Methodist love feasts, and they will surely realize the manifestation of the Holy Spirit. Bro. L. L. Shumpert is our pastor, and is doing good work. We are now trying to raise means to build a parsonage. We very often raise money by giving church festivals. We gave one last Saturday night, but in consequence of rainy weather there were not many in attendance, but we realized $16. We would like very much to hear from our predecessors, Elder D. A. Williams and Rev. J. W. Parks, both of whom were intimate friends of the writer, although we have no correspondence. Mr. Editor, please continue to send the SOUTHWESTERN to my address; my subscription is very near out; I will send the money very soon. I only subscribed for it for a short time, but I like it very much indeed, it is very interesting, and I can not possibly do without it."

Rev. H. H. Lanier, of Bowerton, Miss., writes: "Rev. H. A. May pastor, with the assistance of Presiding Elder W. McDonald, of the Gulf district, Rev. M. Hunter and H. Brown, of the Baptist Church, has been holding several very successful protracted meetings. Several have been to the mourners' bench. Each has preached awakening sermons, and the quarterly conference following hard upon these culminated in quite a revival. Twenty-four received the communion, $16.50 was collected, and a brief but thrilling address from the presiding elder closed the meeting. We thank God for the gift of such ministers as Bro. May and Elder McDonald. We also thank the brethren who so generously aided us."

Our Church.

The Voice of the Bishops.

The Board of Bishops unanimously approves the appeal of the Freedmen's Aid Society for $250,000 a year. Here is the action:

In view of the greatly enlarged work committed to the Freedmen's Aid Society by the General Conferences of 1880 and 1884, the society has found it necessary to ask for $200,000 a year to carry forward the work of Christian education among both the white and colored people in the South. The necessity of acquiring property, erecting buildings, and inaugurating and maintaining a system of education so vast, calls upon every pastor to secure the full amount asked from his church. Our churches and members of large means are affectionately reminded that this society offers an opportunity for special gifts that shall permanently confer upon multitudes of Gods poor the blessings of Christian culture, and prevent their perishing for lack of knowledge.

How shall we raise this $250,000 a year?

With the help of every presiding elder and pastor it can be easily done. In the first place, every conference has received its apportionment on the bases of $150,000.

The Discipline, par. 322, directs each Annual Conference to apportion to the charges. If any have failed, then the presiding elders can attend to it, so that each pastor will know just what he is asked to raise. What we plead for, and what we think fair to ask is, that this cause have a specific presentation to every congregation in the Church and the people be allowed to give as their hearts prompt them. If more than the apportionment is raised by some churches it will make up the deficiencies of others.

One hundred thousand of the quarter million must be raised from individuals and churches of large means. This will come—thank God, is coming. Mr. Gammon, of Chicago, adds $13,500 to former generous gifts for Gammon School of Theology at Atlanta, Ga. Mr. George Griswold, of Jay, N. Y., in his old age, gives $2,000, with his blessing, for God's poor. Others have given, and still others are planning to give. Will not our pastors take pains to have the merits of this work brought to the attention of those who have a mind to do liberally for the Lord?

If any presiding elder does not know the apportionment of his Conference we will be glad to inform him.

USING THE CHART.

Many letters testify to the great value of our lithographic chart in helping the pastors to raise their apportionment.

The Rev. J. T. Gracey, of Rochester, N. Y., says:

I like your chart, I took it into my Sunday school last Sunday, and made a lesson of it for eight minutes, asking the school questions which they readily answered at sight from the chart. But what especially pleased me was to see groups of scholars gathered about it and studying it for nearly a half hour after the school dismissed. I believe in this sort of "eye-service."

The Rev. W. H. Wardell, presiding elder, New York East Conference, says:

I consider the presentation of this chart to our congregation as of itself an eloquent appeal that American citizens, and much more, Methodists, must heed. I wish you much more than what you ask for.

Remember the chart is sent to any pastor asking for it, and who will say he will raise his apportionment. If any pastor hesitates to make this pledge, and will say that he will make an open straight appeal to his people for our cause, he shall have the chart. Any individual giving $5, and desiring it, will receive a copy of the chart.

R. S. RUST,
J. C. HARTZELL

Cincinnati, Ohio.

Hoary Methodism.

The one hundred and nineteenth anniversary of the birth of American Methodism was celebrated at the John Street Church, the first in America, which was dedicated by Philip Embury on October 30, 1868. It was in the fall of 1776 that the first Methodist exercises were held at Philip Embury's house in Barrack street, which is now Park place. The altar rail in the Sabbath-school room of the present church edifice is believed to have been used in the old church as early as 1785. The clock is also a relic, though it still keeps accurate time. The services consisted of a union love feast at 9 a. m.; preaching services at 10:30 a. m., presided over by Bishop W. L. Harris, of New York, the sermon being by Bishop O. H. Fowler, of San Francisco, and a platform meeting at 2:30 p. m., the addresses consisting of historical sketches and reminiscences and eulogies on the work of the church and its shining lights. At the evening service the sermon was preached by the Rev. J. H. Vincent, Corresponding Secretary of the Sunday-school Union.—*Christian Nation.*

Mr. Taylor is estimates the population of [illegible] at 297,000,000.

For the Southwestern.

Our Mission in East Tennessee.

REV. D W. HAYS.

The work within the bounds of the East Tennessee Conference needs expansion. Much has already been accomplished in this direction but it is evident that no small amount of earnest effort, wisely directed, must yet be put forth before the utmost limit is reached. We occupy a fine, healthful region of country remarkable for its mild climate, fertile soil, rich minerals, thrifty towns and hospitable people. Lying around us here are possibilities the development of which, now under way, will wonderfully increase the size of our population at no distant day. A great many colored people are flocking here from different sections further South seeking employment both on the farms and in the various industries operating in the towns and cities. To all these settlers, old and new, however widely scattered and destitute, our church has a mission. Around them she must throw her arms and bestow the aid for which they looked elsewhere in vain. She must not only gather them into the folds, others who rely wholly upon enthusiasm and noise can do that; she must go a step farther and train them into an higher experience of holiness, into broader views and better ways of every day life. In a word she must foster them. Here let me remark that it is the imperative duty of those of us who believe the Church of our choice is better equipped for this work than are other ecclesiastical organizations, to evince for them a more intense interest and to labor with more unflagging industry in speeding it forward. We must study how best to adapt our appliances to the altered phase of things, and be ready to avail ourselves of any new idea or agency that seems calculated to make success more easy and certain. We must be enterprising in the best meaning of that term. We can not afford to cling to old ruts however venerable and convenient to a mind accustomed to dreaming and indolent routine. Let others repeat old sermons, sing their songs of "doleful sound," hold the forts won by the valor of heroic men gone to their reward, and keep up the one "Sunday in course" over their circuits, but for the members of the East Tennessee Conference there is, doubtless, a more excellent way. We must adopt an enlightened, far reaching and comprehensive policy that will commend itself to the most intelligent person on the outside. What are some of the things required in order to place the work on a basis of self support, and to greatly widen its circumference? I will endeavor to answer in as few words as possible. Let the reader bear in mind that my remarks are intended to apply strictly to our territory, other fields will probably demand other modes of treatment which those upon the ground will, in due time, look after.

Knoxville, Tenn.

Dr. Davis's Compound Syrup of Wild Cherry and Tar is designed for those who need a medicine for Throat and Lung complaints. No other remedy so well meets this want. Its record of forty years is one of triumph. Use Dr. Davis's Liver Pills for Dyspepsia.

The consumption of liquor in this country is officially reported by the authorities at Washington as amounting to 66,156,[illegible] gallons of spirits, 19,185,953 [illegible] of fermented liquor, and 20,500,345 gallons of wine. Estimating the population at about 58,000,000, the average consumption appears to be about 1.2 gallons of whiskey for each person yearly, over 10.25 gallons of beer and .35 of a gallon of wine. The quantity of beer consumed appears to be about 595,000,000 gallons. In other words, the people of this favored land drink about two gallons of liquor to every bushel of wheat that they consume—striking fact for our temperance friends.—*New York Tribune.*

If a cough disturbs your sleep, take Piso's Cure for Consumption and rest well.

A Pioneer's Apology for African Methodism Reviewed. First Paper.

REV. L. M. HAGOOD, LEX. CONFERENCE.

In the year 1867 there appeared a book written by Rev. Benjamin T. Tanner, of the African Methodist Episcopal Church, "An Apology for African Methodism for the benefit of all concerned, or more especially, for and in behalf of the African Methodist Episcopal Church." Which he had a perfect right to do so far as apology is concerned. As if afraid some one might object, or from modesty, he securely screens himself behind the examples of Quadratus, Aristides, Justin, Martyr, et al. Since the spirit manifested in the book has been a potent factor in the furtherance of the cause, the disintegration of many of the congregations in the Methodist Episcopal Church, as well as the blinding wind storm that has brought confusion, consternation and discord, as well to many Christian homes within our bounds.

"By their fruits ye shall judge us, if not by our words, at least by our works." We propose to do this in as fair and candid manner as the case in hand will warrant. I see that some one has suggested the idea of revising this "Apology." Before this is done it seems natural that the contents of the marvelous edition should be examined, and then perhaps the reviser will be more able to see what ought to be expunged and what should remain. Like the biographical sketches, I suppose all the remainder should be expunged. Many people in this country do not yet know there is such a book extant, many who know of its existence have never seen it. But throughout the connection I presume it is looked upon as one of the confessional books of the African Church. It must therefore serve a purpose in the estimation of some one in that church.

There never was a book written that served its purpose, and the intention of an author better, that we have seen. The perpetuity, the stability yet remains, and the aggressive spirit exhibited in many lines of the Church is due to the influence of the principles inculcated in this book. The spirit of such a spirit, as such a book is calculated to engender in the class of people for whom it was ostensibly written, being cast toward our church, I propose to state a few facts that should be known by the children of our church, at least. A family misunderstanding is always to be deplored, but even here some forbearance ceases to be a virtue. From its origin in 1816, at Philadelphia, Pa., until to day this church has never had a better friend than its mother. Indeed, a good mother is the best friend possible in this world. Our own Bishop, J. M. Walker, speaking of "Our work in Liberia," and their Bishop Payne, of "Our Missions in Africa and Hayti," before the Cincinnati Conference not long since, [illegible] it is my intention to [illegible]. At page 14 of the Apology, Dr. Tanner says: "It is asked why we write this?" He answers: "That the members, and especially the younger and more ignorant, may have somewhat to answer those who would disparage them on account of their birth as well as their choice." This is why we write. At page 37, ibid, he says: "Let our Saviour's rule 'By their fruits ye shall know them' to the A. M. E. Church. Let her fruits be brought forth that they may be weighed." Having referred to this we proceed. [illegible] the impression has taken hold of many colored people in this country [illegible] and

selves; that it is destined to be the asylum of all intelligent colored people in this country; that it has done more to benefit the colored man, spiritually, morally, financially and socially than any other church, we propose using the Gospel rule and bringing forth the balance of truth and weighing the thing before saying, yes that's so. There, of course, can be no objection to our inquiring as to the cause of the rapid growth of this church and to its past and present record. The claim of the church, is that it has a larger membership, wider influence and more intelligence than any other body of colored people in the country. Now as to how this will appear in the sight of Jehovah we cannot now stop to say, for if it suits them we certainly have no objections.

Cincinnati, Ohio

For the Southwestern.

Wayside Thoughts.

MRS. SARAH WILLIS KELCH.

We are prone to think wealth has charms unfelt and unseen in poverty; that its attractions are more irresistible than those that spring from poverty; but sometimes one lesson in human life, one sketch of its ever passing scenes, one picture photographed on our memory's page, will reveal the fact that greater depths of the heart are stirred by influences born of the soul's devotion to truth and right, sweeter and stronger than wealth with its cold, frigid numbers, answering to dollars, can do. When a great man dies the nation bows its head in grief, and the wail of mourning is heard, the requiem is sung, and the air grows dark with floating crape; the eloquent tongue and ready pen everywhere proclaim the virtues of the departed one, but we go on our way, no tear of ours bedews the sod where sleeps the nation's honored one, though in our pride we may rear the monumental marble until it kisses the clouds above, we have not given the homage of the heart, left there the insigna of love, the silent tear, most eloquent only, as did our blessed Master at the humble tomb of Lazarus.

This was our train of thought as we sat one sultry day in September beneath the ample shade of maples that surrounded the home of one whom we had long known and loved, but now lying in the cold embrace of death, cofined, ready for the grave. No tie of blood bound us together, but a tie stronger than blood can create or friendship weave made her a sister to us all—the blood of Jesus. It was an humble home and plain, and pinching want had many times been the unwelcome guest that sat beside that board and had left its impression all around, yet there was an ineffable charm about it all; for a Christian woman, one with whom Christ deigned to dwell, had been prisoned here by affliction's relentless chains, and here the door of glory opened, and through it the redeemed soul winged its eternal flight. Who thought of her poverty that day as the rich and poor, the cultured and ignorant, the belle in her dainty garb of fashion, the old colored woman stooping with age, all a motley crowd, letting fall the tears in tender sorrow for one whom we all loved? We said, in vain to struggle for riches when a godly life is thus honored in death. That home, to us who knew her, hallowed by her presence, has a halo of glory surrounding it, and we tenderly regard it as Bethel, for beneath her head was the rock of affliction away from her Father's house, in the waste, howling wilderness, the ladder was let down, one end in heaven resting against the Father's throne, the other touching this home, upon which ascended and descended the angels, and which enabled her to sing so exultingly the song of the redeemed, and making that death breathe forth sweeter perfumes than ever exhaled from earthly bowers. There is a realm within us over which the sordid sceptre of wealth has no sway, and its slumbering hosts of sacred feelings give back no echo to its call, but when Christ in the heart of one of his lowly disciples dwells among us, there is a spontaneous outpouring of the heart's purest love, and we can not tell why, but still we love them. Why should we crave wealth? It can not wring from the eye the sweet tribute of a tear or the voluntary offering of one heart. Let us live the life of Christ, and, like our sister, we may go with coffers empty, and hands that never felt the touch of gold, but go mourned, because each one whom we knew felt that they had lost a friend.

Laurel, Ohio.

For the SOUTHWESTERN.

Words to Young Men.

REV. W. S. LANKFORD.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Ec. 11, 9.

Youth is the glee time of life, not necessarily sinful glee, but the good and hearty elevated life that starts one right for this world and the glorious world beyond. The Young Men's Christian Association has for its chief object the salvation of wayward young men, seeking to direct their attention to Him who is able to "lead them in a safe way" and make their lives both beautiful and glorious here and hereafter. Young man, what is your life? Are you laboring in every possible way to prepare yourself for usefulness on earth and happiness in heaven? Are you on the side of right or wrong? It matters but little what the position of wrong doing is, when once taken it is liable to be pursued. It is hard for thistle seeds to find a fruitful lodgment on a farm, but, when started they soon they will overrun the whole field. So, when a young man becomes poisoned with error, he consents to do or believe a wrong thing and then pursues it. If he swears a single oath is not enough; if he disbelieves the Bible he must avow it; if he scoffs at religion, the thing must be repeated, and if he is careless about his company, like the floating logs in the river, he will find plenty on either side to impel him on. In a long journey finger boards to point out the right road may be very useful. So a young man amid the avenues of life needs often to be pointed out the right way. When rightly directed he will do well if he takes heed. Seldom are mistakes discovered until after they are made. When a young man wishes to do a thing that looks at least plausible he is loathe to give it up, or believe that it is unwise. And, with many, under such circumstances, to desist is almost out of the question. Habits are a power, whether for good or evil; and they are not easily acquired, neither are they easily removed. Few, however, are aware of this fact until a living experience teaches them its true character. Most young men lack the right kind of courage. Many have courage to do wrong, but few have courage to do right. To stand up for principles and practices, noble and true, requires metal of a god-like character. Daniel the prophet had this. Kings, nobles or princes could not turn him to do what he believed to be wrong. "Give me liberty or give me death," said Patrick Henry, and "the man struck is the man to cry out," said the great Irish patriot, Daniel O'Connell. Young men need courage to denounce and shun evil, and at the same time demand justice and defend the right. Dr. Benton, of Fisk University, in his annual sermon before the Congregational Association now in session in this city, remarked that while the schools of the church had labored earnestly to cultivate the heart as well as the brain of the colored people, it was a fact that there were many educated "black" rascals in the country calculated to curse rather than bless the race. My heart responded and said, yes and many educated "white" rascals are forced upon the defenceless colored people, as teachers and otherwise, who are better calculated to curse the race. I admire the spirit and practice of the Congregational church in the work of education, and trust that that the day will soon dawn when colored men, thorough graduates of Oberlin, Fisk and other colleges of the denomination will be honored as presidents and teachers in such schools as are specially designed for the education of the colored people. The prevailing idea of so many well disposed people with equal educational advantages must forever be considered and treated as a lot of overgrown children, is simply preposterous.

Young men let your motto be "Excelsior," both in morals and literature. Raise your standard high, and bear in mind that "eternal vigilance" is the price of true wisdom. As the ore produces the metal for gold coin, so it is the heart, melted, toned and shaped, that makes the true man. Thousands and tens of thousands of young men mistake this point. The heart may be cultured as well as the head. Yea, it should be. Every affection of the better nature should be turned into the channels of good moral culture. Usually it is not true that the narrow, selfish and the mean make giants in wickedness. Many of the worst young men have hearts full of noble impulses. Nevertheless they are carnal. Hence a need of reform. And often, when reformed, they make the noblest men in the world. Young men hear, heed! Brains, eye, ear, heart, hand and foot you may now put under contribution to save yourselves and others. God will help you, the Holy Spirit will help you, and all good men and women will help you to stand in the hour of strongest temptation.

"A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

Why Baking Powders Spoil.

THE "ROYAL" ALWAYS FRESH, PURE, AND WHOLESOME.

It has been found by both practical and chemical tests that most of the baking powders, although they may possess a considerable amount of strength when first made, lose their leavening power, and become worthless, when a few weeks old. As is well known, the leavening gas of a baking powder is produced by the action of an acid upon an alkali, and this action is brought about through the influence of moisture. When, therefore, through imperfect processes of manufacture, the water, which is always present in the ingredients from which they are compounded, is permitted to remain in the finished baking powders, it causes the action of their elements to set in at once, so that when they come to be used they are found to have lost their strength to an extent corresponding with their age.

As the housekeeper has no means of knowing, when buying baking powder from the shelf of the grocer, how long it has been made and its consequent strength, some of the tests made by the Government chemists, showing the difference in strength between the same brands when fresh and when old, are given. From three to eight per cent of water was found in all the fresh samples except "Royal." To this fact, together with their imperfect combination, is to be attributed the loss of strength shown in all other grades.

Name.	Cubic inches of leavening gas per ounce of powder. When fresh.	When not fresh.
Royal Baking Powder (absolutely pure)	127.4	126.9*
Horsford's (Phosphate)	125.5	82.7
Charm (alum)	116.9	69.05
Cleveland's (contains lime)	110.8	61.2
Dr. Price's	103.3	53.06
Snow Flake, Greff's (contains lime)	101.88	52.
Pearl (contains lime)	98.3	47.5
Andrews & Co's (alum)	78.7	41.8
Bulk baking powder	75.	5.

* This sample, from the shelf of a retail grocer, was over five years old.

The remarkable fact apparent from the above is the perfect keeping quality of Royal Baking Powder, which it was found had practically retained its strength or leavening power, while all others had lost so much of their leavening gas as to be comparatively valueless.

This great superiority of Royal Baking Powder arises from the perfect purity of its ingredients, the extraordinary care in its manufacture, and the scientific principles employed in its combination. The articles used are thoroughly dried by heat before being compounded, by which the moisture is entirely expelled, and are so prepared and coated as to prevent the action of the acid upon the alkali prematurely, or except under the influence of both water and heat necessarily used in cooking or baking.

The Royal Baking Powder will retain its full strength for any length of time in all climates and under all conditions of atmosphere, and will be found, whenever used, to possess the full leavening power it contained when first made.

Consumption Cured.

An old physician had placed in his hands by a retired Medical Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, ect., etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The recipe will be sent *Free* with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th street, Philadelphia, Pa. [Name this paper.

The legatees under the will of the late Sir Moses Montefiore number nearly 200, ranging from Earl Shaftesbury to a cowherd, and they receive sums varying from $500 to $25.



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The New York Times

For 1886.

An Independent Republican Newspaper.

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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, DEC. 10, 1885.

At the last session of the Pittsburg Conference Bishop Campbell said he would give no African Methodist Episcopal preacher who did not pay his account at the Book Concern. How would that rule work applied nearer home?

They went for Davenport and the President for Hill, that divorces them and leaves Mr. Cleveland free to "turn the rascals out" without further infringement from the "Mugwumps." How will the latter now dispose of themselves?

It is reported that quite a number of Virginia Negroes voted the Democratic ticket, at least for Governor, in that State, and the *National Free Press*, of Washington, D. C., congratulates them for it.

If newspapers make strong declarations concerning individuals they must be prepared to prove them in view of a possible libel prosecution occasionally. Citizenship brings important responsibilities and teaches the necessity of keeping and defending a good name. Moderation and truth is the motto.

We shall need $100,000 to measure clear up to the Million standard for the year 1885. Will all those who subscribed at the recent sessions of conferences please send in the money without delay. The time is short.—C. C. McCabe, 805 Broadway, New York City.

If our own people who have the power to impede would clear the track, give us the right of way and put our ideas of handling this Negro work into practice. We should not only find comfort in our Southern work, but be able to return a half-million Negro members and ten thousand subscribers to the SOUTHWESTERN in 1888.

Our Rabbis "have eyes but they will not see" that their efforts to bring about a revival of the old spirit of Judaism are simply wasted and because misdirected.—*Hebrew Standard*.

In what you exactly agree with Bro. Freshman, hence the Hebrew Christian Church recently dedicated in New York.

"The silent South presents a form of arguments free of harsh news and personality seldom read subjects of popular controversy and exceedingly difficult to [illegible] by a line of reasoning [illegible] possible and irrelevant. The divorce of civil [illegible] obtained, and [illegible] fairness [illegible] divergent from [illegible] is made. A whole [illegible] not a few [illegible] done."—

The Ohio Wesleyan University [illegible] forbidding its [illegible] theatres. This [illegible] known to all the [illegible] and they were repeatedly [illegible] against its violation and [illegible] it would be enforced. [illegible] them violated the rule [illegible] faculty dealt promptly [illegible] all. Nine of them were [illegible] because of their higher [illegible] of the [illegible] requirements. The other [illegible] to remain. A letter was signed [illegible] the University [illegible] its beneficent [illegible] conditions [illegible] Church at [illegible] A part of [illegible] about [illegible] to re- [illegible] A letter was signed [illegible] the University [illegible] its beneficent [illegible] conditions [illegible] Church at [illegible]

Editorial Perambulations.

Having concluded a visit of the most pleasant and interesting character at Alexandria, we are once more seated in a comfortable coach on the Texas & Pacific railroad bound for Shreveport. Bowling along at the rate of 19 miles per hour we rolled into provincial Natchitoches, where Rev. H. J. Wright is busy saving souls, is 12 miles from the latter point. As the train stops we peep out of the window into the beautiful moonlight and wish something would permit us to give him a call, but onward we go. Now we shuffle along passing Mansfield, the battle-field of Pleasant Hills not far away. Of the sturdy valor evinced by the contestants in this obstinate engagement, the national cemetery at Alexandria gives ample evidence. Now we sweep into the high lands of North Louisiana, and soon enter Shreveport. This is the headquarters of the Shreveport district and the residence of that prince of good fellows, Pierre Landry. There is about 12,000 population here, and perhaps 7,000 are Negroes. They have many homes, stores, shops and other business enterprises on foot. There are eight colored peoples' meeting houses here; four are Baptist, and the fifth one of that persuasion is projected. There is one African, one colored and two Methodist Episcopal Churches here. Our best church is St. Pauls, of which Rev. Samuel Davage, pleasantly remembered in Springfield, Ohio, is pastor. It has nearly 300 members, and is the popular church of the city. Next is St. James, of which Rev. T. G. Montgomery, late of First Street, New Orleans, is in charge. Here are over 100 members, and they have been earnestly working this year to free themselves of debt, with pleasing prospects of success. Bro. Davage was so unfortunate as to be crippled by an unmanageable horse lately, and is still confined to his room. We faced a good audience here and then went forward the same night to Marshall, Texas.

Shreveport is the chief leading post of the North Louisiana Cotton region. It has several nice churches and other handsome buildings. The situation is high and naturally healthy. Red river and Caddo lake drains it. Two standard and a narrow gauge railroad connect it with the gulf, Northern Texas, Mississippi, Arkansas and the western regions. Bro. Landry has no lady in charge of his affairs, but Bro. and Sister Gayles, his host and hostess, did all that heart and a good appetite could wish in the matter of entertainment. Bro. Montgomery is similarly situated, his family being in New Orleans, but three distinct knocks from without, given at 2 o'clock in the morning, were promptly answered by the same from within, and he did not linger long after the sound had died away. Like Elder Landry, he bade us a hearty welcome. What was lacking in Elder Davage, by reason of his lameness, was well supplied by his graceful lady, so that in all respects we had an agreeable reception.

Like all other Southern cities Shreveport abounds in benevolent societies. It has also two well-trained bands of music, and one colored weekly paper. Here, too, we are reminded of the brevity and uncertainty of human life. A trusted and beloved local preacher had passed away, and in common with a great concourse of mourning friends we joined our own words of sympathy and condolence to the bereaved. Bro. Landry conducted the ceremonies, aided by Bro. Montgomery and ourself, in St. Pauls Church and at the grave. There were sixteen carriages, the Knights of Pythias and a silver cornet band.

From Shreveport to Marshall, [illegible] is 40 miles; we made the trip [illegible] two hours. At 4 o'clock in the [illegible], seated in a good carriage, [illegible] found ourself at the door of [illegible] parsonage. Fortunately Elder Harbert is at home, and we have not only the pleasure of his company here but also through to the seat of Conference, together with President N. C. Clifford, of Wiley Methodist Episcopal University and Revs. Freeman Parker and Scott Conley, to Houston. We are soon housed, rest two hours and then, after just such a breakfast as Sister Harbert can prepare, we start out for a survey of points interesting to a stranger. There is much of interest and importance in Marshall to be seen, and we are determined to see it. First we take a look upon Bro. Harbert's school in the church. Here we find 120 pupils busy at work, and talked to them awhile. Next we find ourself in company with Bro. Harbert in a carriage and dashing through the city in search of the other city schools and colleges. We come to Prof. S. S. Ried's school, where more than two hundred bright eyes soon were gazing upon us. This school is well managed by Prof. Ried, principal, and Rev. L. M. Luke, pastor of Bethesda Baptist Church. Prof. Reid is a steward, class-leader and Sunday-school teacher of our church. Leaving this we soon came to the third public school taught by Prof. F. W. Grose, graduate of Bishop Baptist College, and assisted by his wife. They manage nicely and from the good order and system to be seen one would judge them to be up in their profession. We leave the children here, as in the other schools, some ideas for thought and start for Bishop Baptist College. Here we find two large four-story brick buildings, one for the ladies the other for the gentlemen, and a large brick mansion occupied by the president, Prof. Culver. We were courteously received and shown through the recitation rooms and the buildings by the president. Dr. Abner, a colored gentleman, is one of the teachers here. The ladies building is just finished and occupied. It is a thing of beauty. The rooms are furnished nicely and have all the appearance of a home. Things are in good order here. After finding out some facts which may appear later, we drove off to our own Wiley University. Arriving there teachers and students were found at work. We looked at the different rooms in the following order: Prof. Clifferds where we found, not the Professor himself, but his estimable and courteous wife who was happily relieving her husband of some of his great work. She certainly is a lady possessing many qualities adaptible to the work she has chosen. We have a look into the adjoining rooms where we find Prof. Coleman busy at work with a class in Algebra. From the lateness of the hour we had to only glance at them there and pass up stairs to Miss Wilder's room. She was intensely interested in her work; while looking on and enjoying the recitations in came Prof. N. D. Clifford, President of the University; he seemed glad to have us with him, and had the bell rung, the students called and seated in the beautiful chapel. There we were forced, in truth, (for we had promised not to say anything more) to speak to the intelligent looking students. They are getting that culture here which is calculated to make them great and noble hereafter. We are very much pleased with the entire plant here. The situation is suitable to future growth, what has been done already has been intelligently done considering the future. The faculty seem to be engaged in this work for the work's sake. Prof. Clifford impresses one with the loftiness of the reflections and purposes by which he is swayed. The students here are not paid to talk up the school by any sort of questionable procedure, but are made to love it and the faculty because in it they find friends and a home.

Returning to the parsonrge we find Sister Harbert has provided all things essential to a fitting finale to the labors of the day. After dinner—late enough for supper, because we were too busy to take it sooner—we spend a little time with friends and pass into the church where we preach to a large and, it seemed, an attentive audience. The day closed upon us with five speaches and one sermon delivered to more than 500 children and youths, 20 teachers and 500 adults, from the time we got out in the morning. Our interests have been greatly advanced here by the combined labors of Bros. Harbert, Webb and Clifford. All things are harmonious, cordial and united, hence all our interests in Marshall are advancing. But we must leave for Houston. More anon.

Hon. T. A. Hendricks.

Hon. T. A. Hendricks, resident of Indiana, and Vice-President of the United States, died suddenly Nov. 25th, in Philadelphia, Pa. Mr. Hendricks was very highly esteemed as a citizen and a neighbor by those who were his nearest acquaintances. In Indiana, no man since the days of the great war Governor, Morton, seemed to hold a firmer grasp upon the popular heart than he. He was a determined partisan and a most skillful political leader. He possessed many virtues, and was eminent in in the counsels of his party. The country justly laments his death as that of a tried and valued citizen.

Two Sunday-School Agents in the South.

Dr. J. C. W. Coxe, of Iowa, is in Texas visiting the conferences in the interest of the Sunday-school Union, by an arrangement between himself and Dr. Gillette, who is busy attending conferences in the Southwest. We understand that hereafter Dr. Gillette's field well be in the Southeast, and that Dr. Coxe will permanently resume the charge of our Sunday-school interest in the West and Southwest. It was a pleasure to meet Dr. Coxe in this country in this new capacity. He is a man of fine parts and level headed, as most men from Iowa are. He has no Utopian theories about the Negro, and those he has are so simple and just that he can as freely express them in the South as elsewhere. The colored people were well pleased with his visit among them, and paid him very many compliments. That we shall have two Sunday-school agents in the South shows the expansion and growth of our Sunday-school interests here.

Dead and Forgotten in a Year

Rev. Benjamin Brown, W. Hicks, H. Ankwarl, S. P. Byrn, J. M. Elkins and C. H. Brown, deceased members of the Wyoming and R. Waters, member, and David Blank, probationer, of the North Carolina, and John Sinclair of the Tennessee Conference, died in 1884, and for them no obituary has been published because not furnished by their brethren for the General Minutes. Shame! Shame!

A Popular Book at a Popular Price

Outline Study of Political Economy. By George L. Steele, L. L. D. Principal of the Wesleyan Academy, Wilbraham, Mass. New York: Chautauqua Press C. L. S. C. Department. Copyright by Phillips & Hunt, 805 Broadway, New York. Price 60cts.

This is a neatly prepared work. It contains 188 pages divided into four books and XI chapters. Each chapter is divided into paragraphs indicated by figures in bold black type and with a running index at the head. The subject is discussed under four grand heads, viz. Book 1st. Production. 2d. Consumption. 3d. Exchange. 4th. Distribution. The arguments are clear and well stated. The words are those with which the masses are familiar. It is so composed that it contains a great deal in a little space and deserves to be called "Multum in Parvo." We cannot too forcibly urge this little volume upon the attention of the colored people of the South. Political economy is a subject which should at least obtain an elementary acquaintance at once, and there is nothing in print which will serve to better purpose as a text book than this work of Dr. Steele's. This is a timely, popular, and useful volume. Those who buy will be well repaid.

Personal.

—W. De Pauw has given $25,000 to the Girls College at New Albany, Ind.—*Press (Phila.)*.

—Bishop Wilson of the Church South has been in Nashville since the session of the Tennessee Conference.

—Rev. Jas. G. Eberhart goes as Missionary from Rock River Conference to Flasgtaff, Arizona.

—Miss Lochie Rankin has left on her return voyage to China. The prayers of the Church will follow this devoted woman.—*Ex.*

—Prince Ludwig Ferdinand of Bavara son-in-law of Queen Isabella of Spain, is practicing medicine at Nymphenburg.

—Bishop Foster says "Our panacea for all social ills, *the ballots*, may yet be our death warrant."—*Michigan Christian Advocate*.

—Bishop Henry A. Shultz, senior bishop in the Moravian Church in America, died on October 22d, at the age of seventy-nine years.

—Mrs. John S. Inskip raised and forwarded $8,000 for the girls school at Calcutta, and the British government duplicated the sum.

—Senator Blair, of New Hampshire, proposes to press the subjects of education and prohibition upon the Senate this coming session.

Bishop Taylor writes, under date of July 2nd, from Pungo Adengo, Africa: "Rev. Willis and myself walked from Nhange-Peppo to this place in two days, a distance of thirty-six miles.

—For the last 6 years a nephew of the late King Cetewayo has been studying in Stockholm, and has now returned to his native country as a missionary.—*Nashville Christian Advocate*.

—Edwin Booth and his daughter have just placed in the Episcopal church at Middletown, R. I, a window in memory of the actor's deceased wife. It is 13 by 6 feet, and is of admirable design and color.

—*The Southern Christian Advocate* pays a worthy tribute to a worthy man in the person of Bishop Keener of the Methodist Episcopal Church South, and bids him welcome to South Carolina.

—Andrew Carnegie has just won the thanks of the workmen at the Keystone bridge works in Pittsburg Pa., by giving them a $30.000 house and lot for a public library, and adding $1 000 for the first batch of books.

—We profoundly sympathize with our brother, the Rev. J. B. Laurens (Uncle Larry of the *Richmond Advocate*, and the organizer of the "The Rosebud" juvenile missionary organization), in the death of his son George.—*Nashville Christian Advocate*.

—John P. Howard, who died in London, October 12, built the main building of the University of Vermont, erected the statue of Lafayette on the grounds, and was also the benefactor of the Home for Destitute Children, at Burlington, and other public charities, in all to the amount of $260,000.

Church Polity.

MR. EDITOR—Has a Methodist Episcopal pastor the right to admit any person to full membership in our Church under six months except in such cases where persons came to us well recommended as members in full connection with other Methodist or evangelical churches?—SUBSCRIBER.

Answer—He has not. Baring the exceptions given in your question, all persons uniting with our Church must be admitted on trial, and remain at least six months on probation. The rule applies alike to penitents and converts, there is no difference in this respect. The Church demands practical proof of a member "that his fruit is unto holiness," that it may know the end is everlasting life. See Discipline 1884, p. 35, part 1, chap. 2, par. 48, sec. 3. Baker on the Discipline, revised edition, p. 28, chap. 1, sec. 2, par. 4. Merrill's Digest of Methodist Law, p. 36. Bishop Turner, of the African Methodist Episcopal Church seems inclined to the view that only penitents are admitted on probation. Methodist Church Polity, p. 127.

Schools and Colleges.

New Orleans University.

REV. GEO. W. WELLS.

The calendar of the new University for 1885 and 1886 is certainly an improvement upon the old. It is the most complete calendar that has appeared to the public for approval or disapproval. It is, in truth more in keeping with the work that a university proposes to do. During the Presidency of Prof. J. S. Leavitt and H. N. Tailor, thorough work was done, nothing superficial. We are glad to see that our Alma Mater is again put on a solid university basis, and lifted from a public school grade. Not one of the Freedmen's Aid schools in the South can do grander work and accomplish more in the education of the Negro than the New Orleans University. New Orleans is the great city of the South. What Boston is to the East in the intellectual and commercial world, New Orleans will be to the entire South—the Athens. As students from the far West and extreme North go to Boston, so will the students of the race throughout the South come to New Orleans to complete their studies, and to fit themselves for the professions. The course of studies outlined for the New Orleans University must attract the attention of the thoughtful public. The location of the school, its organization, the classification of studies all indicate progressive thought, and is indicative of the future greatness of New Orleans University. The faculty is able; we speak particularly of Miss Virginia M. J. Riche, who is scholarly and talented, eminently fitted for the teachers vocation. It is to to regretted, however, that a greater number of the "Alumni" of our schools are not found in her faculties. Why not employ more? Then our schools would become a stimulous to the poor student to do more thorough work. A good number of promising boys and girls are found throughout the State in the public schools who would go abroad to school if encouraged. The University ought to be the intellectual indicator in each charge. Erequent talks upon our University by the pastor, especially from each city and village pastor, would result in larger attendance at our University.

Rosedale, La.

[The Miss Richie referred to above we quite all that the writer claimed for her. Since he wrote she has ceased to labor for her people on earth, and has united with the redeemed in heaven.—ED.]

Central Tennessee College.

REV. J. A. W. MOORE.

Brethren, visit Central Tennessee College and see what our young men and women are doing. Just step in one moment and hear the law class recite; in this department you will find young men who will in the future be an honor to the Negro race. Just happen in to hear those who are to receive diplomas this year. You will find in that class Wm. Daniel Lields, who will be a leader of his race; a man whose standing is unsurpassed by any where he lives. You will find belonging to the same class Miss Key, who is in every respect like her father, quick to see into those problems which appear to be hard, and in every respect a true representative of her race. Bro. Key, who stands in the lead of the Tennessee Conference, one who has been honored twice as her representative in the General Conference. When the next vote is taken for one to represent us you will find the name of H. W. Kee frequently spoken of. We will not forget Miss Moore, one of the Central Tennessee singers, who has charmed thousands by her musical

talents. You must step in and see the boys in black setting type in the printing department. You will find a neat little paper of four pages, printed once a month in this department. We want five hundred dollars to aid our young men to keep abrest with the times. I am a subscriber for that little paper for several reasons. First, I expect to see from among these boys men who will be considered among the first on the journalistic stage, and, second, we need more able editors; I want to see more editors like Marshall W. Taylor, D. D. Brethren, don't forget that paper which you should suqport with all your might. This is your first chance to show yourselves men to be felt as a race. You can stop and see how the girls are taught cooking, washing, ironing and sewing. A man can find a wife at the Central Tennessee College who can cook, sew, wash, iron, play the piano or organ. No more heavy biscuits to eat, no more sky-blue shirts to wear, no more dirty cabins to be kept. We have young girls to attend to the domestic affairs. I heard a lecture given by Dr. Taylor on "domestic relation." I shall never forget five points in that lecture, time will not allow me to mention. I can only say to Dr. Braden and his able corps of teachers: continue to fight ignorance, superstition, intemperance and immorality and you shall have my prayers. I can safely say that Central Tennessee College is a temperance institution. Hold the banner up, Doctor, and move the men and women. I can only speak for Friendship Circuit, she will do her part in raising the five hundred dollars.

Friendship, Tenn.

Texas A. M. E. Conference.

REV. J. E. EDWARDS.

The 19th session of the Texas Annual Conference of the A. M. E. Church was called to order at 10.30 a. m., Bishop A. W. Wayman, D. D., presiding, at Houston, Texas, Nov. 26, 1885. Holy worship was conducted by the Bishop.

With few exceptions the brothers responded to the call of the roll.

Secretaries were elected, and the reporters to the press appointed.

The statistical secretary opened Table A of the financial reports, and the following received:

Dollar day	$614 95
Missionary money from all sources	144 50
Pastors in charge	5,550 00
Presiding Elders	1,200 00
Bishop	300 00
Incidences	200 00
Sunday-school purposes	775 09
Church purposes	3,550 00

Church members, 300; church buildings, 11; Sunday schools, 45; Sunday-school teachers and officers 256; scholars 2,500. The business of the Conference was conducted through in a Christian manner. The [illegible] and annual sermons were delivered, being fraught with good things. The educational, missionary and other meetings were well received and given [illegible] strength as an impetus to [illegible] the great work of their respective fields.

On Sabbath there was a [illegible] good sermon delivered, [illegible] the ordination sermon [illegible] Wayman, at the close of which [illegible] young men were ordained [illegible] Rev. Dr. A. D. Huss, [illegible] Bible Society, [illegible] with an address [illegible] on Sunday [illegible] and orphans and [illegible] received their [illegible] apparent satisfaction.

[illegible] drew near its [illegible] the members [illegible] for their [illegible] were ex- [illegible] this and the [illegible] through [illegible] be- [illegible]

For the Southwestern.

The Georgia Conference.

REV. JAMES MITCHELL D. D.

The conference opened November 19th. Bishop Mallalieu in the chair. The session was noted for harmony and energy of action. Among the acts of the conference we number a forward movement on the subject of education. We have but two small seminaries in working order in this conference, Elijay and Mt. Zion. A movement has been placed on foot to enlarge Elijay, by the addition of a boarding hall for the use of young ladies, and Bishop Mallalieu nobly lead in securing a subscription of $300 for that purpose. He is a perfect expert in that kind of work, and has wonderful organizing and executive ability. We secured about $2,300 of the needed $3000. The following are the appointments for the year. I am glad to be able to report a slight increase to the forces of our struggling conference.

Atlanta district—W. E. Tarpley, P. E. Marietta street mission—A. F. Ellington. East Point—J. A. Thurman. Carroll—E. F. Dean. Cherokee.—B. W. Huckabee. Dawsonville—W. J. Westbrook. Harlson—P. Lumpsdon. Jasper—J. J. Donahoo. Jonesboro—R. H. Waters. Mossey Creek—J. L. Fowler. Rock Spring and Waldon—R. C. Bramblet. Simpson.—W. H. Sullivan.

Dalton District—H. Boyd. Blairsville—D. A. Sullivan. Cassandra—D. W. Cook. Dalton—J. H. Dunn. Elijay—R. H. Robb. Hiawassee—Supplied by C. R. Corn. Lafayette—A. H. Mitchell. Morganton—L. D. Ellington. Mountaintown—L. G. Chase. Spring Place—J. H. Hurley. Toccoa—P. P. Carroll, Sr. Tunnell Hill—T. H. Triplett.

South Georgia district—James Mitchell, P. E. Burnt Fort and Carrolton, J. B. Wilkins; Clinch and Ware to be supplied; Decatur, to be supplied; Glynn and Wayne, to be supplied; Pike and Upson, supplied by V. Quinn; Scriven and Tattnall, W. D. Allen; St. Maries, J. H. Hurbett; Thomas and Brooks, to be supplied.

S. M. Merrell, Chaplain in the U. S. Army and member of Marietta St. District Conference.

Atlanta, Ga., Nov. 27 1885.

"A little fire is quickly trodden out Which, being suffered, rivers cannot quench."

Procrastination may rob you of time but by increased diligence you can make up the loss; but if it rob you of life the loss is irremediable. If your health is delicate, your appetite fickle, your sleep broken, your mind depressed, your whole being out of sorts, depend on it you are seriously diseased. In all such cases Dr. Pierce's "Golden Medical Discovery" will speedily effect a permanent & genuine cure—make a new man of you and save you from the tortures of lingering disease.

Books and Current Literature

The writer of an Open Letter to *The Century* for December makes a very practical suggestion in the line of cooperation among the householders, involving the establishment of a new trade,—that of "Universal Tinker," a workman who shall take the contract of keeping houses in repair, and who shall receive a stated salary from residents of a block or neighborhood.

The number of *The Living Age* for the weeks ending Oct. 24th and 31st contain The Parsees, *Westminster Review*; Anthropology, by Francis Galton, F. R. S., *Nature*; A Dialogue on Novels, *Contemporary Review*; from "Some Reminiscences of my Life," by Mary Howitt, part IV., *Good Words*; Crossing the Atlantic, *Spectator*; Aimee, *Longman's Magazine*; Face Memory, *Spectator*; The Uniformity of Nature *Nineteenth Century*; The Year 1735, a Retrospect, *Temple Bar*; Musings Without Method, *Blackwood*; Havana, from a Tourist's Note-Book, *Temple Bar*; Sixteenth Century Arithmetic, *All the Year Round*; Toledo, *Irish Monthly*; with installments of "A House Divided Against Itself," by Mrs. Oliphant, "Mrs. Dymond," by Mrs. (Thackeray) Richie, and "Fortune's Wheel," and choice poetry and miscellany. Littell & Co., Boston, are the publishers.

The British and Foreign Bible Society circulated last year, in France, 178,[illegible] copies of the [illegible] Testaments, and portions of [illegible] Fifty-five active [illegible] distributed through- [illegible] constantly on the [illegible] Scriptures.

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J. S. PEMBERTON & CO., M'f'g Chemists, Atlanta, Ga.

The greatest consolation to one growing old, is the improved surroundings which comes with age, experience and wisdom. Of this fact by the appearance of the new Seed Annual of D. M. Ferry & Co., the celebrated seedsmen of Detroit, Mich. (They enjoy the enviable reputation of being the widest and best known firm, in any business in the United States.) Millions of people, gardening both for profit and pleasure, have found ever increasing satisfaction and delight in using their seeds. Every one desiring seeds of the highest type and best quality, should secure their annual. It is sent free on application.

A correspondent of the London Times says that notwithstanding the cholera stricken condition o Spain, the next few months will see several thousand packages of fruit consigned from that country to the United Kingdom every week, notably nuts from Barcelona, lemons from Valencia, and grapes from Almeria, these last being packed in barrels filled up with cork dust. Thousands of packages of Spanish fruits and nuts will also reach our ports during the next few months, and there is no way of discovering how many cholera germs may come herein this manner.

"In no previous year of our history", says the Nashville *Christian Advocate*," have revivals been more general or characterized by more spiritual power. All parts of the Methodist Church South have, in a greator or less degree, shared in the blessing. So far as our fallible human judgment can determine, these revivals have not been of the superficial and transient sort; they have been the genuine work of the Holy Spirit, and therefore we may hope the fruit will abide. It is yet too soon to estimate the net numerical increase in church membership. It is thought by some that it will equal that of the Centenary year which was over 35,000 souls.

360,000

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Mrs. Hewitt, of St. Joseph, Ill., writes: "I would not take $50 for mine. My washing was done by 9 o'clock this morning."

Mr. G. Jaques, St. Ignace, Mich., writes: "Formerly it took the washerwoman from 7 a. m. to 5 p. m.; now from 7 a. m. to 10.30 a. m."

Mrs. A. W. Morrison, of Longview, Tex., writes: "It is a treasure. It suits the white lady independent of the colored washerwoman."

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...S TO GOD.

...is God! The solid earth,
...ocean broad and bright,
...bow, the golden dust,
...strew the skies at night
...cool ing storms, the dreadful fire,
...pleasant, who'esome air,
...mer's sun, the winter's frost,
...own creation's care.

...is God! The glorious bands
...golden angels sing
...of adoring praise to Him,
...Their Mighty King.
...one to Bethlehem's crib,
...Calv...ry's God,
...who in...ternal reigned,
...In time on earth abode.

...God! There never was
...A time when He was no;
...low, eternal, merciful,
...The Word the fire begot!
...backward our though's through ages
...stretch,
...Onward through endless ills;
...there are two eternities,
...And both all-be...gan His.

...is God! All they say
...On earth the numbers grew
...dreadfully blas...pheme
...To this y...ath-day woe.
...yet what is the...ngle end
...Of this life's mortal span,
...except to glorify the God
...Who for our sakes was man?

...is God! Let sorrow come,
...And pain, and every ill;
...all are worth while, for all are means
...His glory to fulfill;
...while a thousand years of life
...To speak one little word,
...by our Creator up...hold our own
...The God-head of our Lord!

...is God! Oh, could I now
...and love,
...death,
...beautiful,
...earth
...heaven,
...pray,
...Mercede

Poor Baby, Why Should She Die?

GEO. E. GUSKINS, M. D.

Why should so many more of the

...is it really necessary they should

...Quarter reckoned upon them

...of infancy and childhood?

...is the answer to be found in the

...with reference to other young

...Is it really necessary they should

...surely diminish after the

General News Items.

There is an almanac in the British museum over 3,000 years old.

The elections in Prussia went strongly in favor of the new German Liberal party.

Housekeeping is said to be the coming industry of Southern women.

The total visible supply of cotton is 1,896,454 bales. The crop in sight is 1,630,820 bales.

A Philadelphia judge recently revoked the license of eleven saloon keepers for violating the Sunday liquor law.

It don't pay to have ten smart, active, intelligent boys transformed into thieves to enable one man to lead an easy life by selling them liquor.

The colored people of Philadelphia have purchased ground on which to erect an industrial school for colored children at a cost of $100,000.

The meteor which fell near Owatonna, Minnesota, has been blasted with dynamite, and half a ton of fragments is being sent to various parts of the country.

A forecast of the general elections published at London allots 314 seats in Parliament to the Liberals, 178 to the conservatives and seventy-nine to the Parnellites, leaving seventy-four doubtful.

Cardinal Newman, of London, in an address lately said what he well knew from memory and knowledge, that the Protestant Church of England is the great bulwark of the country against atheism.

At a Socialist picnic in Chicago more than $600 were spent on the ground for cigars and beer, while on some of the banners carried was written: "Our children cry for bread."—*The Hebrew Christian.*

The schism in the Southern Presbyterian Church growing out of the desire to define the attitude of the Church towards the theory of evolution from lower forms of vegetable and animal life would seem to be a serious affair.

The earliest use of the word "piano-forte," as far as is known, was in a play-bill dated May 16, 1761. The piece announced was "Love in a Village," an Opera. The bill read: "Miss Brickler will sing a song from Judith, accompanied by Mr. [illegible] a new instrument called Piano-forte."

The [illegible] *Evening Telegram* [illegible] the following as the wealth and income of the four richest men in the world:

Name	Wealth	Income
Duke of [illegible]	[illegible]	[illegible]
[illegible]	$200,000,000	$175,000,000
[illegible]	4,000,000	7,000,000
[illegible]	300,000	676,000
[illegible]	10,000	15,000
[illegible]	450	800
[illegible]	7	18
[illegible]	[illegible]	Mackay.
[illegible]	[illegible]	$275,000,000
[illegible]	[illegible]	12,000,000
[illegible]	[illegible]	1,000,000
[illegible]	[illegible]	25,000
[illegible]	1,000	1,500
[illegible]	20	25

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR. Please inquire for my Sister Nettie who left us at Paradifts, Sevier county, Arkansas, in 1879 or 1880, at that time I was not married. My husband is G. J. Izard, he is a preacher. He taught school here the year after she left. Mother, Sisters Nettie, Laura, and myself, were members of the M. E. Church, converted under the preachings of dear elder G. W. Sams, who was at that time presiding elder of Hot Springs district, Arkansas Conference Father was Franklin Smith; mother, Mahala Smith. Sister Nettie's husband was Jefferson Brooks. The last time I heard of them they were at Brookston, Lamar county, Texas. Address Callie Izard, Bagwell, Texas.

MR. EDITOR: Mrs. Charlotte Aenry wants to find her mother, whose name was Fannie Sales. The inquire came with Mr. as. Simpson to Texas, when small and left her mother in Arkansas. Old master brought me to Texas to tend to his baby. I have a sister and brother in Arkansas, but I never hear from them. I am told your paper can find them. I will be glad if you can, as I am just one alone; I think of them and pray to God that I may meet them in glory. They are Charity, Judy, Nancy and Philip Sales. Address Charlotte Henry, care Bev. Green Bragner, Sdrings Hill, Texas.

[Write to Father Sales, in care of Baptist Church, Cincinnati, Ohio. He can probably help you find your people—ED.]

MR. EDITOR: I wish to inquire for my uncle, Ruben Jemmerson. I left him in Owens county, Kentucky. He belonged to Rafe Tolton. My aunts were Sophia, and Celia. Sophia was sold while living in Kentucky. Celia went to Texas with George Rollin and Dr. Bryant. Another was named Lucinda Ray, and belonged to Alford Tolton. Farther was Nelson Mayo, and belonged to William Mayo. Mother had 5 boys and one girl; I left them in Kentucky. Address Willis Mayo, Nechaniz, Fayette county, Texas.

MR. EDITOR: Information is wanted of my people, I don't remember the names of their former owners. I was sold at the age of 4 to Mr. David Allen, who lived near Danville, Virginia. I lived in Danville about 5 months, when I was sold to Mr. Mosely in South Carolina, and Mr. Mosely brought me to Arkansas. Mother was Lucinda; father Brady; brothers Edmond and Mason; Sisters Mary, Ann and Francis. I am Stephen Address New Edinburg, Arkansas. A. Hardeman, pastor M. E. Church.

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Holly Springs	6:45 a m
Grand Junction	7:38 a m
Jackson, Tenn., C., St. L. & N. O.	11:00 a m
Milan " " "	12:19 p m
Martin " " "	1:30 p m
Fulton " " "	1:55 p m
Cairo, Central Illinois	4:10 p m
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DuQuoin "	7:05 p m
Ashley "	7:51 p m
Centralia "	8:45 p m
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" Louisville, "	6:15 a m
Arrive Cincinnati "	7:05 a m

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9. Christ in American Education.
10. Tabulation of Illiteracy and Educational Facts from Census of 1880—ten tables.

It is a book for all who want information on any of these great practical questions. The addresses are especially prepared and revised by the authors, and are filled with information and incidents. The authors are nearly all engaged in actual work in the fields of which they speak. The book should be in every public library. A full table of contents is supplemented by a carefully prepared index. Sent postpaid on receipt of price.

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$65 A MONTH and BOARD for 3 live Young Men or Ladies, in each county. Address P. W. ZIEGLER & CO., [illegible]

REWARD [illegible]

To Druggists! The Secret of a certain Soldier's discovered. Sold Relief Bottle for One Dollar. [illegible] Cures [illegible] Bookmark sent [illegible] Over [illegible]

OPIUM [illegible]

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Greatest inducements ever offered. Now is your time to secure the most celebrated Teas and Coffees and secure a Solid Gold Band or Moss Rose Dinner Set (gold decorated Toilet Set). Our Tea Co. of Baltimore are the GREAT AMERICAN TEA CO. P. O. Box 289. 31 and 33 Vesey St., New York.

nov24—13t

PEMBERTONS



The WORLD'S Great Nerve TONIC



Rose & Organ

[illegible] Write for free [illegible] Address, JOHN PATTON, Nashville, Tenn. Publishers' Agents for the South.

sep4-1y

20 YEARS OF [illegible] JAMES G. BLAINE [illegible]

Sunday-School and Children.

LESSON QUARTERLY. LESSON XI—The Suffering Savior. Dec. 13. B. C. 700. Isa. 53, 1-12.

HOME READINGS.

M. Isa. 53, 1-12. Tu. Isa. 11, 1-9. W. Matt. 26, 26-46. Th. John 1, 1-14. F. 1 Pet. 5, 1-10. S. John 19, 1-37. S. 1 Pet. 2, 13-25.

GOLDEN TEXT.

The Lord laid on him the iniquity of us all. Isa. 53, 6.

LESSON HYMN. S. H.

Hymnal No. 313.

Our sins on Christ were laid;
He bore the misery we did,
Our ransom-price the guilty paid
In groans and tears and blood.

To save a world, he dies;
Sinners, behold the Lamb!
To him lift up your longing eyes,
See mercy in his name.

Pardon and peace abound;
He will your sins forgive;
Salvation in his name is found—
He bids the sinner live.

Time—This prophecy may have been delivered about B. C. 700.

Place—Jerusalem.

Rulers—Hezekiah, King of Judah; Sennacherib, King of Assyria.

QUESTIONS FOR HOME STUDY.

1. The Rejected Savior, v. 1-3.

Who is meant here by "the arm of the Lord?" John 12, 37-38.

What is prophesied of his appearance?

How would men receive him?

How did men receive him? John 1, 11.

Do you receive him?

2. The Dying Savior, v. 4-9.

What burden was he to bear?

For whom was he to suffer?

How was this fulfilled in Jesus? 1 Cor. 15, 3.

What would his sufferings secure for men?

What is said of Christ in 1 Pet. 2, 24?

What is the condition of sinful men?

What was the Savior to bear from them?

How was he to bear his sufferings?

What is said of Jesus before Pilate? Matt. 26, 63.

What is prophesied of his death?

With whom should he be buried?

How was his prophecy fulfilled? Matt. 27, 57-60.

3. The Interceding Savior, v. 10-12.

[illegible] will this death achieve for [illegible]?

How will he be the justification for [illegible]?

What results to honored for transgressors?

[illegible] for this lesson is shown—

1. Man's need of a Savior.
2. Man's treatment of the Savior.
3. Man's redemption by the death of Jesus.

[illegible] CATECHISM.

[For the entire school.]

1. What was foretold concerning [illegible]

[illegible] part of man's [illegible]

Lord laid on him the iniquity of us all." Opened not his mouth—Uttered no protest, made no complaint. As a lamb—Without resistance; signifying also a spotless, acceptable offering. His grave with the wicked—Was buried among the sinners he died to save. His seed—Spiritual children. By his knowledge—By the knowledge of him, through faith, we are saved.

Doctrinal Suggestion—The atonement for sin.

"Throw Physic to the Dogs"

when it is the old-fashioned blue mass, bile pill and, and insist on using Dr Pierce's Pleasant Purgative Pellets, a modern medical luxury, being small, sugar-coated granules, containing the active principles of certain roots and herbs, and which will be found to contain as much cathartic power as any of the old-fashioned, larger pills without the latter's violent drastic effects. The pellets operate thoroughly but harmlessly, establishing a permanently healthy action of the stomach and bowels, and as an anti-bilious remedy are unequaled.

The examination of the prison statistics of Prussia for the year ending April 1884, shows a decrease of 12 per cent. in the number of inmates over the year before, when there was a decrease of 3 per cent. over the previous year. The Protestant inhabitants far outnumber the Roman-Catholics, but 36 of each 100 criminals were Catholics and 27 Protestants.

"It's No Use," says the despondent dyspeptic. But it is of use. Your sufferings can be relieved; thousands have been cured, and you can also. Broken down despondent victims of dyspepsia, liver complaint, fever and ague, rheumatism, nervous debility or premature decay will find in Simmons Liver Regulator, prepared by J. H. Zeilin & Co., a vegetable specific which reaches the source of the trouble and effects an absolute and permanent cure. It regulates the liver, dispels despondency and restores health.

I was troubled with chronic catarrh and gathering in the head; was deaf at times, had discharges from ears, unable to breathe through nose. Before the second bottle of Ely's Cream Balm was exhausted I was cured.—C. B. Cook, Henning, Lauderdale county, Tenn.

Obituary.

Sister Angelica Bates, one of the most faithful of church workers, and widely known all over the conference for her good deeds and acts of kindness, died Thursday, Nov. 26, 1885. She was born in Tennessee, and came here a live score years before the war. About 12 years ago she united with the Valence Street M. E. Church, then under the pastorate of Father Scott Chinn, whom she now joins on the other shore. She soon distinguished herself here as an earnest Christian worker, and was foremost in every good cause for the uplifting of the Church. She began the work of grace in her own heart first, and soon, by her earnest prayers her glowing Christian character and sincere trust in God, her husband, who now survives her, was led to Christ and united with the church. Thus united in heart and spirit they labored together in the vineyard of the Lord. Hers was indeed a Christian home where the weary itinerant might rest. Many a time have we heard from her sweet pastor words of gratitude and thankfulness in remembrance of special acts of kindness, care and Godly advice to them. Two years ago Sister Bates united with Haven Chapel M. E. Church and soon won the affection of all. She was appointed leader of class No 3, which position she held with credit to herself and honor to the church until her death. Kind hearted and generous to the poor, faithful and true to the church, she will be missed by all. Her class has lost a faithful leader, the church a true, liberal minded member, the community an earnest Christian lady, her husband a loving and faithful wife, but heaven has gained a jewel. Thus one by one the veterans of the cross are called away to that sweet land of rest whose shores are never beaten by the chilly waves of trouble and disappointment, whose atmosphere, devoid of the malaria of sorrow, breathes forth brightness, and whose inhabitants, free from toil and care, rejoice forever.

M. C. B. MASON, Pastor.

ELY'S Cream Balm

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Pennsylvania	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, Pa.	May 6	Merrill
Denmark	Copenhagen, Den.	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me.	May 8	Warren
Florida	St. Augustine, Fla.	Jan. 21	Andrews
German Switzerland	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Holton, Kan.	Mar. 18	Walden
Lexington	Bowling Green, Ky.	Apr. 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb. 11	Bowman
Louisiana	Monroe, La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr. 29	Warren
Mexico	Mexico City, Mex.	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar. 18	Harris
Newark	Jersey City, N. J.	April 1	Foster
New England	Newburyport, Mass.	Apr. 15	Warren
New England S'th	Brockton, Mass.	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22	Warren
New Jersey	Bridgeton, N. J.	Mar. 11	Hurst
New York	New York, N. Y.	Apr. 1	Hurst
N. York East	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C.	Feb 11	Ninde
Northern N. Y.	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Warsaw, Ind.	Apr. 8	Harris
N. W. Kansas	Kirwin, Kan.	Mar. 25	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	Mar. 4	Mallalieu
St. Louis	Warrensburg, Mo.	Mar. 25	Harris
S. America	Montevideo, Uru'y	Feb 19	Fowler
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan.	Mar. 4	Walden
S. W. Kansas	M'Pherson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr. 22	Merrill
Vermont	Chelsea, Vt.	Apr. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va.	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa.	Apr. 8	Mallalieu

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Oct. 31, 1885.

The Following Explains Itself.

LaGrange, Ky., Nov. 19, 1885.

Rev. Marshall, W. Taylor, D. D., Editor SOUTHWESTERN:

Dear Bro.—Please say in the next issue of the Southwestern that Rev. S. S. G. Turner, late pastor of Kynett M. E. Church, LaGrange, Ky. Louisville district, Lexington Conference, has been suspended from all ministerial and church privileges, until the next session of the Lexington Conference.

W. W. LOCKE, P. E.

Notice.

Dear Brothers and Sisters and Friends, hear my cry and respond to it. I have a little company of Sisters and two Brothers, which number 24 in all. We have no church to worship in, and ask one and all to help us. We have one acre of land paid for. If you can give but one dollar we will be thankful for that, and will publish same in the SOUTHWESTERN that you may see it. Send it by Postoffice Order or Registered Letter to J. F. R. W. Summerville, Hartsville, Tenn. You that have a house, think how bad it is to be without a house to meet in to worship God. I hope no one will refuse to help us.

J F R W SUMMERHILL,
Hartsville, Tenn., Nov. 19 1885.

New Orleans District Conference.

The New Orleans District conference will convene at Mallalieu Chapel, on Sixth Street, in New Orleans, Thursday, Jan. 20, 1886, at 9 o'clock a. m. The pastors will please notify the local preachers, exhorters, stewards and class leaders and Sunday-school superintendents to be present. The Annual Conferences meets Jan. 27. Let every pastor push his appointment for Missions, Freedmen's Aid, Church Extension and all other causes clear up. Let us have a more active part in the great work of saving this world.

L. P. CUSHMAN, P. E.

Van Buren District—Little Rock Conference.

Fourth Round.

Fayetteville	Dec.	5 6
Fayetteville ct	"	12-13
Merrillton	"	19 20
Conway	"	22-23
Batesville	"	26-27
Jacksonport	Jan.	3- 4
Argenta	"	9 10
Little Rock ct	"	11 12
Van Buren	"	16-17
Alma	"	23 24
Fort Smith	"	30-31
Sweet Home	Feb.	6- 7

Brethren, please encourage full attendance and also full reports, as this is the last round. Bring up every dollar of our assessment. The district conference will meet on the Sweet Home circuit, at Mill Creek charge, convening Saturday, Feb. 6, ending Feb. 7. Every pastor, district steward, class leader and superintendent must be in attendance, and also make full reports of their labors as the Discipline directs. Brethren, now is the time to push the collections. Remember we are to leave Mill Creek for the annual conference at Pine Bluff on same railroad. Come one, come all, for I think you will be cared for.

W. R. R. DUNCAN, P. E.

Notice.

The second district conference of the Greenwood district will convene on the eve of January 29, 1886. All members are requested to be present with their reports properly made out. Candidates for licenses to preach, admission on and orders, are strictly required to be present on the first day of the conference. Local preachers for examination will prove much trouble by being present on first day. All pastors will please arrange their business so as to be present on the first day of the session. Each and all pastors are required to collect and bring to the conference the amount assessed the charges, to be raised in behalf of the Million for missions. Ecclesiastical law and evidence will be discussed.

H. R. REVELS, P. E.

C. L. CRUMP,
D. D. GOODWIN,
J. C. HOUSTON,
Committee.

Notice.

To the Brethren of the Okolona District—The second district conference of the Okolona District Mississippi Conference is now near at hand. Our portion of the "million for missions" will soon be called for. As the outlook seems favorable, and you have a copy of the report of the committee on appointment, I hope that no time will be spared on your part, but let us make a grand rally.

The following is the appointment of reports and sermons for the second district conference:

To preach the [illegible] sermon, Revs. J [illegible] works and E. J. Grisham.

On Christian perfection, Revs. M. Adams and A. J. Price.

On the itineracy of the M. E. Church, Rev. A. J. Wright.

On Church government, Rev. T. L. Ingraham.

On strength and benefits of class meetings, Rev. T. W. Davis.

On best mode of conducting circuit work, Rev. J. W. Davis.

On preaching effectively, Rev. D. W. Calvert.

On manner of conducting revivals and protracted efforts, Rev. R. Snell.

On missionary work of M. E. Church, Rev. J. J. Harris.

On conducting educational service, Rev. L. F. Waite.

On time limit or extension of pastorate, Rev. G. Brooks.

On work of the Freedmen's Aid Society, Rev. B. H. S. Ferguson.

On mode of interesting and conducting Sunday-school, L. T. G. Murray.

On pastoral visits and their benefits, Revs. S. Gibson and W. S. Gillespie.

On leaders and stewards' meetings, Rev. I. L. Pratt.

On creeds and doctrines of the M. E. Church, Rev. G. Carr.

On work of home missions, Rev. J. B. Blewitt.

On the probationary state of man, Rev. G. Dobson.

On the proper attention to converts and probationers, Rev. C. E. Gates.

On prohibition, cause and movements, Revs. P. Jamison, M. Proctor, J. M. Lampkins.

On Christian baptism, Revs. G. Shannon and L. J. Ferrill.

All local preachers may select subjects on various topics. A full conference is requested.

Prof. L. F. G. MURRAY,
Rev. J. J. HARRIS,
B. H. S. FERGUSON,
Committee.

D. A. WILLIAMS, P. E.

Columbus, Miss., Nov. 18, 1885.

Central Alabama Conference.

All persons who attend the Central Alabama Conference, to be held in Mobile Dec. 10, 1885, and pass over the Louisville and Nashville railroad, will pay full fare to the seat of the conference and procure a blank certificate from the ticket agent where they purchase tickets. This blank will be filled out by the secretary of the conference, and all such attendants can return over the same road for one third fare.

A. W. McKINNEY, Sec'y.

Ohio District.

Fourth Round.

New Richmond, at New Richmond	Dec.	5- 6
Batavia, at Milford	"	11-13
Cheviot, at Mt. Healthy	"	19-20
Cumminsville, at Cumminsville	"	20 21
Springfield	"	26 27
Troy	Jan.	2- 4
Marion, at Rushsylvania	"	5- 7
Dayton, at Delaware	"	8-10
Oberlin	"	15-17
Cleveland	"	17-19
Cadiz, at Cadiz	"	22-25
Steubenville	"	28 31
Mt. Pleasant, at Martin's Ferry	Feb.	2- 3
Flushing, at Bridgeport	"	4 5
Bellaire	"	6- 7
Louisville	"	13-14
Ironton	"	15-16
Portsmouth, at Portsmouth	"	17 18
Maysville	"	20-21
Covington	"	27-28
Maysville	Mar.	6- 7
Aberdeen, at Ripley	"	9-10
Cincinnati	"	14-15
Augusta	"	20-21

Dear Brethren: You are urged to make a full report of your benevolent collections to this conference. Also, the trustees are to make their annual report to the same. We want no blanks this year, and if you have performed your duty as a pastor there will be none.

JOS. COURTNEY.

70 E. Fifth street, Covington, Ky.

Christine Nilsson,

the famous prima donna, has written an article on "The Right and Wrong Methods of Teaching Singing," for the YOUTH'S COMPANION. This is her first appearance as an author, but her article is said to be of remarkable value and interest.

Never Say Die

THOUGH YOU COUGH

TILL YOUR HEART ACHES

when the LIFE RESTORING **East India Remedy** is at hand. One bottle will satisfy the most skeptical that **DR. H. JAMES'** Preparation of **Indian Hemp** will positively cure *Consumption, Bronchitis, Asthma, Nervous Debility, and Nasal Catarrh.* It is an *Imported* remedy. Try it—prove it for yourself.

Here are a few extracts from letters of persons who were **CURED,** *and now order for their friends:*

I fear consumption is in a decline, and as my medicine cured my only brother of a *Hemorrhage of the Lungs* about a year ago I when coming to take them. Thy true friend, HANNAH MICKLE,
Near Woodbury, N. J.

As your medicine cured me of *Consumption*, some three years ago, I went him to try them. *I gained fifteen pounds while taking the first three bottles* J. V. HULL,
Lawrenceburg, Anderson Co., Ky.

Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief. JANE A. ASHBROOK,
Lovelaceville, Ballard Co., Ky.

I know all about the **Cannabis Indica**. Fifteen years ago it cured my daughter of the *Asthma*; she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine. JACOB TROUT,
Deep River, Poweshiek Co., Iowa.

I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not consumption, but catarrh.
JAMES A. CALDWELL,
Wabash Av., Chicago, Ill.

It has cured Mrs. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success. BEBOUT & LESLIE,
Simpson's Store, Washington Co., Pa.

Ask your druggist for Dr. H. JAMES' **Cannabis Indica**, and if they fail you, send to us direct. **$2.50** per bottle or three bottles for **$6.50.** Pills and Ointment **$1.25** each.

CRADDOCK & CO.,
Proprietors, 5032 Race Street,
dec10-1mow Philadelphia, Pa.

Why Baking Powders Spoil.

THE "ROYAL" ALWAYS FRESH, PURE, AND WHOLESOME.

It has been found by both practical and chemical tests that most of the baking powders, although they may possess a considerable amount of strength when first made, lose their leavening power, and become worthless, when a few weeks old. As is well known, the leavening gas of a baking powder is produced by the action of an acid upon an alkali, and this action is brought about through the influence of moisture. When, therefore, through imperfect processes of manufacture, the water, which is always present in the ingredients from which they are compounded, is permitted to remain in the finished baking powders, it causes the action of their elements to set in at once, so that when they come to be used they are found to have lost their strength to an extent corresponding with their age.

As the housekeeper has no means of knowing, when buying baking powder from the shelf of the grocer, how long it has been made and its consequent strength, some of the tests made by the Government chemists, showing the difference in strength between the same brands when fresh and when old, are given. From three to eight per cent of water was found in all the fresh samples except "Royal." To this fact, together with their imperfect combination, is to be attributed the loss of strength shown in all other grades.

Name.	Cubic inches of leavening gas per ounce of powder. When fresh.	When not fresh.
Royal Baking Powder (absolutely pure)	127.4	126.9*
Horsford's (Phosphate)	125.5	32.7
Charm (alum)	116.9	66.05
Cleveland's (contains lime)	110.8	61.2
Dr. Price's	103.3	53.08
Snow Flake, Greff's (contains lime)	101.88	52.
Pearl (contains lime)	93.2	47.5
Andrews & Co's (alum)	78.7	41.8
Bulk baking powder	75.	5.

*This sample, from the shelf of a retail grocer, was over five years old.

The remarkable fact apparent from the above is the perfect keeping quality of Royal Baking Powder, which it was found had practically retained its strength or leavening power, while all others had lost so much of their leavening gas as to be comparatively valueless.

This great superiority of Royal Baking Powder arises from the perfect purity of its ingredients, the extraordinary care in its manufacture, and the scientific principles employed in its combination. The articles used are thoroughly dried by heat before being compounded, by which the moisture is entirely expelled, and are so prepared and coated as to prevent the action of the acid upon the alkali prematurely, or except under the influence of both water and heat necessarily used in cooking or baking.

The Royal Baking Powder will retain its full strength for any length of time in all climates and under all conditions of atmosphere, and will be found, whenever used, to possess the full leavening power it contained when first made.

The *Family Christian Almanac* for 1886, by the American Tract Society, 150 Nassau St. New York, has been received. Never prettier or more handy.

I have been treated for Catarrh by eminent physicians, but nothing has ever benefited me like Ely's Cream Balm.—Mrs L. A. Lewis, 186 Chippewa street, New Orleans, La.

NEW ORLEANS MARKETS.

SOUTHWESTERN OFFICE, Nov 5, 1885.

LEADING STAPLES.

Readers will remember that the quotations given are for round lots, and higher prices must be paid for small orders.

COTTON, ℔ lb—Ordinary, 6¼; Middling 9¼; Good Middling, 9⅝; Middling fair, 9⅞.

SUGAR, ℔ lb—Choice open kettle, 5¼@5⅝.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4¼@4¾ fair, 5@5¼; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

COFFEE, ℔ lb—Ordinary, 7½; prime, 9½

CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@—.

ESCULENTS—Irish potatoes, ℔ bbl., $1 00@1 25; sweet potatoes, $2.50@ ℔ bbl. onions, ℔ bbl. $2.25@2.50; apples, ℔ bbl. $3.00@4.00; cabbages, $2.00@$ .25 per crate; sour kront, $4.50@7.50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 26 boiled, 63@65; cotton seed, 28@50.

POULTRY AND EGGS.

Louisiana Poultry—Grown chickens 3.00@3.27; young 1,50@ 2.00; ducks, 2.00 @2.50; geese $4.@ 4.50; turkeys $9.@12.

Western Eggs 11@12c per dozen

Louisiana Eggs 12@12½c per dozen.

PROVISIONS.

MESS PORK, ℔ bbl.—Choice, $11.12½.

BACON, ℔ lb—Breakfast, 9½; shoulders, 6@—; sides, short rib, 6½; sides, long clear, 6½; hams, sugar-cured, 9@9½.

DRY SALT MEAT, ℔ lb—Clear rib sides, 5.6; clear sides, 5.6; shoulders, 3.7@3.9.

Those who preach, lecture, declaim or sing, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c, 50c, and $1.

Gloss's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions. 25c. Hill's Hair and Whisker Dye—Black & Brown. 50c. Pike's Toothache Drops cure in 1 Minute. 25c.

Rev. W. D. Mahan's newly discovered proofs of the preternatural birth, life, death and resurrection of Christ, as reported to the Sanhedrim of the Hebrews; incidents never before known of the youth of Christ. For sale by Rev. E. P. Walton, Austin, Texas. Price $1 50.

Prophylactic in Sickness.

"The typhoid fever has broken out here again, but wherever Dr Irby's Prophylactic Fluid has been freely used there has been no fever."—M. B. Lancaster, P. M., Ed, "Central Alabamian."

"The Fluid is not a deodorizer, merely, but a disinfectant—a destroyer of the insalubrious element in an atmosphere which cannot be breathed without danger.—New York Evening Post.

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SOUTHWESTERN Christian Advocate

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Editorial Notes.

How cruel are the parents
Who riches only prize,
And to the wealthy booby
Their wretched daughter
While the hapless daughter
Bleeding at the shrine of strife—
Weeps in secret at her parent's hate,
Becomes a wretched wife.
—Burns.

We are to have another Assembly in Little de Paniak and —!

[illegible] You are doing [illegible] —Rev. B. H. P. [illegible] Theatres.

[illegible] is eagerly [illegible] by all our people."—Wharton McDonald, P. E. Gulf [illegible] Conference.

[illegible] has been hanged for [illegible] against the Queen of [illegible] He was John Brown [illegible] his cause was not.

[illegible] saloon for every 250 citizens [illegible] ion 75,000,000 gallons of [illegible] and 500,000,000 of malt [illegible] are sold, makes a figure [illegible] which prohibition obviously [illegible] successful.

[illegible] Mr. Birney, leading the [illegible] Party, had 7,059 votes, [illegible] years later, in 1852, Mr. [illegible] 155,149 votes. As with [illegible] Sullivan, why not so with pro-[illegible]

[illegible] National Free Press, Washington, D. C., has found some timid [illegible] that city who go to market [illegible] secured at little colored [illegible] "rudely" push about [illegible] a job of carrying a basket [illegible] head.

Among the recent meeting of [illegible] Christian were [illegible] Bishop [illegible] at Georgetown [illegible] and simultaneous [illegible] St. Pauls, [illegible] in Central [illegible] in Mo-[illegible]

The Savannah Conference.

PROF. W. P. THIRKIELD.

As the members of the Savannah Conference met in Asbury Church, Savannah, on the morning of December 3d and sung, with spirit, the old conference hymn,

"And are we yet alive,
And see each others face."

They had reason for profound gratitude, because their ranks had not been invaded by death during the past year. What providence and love!

"Glory's praise to Jesus give,
For His redeeming grace."

It is a reason of congratulation that we are permitted to meet in this city, a place rich in histrionic memories to all true Methodists. Here it is that our loved and honored Founder labored on American soil. The very spot where he preached is pointed out; the very streets were pressed by the feet of John Wesley, as he went to and fro in his pastoral work. From these shores he took passage in the vessel in which he was to experience that conviction of sin, which caused him to cry out: "God sent me to America to convert the Indians, but who shall convert me!" His work trials and failures in this place were a part of that train of providences that were preparing him for a work that has resulted in converting thousands even in this city and in filling the world with mil[illegible] Methodists.

The tenth annual session was opened at 9 o'clock, Bishop W. F. Mallalieu, presiding. J. B. L. Williams opened the services by reading the xv chapter of St. John. Dr. C. O. Fisher read the opening hymn, and F. M. Jones led in prayer.

J. B. L. Williams was elected secretary and R. T. Adams assistant.

C. O. Fisher was elected statistical secretary.

After the presentation of various papers and the appointment of the usual committees; an impressive and earnest address was made by Bishop Mallalieu. He spoke of a visit to this city 29 years ago and the great changes that had occurred since then.

Dr. Cranston was then introduced and gave a practical and instructive presentation of the origin, growth and success of the Methodist Book Concern. He was followed in the same line by Dr. Fisher.

In answer to question 20, J. B. L. Williams, presiding elder of the Atlanta district, had his character passed and reported his district. His report is commented on as an unusually fine paper, and represented the work of the district as being in a progressive state. Several new churches have been built and others much improved. The spiritual work has been encouraging; the character of his elders were passed and good collections were reported.

R. T. Adams reported the Macon district. His report was encouraging. There has been growth and improvement all along the line. After passing the characters of his elders, the conference adjourned to meet at 4 p. m. for a statistical session, and was dismissed by Rev. M. B. Saulters, of the A. M. E. Church.

The afternoon session was presided over by Dr. C. O. Fisher, and statistics and benevolences were reported to the various committees, and the session was adjourned by Dean Thirkield pronouncing the benediction.

The second day's session was opened by a prayer and services conducted by R. B. O'Neil. Bishop Mallalieu, after a fervent prayer, continued the work of yesterday, by calling for the minutes of the previous day. A communication from the Freedmen's Aid Society gave $600 as the amount apportioned to this conference for next year.

Rome district was reported by Dr. Fisher as being in an improved condition on the advance in general work and in benevolent collections,

F. M. Jones reported the Savannah district. Some improvements have been made, but he deplored the small number of conversions in this section, as hard to be accounted for.

In answer to question 18 the characters of George Standing, R. M. Taylor and J. H. Owens were passed, and their relation continued. J. J. Elsby and R. L. Black had their relation changed from supernumerary to superannuated. B. H. McCain had his relation changed from supernumerary to effective elder, and Harrison Stricklin and Anderson Talmage were located.

Jackson Walker, superannuated had his character passed. The following were continued in the first class of deacons, M. M. Alston, Warner Hill and David Wood.

President E. O. Thayer made an earnest address on the cooperation of the conference members. The institution was reported as being in a flourishing condition.

CONFERENCE GLEANINGS.

The opening sermon on Wednesday night was given by Bro. Lacy, before a good audience.

Friday afternoon was given to our indefatigable Sunday-school agent There was a good attendance; the excellent address was warmly received; the practical suggestions did much good; the brethren are thankful for the aid given to our Sunday-school work by our great connectional organization.

Our conference sessions are held in Asbury Church, that has been entirely refitted and beautified at a cost of $400, through the labors of the pastor, Bro. C. K. Wright.

Sitting by Dr. Fisher, one evening in Asbury Chapel, he placed his hand on the wainscoting about the pulpit above and said: "I nailed these boards on with my own hands. When I began the work here, we had no members South of Augusta, now we have many good church buildings and a large membership."

We need now-a-days some of this Pauline missionary work out in many sections that are not supplied with church privileges. Years ago Dr. Fisher did much hard work in planting the Methodist Episcopal Church through this part of the State. The brethren honor him for honorable service.

Our conference improves each year in personal appearance. It is growing in strength; greater care is being exercised in receiving candidates, and our examining committee are becoming more strict in the passing of men through the courses of study.

THIRD DAY.

The devotional services were led by C. T. Roberts, Bishop Mallalieu being in the chair. The case of J. H. Randall, who, at the last conference session, was suspended for one year, was presented by his presiding elder. This case was referred to a Committee on Conference Relations, together with the case of A. J. Gill. An appeal from J. H. Vanderpool, a local deacon, was referred to a committee of investigation.

On motion the Conference appointed Wilbur P. Thirkield, Robert T. Kent and R. Bigham, as Committee on the Dedicatory exercises of Haven Industrial Home. The following had their character passed and were continued in the second class of deacons: G. W. Merriwether, George Arnold, Benjamin Boston, William Hopkins, Jacob Jackson, Silas C. Gay, Jesse B. Allen and George W. Lamar were elected to elders' orders. J. W. Naylor was referred to the Committee on Conference Relations. W. C. Bryant, A. B. Allen, S. A. Beanford, Edward West, R. B. Hinesman were advanced to the second year's course of study. after the report of the Examination Committee. A. M. H. Evans, William Young, R. S. Stacey, J. W. Fisher, Abram Gibson, Willis Sagoes were continued in the course of studies for the first year. In answer to question 5th, Wade H. Brown, C. H. Newton, C. T. Roberts, appeared before the bishop and were addressed with force and solemnity on the duties and work, the fidelity and consecration required for the Christian ministry. They were then elected to deacon's orders, and admitted to full connection.

The Rev. H. P. Meyers, agent of the American Bible Society, was introduced and addressed the conference in the interests of that Society.

Rev. Wilbur P. Thirkield, Dean of Gammon School of Theology, was present and addressed the conference on the necessity of an educated ministry for the rising generation, and on the design and work of the Gammon School of Theology, which is now attended by quite a number of our ministers.

Question 10 was called, and Henry M. White, from the Atlanta District, and Isaac Harris, of the Rome District, were recommended and elected to deacon's orders.

The Conference then adjourned. Rev. H. P. Meyers pronounced the benediction.

SUNDAY SERVICES.

The conference Love Feast was led by R. T. Kent, and it was an occasion of spiritual joy and refreshment. At 11 o'clock Bishop Mallalieu preached a sermon of power and pathos, from Acts 19, 2, on the "Gift of the Holy Ghost." The congregation was greatly moved, and the services ended with a season of consecration and prayer, in which all the ministers joined together with the members and a number of penitents. The class of deacons was then ordained. At 2:30 p. m., Brother Francis preached, and the service closed with our impressive rite of ordination to the eldership.

From this service the ministers and congregation adjourned in a body to the Haven Industrial Home to join in the service of dedication. The beautiful, large and well-arranged home, with its three parlors, opening with folding doors into the central hall, was filled to overflowing. The service was opened with an anthem by the large company of girls and young Misses who are now in charge of the devoted and competent teachers, the Misses Lewis, Baldwin and Keeley. The large company then joined in the Lord's Prayer, led by Bishop Mallalieu, after which the Bishop gave some appropriate remarks on the suggestions of the occasion, the appropriateness of the name of Haven for such a memorial, and his warm interest in the enterprise. He then introduced Rev. Wilbur P. Thirkield, who gave an address appropriate to the service of dedicating the Home to the purpose of Christian education and the training of young women to go forth as teachers of the sacredness of home life. He said that every such teacher will be an inspiration to her race, and every pure home raised up will be a preacher of righteousness and of the beauty and blessedness of purity in home relations. Elder R. T. Kent then followed, referring to the work of Bishop Haven and expressing his abiding interest in this enterprise for which he had prayed, and for whose prosperity he was willing to labor.

Rev. J. B. L. Williams, presiding elder of the Atlanta district, was then introduced and spoke in very appreciative terms of the work of the Woman's Home Missionary Society. The training of such homes as this was sure to bring about a brighter day for his people. He heartily indorsed the work and promised his co operation.

Postmaster Wilson being present was presented and made a brief talk encouraging the Christian people to united work for their race in education and moral reform. The services were then concluded by Bishop Mallalieu, who offered a fervent prayer of consecration, dedicating the Home and its work to Christ and the Church.

The evening sermon at Asbury Church was preached by President E. O. Thayer, a large congregation being present. During the day the other churches of the city were filled by members of the conference.

FOURTH DAY.

The devotional services were led by Edward Lacey. Reports from the conference stewards and the various committees were then presented. Jacob Naylor, W. C. Lynch and J. H. Randall were granted locations.

Various resolutions were then presented and adopted. R. B. O'Neil, from the Macon District Conference, was admitted on trial. James Adams, an elder from the A. M. E Church, had his orders recognized, and was admitted to full connection. E. D. Gradins, a deacon from the C. M. E. Church, was admitted on trial. L. J. Preston was readmitted. The report of C. O. Fisher, statistical secretary, was then read, showing in many points a commendable advance in membership and benevolences. The main footing are as follows: Probationers, 2061; full members, 1,335; local preachers, 261; churches, 182; parsonages, 31; benevolences—missions, $625; Church Extension, $170; Sunday-school Union, $77; Tracts, $58; Freedmen's Aid, $242; Education, $130.

Griffin was fixed as the seat of the next conference. The standing committees for next year were ordered to be appointed and published three months before the conference session.

Bishop Mallalieu then gave an impressive address appropriate to the occasion, before reading the appointments. After the appointments were given, the Bishop announced what he called the "old battle hymn of Methodism," "A Charge to Keep I Have, a God to Glorify," which was sung with spirit. After prayer and benediction the conference stood adjourned.

CONFERENCE GLEANINGS.

A new district has been formed, called the Griffin district. We understand that there was general unanimity in the selection of Bros. Upshaw and Watts as the new presiding elders. They are noble men and successful workers, and they will bring energy and ability to their new tasks.

J. B. L. Williams, whose term of eldership ended by limitation, has given a term of devoted and successful labor to the Atlanta District. He is beloved by the brethren and, admired for his firm and courageous stand for the right every time. He will graduate from the Gammon School of Theology next June.

A new mission chapel at Sandfly, a suburb of Savannah, has been built through the efforts of the teachers at Haven Home. It is a beautiful building, and was dedicated by Bishop Mallalieu on Monday afternoon.

Quite a number of the ministers of this conference; stationed at or near Atlanta, are taking advantage of the fine opportunity for theological training offered at the Clark University School of Theology. While not neglecting their stated work, they are making commendable progress in the knowledge of theology and in preaching power.

REPORT OF THE COMMITTEE ON TEMPERANCE.

The following report on temperance was unanimously adopted by the Savannah Conference, and was ordered to be read at the temperance mass-meeting at Savannah, and to be printed in the papers. Certainly the brethren of that conference give no uncertain sound on this great issue, and take advanced ground on the question of temperance prohibition:

We believe intemperance to be the great enemy of mankind. It brings more suffering to man than war, pestilence and famine, the other great scourges of mankind, combined. It is a curse to the individual, the home and the nation. It is the prolific parent of all crime in the calendar. It destroys reason, overthrows the sense of responsibility, turns men into brutes. It causes wounds internal, external, eternal and incurable. It wastes the substance of men. It impedes the progress of the church. It is the persistent foe of progress, and arrays itself against all moral reforms. The effect of liquor on parents and their offspring are alarming. The operation of the laws of heredity which visit the iniquity of the fathers upon the children to the third and fourth generations are awful in their consequences. The poison of rum is getting into the blood of the race. It is poisoning the chanels of inheritance Disease, idiocy, insanity and the drink crave are thrertening our people and demand speedy and decisive action against the traffic. In face of these threatening perils,

Resolved, 1. That we, as ministers of God and helpers of humanity, pledge ourselves and our church to earnest and uncompromising work against the traffic in every form.

Resolved, 2. That we promise to faithfully follow out in our practice and preaching, the principles laid down in our Discipline, believing that both science and experience unite with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor

Continued on Fifth Page.

Letters from the Pastors

Rev. H. J. Wright, Natchitoches, writes: "We have just closed a four weeks' protracted meeting. We had the aid of Rev. Taylor, of the Kansas Conference, who brought his wife. Brother and Sister Taylor are exemplary Christians, who do not take any stock in the caste to do. They are a sweet and smooth couple who are ashamed of nothing but sin. God bless them. We had the assistance of Rev. R T Louis, of Port Gibson, Miss., of A. M. E connection, and Bro Horace Brown, of Allen, La., but no one else save our own brethren. We had 87 mourners at the altar; 65 came up and asked to be prayed for, which made 152 who desired an interest in our prayers; 56 joined on probation, 27 were reclaimed. The church is alive so far as the spiritual condition is concerned, but up to date our finances are very low. We have received to date, all told, $204 75. Our fourth quarter takes place on the 5th of this month. Rev P. Landry, our elder, is looked for with much delight."

Rev. M. Smith, of the Cunningham and West Point circuit, West Texas Conference, writes: "Our fourth quarterly conference was held at Winchester. The presiding elder, C. L. Madison. The conference passed off nicely. The elder gave the brethren a good instruction on the duties that should be carried out by the leading men of the Church; he did it in a calm tone of voice, and the way was made plain to the sight of all. I hope they will never forget it; hang it around their necks and 'n their hearts and hearts. The elder was with us long enough to preach us three soul-stirring sermons, and every one of them seemed to go to the hearts of the people. In the midst of the good sermons that were preached we finished the old church claim which was $62 for this year. The book is out and we are sorry. Mr. Editor, a few words for [illegible] that we appointed [illegible] benevolent money [illegible] which amounted to [illegible] this year. [illegible] Sunday [illegible] Sunday [illegible] Sunday

Our Church.

The Consolidation Commission

The commission appointed by the last General Conference to prepare a plan for the consolidation, unifying, and reorganization of the Benevolent Societies of the Methodist Episcopal Church met in the Mission Rooms, 805 Broadway, New York, Nov. 4. There were present Bishop William L. Harris, Chairman, William V. Morris, Alexander Craig, Isaac S. Bingham, James H. M'Garrah, Joseph H Trimble, George W. Gue, Robert M. Hatfield, Henry H. Oneal, Cyrus R. Rice, Christian Blinn, James H. Wilbur, John M. Reid, Alpha J. Kynett, Richard S. Rust, and Daniel P. Kidder.

Various plans and suggestions for the reorganization and unifying of the Benvolent Societies of the Church were submitted to the Commission, which, after considerable discussion and expression of opinion, ordered the appointment of a committee of five, to which were referred the plans and suggestions which had been presented to the commission, and all other plans and proposals which may hereafter be presented, with authority to print, for the use of the Commission, such part or parts of any schemes presented to it as it may deem necessary.

The Committee consists of Bishop Harris, J. M. Reid, A. J. Kynett, I. S. Bingham, and Alexander Craig.

The committee will be pleased to receive from any member of the Commission, or from any person who may be interested in the reorganization of our Benevolent Societies, any plans or suggestions they may have to offer. Communications on this subject may be sent to the Secretary, the Rev. Alexander Craig, Jersey City, N. J., or to any other member of the committee.

WILLIAM L. HARRIS, Ch'mn.
ALEXANDER CRAIG, Sec.

Appointments by the Board of Bishops.

The Board of Bishops, at their meeting in New York, Oct. 29, 1885, made the following appointments, in pursuance of authority given them by the General Conference:

I. A commission on lay delegation, to be composed of one member from each General Conference District.

First District, Hon. Jacob Sleeper, Boston, Mass.

Second District, Hon. Oliver Stamford, Conn.

Third District, Rev. Isaac S [illegible], Northern New York Conference.

Fourth District, Rev. W W [illegible], Central Pennsylvania Conference.

Fifth District, Hon. J D Taylor, [illegible], Ohio.

Sixth District, Rev. L F Morgan, [illegible] Conference.

Seventh District, William C De [illegible], New Albany Indiana.

Eighth District, William Deer [illegible], Chicago, Ill.

Ninth District, Hon. H R Brill, [illegible], Mich.

Tenth District, Rev. Pierre Lan[illegible] Conference.

Eleventh District, Rev. Benjamin [illegible], St Louis Conference.

Twelfth District, F G Niedrin[illegible], St Louis, Mo.

Thirteenth District, Rev. Robert [illegible] Conference.

II. Delegate to the British Wesleyan Conference, and to the [illegible] Conference.

III. Delegate to the Methodist Episcopal Church, South, [illegible], D D, L L D, [illegible] Episcopal Church, Miss, and [illegible], D D, of New [illegible].

IV. Delegate to the General Conference of the Methodist Episcopal Church, South. [illegible], D D, of New [illegible], and Hon. James [illegible], of Ohio.

V. Delegate to the African Methodist Episcopal Church.

Rev. Joshua E Wilson, of South Carolina Conference.

VI. Delegate to the African Methodist Episcopal Zion Church.

Rev. Aristides E P Albert, of Louisiana Conference.

By order of the Board of Bishops.

WILLIAM L. HARRIS,
Secretary.

New York, Nov. 19, 1885.

The Church Manual.

The representatives of our publishing and benevolent work met as a committee of publication of the Church Manual, in the Mission Rooms, N. Y, Wednesday, Dec 2nd. There were present, J. M. Phillips, D. P. Kidder, J. M. Reid, J. H. Vincent, J. M. Freeman and A. J. Kynett. The action of the General Conference of 1880 and 1884, providing for the publication of the Manual was carefully considered. Dr. Kynett was appointed managing editor for the ensuing year and was instructed to carry out the action of the General Conference, providing for the publication of the Manual, in every part, and especially to see that each department shall be represented in each number. Dr. Freeman will have charge of the January number, and Dr. Kynett for those following. Hereafter each number will contain an original article on general benevolence, and the freshest information concerning each branch of our benevolent work prepared by the officers in charge of each respectively.

Women's Work.

Sisters Baxter of Alexandria, and Holden of New Orleans, La., recently organized a Home Missionary Society, with 23 members, and two Mission Schools with 37 pupils in one and 14 in the other. So writes Bro. S. Green, from Evergreen, La., July, 28.

Bishop Taylor's party numbered forty three. Of those one died in Africa, and one on his way home. Ten have returned home; six from fear, three from sickness; and one, Dr. Johnson, to get reinforcements for a Quaker mission. The health of the remainder is good. Most of the party have gone into the interior.—*Central Methodist.*

Missionary Work in New Orleans.

MISS JOSEPHINE COWGILL.

In the year past, nine months, ending with June, I made over 3600 visits among the poor, held 300 religious meetings, wrote over 500 letters, besides street work and some attention given to schools. The principal part of my time has been given to work among the lowest and worst class of humanity among prisons and dens of vice and infamy. In these places I find the greatest number of that class of persons that Christ came to save-sinners, and in these places have seen tears of bitterest regret and penitence, and in these same places, thank God, I have seen penitent faces light up with the joy that comes from a knowledge of sins forgiven, and peace made with God. Since June, my summer months have been spent in Ohio, where I was engaged in temperance, missionary and revival meetings.

In August I attended a camp meeting at Lancaster, Ohio, where hundreds of souls were made to rejoice in the precious and wonderful salvation of Christ, and where I received a gracious two fold answer to prayer, first in a special divine annointing for Christian work, and secondly, in receiving means to relieve the crying wants of some suffering ones who had been pleading for help. At the close of our W. H. M. Meeting on the Camp Ground, a stranger came to me and placed a twenty dollar bill in my hand, saying, "I give you that for your plain dress." But I felt that God had moved him to this act that I might answer the cries of some far distant suffering ones. Thanks be to Him, who in answer to prayer does "exceeding, abundantly above all we can ask or think."

On the 20th of October I left my home in Northwestern Ohio for a trip in the East to attend the annual meeting of our W. H. M. S. and from there to return to New Orleans.

It was a beautiful summer like morning, the trees were arrayed in beautiful autumnal colors and all nature seemed happy. My soul said "How can I keep from singing?" So hoping the noise of the moving train would prevent my music from disturbing others, I began to sing. But soon the conductor came to me and with a look of concern on his face inquired where I was going, I answered that I was going to Philadelphia to attend a missionary meeting and from there would go South to engage in missionary works and that the thoughts of this made me very happy. A little incident by the way which shows the need of missionary work in traveling as well as elsewhere, was at a depot where a poor little girl with a bruised face came in, I inquired how she had been hurt, and she answered, "O I was helping my mamma and fell down, and I went to school to day and the girls called me 'skinned rose.'" And you took it good naturedly did you? I inquired. She answered "O yes, I fought them."

As accounts of our W. H. M Meeting in Philadelphia have already been published, I will, in my next letter, give some account of my ocean trip to New Orleans.

201 Jnl a street, N O, La.

Letter from the Queen City

L. A. D.

We visited last evening the Harrison Street Mission, and found we were just in time to hear the commencement of one of their interesting monthly meetings. The Mission is devoted to moral culture, and the enlargement of the Christian graces in all its endearing forms. The school, as such schools generally are, is made up of both children of the cultured and the illiterate. While some of the children are models of good behavior, others make us blush, for their ways would shame a traveling circus. Still we never heard a murmer of complaint from their superintendent, Mr. Ehrgott. If we were called upon to name some of those who are meek and lowly, following Christ, bearing all things for his sake, we would not hesitate in naming Albert Ehrgott, Elmer H. Craver, Miss Barnard and several other true Caistian workers in this mission. To Miss Barnard is due the good that has resulted and is resulting in the school and at home, she with the others named, never tiring in the good work. Miss Barnard's face is as the sunshine, and her voice is like music. At their monthly meetings different subjects are chosen, sometimes it is Burmah, China, and other places where the missionary work is living and growing. When countries are chosen as a subject, the manners, customs, minerals, and products are discussed, in the form of prose and poetry, distributed amongst the scholars, thus the children are brought into early knowledge of things that shall be as enduring and as broad as the universe. Last evening the subject discussed was the Freedmen; interesting extracts were read from the letters of Mrs. Jones, Miss Davison and Miss Rogers, Missionaries in the South, showing the progress of Mission work in that section, the good that was being done, and the many things that are still needed, both in money, time and culture. Near the close of the meeting Longfellow's beautiful poem "There is a reaper whose name is death" was read; the poem is beautiful and the reader added a new charm by her fine introduction. Mrs. Myers sung the hymn "Is my name written there," the hymn being a favorite of Beulah's, one of the Missions scholars who died several weeks ago. Beulah was a bright active child, remembered for the grace she showed in repeating prose or poetry. The Mission has on its memoriam for this year the names of Pearlie, Annie, Hattie and Beulah, and underneath the memoriam is inscribed, "For of such is the Kingdom of Heaven." O, how true, how the sorrowing heart should be comforted, and the thoughts arise to Heaven and Heavenly things. Beulah was the youngest child of our dear friend Laura F. Travis. Mrs. Travis was almost overcome by her bereavment, Beulah being not only her youngest but her pet and comfort. Our friend has the sympathy of a large concourse of friends, as was attested by the large quantity of floral offerings and other loving acts. We hope God in his mercy may heal the wounded heart, and help the sorrowing mother to say from that very heart, "For of such is the Kingdom of Heaven" Allow us to wish success to all of God's Missions now and all through the coming year.

Norway has over fifty public fish hatcheries, yet produces less than a tenth of what the United States does with ten.

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

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For 1886.

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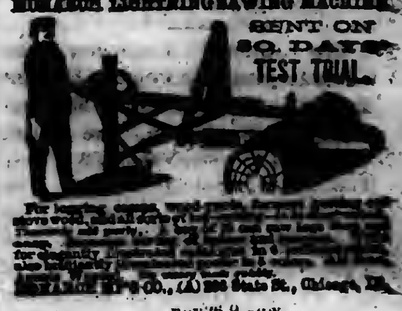
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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, DEC. 17, 1885.

1886 1886

OUR TERMS.

All Methodists and Agents are requested to make the canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE now for the year 1886 If paid in advance $1.50 will be received for one year's subscription. When an agent sends in a name but does not send the money to this office within three months $2 will be required. Subscriptions for six months taken at $1; for three months, 50 cents.

If agents will make a steady and persistent canvass for the next thirty days hundreds of new names may be added to the subscription list of their official Church paper. Remember, it is one of the cheapest papers in the country, and the best medium for news of the church work in the Southern States.

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A Needy Case.

Groton, Dec. 7, 1885.—On the 3d day of this month my house caught on fire and destroyed half of my things. I have no bed to sleep in. All of my books are burned up, and some of my wife's and boy's clothing is lost. Pray for us that the Lord may help me to gain the victory by and bye.

M. T. FAIRFAX.

[Bro. Fairfax is a minister in the Louisiana Conference, stationed at Chinchuba, opposite New Orleans. Those who wish to learn further of his case can address or send any relief to him there.]

The President's Message.

The President's message to Congress is long, but not strong as a [illegible] of state. It is a plea of [illegible] which pleas are always weak. He refers beautifully to the late Vice-President Hendricks. He pleads constitutional requirement as an excuse for the [illegible] of his views upon Congress.

[illegible] foreign relations be [illegible] the propriety of appeals, [illegible] Kelly. He re-asserts the [illegible] doctrine, opposing violence [illegible] the right of the government [illegible] Chinese importation, and disowns any other than [illegible] connection with the Pacific Conference or the free state of the Congo.

He refuses to refer in any way to the Negroes, when viewed in the light of his graceful reference to [illegible] in his inaugural address, must be regarded as intentional rather than an oversight, and be [illegible] an indication of his [illegible] in the settlement of [illegible] interests of the race [illegible] by the Republicans when in power.

[illegible] reform is explained [illegible] and room [illegible] to make his [illegible] as to business matters.

[illegible] is strongly opposed [illegible] is not considered. [illegible] as to the merits of the [illegible] will be various and diverse.

December Periodicals.

[illegible] Magazine. The [illegible] Magazine. The [illegible] and [illegible] Monthly, each being the [illegible] of useful and delightful [illegible] on current [illegible] topics, [illegible] [illegible] [illegible]

Continued from First Page.

safe, and regarding "voluntary abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government.

Resolved 3. That we believe the local option prohibitory laws of our state to be right, wise and practicable. Right, because the Supreme Court of the United States has over and over again confirmed the right of the State to prohibit; because the right inheres in us as citizens, the right of protection; because prohibition is based on principles of common law and justice; right because the facts of heredity and the crime, pauperism and moral subversion of society by the rum traffic, not only justify but demand its prohibition. Wise, because it treats the rum traffic as other crimes against society, not dignifying it with protection, but branding it as a public enemy and putting the seal of ignominy upon it; wise, because it strikes at the root of the evil and is wholesome in its educative influence upon the young. Practicable, because in more than one hundred counties of this State, we have seen that prohibition does prohibit.

Resolved 4. That we condemn mere license and regulative laws as wrong in principle and a failure in practice.

Resolved 5. That we rejoice in the great victory just gained in the redemption of our State. We feel that it calls for renewed encouragement to unremitting work in all of our cities and towns to rid them of this curse.

Resolved 6. That we shall labor upon this subject from our pulpits, work for total abstinence reformation among our people, and in every contest take a firm and unequivocal stand in favor of laws for the abolition of the rum traffic.

Signed:

WILBUR P. THIRKIELD.
W. G. BRYANT.
JAMES McHENRY.

APPOINTMENTS.

Atlanta District—S O Upshaw, P.E.
Atlanta, J D Jenkins.
Aaron P Melton.
John Crolley.
E O Thayer.
Supplied, H M
Hamilton, Geo. W. Matthews.
Decatur, Jacob Jackson.
Douglass, George A. Arnold.
B F McCain.
E T Kent.
W A Hill.
Willis Sayles.
Jacob Arnold.
J B L Williams.
Wm Hopkins.
A J Wilson
supplied by H N
Brown.
Palmetto, Geo W Meriwether.
Whitesburg Mission, to be supplied.
E O Thayer, President of Clark
University.
Thirkield, Dean of Gammon
School of Theology.
Lewis, Professor of Science in
Clark University, and all members
of Clark University quarterly conference.
District—B T Adams, P. E.
R D Giddens.
G W Lamar.
Johnson.
W C Hunter.
M E Rooks.
W H Francis
Grant.
David McLendon.
W R Groves.
S B Benford.
A B Allen.
H R Allen.
A Samuels.
Watts, P. E.
Battle.
Jackson.
P. E.
Mitchell.
Gwinnett, James McHenry.
Jackson, Wm Young.
Roswell, W F Smith.
Rome, E L Hammett.
South Rome, Isaac Harris.
Temple, W C Bryant.
White, David Wood.
F M Gordon, Teacher in Deaf and Dumb Asylum and member of Cave Spring Quarterly Conference.

Savannah District—F M Jones, P.E.
Appling, Benjamin Boston.
Brunswick, C K Wright.
Brunswick Ct., J G Kitchen.
Blackshear, R Stacey.
Camden, J H Smith.
Jessup, A C White.
Montgomery, A Johnson.
Reidville, J C Allen.
Savannah, R Bigham.
Savannah Ct. A. Gibson.
St. Mary's, J W Fisher.
Valdosta, L G Preston.
Waycross, J W Adams.
Waynesville, to be supplied.
Savannah, Ga.

News in and Around Cape Palmas, West Africa.

REV. DANIEL WARE, OF LIBERIA CONFERENCE.

The day after the adjournment of the Liberia Conference, the Bishop and myself made a hasty run up the St. Paul river; he as far as Mecklinburg and I, as far as my daughter's, at Millsburg, laying by over Sabbath at Virginia, where the Bishop preached and solemnized the matrimonial rite ——Stevens, of Cape Palmas—— Watson, Virginia, St. Paul river.

Monday morning, the American minister, Hon. J. H. Smyth, pursuant to previous engagement, called and took us up the remainder of our journey. Thursday on our return trip, we halted at White Plains, to survey the ruins of what was once a thrifty, large but poorly managed mission station. The whole place is completely in ruins.

Seeing that this would be, in the course of a few years hence, the inevitable result of things, I offered to buy the premises when Bishop Haven was out here, for I was homeless; having been a hard itinerant from 1860, up to the time of my joining the Liberia Conference till then, and have been ever since. Dr. Reid's declaration to the contrary, notwithstanding. My terms were liberal as any poor itinerant could make. Bishop Haven regarded them so, and hence himself seceded to my proposal, and spoke favorably of in it to the Board. But the *Buga bugs* (?) had the preference.

Being in feeble health, I did not feel justified to resume the laborious work of the St. Paul river district. I took therefore a supernumerary relation, under the sanction of the Bishop, who is a very humane man, with a heart full of gushing sympathy, and I with him ran the Liberia coast, as far South as *Sinoe* touching at Bassa.

It was very doubtful whether the Nubia (Capt. Davis, a captain, all Liberians love very much for his kindness and gentlemanly bearing towards passengers) on which we had embarked, would touch Cape Palmas. I therefore ticketed for Sinoe. There the Bishop, after spending the greater part of Tuesday preaching twice, and ordaining as he had done at Bassa, left me.

Spending eight or ten days with the brethren here, preaching and lecturing, I proceeded on my way to Cape Palmas, for which place I had started, to give temporary relief at least to Bro. Harmon, who had the misfortune last year to break his leg. On my arrival I learned that the Nubia touched here, and that the Bishop had spent five days rendering the most effective service.

A glorious revival was in progress, the general church in a light blaze, Bro. Harmon "hip te-hop" on his broken leg, sometimes with crutch and stick, sometimes with crutch only, sometimes neither crutch nor stick, so hot was the fire. This revival has no parallel in the history of this place, in the memory of the oldest citizen. Results 73 converts, 60 of whom joined us.

I am now in temporary charge of this church, where I shall possibly remain until conference. My health is still feeble, dyspepsia in its most virulent form, all the concomitants of this disease are mine; death at times it seems would be a welcome visitant. Is there no relief from this living death? If there is tell me!

Bishop Taylor left here on Sunday on the Biapa, where he rejoined his company, fellow missionaries, and proceeded on his way to the Tushelange country. South Central Africa, via.: St. Paul D' Loanda, the scene of his future labors. May God bless him in his noble work. I am told by those who witnessed it, that the meeting between the Bishop and his coworkers was most touching.

The reception hymn was:

"All hail the power of Jesus' name.
Heaven came down"

Surely this work cannot fail because God is in it. Every missionary is a hero. They have gone out baptized by the Holy Ghost, under the eye of the Holy Ghost's church.

In March I visited Koblokeh, a Grebo town at the mouth of the Cavalla river, intending to ascend it as far as Wehbo; but my health broke down so completely, that friends advised me to return to the settlement.

While at Koblokeh, I delivered a couple of discourses on the subject of "Witches and Witchcraft." In these two discourses, the best thinking minds in Greboes acknowledged the clearest elucidation and exposition of the subject they had ever heard. I took occasion to refer to the death of one of their townsmen, who had died at sea, and of which they had just heard for the whole town, was then in one general wail, and lamentation. Every such event is the occasion for calling a "Grand Devil Palaver," of consulting the "Grand Devil" or "medicine (witch) doctor" as to who has committed the crime. Then somebody or possibly four or five persons, must atone with their lives, by drinking "Sassy-wood" for this supposed witchery. I referred also to the unsettled state of the weather, and the irregularities of the season. This also is a matter of "witch doctor" reference.

I told them that the same weather prevailed all over the country, throughout all tribes, from Cape Mount to Cape Palmas, and that it would be difficult to tell (if it was the work of witches) to which set to attribute it, to those at Cape Mount or those at Cape Palmas.

My arguments were unanswerable, and as the result nobody has been called to answer either for the death of the man at sea or for the unsettled and unfavorable weather.

The king, soldier king; his right hand man, and his princes, and nobles, thanked me, and urged me to repeat my visit and preach for them again. My health has been very feeble ever since my return, which, together with the duties of my charge, has made it impracticable for me to repeat my visit. I hope to do so however, before my return to Monrovia, and to extend my visit as far a Wehbo.

The Greboes have become to my mind the most interesting tribe on the coast, and the field eminently ripe for harvest. Simply because the Protestant Episcopal Church took hold here more than 30 years ago with bull dog purpose, to master what they had taken in hand, cost what it might of life or money. How different has it been with us here and in every other place, in Liberia, where we have wrought. Scarce anything we have done has been thorough, except it was to put down and pull up; put down when the work has been in a binding or fruit yielding condition.

These Greboes are now loud and constant in their calls for Christian teachers and missionaries. (American-Liberians). Protesting as strongly against those of their tribes who have been located among them as missionary teachers and preachers.

1. Because I suppose "a prophet is not without honor, save in his own country, and among those of his own household."

2. Because many of them, perhaps are rather timid in assailing many of their customs and principles, which are in antagonism to civilization and Christianity, and thus appear to tacitly countenance them. This greatly weakens their influence, and nullifies the good effect their religious teachings would otherwise have upon the tribes.

At Koblokeh is where the unfortunate Frances Gross was burnt to death by the natives, during hostilities between themselves, and the Greboes in 1875.

They so far regret this act of savage barbarity, that the tree to which he was bound while the devouring flames curled around and above his head, has been cut down. Enclosed is a small piece which I chipped off from this tree.

A renewed call comes to me today, now three months since I was there, urging me in the most earnest manner to repeat my visit and preach to them; but the weather is very inclement and my health is still feeble, so that I dare not yet venture, anxious as I am to do so.

Two or three Christian settlements on the Cavalla river, among these savage tribes, at proper distances from each other, composed of healthy and industrious, Christian families, would do very much to facilitate the breaking up (or down just as you prefer,) these old diabolical antagonisms to the cause of Christian civilization, and suffering humanity.

Mission Stations do but comparatively little in this direction to what good Christian settlements would do, because the former are on such a meager scale, and again, because in the main, the general status of the operatives, precludes the possibility of anything beyond a drag-along. In connection with the Christian settlements a few industrial schools, on at least a medium scale, would in my opinion be of telling effect upon these numerous, and truly interesting tribes.

Cape Palmas Liberia, West Africa, June 17th, 1885.

Africa Indorses Us.

The Southwestern Christian Advocate

Among the colored exchanges we receive from the United States there is none whose appearance we hail with greater pleasure than that of the SOUTHWESTERN CHRISTIAN ADVOCATE, published at New Orleans, and edited by Rev. Marshall W. Taylor, D. D., a Negro of undoubted ability and loyalty to the race.

Dr. Taylor is a prominent minister of the Methodist Episcopal Church [white] of the United States. At their General Conference, held in Philadelphia in 1884, Dr. Taylor was proposed for the office of Missionary Bishop, but he declined the honor on account of delicate health. The Rev. William Taylor was then elected. (Bishop Taylor stopped here in January last on his way to the Congo country where he is now carrying on operations of which we have conflicting accounts.)

The Conference then elected Dr. Marshall W. Taylor to the editorship of the SOUTHWESTERN CHRISTIAN ADVOCATE, one of the official organs of the church. He is the only Negro in America who holds such a position. His election is an expression of the confidence of his church in his ability and integrity, his Christianity and common sense.

Thus far his paper has more than justified the appointment. The people with whom by race he is identified have reason to be proud of and thankful to him for persistent and fearless advocacy of their right to be—and and their duty to remain physically what the God of Nature saw fit to make them.

He not only rejects all race compromises but all dubious appellations into which a disloyal spirit,—comprehensible in caste-ridden America—takes refuge from the odium supposed to attach to a people whose "previous condition" was one of servitude.

He uses the word Negro in his paper not only with no squeamishness nor mental reservation, but contends for its use against all the insinuations which a race prejudice makes against it. The race in Africa approve the word and see no other which as a race definition would not have to be further defined when the intertropical races of the continent are to be described. The discriptive term for a race is that which most easily or least ambignously desribes the majority.

In regard to Africa and the relations of the colored people of America to it, Dr. Taylor is sound. Considering that he was born in exile and has never been away from the overshadowing and blighting influences which hamper the growth of the Negro and darken his perception, it is surprising that he sees things so clearly and is able to contend so boldly for the integrity and manhood of his people. It is strange that he differs so widely from the mass of his colored countrymen who confound race extinction with race improvement, and seem so curiously incapable of the simple process of reasoning called putting two and two together.

Dr. Taylor is fortunate in having as his presiding officer and coworker in the Southwest the new Bishop Mallalieu, who though of the dominant race, is strongly in sympathy with the views of the Editor of the *Southwestern Christian Advocate*. May their bow abide in strength for Africa *there* and the greater Africa *here!*—*The Methodist Herald and West African Educational Times*, Freetown, Sierra Leone, West Africa.

Let American Negroes read the above and learn how the Negro at home feels about the position maintained by the SOUTHWESTERN. But for that matter there is only one view to take upon the subject by Negroes everywhere. There is no lack of men to look after other races. God has assigned us to the services of the black race.

Books and Current Literature

The Descent of Man. By Charles Darwin. Part Second. Price, 15 cents, J. Fitzgerald, 393 Perrl street, New York.

This famous work is now for the first time brought within the reach of all readers. It is to be completed in four parts, 15 cents each, or 60 cents for the entire work. It is well printed from large, clear type, on excellent paper. The lowest price of this work hitherto has been $3.

Littell's Living Age for 1886. The frequent issue and closely filled pages of *Littell's Living Age* enable it to present with satisfactory completeness as well as freshness what is essential to American readers in the best periodical literature of the day. This literature covers a constantly broadening field and now embraces to a greater extent than ever before the productions of the most eminent writers in all departments of knowledge and literary work. *The Living Age* was therefore never before so valuable, so convenient and so important as now; as with it one can easily and economically keep abreast of the best literature of the time. The prospectus of this magazine for 1886 is worthy the attention of all who are selecting their reading-matter for the new year. Reduced clubbing rates with other periodicals are given and to new subscribers remitting now for the year 1886 the intervening weekly numbers are sent *gratis*. Littell & Co., Boston, are the publishers.

THE BI-MONTHLY METHODIST REVIEW.—It has been humorously remarked by some one, probably the present editor of the *Methodist Quarterly Review*; that no editor of the *Quarterly Review* had ever been promoted to the Episcopacy, probably because the varied and scholarly attainments requisite for a successful fulfillment of the duties of that editorship left no higher place into which one might be promoted. But the marks of deep learning and the vigor of mind displayed by the present editor of that periodical in the editorial miscellany, especially his "Few thoughts on some of the side questions" of Dr. Winchell's paper on "Anthropomorphism" indicates that he retains a good deal of the primeness of manhood yet. The September *Review* to which we now refer is a good one. It should come into large circulation, but from its high scholarly character we do not know, though its form is somewhat popularized, whether there is any higher place than its editorial chair. That still seems to be the goal.

MADAGASCAR AND FRANCE,—with some account of the Island, and its people, its resources and development. By George A. Shaw, F. Z S. London Mission, Tamatave; with a map and illustrations from original sketches and photographs.—American Tract Society, 150 Nassau St. New York. Price $1.50. The author, Mr. Shaw, was for better than 13 years a missionary in Madagascar, and in that capacity has had a fair chance of knowing what he states is true. As an Englishman he will for political if not for reasons more commendable, be sure not to warp his views unduly favorable to the interest of France who is the old time rival of his country. While for other reasons he will be likely to give Madagascar only that which by force of merit she justly commands. Everything relating to that country and its people are now eagerly desired by the public. Mr. Shaw with this in view has undertaken to convey in one 12 mo vol., of 443 pages, cloth and gold cover, all the desired information. The country, its products, and adaptability for foreign enterprise and commerce; and its people, their character, habits, and advance in civilization and Christianity, are the subjects upon which he dwells, and their treatment is both perspicuous and fresh. He enlightens and pleases by the force of what he says, and the beautiful style in which he says it. Our author is at a good bit of pains and hard labor to find a tangible theory for the origin of Madagascar other than African, but his endeavor in that particular has neither the merit of originality nor success. Indeed he hinges all and surrenders everything to a tradition that the Malagasy are the successors and exterminators of a race of Africans in Madagascar. But this theory mostly grows, it is patient enough, out of a wish that it might be rather than any reliable data proving that it is so. He ingeniously explains away the strong indication of African origin which is found in a similarity of language, by a supposition that Madagasy adopted the language of their African victims. A thing never done by a conquering people but once, if then. But he is willing that black Malagasy of the delta should be accredited to the African race, only anxious is he to rescue the Highland Hovas. There is very little doubt but that all of them are of Africo Arabian extraction, and that by virtue of their high latitude, and salubrious climate remote from the tanning effects of the Delta malaria, the Hovas have both bleached and polished comparatively. Indeed if it were clearly established that they were of Malayan origin, it only removes the need of proof one step backward, for it remains to be satisfactorily proven that the Polynesian was originally not an African. These dark colored races both in Polynesia and Madagascar doubtless have many many strains of African blood. He shows not only the animus, but also the wantonness of the late French invasion of the Island, and has altogether written a most interesting book.

Revival Notes.

I. W. Horton, Jefferson, Ky., closed my meeting—result, church greatly awakened. 11 conversions, four joiners from other churches and 16 baptized this year.

The Lord is in this place since August last. 12 persons have joined our church at Gunns Chapel and quite a number have been converted to the Christian faith, and others at the altar seeking peace, and the good work goes on. "Praise God from whom all blessing flow."

GEO. W. THOMAS.

General Church News

Through the zealous labors of Signor Luigi Capellini, the soldier evangelist in the Italian army, more than 1,000 soldiers have left the Church of Rome during the last thirteen years and been admitted as members of the Evangelical Military Church.

Total receipts for October were $34,802 30. The total issues of the Scriptures from the Bible House were 65,407 volumes.—*Bible Society Record.*

The agent of the London Religious Tract Society, in Japan, furnishes a very encouraging report of the prospects of religion in that country. He says, "Nobles, commoners, and priests are all diligently studying the doctrines of Christianity. We hope that within the next ten, or, at the most, twenty years, Japan will be a Christian country."

COMING HOME.

Oh brothers and sisters, growing old,
Do you remember yet
When we came in the shade of the rustling trees,
When we came our household met?

Do you know how we used to come from school,
Through the summer's pleasant heat,
With the yellow fennel's golden dust
On our tired little feet?

How sometimes, in idle mood,
We loitered by the way;
How we stopped to the road to gather flowers,
And in the fields to play;

How, warned by the deepening shadows fall
That told of the coming night,
We climbed to the top of the last, long hill,
And saw our home in sight?

And, brothers and sisters, older now
Than she whose life is o'er,
Do you think of your mother's loving face
As you look from the open door?

Sighing for the changing things of time;
Lies low;
Some dear lifting smile was hid from us
In the distance long ago.

And do we have come to life's last hill,
From which our weary eyes
May almost look on the home that shines
All tranquil in the skies,

Oh, brothers and sisters, as we go,
Till let us move at one,
Hand in hand together keeping step,
Till the march of life is done.

That the Father who waited for us here,
Perhaps a smile on each,
May welcome the little band of paradise
Whose children's coming Lost.

—Phebe Cary.

Domestic Hygiene.

Opium and Morphine.

GEO. L. CURTISS, M. D.

An Indianna pharmacist writes an article containing drug selling opium and morphine who are habitual users of Language is strong, to be misunderstood. He deplorable victim to certainly traveling at accelerating speed road to hell. The cons ant of the drug has at last hab ituated to its influence, and now a appetite craves it beyond becomes a plunged into mis infamous. He his home, wife, chil to obtain the cursed stuff, drug, prohibitionists of pharmacy, sur agent that wrecks, ruins, and ruined. The pecuniary accomplishing this most damnable ruin is very indeed, and even if it were still no thoughtful man honest purpose would do it. among us would furnish a who was avowedly in suicide? Furnishing mor or opium to these opium is many times worse. Far means for immediate as a rule, is simply w ong individual, besides being complice with murder, but opium to the habitual to all this and more too. The to an enemy to the home, he injures the rights of and demoralizes him are facts. They ca dealed."

Man's Natural Tongue.

The *Medical and Surgical Journal* has the following curious article. Some years ago a society of emi Paris discussed the language would speak if never Great Catholics that the He would be spoken in One scientist that some form would be Twenty differ was decided to test committee was the experi peasant deaf and first in the Alps hearing chil The re instructions to these may neigh bor, the circumstances surrounding the experiment were favorable.

Years rolled on and many of the members of the society lost sight of this interesting experimen. Some members of the committee died, and there was great danger of the results of this wonderful test being lost to the world. Fortunately, two of the members of the committee kept faithful watch on the case, and when the children were six years old, brought them, with their nurse, into a meeting of the "savants." Every member was on tiptoe of expectation as to the result. Not one word could either of the children utter, their only form of language was a wonderfully good immitation of the crowing of a cock, of the coddling of a hen, or the bleating of a sheep. The predictions of science were totally upset by a practical experiment." It is probably true that we have no natural language, or natural tongue, but it is also true that we have a "Mother tongue."

The Ten Laws of Health.

This is the title of a book recently written telling how diseases are produced, prevented, and purports to be a family guide to protection against epidemic diseases, and dangerous infections. The book has a big job on hand to do all that perfectly, but it does do much work well. "The ten laws of health" are good. "1. Thou shalt breathe a pure air, 2 Thou shalt have adequate and wholesome food and drink. 3. Thou shalt have adequate outdoor exercise. 4. Thou shalt have an adequate and unrestrained covering for the bed. 5 Thou shalt not interfere with the natural cause of reproduction. 6 Thou shalt dwell in a climate for which the constitution of the body is adapted. 7. Thou shalt engage in pursuits which do not cramp or overstrain any part of the body, or subject it to irritating and poisonous substances. 8 Thou shalt practice absolute personal cleanliness. 9 Thou shalt maintain a tranquil state of mind and secure adequate rest and sleep. 10. Thou shalt not intermarry with near blood relations."

In the treatment of rheumatism, gout, neuralgia, tic douloureux, semi cranio, sciatica, etc. Salvation Oil should be applied to the parts affected and thoroughly rubbed in, so as to reach the seat of the disease. It kills pain. Price 25 cents a bottle.

English entomologists are excited over the addition of a new butterfly to the British fauna, making a total of 65 species. The species is *Lucena argiades*, a common dweller in Southern Europe.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

FERNANDINA, Nassau Co., Fla.

"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I could be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Foulless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

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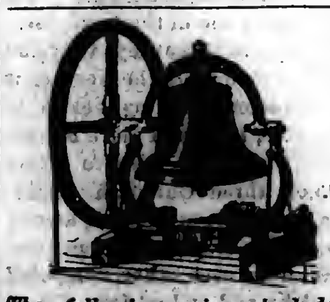
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28 "	275 lbs	375 lbs	55 00
32 "	375 lbs	550 lbs	80 00
36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1000 lbs	1400 lbs	180 00
48 "	1325 lbs	1800 lbs	230 00
54 "	2050 lbs	2800 lbs	330 00

Bells for Schools, Farms, Etc. without mountings.

18 inches	75 lbs	$13 00
20 inches	100 lbs	18 00
24 inches	165 lbs	25 00

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SUBSCRIPTIONS

Taken at the office of THE TIMES-DEMOCRAT, or by mail, when accompanied by subscription price.

M. E. Church Directory.

Southwestern Christian Advocate. Office 32 Natchez Street.

AMES M. E. CHURCH—Rev. William P. McLaughlin, pastor. Preaching at 11 a. m. and 7½ p. m. Sunday-school at 9.30 a. m. Prayer meeting Thursday evening at 7 30.

LAFAYETTE STREET CHURCH—Rev. Elijah L. Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m. 3 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7.30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Prank in streets; Rev J. J. Kiemle pastor. Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E. CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6:30 in the morning. Class meeting Wednesday, 7:30 p. m Sunday-school at 1:30. E. O. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening Prayer-meeting Friday evening. General Class first Monday night in every month. Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m. Preaching at 11 a. m., 3 and 7 p. m. Sabbath at 1 p. m. Class-meetings Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET, Carrollton, corner of Plum street. Rev. M. C. B Mason, Pastor. Services—Public worship at 11 a. m., 8 and 7 p. m., Sunday. Sunday-school 9 a. m. Class-meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening.

New Orleans University A. F. Hoyt, M. A., Acting President 1438 St Charles Street

First Street Church—Rev. John Qualls, Pastor. Church corner First and Dryades Streets. Services: Sabbath—5 a. m., prayer meeting; 11, 3 and 7, public worship; communion monthly, on the first Sunday. Sunday-school 1 p. m. Class meeting Monday evening. General class every fourth Monday evening. Preaching Thursday nights.

MOUNT ZION M. E. CHURCH—James W. Hudson, pastor. Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Post street, near Rampart. Sunday Services: preaching at 11, 3 and 7. Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Bijeur streets, Rev. W. P Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:40 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Love feast quarterly.

General Church Directory.

CENTRAL CONGREGATIONAL CHURCH—Also College Church of Straight University A. M. A., corner Gasquet and Liberty streets, one block off Canal street. Services—Preaching Sundays at 11 a m and 7 p m; Sabbath-school 12:15 p m. Prayer meetings Tuesdays and Friday evenings at 7:30 p m. This church has a fine choir, under good leadership and is centrally located. Northern visitors and all true friends of the colored people are cordially invited to attend its services. Rev. G. W. Bothwell, M. A., pastor.

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New Course of Study.

The Bishops, at their meeting held immediately after the adjournment of the General Conference, arranged the following course of study to be pursued by candidates for the Methodist ministry. All examinations made after May 1, 1885, will be upon this new course of study:

For Traveling Preachers.

FOR ADMISSION ON TRIAL.

Common English Branches.	
History of the U. S.—Ridpath	$3 00
Scripture History.—Smith. (Abridged edition in one volume.) Net	60
Catechism of the Methodist Episcopal Church. (No. 3) Net	5
History of Methodism.—Stevens (Abridged edition.)	3 00
Discipline of the Methodist Episcopal Church. Edition of 1884	
Compendium of Methodism.—Porter	1 50
To be read:	
Wesley's Sermons. (Vol. 1) sett	5 00
Books of reference:	
Whitney's Hand-book of Bible Geography	2 25
Freeman's Hand-book of Bible Manners and Customs	2 25

FIRST YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scripture—chapters I XXX—Harman	4 00
Systematic Theology—Compendium of Christian Theology.—Pope.) Vol I) sett	7 50
Plain Account of hristian Perfection.—Wesley	30
Ancient History.—Thalheimer. Net	1 60
Rhetoric.—Hill, Net	1 00
Written Sermons.	
To be read:	
Wesley's Sermons (Vol II.)	
Christian Purity—Foster	1 50
Introduction to the Gospel Records—Nast	1 75
Ecclesiastical Law and Rules of Evidence—Henry and Harris	3 00
History of Missions of the Methodist Episcopal Church. Vol I.—Reid	3 00

SECOND YEAR.

To be studied:	
Biblical Theology.—Introduction to the Holy Scriptures. (chapters XXI-LI)—Harman	4 00
Systematic Theology.—Compendium of Christian Theology. Vol. II.—Pope	1 75
Mediæval and Modern History.—Thalheimer.	1 60
Lessons in Logic.—Sevens. Net	60
To be read:	
Checks to Antinomianism—Fletcher	5 00
History of Methodism. (Abridged). Stevens	3 00
Defense of our Fathers—Emory	85
History of Missions of the Methodist Episcopal Church Vol. II.—Reid	3 00

THIRD YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters LXIII.—Harman	4 00
Systematic Theology. Compendium of Christian Theology.—Pope. Vol. III	7 50
Atonement in hristian.—Miley	1 25
History of the Church.—Blackburn	2 50
Intellectual Science.—Porter	3 00
Homiletics.—Kidder	1 50
Written Sermon	
To be read:	
Theological Encyclopedia and Methodology.—Crooks and Hurst	3 50
Lectures on Preaching.—Simpson	1 25

FOURTH YEAR.

To be studied:	
Biblical Theology. Introduction to the Holy Scriptures. New Testament: Chapters XIX-XLIV Harman	4 00
Systematic Theology Theological Institutes Part II.—Watson	6 00
Analogy of Natural and Revealed Theology.—Butler	1 50
Written Exegesis	
To be read:	
Life and Epistles of St Paul.—Conybeare and Howson (Abridged Edition)	1 00
Biblical Hermeneutics.—Terry	
History of Rationalism.—Hurst	3 00

For Local Preachers.

FIRST YEAR.

To be studied:	
The Bible: History. Outlines of Bible History.—Hurst	$ 50
atechism of the Methodist Episcopal Church. (No. 3)	05
hristian Theology. Introduction and Book I.—Wakefield	2 50
Discipline of the Methodist Episcopal Church. (Edition of 1884)	
Philosophy of the Plan of Salvation.—Walker	1 25
To be read:	
Hints to Self-educated Ministers.—Porter	1 25
A Hundred Years of Methodism—Simpson	1 50
Portrait of St. Paul.—Fletcher	75

SECOND YEAR.

To be studied:	
The Bible: Doctrines	
Christian Theology. Books II and III.—Wakefield	2 50
Christian Baptism.—Merrill	1 00
Church History: Outlines of Church History.—Hurst	50
Ancient History.—Thalheimer	
To be read:	
Lectures on Preaching.—Simpson	1 25
History of the United States.—Ridpath	3 00
History of Methodism: (Abridge Edition).—Stevens	3 00

THIRD YEAR.

To be studied:	
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General News Items.

In Boston, the *Advertiser* states, there have been fifty people killed and eighteen injured by horse railways within a year.

Last year thirty six Southern furnaces shipped to Northern markets 103,366 tons of pig iron. Thus far this year twenty three furnaces have shipped 99,068 tons.

The San Diego (Cal.) Natural History Society are going to petition Congress to give them a deed of San Miguel Mountain, near San Diego, as a site for an observatory.

A Chinese banker, Han Qua of Canton, is said to be the wealthiest man in the world. He pays taxes upon an estate of $450,000,000, and is estimated to be worth $1,400,000,000.

PROHIBITION IN ATLANTA.—After a very exciting temperance campaign, the Prohibitionists carried the city of Atlanta and Fulton county, Ga., by a majority of 226 votes in a total vote of 8,000, the largest ever polled in the county. The license men made a hard fight, but they were opposed by the ministers and the women, who worked nobly, and the honest men who voted the day.—*New Orleans Sugar Bowl.*

CONGRESSIONAL.—The following table shows that, in spite of the steady increase in the number of bills introduced in Congress, the number which became laws has fallen off, with the exception of the last two Congresses, when a very unusual number of private pension bills were passed:

	Bills.	Acts.	Per Cent
[illegible]	1,803	515	31
[illegible]	2,853	819	26
[illegible]	3,723	769	21
[illegible]	5,314	772	14½
[illegible]	5,943	1,015	17
[illegible]	6,435	856	13
[illegible]	6,220	743	11
[illegible]	5,736	753	8½
[illegible]	10,037	450	4½
[illegible]	10,704	772	7
[illegible]	11,447	966	8

[illegible] which became laws in the last Congress 668—nearly two-thirds of a private character, and [illegible] were pension bills. [illegible] recommendations have been made by Presidents Grant, [illegible] and Arthur in their annual [illegible] to Congress for legislation that would relieve both Congress and the departments from the consideration of a large class of private claims, but, beyond the passage of the "Bowman bill"—which did not afford relief—nothing has been done. The obstacles in the way of independent legislation in the House have largely contributed to this result, the "Bowman bill" only securing consideration by being made a "special order" after suspension of the rules. In fact, with the exception of what is known as the "Thurman Funding bill" of the Forty fifth Congress, and the "Dead Bigamy bill" in the Forty-seventh, no public measure of considerable importance has been given consideration in the House in what is called the "regular order of business" since the passage of the "Holman bill" authorizing legislation on appropriation bills, and those bills were as the Speaker's decisions only appeal from burial [illegible] the Committee of the Whole [illegible] the House of the Union by [illegible] of Speaker Randall [illegible].—*The Current.*

The "old reliable"—Dr. Sage's Catarrh [illegible]

[illegible] Steele, has il[illegible] of failing to [illegible] are making war. [illegible] and inspired [illegible] to be invaded [illegible] good a needless [illegible] successes, [illegible] by severe [illegible] and the in[illegible] Belgrians [illegible] territ[illegible] his kingdom, [illegible] war, indem[illegible] still lig[illegible]. An [illegible] [illegible] the past [illegible] REMEDY & CO. [illegible], New Haven, Ct.

Lost Friends.

We make no charge for publishing these letters from subscribers. All others will be charged fifty cents. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—I wish to inquire for my sistor; her name is Julia Smith; she goes by the name of her father. I have not heard from her in nine years. The last time I heard from her she was in Natchitoches parish, La. She was not married then. I heard since she was to be married, but did not learn the man's name. Any information will be gladly received. Address M. E. Kellum, Eylan, Bowie county, Texas.

MR. EDITOR—I wish to inquire for my two brothers who left home in 1882 or 1883. We were living at the time they left in Copiah county, Miss., near Foster Creek. My brothers names were George and Nathan Leggett; mother, Lucinda; father Henry. We belonged to Henry Darsy in Franklin county. My name at that time was John Leggett, but I am now John Alexander. Address any information to me at Bowerton, Miss.

MR. EDITOR—I wish to inquire for my people. I have not seen them since 1860. My father's name was Peter Lafrance, my mother's name was Jane Lafrance; my youngest brother was named John Parstoo Lafrance, we called him for a short name Parst; he was sold in Arkansas before my remembrance. My eldest brother was named Albert Lafrance; he was sold in Memphis, Tenn., some time before I was sold. My eldest sister was named Maria Lafrance; next one was named Harriet Lafrance, and I was next, Elvira. My youngest sister was Sallie. I was sold from Fayette, Howard county, Missouri, where I was born, to Memphis, Tenn., and brought from there to Texas by a man named Marcelas Turner, during the fall that Lincoln was elected. I left a son a year old, named William Henry, with a Mrs. Carson, who was my young mistress in St. Louis, Mo; her home was in Fayette, Howard co, Mo. I have not heard from them since I left them. Please help me to find them. Address Elvirla Clayton, care Rev. Isaiah Clayton, Corpus Christi, Texas.

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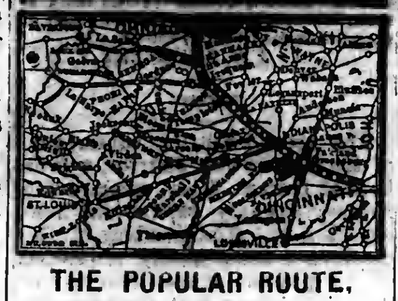
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Sunday-School and Children.

FOURTH QUARTER. LESSON XII—The Gracious Invitation. Dec. 20. B. C. 709. Isa. 55, 1-11.

HOME READINGS.

M. Isa. 55, 1-11. Tu. Matt. 11, 16-30. W. John 4, 1 26. Th. Isa. 61, 1 11. F. Matt. 7, 7-20. S. 2 Cor. 6, 1-18. S. Rev. 22, 1 21.

GOLDEN TEXT.

He, every one that thirsteth, come ye to the waters. Isa. 55, 1.

LESSON HYMN. S. H. Hymnal No. 356.

The Spirit in our hearts,
In whispers say, "Sinner, come."
The bride, the Church of Christ, proclaims
To all his children, "Come!"

Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness,
To Christ, the fountain, come!

Yes, whosoever will,
Oh! let him, by repent,
And humbly drink the stream of life;
Do as he bids him come!

Time—A. D. 730.

Place—Jerusalem, King of Judah, Assyria, Egypt.

Persons—Isaiah, Hezekiah, Sennacherib, Tirhakah.

Connecting Links—Between this lesson and the last, Hezekiah has become king, Sennacherib has invaded Judah, and Hezekiah has been sick and recovered. Between this lesson and the next, Hezekiah has received the ambassadors from Babylon, and Isaiah has foretold the Babylonish captivity.

Lesson Plan—I. The Invitation. II. The Reasons.

I. The Invitation. Ver. 1. Ho, every one that thirsteth, come ye to the waters. Ho—Hebrew, hoy—a cry to attract attention. Every one—Jew or Gentile, rich or poor, bond or free. That thirsteth—Spiritually, for God, for righteousness, for holiness. Come ye to the waters—Christ is the fountain of living waters. Jer. 2, 13. He is the water of life. Rev. 22, 17. Ye that have no money—the poorest might enjoy them. Buy and eat—Not in the sense of purchase, but of ownership. Buy wine and milk without money—indicating still richer blessings. Sure mercies—The covenant mercies of God. Given him—that is, Christ as the son of David. A witness—Christ was the assurance of God's favor, one to confirm the promises God had made to the fathers. Nations that knew not—Referring to the in gatherings of the Gentiles. While he may be found—Showing a limit to probation. Void—Empty—showing that as rain and snow do not fall from heaven uselessly, but only return thither after having accomplished a beneficent purpose, so God's word has a fruitful mission.

Doctrinal Suggestion—The universality of salvation.

Consumption Cured.

An old physician had placed in his hands by a returned Medical Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, Colds, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The recipe will be sent *Free* with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th street, Philadelphia, Pa. [Name this paper.

Marriages.

Jones-Edmonds. Mr. Thomas Jones to Miss Fannie Edmonds, November 8, 1885, at Petersburg, Tennessee.

REV. F. G. YEARGIN.

Mr. William Mathews to Miss Penny Nash, in Natchitoches, La., Nov. 26 h 1885, Rev. H. J. Wright, officiating.

Mr. C. R. Herrington to Miss Annie Redmond, March 3d, 1885. Both members of our Church. Mr. Edmond Watts to Miss Birdie Fisher, Oct. 13 1885. Mr. Jerry Burrell to Miss Julia Binion, Nov. 19, 1885. Mr. P. May, a local preacher and brother of Rev. H. May to Miss Sallie Wheat, Nov. 29, 1885. May the good Lord guide them in this life and save them in the world to come. Rev. T. H. Smith, officiating.

LOGTOWN ENCAMPMENT—Dec. 1st, 1885, at the home of the bride's mother, at 8 p. m. Mr. Robert Leatherman to Miss Louisa Encampment, Rev. H. J. Wright officiating. No cards. This is done and all is over.

Obituary.

Rev. W. S. Mains, of the Tennessee Conference, at his residence in Nashville, Tennessee, Nov. 7 h, 1885, aged 59 years. This venerable man passed away in perfect peace. He leaves a wife and six children. He said his work is to help all her children with her to heaven. He did not fear death. He died in triumph.

A. PHILLIPS.

At Brooksville and Hesterhurst, Miss., Bro. John Withington died Feb. 21 h 1885, after suffering nearly 2 years. Aged 75 years. Sister Caroline Gains died April 20th, 1885. Bro. Charles Gains died Oct. 1885 and leaves four children with parents to seek for protection. Bro Isaac Brown, a good member after seven months trial with consumption, died June 7th, 1885. Many friends to mourn his loss.

REV. S. H. NEVILS, P. C.

Sister Betsey Bynum, Nov. 14th, at Grenada, Miss, aged 62 years. She was a faithful member of the church many years standing. A husband and many friends survive her.

REV. A. D. PAYNE

Bread Without Yeast.

It is a well known fact that bread made without yeast, if eaten before it becomes stale, ferments again in the stomach, producing indigestion and numerous other complaints. Bread raised with Royal Baking Powder, instead of yeast, is entirely without this defect; but on the contrary, is one of the most effectual preventives of indigestion or dyspepsia. By the use of Royal Baking Powder the saccharine properties of the flour, which are destroyed by fermentation with yeast are preserved, and the bread is made more nutritious. Ten per cent. more bread is baked—because of this saving—from the same quantity of flour.

The Royal Baking Powder will also make sweet, white bread from an inferior quality of flour, a property possessed by no other leavening agent. Thus, much flour that is dark in color, or from other causes is considered below the finer grades and therefore much cheaper, can be utilized and turned into a perfectly sweet and wholesome bread. Nor can bitter bread ever result from the use of too much, or more than the required quantity, of Royal Baking Powder, as whether used in small or large quantities, its properties are in each case equivalent. They always neutralize each other.

Bread made in this way does not require mixing over night, but may be prepared ready for the oven in a few minutes; an advantage that will be readily appreciated by every housekeeper.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Penn	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, P.	May 6	Merrill
Denmark Mis'n	Copenhagen, Den'k	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me.	May 6	Warren
Florida	St. Augustine Fla	Jan 21	Andrews
Ger. & Switz'd	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Holton, Kan.	Mar 18	Walden
Lexington	Bowling Green, Ky.	Apr. 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb 11	Bowman
Louisiana	Monroe La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr. 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar. 18	Harris
Newark	Gorse City, N. J	April 1	Foster
New England	Newburyp't, Mass.	Apr. 15	Warren
N. England S'th	Brockton, Mass	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22	Warden
New Jersey	Bridgeton, N. J.	Mar. 11	Hurst
New York	New York, N Y.	Apr. 1	Hurst
N. York E'st	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C	Feb 11	Ninde
Northern N Y.	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North India a	Wa saw, Ind.	Apr. 8	Harris
N. W Kansas	Kirwin, Kan.	Mar. 25	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	Mar 18	Mallalieu
St. Louis	Warrensburg, Mo	Mar. 25	Harris
S. America M'n	Montevideo, Ura'y	Feb 19	Fowler
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan.	Mar. 4	Walden
S W. Kansas	M'Pherson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr. 22	Merrill
Vermont	Chelsea, Vt.	Apa. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, P.	Apr. 8	Mallalieu

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Oct. 31, 1885.

Notice.

Brethren of the Louisville District, Lexington Conference:—You will please remember the action of the first district conference, held in LaGrange, Ky., of this conference year, concerning the presiding elder's salary. You will be ready to settle up, at your fourth quarterly conference, every cent you are due him since that session of the conference, according to the reports of the district stewards, which was received and agreed upon by the conference.

J. L. PERRIN.

Bowling Green District.

Fourth Round.

Litchfield	Dec.	19-28
Beaver Dam	"	22
Hartford	"	26 27
Hamilton Mines	"	28
Greenville	Jan.	2- 3
Delaney	"	4- 5
Beaverville	"	9-10
Smithland	"	16-17
Hawsville	"	23 24
Cloverport	"	30-31
Pools	Feb.	2
Rhodes	"	3
Germantown	"	4
Hardinsburg	"	6- 7
Auburn	"	13 14
Franklin	"	15-16
Bowling Green	"	26 27
Lewisburg	"	27 28
Cave City	Mar.	6 7
Morgantown	"	13-14
Vine Grove	"	15 16

To the ministers of the Bowling Green District: Our statistical meeting will be held in Bowling Green, Ky., Mar. 30 31, before the setting of the annual conference. You are earnestly requested to be present.

A. BOOKER, P. E.

Natchez District.

First Round.

Patterson	Dec.	12 13
Plantersville	"	19 20
Courtney	"	16
Hempstead ct	Jan.	2 3
Hempstead	"	9 10
Hearne	"	16-17
Bryan	"	23-24
Bryan circuit	"	27 28
Calaweit	"	30-31
Millican	Feb.	4
Navasota	"	6- 7
Anderson	"	13 14
Iola	"	17
Prairie Plains	"	20 21
Brenham circuit	"	27 28
Brenham	Mar.	6- 7
Bellville	"	13-14

W. B. PULLAM P. E.

Indiana District—Lexington Conference

Fourth Round

Simpson Chapel	Jan.	2- 3	
Memphis	"	6- 7	
Jeffersonville	"	9-10	
Watson	"	16-17	
Cannelton	"	19 20	
Rockport	"	23 24	
No. 12	"	25	
Newburg	"	26 27	
Evansville	"	28 29	
Carmi, Ill	"	30 31	
Grayville, Ill	Feb.	1 2	
Princeton	"	6- 7	
Lawrenceville, Ill	"	9 10	
Pink Staff	"	11	
Bloomington	"	13 14	
Terre Haute	"	16 17	
Nightsville	"	18	
Greencastle	"	20-21	
Liber	"	25-26	
Anderson	"	27-28	
Shelbyville	Mar.	6- 7	
Rushville	"	9-10	
Cloverdale	"	13 14	
Connersville	"	20 21	
Madison	"	27-28	

Dear Brethren—All of you that are in favor of the $1,000,000 for missionary work, say I; and come up with your assessment, nothing less will do.

The district conference convenes in Jeffersonville, Ind., March 28, 1886, at 3 o'clock p. m. Rev. T. D. Ferguson will preach the opening sermon. Annual Conference, April 1, 1886, at Bowling Green, Ky.

Dear Brethren—We are now on the home stretch, do your best to come out ahead in every good work. If you have not collected all your conference money go into a revival at once and you will be able to raise it all, and more besides. Brethren, don't close this year without a revival, have all the committees to report. Your assessments are as follows:

Simpson Chapel	$65	Greencastle	$27
Jeffersonville	32	Liber	12
Watson	31	Cloverdale	26
Rockport	17	Shelbyville	28
Evansville	14	Connersville	37
Princeton	15	Madison ct	20
Lawrenceville	18	Carmi ct	15
Terre Haute	25	Newcastle ct	16

C. JONES.

160 Howard st., Indianapolis, Ind.

Notice.

To the ministers and members of the Jackson district, Mississippi Conference, of the Methodist Episcopal Church:

Dear Brethren—The second session will convene in the Methodist Episcopal Church in the city of Jackson, at 10 o'clock, Saturday morning, Jan. 30, 1886. A full attendance is earnestly desired and expected. The benevolent collections must all be fully raised. Don't fail this time, brethren; by any means our part of the million for missions should come.

J. M. SUMPERT, P. E.

Notice.

The second district conference, of the Greenwood district, will be held at Durant, Miss., commencing Friday, January 29, 1886, at 7:30 o'clock p. m. The members of the conference are urgently requested to be present at the hour above designated time, with their reports neatly prepared for inspection.

Candidates for license to preach, admissions, orders and local preachers for examination, are expected to be present at the opening of the conference. Each pastor of a charge in this district is required to collect and bring to conference the amount assessed to his charge as a part of the million dollars for the support of the missionary cause of the M. E. Church. In connection of the transaction of the business of the charges, the conference will extensively engage in the discussion of eccles astical law and those parts of our Discipline, a knowledge of which is so essential to pastoral success, and as, under the circumstances, this exercise will be more profitable than any other in which we could engage, we request the brethren to prepare it.

R. REVELS, P. E.

The Following Explains Itself.

LaGrange, Ky., Nov. 19, 1885.

Rev. Marshall, W. Taylor, D. D., Editor SOUTHWESTERN:

Dear Bro.—Please say in the next issue of the Southwestern that Rev. S. S. G. Turner, late pastor of Kynett M. E. Church, LaGrange, Ky., Louisville district, Lexington Conference, has been suspended from all ministerial and church privileges, until the next session of the Lexington Conference.

W. W. LOCKE, P. E.

Notice.

Dear Brothers and Sisters and Friends, hear my cry and respond to it. I have a little company of Sisters and two Brothers, which number 24 in all. We have no church to worship in and a house and all to help us. We have one acre of land paid for. If you can give but one dollar we will be thankful for that, and will publish home in the SOUTHWESTERN that you may see it. Send it by Postoffice Order or Registered Letter to J. F. R. W. Summerville, Harrisville, Penn. You that have a home, think how bad it is to be without a house to meet in to worship God. I hope no one will refuse to help us.

J. F. R. W. SUMMERHILL,

Harrisville, Penn., Nov. 19 1885.

New Orleans District Conference.

The New Orleans District conference will convene at Mallalieu Chapel on Sixth Street, in New Orleans, Thursday, Jan. 28, 1886, at 9 o'clock a. m. The pastors will please notify the local preachers, exhorters, stewards and class-leaders and Sunday-school superintendents to be present. The Annual Conference meets Jan. 27. Let every pastor push his appointment for Missions, Freedmen's Aid, Church Extension and all other causes earnestly. Let us have a great work in the great work of salvation.

L. P. CUSHMAN P. E.

Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried everything and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpower me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, on account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PERUNA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PERUNA I think I would be in my grave now. It is a wonderful remedy, and I recommend it to all my friends."

Messrs. Baker Bros., Mt. Vernon, O., write: "Your PERUNA sells well. Customers speak of it as being a good medicine."

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SOUTHWESTERN OFFICE, Nov 5, 1885.

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SUGAR, ℔ lb—Choice open kettle, 5¼@5¾.

MOLASSES, in bbls, ℔ gallon—Common, 17@22; fair, 23@25; choice, 41@43c.

RICE, Louisiana, ℔ lb—Common, 4½@4¾ fair, 5@5¾; choice, 5¾@6.

MOSS, ℔ lb—Mixed, 2@2½; gray, 1@2; black, 3@4½.

GROCERIES.

BUTTER, ℔ lb—Western 20@21.

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CHEESE, ℔ lb—Western factory —@8

CORN MEAL, ℔ bbl—Choice, $3.25.

FLOUR, ℔ bbl.—Fancy, 4.37½; Choice 5.15; Family, $5@—.

ESCULENTS—Irish potatoes, ℔ bbl. $1 00@1.25; sweet potatoes, $2.50@℔ bbl. onions, ℔ bbl. $2.25@2,50; apples, ℔ bbl. $3.00@4.00; cabbages, $2.00@2.25 per crate; sour kraut, $4.50@7 50 per barrel

OILS, ℔ gallon—Coal, in cases, 18@—; coal, in bbl. 13@—; linseed, raw, 58 boiled, 63@65; cotton seed, 28@50.

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SENSIBLE TRUSS.

dec17-4t

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Editorial Notes.

Merry Christmas comes again,
Bring heart to heart, and hand to hand,
Love one another was the strain
Of lips that never taught in vain.
And ...
And ...
It comes with frolic, fun and mirth,
... when it used to visit ...
And makes the yule log on the hearth
... where lurks the earth,
That round and be in strongest girth,
Are ... in memory's ring.

—Eliza Cook.

With best Christmas wishes.

Make it a Christian Christmas.

...either desert a friend or a foe.

A gift taker is always of less value to society than a gift giver.

...prudent man dealeth with ... but a fool layeth upon ...

... appreciate the SOUTH... "—Rev. J. G. Jones, ..., Ohio.

The Scripture rule of forgiveness ... "If thy brother trespass against thee rebuke him; if he re... forgive him."

... of the *Childrens Mus...* by us last week, is ... get this work ... children.

The *November Century* has an ... on "The Chan... and Scientific Cir... Everett Hale.

... entered Mandelay, ... Burmah, and King ... with two of his wives, ... of state.

"... liberal in our religion." ... Friends.

Galveston sufferers will ... pass the hat and get the ... Nations.

... in Idaho and ... law supreme ... in its main... has been pun... person of a Mor...

... member of the ... fail to re... is at ... Co., ... Vesey street, New ...

... in the ... in ... made us ... with ...

West Texas Conference.

N. HILL MIDDLETON, M. D.

The thirteenth session of West Texas Conference met in Wesley Chapel, at 9 a. m., Bishop R. S Foster in the chair. The Bishop read the 14th chapter of St. John, after which was sung the hymn beginning "Come ye that love the Lord;" followed by the administration of the Lord's supper to some 75 ministers and visitors.

The conference roll was called, and forty-one members responding. On motion B. F. Smith was elected secretary and Dr. N. Hill Middleton, assistant. J. Foster, statistical secretary, with C. P. Westbrooks, assistant. H. Swan treasurer and M. Henson, assistant.

The usual conference committees were duly appointed. Drs Hunt, of the Book Concern and Coxe, of Iowa Conference, representing the Sunday-school Union, were introduced.

The several districts were taken up and the characters of presiding elders, C. L. Madison, G. W. Richardson, P. M. Carmichael and W. H. Davis were passed. All of whom reported a gradual progress in every department of the church.

At 3 p. m., Thursday Dr. Coxe held the Sunday school congress, lecturing to some length on general Sunday-school work. Among some of the things the Doctor said were these:

1. The Sunday-school was not a place simply for ladies or little children. Some call the Sunday school the nursery of the church, if a nursery, then the nurse must be present as much so as the nursed. Some call the church an army; if an army, then all should come out on dress parade, from the general to the last private. A teacher in order to be a true teacher, must study harder than his pupils.

The Bible should be kept open and in the hand of the teacher and pupil, while in Sunday-school, and thus aid in awakening the conscience to God.

In teaching people who cannot read, you must be patient, gentle, wise and skillful; you should never under any circumstances employ unconverted persons as teachers, and if you can get no other, then let pastors teach themselves.

The teachers with the superintendents and pastors should hold weekly meetings to study the lesson, and thus exchange ideas and thoughts on the lesson, adopting the best presented. The Bible class should study the same lessons as the junior and intermediate classes.

Pastors in preaching should often use the golden text as a text.

Dr. Taylor of the SOUTHWESTERN has been here during the whole day moving quietly among the pastors with book and pencil in hand, looking after the financial interest of our paper. He and Dr. Hunt represented the paper fully. Dr. Taylor said that among the many things that the paper had done was meeting squarely the color line; the settlement of the question as to whether or not the colored man, in America, should be styled "Afrieo-American," "Colored," "Negro," "nigger" or "Negro" and the adjustment of the question of amalgamation—the worst thing to think of as the means of settling our social relations. The Bishop commended our editor highly for the stand he took on these questions through the columns of the SOUTHWESTERN.

Thursday, 730 p. m., a fine audience assembled to greet Drs. Hunt and Coxe, who in an excellent way put before the people the work of the Missionary Society, discussing what has been done, what is being done, and what the church hopes to do, in evangelizing the world through this agency.

A collection was taken and something like $10 given to the cause.

Friday, 9 a. m., the conference entered into its general work and went on faithfully until 12:30 p. m. Friday afternoon was given almost wholly to committee work.

At 7:30 p. m., an excellent audience assembled in an educational meeting to be addressed by Drs. N. Hill Middleton and J. C. Coxe. Dr. Middleton's address will appear in the SOUTHWESTERN. Among other good things Dr. Coxe said that he believed in denominational schools in which each denomination can prepare its own workers, and not teach a Baptist in a Methodist school or a Methodist in a Baptist school. The National Congress may in time pass the bill that has been before it from time to time for national aid for education, but the church cannot afford to wait, the condition of the nation calls for immediate action. Shame on the color line drawn in our schools, there will be soon a time when this line will be obliterated entirely and the races will be educated together.

The grand old John Wesley Church has been true to her colors. No halt in her color, for she would be untrue to John Wesley and Gilbert Haven, did she act otherwise than just and true. Yes, I believe in denominational schools, for then we know what kind of teachers go into our schools. Prof. Dart, president of West Texas Conference Seminary, presented at this point the local claims of the seminary, stating that the trustees had on hand something like $3,000, as a building fund, and they would like to have it increased as early as possible that the building may commence. A collection of $25 was taken for the seminary.

Saturday, 9 a. m., the conference resumed its labors and continued until 11:30, when Dr. Hoyt, of New Orleans University was introduced and delivered a grand and stimulating speech to the conference, drawing a natural picture of his life while in charge of a circuit in the beak regions of Michigan. Telling our preachers that their December is as pleasant as May, as compared with the hardships and sufferings he and his dear wife experienced in an old open cabin, through whose roof the twinkling stars would peep, and through whose walls the Northern winds would howl, making it actually necessary for him to put his candle in a bushel in order to keep a light.

This had an encouraging effect. On calling the class for admission, the Bishop delivered a soul stirring appeal which we hope to produce in part in the SOUTHWESTERN.

At 3:30 p. m., Saturday, the time was given to the W. H. M. Society, when Mrs. C. P. Westbrooks read an excellent paper on the work of the society, which tended to inspire a new desire to do more active work at home, in making the household beautiful and attractive. Another paper was read by Mr. G. W. Richardson, showing the effective work done by her as corresponding secretary, of the society in Texas.

Dr. Hoyt made a flourishing and highly commendable speech on the work of the society, as also did Prof. C. P. Westbrooks.

At 7:30, p. m. the Missionary sermon was preached by Rev. E. E. Cooper, who used Luke 10 chapter and 2d verse. Bro. Cooper reviewed the work of the Missionary Society and dwelt at length on the work still to be done in foreign lands, and presented to his attentive audience, some means of accomplishing this great work.

Sunday morning, after the sun had risen in all its grandeur and splendor, and while the birds carroled forth their songs of praise to the Creator of all things, everybody, it seemed, had directed their steps toward Wesley Chapel, to attend Sunday-school under the supervision of that active and model Superintendent M. G. W. Wilson. There were, in attendance 167 pupils, who contributed $5 65 At the close of the Sunday-school the Chapel was soon filled to overflowing, and still they came, until there was not even standing room, all had come, as Dr. McFerrin, of the Book Room, of the M. E Church, South, expressed it, "to hear the great preacher."

At precisely 11 o'clock, Bishop Foster arose, while silence prevailed, every body anxious to catch the first words of the matchless "preacher" and pronounced hymn 161, prayer was offered by Dr. McFerrin, then the Bishop read a portion of Cor. 15th chapter, beginning at the 35th verse, after which hymn 1. was sung. The Bishop then for one hour and fifteen minutes preached from the 3d chapter of St. Paul to Timothy, 16th verse. The sermon will be given in the SOUTHWESTERN. After the sermon the following ministers were ordained deacons: M. C. Cavenas, G. J. Starnes, P.V. Crawford, Joseph Holden and Solomon Scrugge.

Sunday, 3:30 p. m., Rev. W. H Logan, of Texas Conference preached, which was followed by the ordination of the following elders: S. W. Harvey, J. A. Hall, J. T. Gibbons and John Brawley.

Sunday, 7 p. m., the chapel was literally packed—every available seat being occupied, some sitting on the platform of the pulpit, some on the floor, some in the windows, some in others laps—all to hear a sermon from the entertaining Iowa man, Dr. J. C. W. Coxe, who delivered a stirring discourse, to the delight and edification of all who listened.

Monday, the 7th: 9 a. m., the usual conference work was resumed and continued until 11 o'clock, when a memorial service, in honor the deceased members, Larkin Cooper, Cæsar King and Elijah Nesbit, were held. Biographical sketches were read, by Mack Henson and H. Swann, all of which will appear in the columns of the ADVOCATE.

The sum of $170 was distributed to the widows and orphan children of deceased preachers.

Victoria was elected as the seat of the next session. Bro. J. W. Robinson offered a resolution to the effect that each charge in the West Texas Conference, be apportioned according to membership, a certain amount to be collected and reported by each presiding elder; said amount to go into the building fund of West Texas Conference Seminary, which was adopted.

Elder Richardson was authorized to communicate with Dr. D. P. Kidder touching the collection taken on Children's Day during the present conference year. At this point the several reports were made. The statistical report showed a general increase all along the line. The following on recommendation of the Bishop was passed unanimously.

Resolved, That all the conference examiners be requested to procure and study the books which they will be expected to use in the examination of candidates, and that they demand good examinations on the part of those applying, the local preachers' course being the standard.

The following presented by Bro. Henson, was duly passed upon:

Resolved, That the Conference proceed at once to organize a society to be known as the Mutual Aid Society of the West Texas Conference.

Resolved, That "all ministers may become members by paying the sum of $1 and may hold said membership, by paying $1 per year. All deceased ministers' wives, sons over 12 years, and daughters over 15 years may become members, by paying 50cts, and an annual fee of 50cts.

The object of said M. A. Society is for the better support of the widows and orphans of deceased ministers.

Resolutions thanking the Bishop and Dr. Coxe for their presence and counsel, and praying their return; resolutions thanking the people of Austin, for their hospitality and kindness; a resolution, thanking the secretaries for their service; and one commending the course of the SOUTHWESTERN, and pledging a hearty support were duly passed

Visitors—Revs. R H. Harbert, Hunt, of the American Bible Society; G. W. Smith, W. H. Logan, Hoyt, of New Orleans University. Mrs. Westbrooks and Richardson, of W. H. M. Society; Mrs. Beancamp, of W. C. T. U.; Drs. McFerrin, of Nashville, Coxe, of Iowa; Taylor, of New Orleans; Hunt, of New York; President Kershaw, Revs. Brooks, Moore, and Dardy, of Austin, and President Dart, of West Texas Conference Seminary.

APPOINTMENTS.

Austin District—G W Richardson, P. E.
Austin, Wesley, C L Madison.
Austin, Simpson, Seaborn Smith.
Austin Ct. G Norman.
Belton and Lampasas, W J Mitchell.
Burnett and Liberty Hill P N Crawford.
Calvert and Mt. Zion, A Foster.
Cedar Creek, J J Collins.
Cunningham and West Point, T Wadkins.
Davilla and Temple, J Wormely.
Georgetown and Round Rock, M Smith.
Giddings and McDade, supplied.
Gatesville and Cedar Creek, A Brook.
Manor, M Lott.
Port Sullivan and Milan Gin, R Alonzo.
Smithville, C Hart.
Columbus District—P M Carmichael.
Alleyton and Tolan, S Gates.
Caney and Providence, supplied A Brown.
Columbus, E E Cooper.
Columbus Ct., P Gates.
Ellinger and Industry, Jas Brawley.
East Lake and Reeves' Bend, supplied, A Brawley.
Flatonia and Schulenburg, W H Stevens.
LaGrange, E Henderson.
LaGrange Ct. H Harris.
Lockhart, J C Mays.
Luling, Lee Reed.
Oakland, E Cogswell.
Waelder and Peach Creek W H Moseby.
Weimar, M C Carnes
Williamsburg, P Johnson.
San Antonio District—H Swann, P. E.
Belmont, S W Harvey.
Onero and Spring Creek, I Smith.
Floresville and Riddleville, M Parker.
Goliad and Corpus Christi, J R Carnes.
Gonzales, W Goodwin.
Hallettsville, J Jarman.
Hondo and Fredericksburg, John Brawley.
Lavernia and Mt Zion, J T Gibbons.
Morales and Edna, S Scruggs.
Mt. Vernon, J H Holden.
Missouri Valley and Centerville, E. Jones.
Nockennt and Leesville, Alt Merida supplied.
Pleasonton and Rossville, J T Jacobs.
San Antonio, M Henson.
Segnin and Kingsburg, Willie Reed.
San Marcos, Jnl. Williams sup.
Victoria and Indianola, G W Townsend.

The appointments for the Waco district have been misplaced, but will appear in next issue.

Austin Conference.

REV. HARVEY WEBB.

The conference is composed of fifteen English preachers and seven Swedish.

The Swedish work is growing and seems promising, and this conference has set it off in a separate district under the hand of P. A. Lublin.

The English work was divided into three small districts, and the presiding elders being also pastors.

The conference was grandly entertained by the people of Austin, and a good revival spirit prevailed all through, Bishop Foster made his home with the writer, who resides in Denton, and a royal guest he was. Dr. J. C. W. Coxe, D D. agent of our Sunday-school Union was present, and made a fine impression on the conference. Prof. C. W. Campbell, of Houston Seminary, who located at the Texas Conference at his own request, was re admitted to this conference, and released from the school.

The benevolent collections passed the million line, and were far in advance of last year, while the membership had fallen off, and several points were dropped.

Bishop Foster left to night for Fort Worth, where he will lecture Tuesday night for the benefit of the Texas Wesleyan College, and then departs for Mexico. Long may he live to bless the church with his wise council and grand preaching. Dr. Cox will visit Marshall, Wednesday and Thursday, and then go to New Orleans.

APPIONTSMENTS.

Austin District—E. O. McIntire, P. E.
Central Church, E O McIntire, pastor.
Harrisburg, W C Chew.
Mason, Thomas Broad.
San Antonio, C E Giddings.
Dallas District—J R Wolf, P. E.
Dallas Tabernacle Church, J R Wolf pastor.
Dennison, W S Falkinburgh.
Gainesville, A H Keat.
Lawrence, W J Bassett.
Fort Worth District—H J Crist, P. E.
St. Paul Church, H. J. Crist, pastor.
Alamo and Garrett, C W Campbell,
Clarendon and Roberts, W Goomas and W A Cooper.
Denton, J B Holloway.
Decatur to be supplied.
Eastland to be supplied.
Waco, M A Daugherty.
Deadwood Mission, S A Thompson.
A A Johnson, president of Texas Wesleyan College, member of Forth Worth quarterly conference.
Waco District—P A Juhlin, P. E.
Austin, S Q Callarder.
Galveston, A Peterson.
Decker, P A Lunderburg.
Brushy Creek, J C Walburg.
Bosque, J Swenson.
Forth Worth, A Wallin.

Denton, Texas.

Letters from the Pastors

O. H. Taylor Musson, La., writes: Rev. Stephen Priestly our presiding elder, always true to his appointments, was on hand for the holding of our third quarterly conference. The business of the quarter was in fine trim, reports from pastor, stewards, trustees and class leaders showed that the church is alive at this place. Sunday-school is getting along finely. Children's Day was observed and we collected $2 75. Bro. Sherman Smith is the superintendent of this School at Shiloh, and a useful young man in the church. We are striving to build a church at this point. The trees and the houses of Hon. Wm Harris and Mr. John H. Davis have been a blessing to the people. The members and the friends of the Methodist Church are determined to have a Methodist Episcopal Church at Musson. Their subscription list taken at the quarterly conference shows that the people mean what they say, as we Methodists generally do. C. A. Taylor, $5; Rev. S. Priestly, $2; John H. Davis, $5; O. A. Taylor, $2.50; Samuel Collins, $1.50; James Yerger, $2 50; Benjamin Pool, $2.50; Edward Neal, $2.50; Frank Thomas, $2 50; Isaac Hamilton, $2; Dan Scott jr. $1; Dan Landry, $1; Benjamin Franklin, $1; Sherman Smith, $1; Thomas Barrow $1; Hankless Mulmore, $1; Thomas Williams, $1.50; Mrs. Louisa Handy, $1.50; Robert Woodard, $1; Mrs. Zillia Scott, $1.25; Mrs. Louisa Hamilton, $1; Mrs. Mariah Hamilton $1; Mrs. Emeline Bines, $1; Mrs. Emeline Wilson $1; Mrs. Ann Dotson $1; Mrs. Ann Given, $1; John Iveo, $1; Mrs. O. A. Taylor, $1; Mr. Chas. A. Taylor, jr., 25 cents; Miss Mary J. Taylor, 25cts; Miss Leaner Murphy, $1; Mrs. Susan Yerger $1; Miss Roberta Barney, $1; Mrs. Caroline Hayes.

Rev. W. H. Scott, Sallis, Miss., writes: "We had a good time on Children's Day; the little lambs were merry, and our prarade was a happy affair to both old and young. Our programme consisted of songs and dialogues well rendered. The following contributed 25cts.: W. Harmon, Kissi Brown and Thos Stingly, Mrs. G. A. Tyler, Miss Unger, A Wise, J. E. Clark, Miss M. J. Andrews, Adaline Harmon, Allen Ashley, Sister C. Clark, Jesy Farrow, Miss Martha Clark, Robt Cashman, Benj. Sallis, H. Sallace, Miss Olivia Harmon, Miss Stingley, Hannah Harmon, J. G. Williams, Eliza Williams, Mrs. E. J. Davis, J. H. McClintock, and two white gentlemen; W. H. Scott 50cts; Mrs. Amanda Scott, 50cts; others gave from 5cts to 15cts each, making our total collection $6.

Rev. M. H. Hunter, Ponchatoula, La., writes: "Our third quarterly conference was held on the 14 15 of Nov. and the Lord was in our midst. The day was one of spiritual interest. At 9 o'clock a. m. the Sunday school met; at 11 o'clock a. m. preaching and sacrament by the presiding elder; also, preaching at 8 o'clock p. m., by the presiding elder. Some of the most prominent white people of Springfield came out to hear our presiding elder preach, as they highly esteem Bro. Cashman at this place. Having closed our meeting at Springfield we left for Ponchatoula, a distance of seven miles, which we reached at 7:30 p. m. Here we had a very good united crowd. The [illegible] were greatly strengthened while he was delivering a soul stirring sermon to his attentive hearers. At this place we are greatly in need of a church edifice, as we have none now. At present we are holding our meetings in an old two-story hall which is very inconvenient for the purpose. Rev. L. P. Cashman, the presiding elder, is using every effort to have us put up our new church before the meeting of the conference. He [illegible] on his way to [illegible] Sunday and [illegible] spoke upon him. [illegible], we are hard

Rev. A. D. Payne, of Grenada, Miss., writes: "Having set forth some time ago the spiritual condition of this charge in its particulars, will just say now that it is still good, and speak of its temporal affairs in general. We found here a great need, as may be found at other places, of improvements upon church and parsonage property, and the need on the former was much greater than that on the latter. The parsonage as we found it was a house of four rooms, two front and two shed rooms, but only one of these was in good repair. The house was built on the old flat roof style, with a stack chimney in the middle, and the shed rooms so wide and flat that the rain rendered them unfit for use, now the roof has been taken off, chimney taken down, also the shed rooms, the house sawed in half and moved eight feet apart, for a hall, new roof put on, and an ell put on for a kitchen and dining room. This was begun in summer, the poorest time of the year, and to encourage the people to give, I promised to publish the names of all who gave as much as one dollar. They are as follows: R. Ratcliff, $2; C. L. Marshall, $50; Wm. Brown, $1 50; L. Pulliam, $2; Annie Bowman, $1.25; Lue Whips, $1.50. Each of the following $1; A. D Payne, R. Alverro, R. Brown, J. B. Golden, W. H. Golden, J. E. Evans, M. Gause, Eliza Dudley, L. Smith, B. Fitzgarald, E. Payne, G. G. Leonard, M. T. Cooper, Lue Marshall, Martha Turner, Terpy Travis, Mrs. Edwoods, E. Roseman, E. Ratcliff, Sallie Russell, Mollie Watkins, R. Graham-F. Sanford, Mrs. Melton, Mrs. Hallcraw, M. J. Burk, J. Carl, J. Wright, S. Duncan, S. Harroll, P. Bynum, E. Fitzgerald, H. White, Rebecca Gray, T. Anderson, M. Johnson, Celia Lee, T. H. Gause, F. Hardy and Johny Seals. The money thus raised and by other means for the above named improvement, amounts to a little over $200. The parsonage is now spacious and neat. Brethren let us improve our property."

Rev. Nathan Connon, Handsboro, Miss., writes: "This circuit is in a prosperous condition spiritually and temporally. Handsboro church is doing well; we have added some full members to the church, our Sunday-school at this place is a lively Sunday-school with Bro. A Boyd, superintendent, and Bro. A. L. Hart, at the front. At Biloxi M E. Church, we had a protracted meeting and added 9 to the church; the good brethren and sisters went to work and filled the church with new seats. Biloxi is doing well. Our Sunday-school is in a growing condition. Ocean Springs M. E. Church is doing better than it has for some time. We have built a new fence around the church and bought a new church record and new Bible; 20 joined the church. Turkey Creek M. E. Church is alive. This little church has bought new chandeliers for the church. The Sunday-school is in a prosperouse condition."

S. S. Wright, Campte, La., writes "We commenced a protracted meeting in the 8th month of the year and closed September 15th, with eighteen converts and eight reclaimed I am glad to say the Lord is on our side; it seems that I can hear him say, "go forward; forward! there is no danger, I am with you, always and will be until the end." Notwithstanding, we had that humble and able minister of God with us on the 3-4 of October, 1885, and we had a time of refreshing by his masterly management in the pulpit I ask that the Lord bless him where ever his lot may be. I am glad to say and I have had a sweet time this year; the Lord bless you Bro. Landry, and your household. Collection for elder was $20.50, which makes the total amount due him, this quarterly conference, $46.40. I shall soon have every dollar for the SOUTHWESTERN. The Sunday-school is looking up. A part of our million is on hand."

L. P. Brown, Deer Brook, Miss., writes: "The first and second quarterly conference reports spiritually good, but financially dull, but our third quarter was held September 17th. Rev. J. Campbell was on time and on hand promptly. The elder gave a long and extensive talk upon missions, and the brethren seemed to take courage to do a better work for the Master. At night he administered the sacrament of the Lord, 16 came forward and communed with us after which a collection for the elder was taken and resulted in $18.15. Brethren, the good work is still going on and many are being saved."

Rev. J. H. Smith, Lake Providence, La., writes: "I think that there will be found enough work in the Church for old and young members, when they attend to all their duties: first, prayer meeting, Sunday school, preaching, class meeting, the sacrament and visiting the sick, and taking care of the widows and orphan children."

Rev. B. F. Smith, Dallas, Texas, writes: "A new parsonage was commenced on the 10th of March, and was ready to move into by the 23d of April. The building is a neat one, with three rooms, two, 12x14, one, 14x14, it is built something in the shape of the letter T, and is worthy of note, I will say, second to none in the bounds of West Texas Conference, and it has been very neatly furnished, according to the plan of the Discipline, and is insured for $600. This has been a year of unusual hard times, but we have managed to make the monthly payments very promptly. On the first of March, we commenced with a subscription list, to raise the money for building. It will be remembered the last report showed that a membership of 105, but I have only been able to find 84. The following are the contributors Quincy Clark, $6; Charles Good, $4; Sinthia Freeman, $4 50; Lizzie Henry, $3; Mary Jones, 3 50; John Cooper, $6; Peaches Ector, $4 50; Mattie Good, $3 50; Lucy Simon, $3 50; Jane Lucas, $2; Millie Tanner, $2 50; Kate Williams, $3; Missouri Hall, $2 50; Ellen Walker, $2 50; Laura A. A. Allen, $4; Sallie Cooper, $5 50; Joe Veal, $2; Lue Cooper, $3 58; Amanda Johnson, $3 50; Nathan Williams, $3; Hannah Jones, $3 25; Charity Strawder, $2. The following are those who have not been so mindful of their duty: Wm. Watkins, 50cts; Isom Terry, 5cts; Catherine Turley, $1; Laura Watkins, 50cts; Lewis Kimble, $1 50; L. Jones, $1 50; Jim Walker, 50cts; Sister Green, 50cts; Frank Marrat, $1. This shows that 34 out of 84 members are able to contribute to the enterprises of the church. The unpaid debt is $189, the total was $345. The Lord has blessed us with 5 conversions, and 6 accessions to the church. My other appointment is at Fort Worth. It will be seen from the report of last conference held in Waco, that there was 48 full members and one church, valued at $600. I have visited the above places one Sunday in each month. I find we have no church there, or property of any kind, I found some fifteen members, the most of them are at a little station 9 or 10 miles East of there at Handly. We have one acre donated to us by the citizens, and also have a neat little house erected on the ground. This will give us a grand opening to all that section of the country."

Letters From the Laity.

Mrs. E. A. Roberts, Brenham circuit, writes: "The fourth quarterly conference, was held Nov. 7-8 with Rev. W. B. Pullam, P. E. in the chair. Rev. W. H. Jackson, our efficient pastor, was on hand with his officers, who made very good reports, which showed success. Both years of Bro. J's labor have added great success to the church, also he has been principal of our public school. As all know, Elder Pullam does preside skillfully, and to the satisfaction of all. Sunday was a grand day, and will live long in the hearts of the people of Pleasant Grove M. E. Church. The elder preached a wonderful sermon, from the 11th chapter of Isaiah and 10th verse. It was a refreshing time. At night we also had a grand time. Collection for presiding elder $9 30 Our pastor paid $2, upon the million for missions. The regular committees made right favorable reports By littles our circuit improves each year since Bro. Jackson has been our pastor, in the whole it is growing spiritually and financially."

Several members at Clifton, Tenn., write: "In memory of the Rev. E. M. Mason, late pastor of the Clifton circuit, who died the 24th of August, 1885, at Brownsville, Tenn., at his post in full triumph of the faith he had in Christ. whereas,

Bro. E M. Manson was loved by all of the members of this circuit, the people of Clifton and the community in general, for his manly Christian character of heart, and enjoyed the good will of all; therefore be it,

Resolved, That we, the members of the Methodist Episcopal Church and the Sunday-school that was led two years by the Rev. E. M. Manson so successfully, we mourn the loss of our dear pastor and teacher that we found so true to us. In him we found a man of God and a leader of man in the higher sense of the word.

Resolved, That we deplor his death, but we bow in humbleness to the will of God.

Resolved, That we sympathize with his dear wife and son in their bereavement.

Resolved, That we highly appreciated the life and labors of the Rev. E. M. Manson, who served us so faithfully on this circuit for two years.

Resolved, That a copy of these resolutions be sent to the SOUTHWESTERN, for publication. James Robertson, H. Hardeu, M. B. Mayberry, Matilda Matthis, A. Hughes, committee.

H. Richardson, Columbus, La., writes: "I came here on the 8th of August, and found the frame for a church, badly damaged and almost rotten by the weather. Since then we have the walls up and the roof on, and the bill for the lumber for seats and flooring. I circulated a subscription and recived some nails and $6 50 in money. I have preached several time to good congregations, and have two members, and a good Sunday school, numbering 12. Two subscribers to your paper. I expect to finish the church by conference. Most of the people here are Baptists, but I think we can organize a church, nearly all the white people are Methodists and they encourage and help us and will do more when they see the church is soon to be finished, for they say there has been money collected that was not used for church purposes."

Joseph Nelson, Thornton, Miss., writes: "The land has been given us, and we have the title etc., to one-half an acre, and desire your publication. It lies 6 miles above Isohula lake on the Yazoo river, one mile from Thornton. We have 17 members here. The lot was given us by Peter James, and I contributed $1 for a good deed and title. Trustees, Joe Nelson, Cage Slack. Robt. Fullilove."

From the Districts.

Presiding Elder's Annual Report—Palestine District, Texas Conference.

REV. G. W. SMITH, P. E.

Dear Father and Brethren—I am really happy to be blessed by the Lord with an opportunity of reporting my year's labor on the Palestine district. Taking everything into consideration I do not think there is any need to complain, although this has been an exceedingly hard year, owing to the long drouth which visited our part of the State for two successive years. Notwithstanding the scarcity of money the work has, I think, done moderately well. Bro. Williams, at Jacksonville, has done a good work this year, and is now making preparation to move to the city. Heretofore the nearest appointment we had to Jacksonville was eight miles.

Bro. Johnson, at Mineola, who was transferred to this conference last year from the Arkansas Conference, has done good work. He has built a new church. On the whole, he has done good work for the Master, no withstanding the great opposition he has had to contend with.

Bro Brown, at Fairfield, has also been at work like one who expected to get his pay in the end. He has been instrumental in taking about forty members into the church, and has also a project on foot for another new church and parsonage.

Bro. Whiting, at Cotton Gin, has money already raised, and, I think will have a new church at that place by February. There has also been an addition made in members.

Bro. Edwards, at Hopewell and Shiloh, has also been earnestly at work; he has purchased an acre of land at Shiloh, and has plans arranged for building a church immediately.

Bro. Bartley, a local preacher, who was supplied on Madisonville circuit, has done a grand work this year, He has also procured an acre lot, and is making arrangements to build a new church at that place.

Bro. Horn was sent to Sabine and Shelby, but owing to hard times and poverty of the people, I was compelled to give him charge of San Augustine also. The people in those two counties are greatly mortgaged, therefore they have been unable to do what they otherwise wanted to do for the church. Notwithstanding the hard times Bro. Horn has done a grand work both spiritually and financially.

At Palestine there has been some improvements such as a nice fence around the property and a new chancel added to the church, and are now making preparations to put in two new stoves.

On Palestine district, owing to the failure at that place, there has been nothing done, on account of the people moving away from that community; I then changed Bro. Minnegan to Crockett circuit.

Crockett circuit has also had to contend with the hard times, but there has been some few additions to the church this year. There has been two lots of four acres each purchased in a good location to build upon.

On Leona circuit there has been a little increase in membership, but Bro. Allen, by some means has not done so well at this place.

Bro. Weaver, at Hawkins and Center, has also done a little this year; there has been a few members added.

For Butler circuit I can not say as much as I would like to in the way of prosperity.

This concludes the appointments on my district. There are several good towns on the district where a work could be done if we had the money and men who are willing to spend and be spent in building up the cause of Christ. For instance there is Nacogdoches, Lufkin, Longview, Athens and Henderson, which are growing railroad towns, where good work could be done if we only had the men and money. The total membership, as I have received it from each pastor, is 1,367, probationers, 206 This is an exceedingly poor district; I do not think there is a single pastor on the district who has received anything like a support this year; as for myself I have only received $252, traveling expenses and all, but I have, through the help of the Master, been able to hold forty-two quarterly conferences, preach 44 sermons, and baptize 15 children. The advance collection necessary to help raise the $1,000,000 on my district is $91, and by my continual calling on the pastors we will, I think, raise a little over and also bring up our other collections.

Palestine, Texas.

The Doctor's Answer.

REV. ABRAHAM BOOKER.

While Dr. M. W. Taylor was the presiding elder of the Ohio district, Lexington Conference, he had occasion to visit one of the other district conferences of the same Church. The presiding elder of the latter district was reading his report, *posed* to eulogize one of his ministers for valuable services on the district. Said he: "Doctor, have you any more Paynes on your district to give away?" Doctor—"Yes, and some *Aches*, too; you can have them all." We understand the Doctor now.

Jeffersonville, Ind.

Columbus District.

REV. P. M. CARMICHAEL, P. E.

The following is the report of the Columbus District to the Annual Conference held at Austin, Texas, Dec. 3, 1885:

Number of Sunday-schools, 37; officers and teachers, 125; scholars of all ages, 1,765; scholars who are church members, 300; officers and teachers who are church members, 120; conversions in the church and Sunday-school, 550; received into the church this year, 451; received on probation, 500; withdrawn from church, 13; received by letter, 25; dismissed by letter, 26; died during the year, 21; number of sermons preached by pastors, 873; families visited and prayed with, 755; benevolent money raised, $444. There is on the district 2,200 full members. The work of church building has been carried on at an average rate with last year.

Now I wish to say a few words about my work as presiding elder. I have held and caused to be held all the quarterly conferences; I have held 40 quarterly conferences myself, preached 160 sermons, besides a great many other talks and lectures; baptized 25 infants and 4 adults; visited and prayed with 86 families. I have, as far as possible, supplied the people with labor. All the church property is safe from debt. I have endeavored to get good teachers in all the communities where we have any people. I have tried to look after the work generally, and I think what we have done this year will be productive of much good.

Aids in Raising the Missionary Money.

BY MRS. M S. BUDLONG.

God bless the men whose noble impulses flung into the midst of the year 1885 the watchword for Methodism—"A million for missions."

Have they not builded better than they knew! For if before the Christmas snows fly we lay this free will offering before the Lord, there yet stands behind the shining heap so nothing of even better worth. Back of the gift stand the million givers, and from Bishops and Presiding elders down to our quick-witted Sunday-school boys, all have felt either less or more of the inspiration of the royal cause.

Even the luke-warm pulpits have awakened to something like eloquence in its plea; even the careless and unintelligent of the laity have felt the irresistible onset of its purpose; even our children have often flamed up with a child's quick enthusiasm to will and do. Dignified Doctors of Divinity have felt their faces flush over it, and the self-sacrificing frontier missionary has lifted his hands to God, while the tears in his eyes told how at one with this great scheme was his faithful heart.

Yes, it has done us all good, from oldest to youngest, from richest to poorest, from highest to humblest.

It has lifted up the grand subject into grander proportions before us; it has enlarged our sense of responsibility, and last, not least, it will it will raise Methodism from the ignoble seat—almost the very lowest round on the ladder of American churches—where our "46 cents per member for missions" has placed us.

Let oblivion swiftly and compassionately cover the record while we arise to a more worthy position and find it indeed among the "heavenly places" in Christ Jesus.

An exchange says. "Man's average life is 33 years." Dr. Bull's Cough Syrup will always live.

Our Church.

General Conference Entertainment.

The General Conference of the Methodist Episcopal Church, which met in Philadelphia in May, 1884, after full discussion, inaugurated a *new plan* for the entertainment of the General Conference in 1888, whereby the *whole church will take part in the entertainment* of its delegates to that body, thus relieving from undue pressure the community in which the session is held. The plan is as follows, namely:

I. All matters pertaining to the entertainment of the next General Conference shall be in the hands of a Commission appointed by the Bishops during the present session.

II. This Commission shall be known as "The Commission of the General Conference Entertainment of the Methodist Episcopal Church," and shall consist of seven members, one of whom shall be one of the Book Agents at New York, who shall be Treasurer.

III. The Commission shall estimate the amount required for the expenses of the General Conference, including traveling expenses and board, and shall apportion the same among the Annual Conferences at as early a date as practicable.

IV. There shall be sub-committees of two ministers, one of whom shall be the presiding elder, and one layman for each presiding elder's district, in each of the Annual Conferences, who shall attend to the collection of the amounts apportioned to their several districts as the Commission shall direct. These sub-committees shall be elected by the several Annual Conferences on the nomination of the presiding elders, and it shall be the duty of the Bishop presiding to request the appointment of such sub-committees at each session of the Annual Conference.

V. The following general plan for the collection of money is recommended to the Commission namely:

1. The amount required shall be apportioned to each Annual Conference at its *second session* in the preceding quadrennium, and divided by the Conference, first among the presiding elder's districts, and then by the sub committees among the charges.

2. The collection shall be reported at the next *ensuing* Annual Conference by the preacher in charge, *leaving the fourth year for the collection of arrears, should there be any*: Provided, however, that if any sub-committee has any good reason to adopt any other method of collection, it may be authorized by the Commission.

VI. The Commission is hereby authorized to locate the next General Conference at the People's Temple, Boston, or at such other place as may be approved by a majority of its members.

VII. The Commission shall have power to appoint working sub-committees.

VIII. The Commission shall meet for organization at the call of the first named member, said meeting not to be held later than Nov. 1st.

In pursuance of the above action the Bishops appointed the undersigned as "The Commission of General Conference Entertainment of the Methodist Episcopal Church." The Commission first met in New York city on [illegible] 1884, all the members being present, and organized by electing M. D'C. Crawford, Chairman, Homer Eaton, Secretary, and William Swindells, Treasurer. At this meeting J. M. Phillips and Clinton B. Fisk were appointed a committee to ascertain as nearly as possible the entire expense of entertainment of each of the General Conferences since 1868. Homer Eaton, J. B. Cornell, and A. S. Weed were appointed a committee to ascertain the expense of holding the sessions of the General Conference of the various Methodist Episcopal Churches in this country.

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At the same meeting a committee of three, consisting of M. D'C. Crawford, J. M. Phillips, and Homer Eaton, was appointed to apportion to the Annual Conferences the amount necessary to meet the expenses of the next General Conference, and to have in charge all matters pertaining to the securing of the amounts thus appropriated.

At their last meeting, July 2, 1885, the Commission, after full and free discussion, and careful consideration of all the interests involved, decided on New York as the seat of the General Conference of 1888.

They also unanimously adopted an equitable scale of apportionments to the Annual Conference of the amount they deem indispensable to pay the expenses of the expenses of the General Conference, including, as directed, "*the board and traveling expenses*" of the delegates. The amount required is, of course, greater than the Church has heretofore contributed for General Conference expenses, though it cannot be burdensome when properly distributed among the several pastoral charges of our great and rapidly growing Denomination.

In making this partial report of their proceedings the Commission confidently appeals to the churches and pastors for their hearty co-operation, without which success is impossible.

MORRIS D'C. CRAWFORD,
HOMER EATON,
WILLIAM SWINDELLS,
JOHN M. PHILLIPS,
CLINTON B. FISK,
JOHN B. CORNELL,
ALONZO S. WEED

The Week of Prayer

Topics suggested for exhortation and prayer by the Evangelical Alliance, January 3-10, 1886.

SERMONS.

Sunday, Jan. 3. "Occupy till I come."—Luke xix. 13.

PRAISE AND THANKSGIVING.

Monday, Jan 4. For the Spirit of Prayer vouchsafed to us; for all the bounties of Providence; for God's long suffering goodness in that He has not taken away His Holy Spirit from us on account of our little faith and many provocations; for His faithful promise in Christ Jesus; for continuing and multiplying opportunities of proclaiming His gospel of grace; for the progress of Christian missions among Jews and Gentiles, and the free course given to the Word of the Lord, notwithstanding all the opposition of infidelity and abounding iniquity—Psa. cxlvii, 2 Sam. vi, 12 19. Psa. cxvi. 1. Chron. xxix. 10 15, Isaiah lxi. Acts iv. 18-33. Isaiah liv.

HUMILIATION AND CONFESSION.

Tuesday, Jan. 5. National sins; social sins, personal sins. Want of appreciation of the love of Christ; hardness of heart; unfaithfulness and slothfulness in service; false shame in confessing the Name of Christ before men, and especially among our own class and kindred. Want of zeal in missionary work, both at home and abroad. Want of brotherly kindness and charity.—Isaiah lviii. Psa. li. Rom. ii. 1. Cor. iii. Isaiah xlvii. Jer. [illegible] 12 23. 1 Thess. v.

HOME AND FOREIGN MISSIONS.

Wednesday, Jan. 6. For the revival and increase of Missionary spirit in the hearts of all who believe; for Home Missions and Evangelistic efforts—that more laborers, full of the spirit of love and power, may be sent forth, and that a great ingathering of souls may take place; for Native Christians among the Heathen—that they may be kept steadfast and zealous in seeking the salvation of their countrymen; for Missionaries and Teachers—that great grace and wisdom may be given to them; for God's ancient people, Israel—that they may be brought into the faith of Christ; and for the maintenance of religious liberty in all lands.—Ezek. xxxvii. Acts x. 34-48 Rom. xi. 22 36. Joel ii. 21 32. Acts xxvi. 12-23. 1. Thess. i. Micah. iv. Zech. iv.

THE CHURCH AND FAMILY.

Thursday Jan. 7. That the Church of Christ may be more united in the bonds of faith and love; that, holding fast the Head, it may grow with the increase of God; that they may be delivered from false apostles and wolves in sheep's clothing; that Christ may be all in all in its teaching; and that the grace and power of the Holy Spirit may rest more and more on Christian families; on all instructors and pupils in institutions of learning, on Sunday Schools, and on Christian Associations of young men and young women.—Ephes. iv. 1-24. John xv. 1 12 John xvii. 6 26. Col. iii. 1-17. Prov. xxiii. 13-26. Gal. v. Acts xx. 28-38. Epistle Jude. Proverbs v

NATIONS AND GOVERNMENTS

Friday, Jan. 8. For rulers and all in authority; for the spread of justice and peace; for the defeat of malicious plots and conspiracies; for the manifestation of a Christian spirit between employers and employed; for the removal of all race and sectional prejudices; for the abolition of traffic in slaves, opium, and intoxicating drinks, and all other immoral trades and practices; for a favorable reception of Christian missionaries by heathen rulers and peoples; and for the coming of Christ in His Kingdom.—1. Tim. ii. 1 6 Psa. xi. 2. Tim. iii. 2. Thess. ii. Psa. lxxii. Rom. xiii. 1-8. Psa. xxix. Matt. xxiv, 29-51.

THE CHRISTIAN LIFE.

Saturday, Jan. 9. For increase of Faith, Hope, and Charity; for the deepening of our spiritual life in Christ and such conformity to Him as may fit us for being more used for our Savior's glory; for more love to the Bible; for the better observance of the Lord's day and family worship; for the success of efforts to prevent or cure intemperance, to relieve the sick, and to rescue the perishing; for benevolent institutions and Christian work of all kinds—Eph: i. 15-23. Matt. vi. 1. Cor. xiii. Phil. ii. 1 16 and iv. 1-13. Rom. xii. James i.

SERMONS.

Sunday, Jan. 10. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for the Lord."—Luke xii. 35 36,

For the SOUTH WESTERN.

Wealth, a Stepping-Stone to Power.

REV. S. E. H. MORANT, LA. CONF.

Wealth, with a good character, is a powerful combination. What ever degree of civilization, science and prosperity any race of people have enjoyed, wealth of education and of character, wealth in money and estate, has given it to them.

Wealth is the foundation, while education and good character are beautifying adornments, and if there be not wealth of worldly goods and effects, which are obtained by toil, thought and labor from the hand of Providence and nature, held in possession by the individual and the commonwealth, there is certainly a great want of power, and this deficiency in wealth is a steppingstone out of place, producing an interval too large to be easily gotten over. If we would be situated to yield the power that makes a race of men a worthy race, and a man, a worthy man, every steppingstone must be in place. I tell you, there is great power in a pocket well filled with dollars, and that power is augmented when there is education and character to add force to it.

There is also great power in good crops, whether it is corn, cotton, sugar, etc., and I assure you, the man who has a good farm, a good dwelling, plenty of cattle, stock, poultry, and provisions, is a powerful man. For instance, there is Farmer Jones, he is not a white man; see his face, charcoal would almost make a white mark upon it, however, that is no disgrace.

See yonder, he is coming up the street, in his little carryall. He is an industrious man and well provided at home. He owns 30 acres of land just three miles from town. Every thing about it is arranged in order.

Mr. Jones is not a college bred gentleman, but there are few men who know more about matters in general than him, and one important point about the whole matter is, that the community thinks he is a thoroughly educated gentleman. Well, he has a smattering of an education, and came by it in the order of a self-made man, on this time; it mattered not how hard he worked in the field all day, behind the plow or hoe. he never failed to spend an hour and a half with his books, before retiring at night. He is what we may call a rich man, having acquired his wealth by hard and earnest labor, and what we want to-day, is just such men as as h.

There is plenty to do, and it must be done. There is plenty to do, and it must be done. There is plenty of land, lying idle, almost everywhere, and there are plenty of men, who can work as our model Jones has done. They are able, muscular and strong, full of health and are able to take hold of the great problem connected with the race and solve it by earnest, honest and energetic labor, by educating themselves. Work hard all day, quit frolicing abroad at night, use the hours not occupied, at home, with your family and books.

Cease to use intoxicating liquors, save your earnings and buy land and build houses.

We want more families with homes of their own. In a word, we want all that any other race has in its true men and women, and when it shall come to pass, that the Negros in America, will be distinguished for their education, character, and wealth, we shall and will be a power in every department of industrial, social and political life of this connitry; walking forth in our true manhood, intelligent agents, and powerful factors in the economy of our great commonwealth.

Above all things let us bear in mind this one thing: Intelligence can never and will never stoop to ignorance; therefore, if we would be powerful, let us educate ourselves, cultivate good character, accumulate wealth and attain the three great steppingstone to power.

Not long ago the British government elevated Nathaniel Rothschild to the peerage; the last step towards a removal of Jewish disabilities in England two other European countries similarly recognized the complete political and social equality of the "chosen race." At the same time that Sir Nathaniel Rothschild become an English Nobleman. An Italian Jew will henceforth be known as a Marquis in Hungaria. While the Jews have been persecuted and mistreated, two Israelites have been elevated to the peerage and given seats in the house of the Lords. It aroused great excitement, but the Emperor was determined. Thus the world moves on rapidly, and the Jews who, half a century ago were refused political rights in every country of Europe, now find themselves raised to the highest position everywhere.

In the Bible their history is analogous to the Negro race to-day. Education, character and wealth have placed them thus; notwithstanding they have passed through every species of oppression imaginable, and if we are true to ourselves, the same means will bring about the same ends to us.

Washington La.

I have had nasal catarrh for ten years so bad that there were great sores in my nose, and one place was eaten through. I go Ely's Cream Balm. Two bottles did the work. My nose and head is well. I feel like another man.—C. S. McMillen, Shirley, Jackson Co., Mo.

Ely's Cream Balm is the most effective, convenient and agreeable catarrh remedy I ever used, and I have tried them all.—C. B. Cook, Henning, Lauderdale Co., Tenn.

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For 1886.

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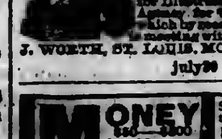
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THE SOUTHWESTERN

MARSHALL W. TAYLOR, D.D., Editor

THURSDAY, DEC. 24, 1885.

1885 1886

OUR TERMS.

All Methodists and Agents are requested to make the canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE now for the year 1886 If paid in advance $1.50 will be received for one year's subscription. When an agent sends in a name but does not send the money to this office within three months $2 will be required. Subscriptions for six months taken at $1; for three months, 50 cents.

If agents will make a steady and persistent canvass for the next thirty days hundreds of new names may be added to the subscription list of their official Church paper. Remember, it is one of the cheapest papers in the country, and the best medium for news of the church work in the Southern States.

PHILLIPS & HUNT.
37 Natchez street, New Orleans

To whom are you preparing to make Christmas presents, the needy or the needless?

The righteous eateth to the satisfying of his soul, and his body like his soul; but the belly of the wicked shall want.

Instead of 3,232, as we gave it last week, the mulatto population of Texas in 1850 should be put at 1,980, of whom 254 were free.

Bishop Foster is one of the greatest philosophers of his times. When his monument is erected it will stand with the great men of all times and lands.

Atlanta, Ga., marches grandly to the tune of prohibition, and, [illegible] of all sizes Negroes joined the whites in this battle for God, home and native land.

Straight University has about [illegible] pupils in attendance. President Hitchcock has not been so well lately, but is now in his usual health and trim for work, of which he is fond.

A special committee to examine the charges of Mr. T. W. Price [illegible] has sustained the management of Dr. A. J. Kynett in his administration of the affairs of the Church Extension Society.

We hate to tell our people how [illegible] is being Christianized by the old Mother Church. But [illegible] them without [illegible]. Here is [illegible] Andrew Branch, [illegible] La.

Mr. Wm. H. Vanderbilt has gone to meet the divine verdict upon his worldly life. Let us hope that it shall not be such as it is said he once pronounced upon the judgment of his fellow-men—"The public be damned."

The article in the January *Harper's Magazine* which is most likely to be most widely read, though perhaps not most popular, is the last word of Gen. McClellan to his countrymen on "The Army and the [illegible]."

Having obtained the *Freeman's* definition of "censorious," we are prepared to submit the case [illegible] to our neighbor that he [illegible] a subject to whom his definition will be more applicable [illegible] in front of a large [illegible].

How the Insects Teach Us Fidelity.

Dr. Hitchcock has discovered [illegible] in bees, that they [illegible] comrades, even after a [illegible] than a year. In [illegible] to very [illegible] the [illegible] between [illegible] and [illegible] of [illegible] and [illegible] of [illegible] and [illegible] of

and confidence of the women and lead them into nobler paths of living with never a moment less of work nor an hour less of toil. May these good ladies not regard it as presumption in us if we should humbly beseech them to take this subject to the Lord in prayer.

Now a bucket of *cero de batt ry* i. e. syrup from the kettle, a dozen or so of the succulent canes and we retrace our steps, then good dinner, prayer, farewell and we are off and away bound for the upper cotton lands

The Best New Year's Gift.

In these times when so much is being said about Africa, every Negro, and especially every Negro who pretends to leadership and letters, should read Geo. W. William's chapters on Africa, Sierra Leone and Liberia. It is only after reading such things as he has gathered that one is prepared, with heart aflame, to go into the general subject. "History of the Negro Race," by Geo. W. Williams, 2 volumes, 8 mo. Price $7, discount to preachers. Phillips & Hunt, agents.

Definit

When yon say African-American then it is necessary for yon to still farther define what you mean. Whether a white, black or an albino African is meant by African; American is not clear without explanation. But American Negro has and can have but one meaning. It means an American who descended from a black African. It is definit and unambiguous in meaning

The Lexington, Ky, Convention.

The State Convention of Kentucky, colored, proved to be a numerous, orderly and useful body of earnest men. They fittingly, and to our satisfaction, selected our old and valued friend, Dr. W.J. Simmons, of Louisville, for temporary and permanent chairman. They could scarcely have done better. Simmons is a bold, fearless and outspoken man, and in these times of human cupidity and indirectness it is refreshing to find such men in the lead. The convention did well to express its wishes and point the way to their gratification. Perhaps now is as good a time as any to go earnestly about doing something for ourselves. What the Negroes ought to do, and can do for themselves is to spurn and not lick the boot which kicks and the hand that smites them.

Plain Talk

A lay sermon to white people by the American Baptist is another matter for solid thought, and will and should be thought of seriously by all who read it. The *Baptist* is in earnest, and does not speak either in vanity or idleness on the subject.

Drs. Lee and Tanner are in the Southeast, attending conferences of their Church. That is right, gentlemen, divide and one of you go to the Southwest. Your brethren need your presence.

Bishop Turner has ordained a lady to the deaconate of his Church. Just like him.

One prominent gentleman invited to be present in New Orleans on African-American Day, we are told, made the inquiry, 'Is there any money in it?' No, sir, not a bit. Where the Lord you can't come.

The *Gold Eagle* reports prosperity in which we rejoice very greatly.

California and Other State Capers.

K. Hines, editor of the *Christian Advocate*, was severely hurt by a refractory horse [illegible] It is hoped not fatally.

[illegible] of Simpson Memorial Church was a great affair in Methodism. Bishops [illegible] Fowler, and ladies [illegible]

[illegible] Fowler is greatly [illegible]

[illegible] at the Gold [illegible] be an element of [illegible] (?) money

The *California Christian Advocate* wants 4,000 subscribers, which it well deserves. Ah! yes; and we want 10,000 ourself, and we expect them.

It is said that our church has raised, for all causes, from the first, about $140,000,000, and still we must have more.

Senator Sharon gave $60,000 to benevolence, and Vanderbilt a million.

At dedication day $10,000 was raised for the Simpson Memorial Church.

They are in earnest about the Episcopal residence in San Francisco.

Personal.

—We learn that Miss Cordelia Price, a highly respected member of our Church, and a school teacher at Starkville, Miss., has lost her mind and been taken to the asylum.

—We learn that Rev. B. J. Donnell, of Little Rock, and M. F. Morgan, of East Tennessee conferences, have been transferred to the Mississippi Conference.

—Hon. Frederick Douglass still holds on to his place. The President took the alarm when he measured the calibre of those who would create a vacancy and themselves fill it.

—Rev. R. T. Kent says our statistics were worth a year's subscription to the paper. He gives us, also, a cordial invitation to the Savannah Conference, which we wish it were in our power to accept.

—Our old friend, J. J. Spellman, of Mississippi, is in town. He says Mississippi is coming here on the first. Spellman and Simmons deserve much credit for the hard work they did, on very poor pay, at the Exposition last year.

—Bishop Mallalieu and son arrived in the city Dec. 19, in good health, after a pleasant visitation to conferences in the Southeast. He says his time will be much occupied with work in this vicinity for a month to come or more.

—We learn that Rev. G. W. Sams is quite ill and in need of all the aid his brethren, who promised, can afford him. The great zeal and interest displayed by Bro. Sams in life, both for his church and his race, constitute a strong claim for him upon the aid and sympathy of both in the closing hours of his precious life.

—Rev. D. B. Lawton, late financial agent for and member of the East Tennessee Conference, has been retransferred to the Holston Conference and taken a superannuate relation. In spiritual things he has the light which lighteth the evenings, but in things temporal his long and zealous ministry has been less productive, and he looks therefore with an unconquerable solicitude to the future.

—We were favored by a call in our office of Rev. A. Craig, D. D, Jersey city, N. J., presiding elder of Jersey City district, Newark Conference. Also Rev. A. L. Price, D. D, presiding elder Newark district, Newark Conference, Newark, N. J. They arrived in New Orleans, Friday, Dec. 11, and left on the evening of the 15th for a trip through Texas and home via St. Louis. We trust that they shall find wholesome tonic effects from the enjoyment of our salubrious climate, and also many pleasant features for future consideration during their sojourn among us.

—The following resolutions were unanimously adopted by the Booneville Quarterly Conference: "Resolved, That we, the undersigned members of the Quarterly Conference at Booneville, feel a deep sense of appreciation of the faithful Christian spirit in which the Rev. A. E. P. Albert has discharged the duties of his ministerial office among us, and of the hope and encouragement imparted to us by his conversations and sermons. Resolved, That we pray the blessings of Almighty God to rest upon him, giving him long life, and increased and continued efficiency to his prayers and labor in edifying the people. Resolved, that a copy of these resolutions be sent to the SOUTHWESTERN for publication. S. Drew, Wm. L. Amos, A. Bahm

Church Polity.

MR. EDITOR—Should a Methodist Episcopal minister unite a believer and an unbeliever together in marriage? SUBSCRIBER.

Answer—He could not do so in fact, and ought not, ofcourse, to attempt that which is impossible Marriage is not only a civil contract, but it is also a divine institution. So far as it is a civil contract any Seneschal can perform the ceremony; but recognizing the divine origin and the Pleropbory of the Church touching the sanctity of this site all courts require ordination to the ministry of the church as a condition to its performance by preachers under judicial carte blanche. Dis. 1884, p. 236, par. 405.

Our matrimonial services pronounce all whom our ministers officiate for to be "servants" and "hand maidens" of the Lord, and the ministers invariably so pronounce them in his prayer. Dis. 1884, pp. 238-9.

Now either the minister has prayed what is not true in fact, or the couple before him must be just what he says they are. He seals the union in the name of the Holy Trinity, which he could not do if both were not clean spiritually. Dis. 1884, p. 239.

It may not be plead that this is done in anticipation that both will in future turn to the Lord. For the same reason we could admit unconverted people to full membership in the church or ministry. What must he do when they apply if this is so. We need answer at this point no further than to say he has God's word for it that "two cannot walk together except they are agreed." He has also the Apostle's injunction, "Be not unequally yoked together with unbelievers." And he has our Discipline imposing upon him the obligation to pronounce them one and to seal the union in the name of the adorable Trinity. If he can do all this with a good consoience when the parties are not both Christians, then the minister need not trouble himself about our view of the case at all. Were we more determined in the matter of strict adherence to our profession in these things we would greatly multiply the number of admissions to our churches. It does not help Christian institutions to place them in the reach of those who would not avail themselves of their dignity were we uncompromising in the requirement.

The Missouri District Conference.

North Missouri District—Bishop C. H. Fowler, presiding.

APPOINTMENTS.

Presiding Elder Austin Burton—P. O. Glascow, Mo.
Auburn Ct., T H Lockwood.
Bowling Green Ct., Alex Hubbard.
Columbia, Isaac Cato.
Danville, supplied by G. W. Leech.
Fayette, W G Colby.
Fulton, John Jeffers.
Fulton Ct., B F Tolbert.
Glasgow supplied by G B Curry.
Louisiana, Jeremiah Wright.
Louisiana Ct., Henry South.
Mexico, R E Gillnm.
Moberly and Macon City, J W Johnson.
Montgomery, Richard Davis.
North Fayette, George Grady.
St. Charles and Foresel, Johnton Cravens.
Sebrey, Fielding Sales.
Shannondale, L J Jackson.
Troy, John Clark.
Warrenton, George Reeves.

STATISTICS.

On this district the pastors' reports for 1884, show, 426 probationers, 1713 members, 16 local preachers, 48 deaths, 74 children and 257 adults baptized, 27 churches, valued at $25,850; nine parsonages, valued at $2,300; paid for building and improving church property, $2,473; paid on old indebtedness, $428; present indebtedness, $1,290; current expenses, $521.

SUNDAY-SCHOOLS.

No. of Sunday-schools, 27; officers and teachers, 146; scholars of all ages, 1,200.

MINISTERIAL SUPPORT.

Pastors' claims including house rent or rental value of parsonage, $5,696; receipts on said claims, $4 118; deficit, $1,468; apportioned presiding elder, $797; paid him, $815 88; excess paid P. E. above apportionment, $18 88; apportioned bishops, $46 95; paid bishops, $38; deficit in bishops apportionment, $8 95; which should have been paid out of the presiding elders' overplus. We must be just before we are generous.

Conference claimants apportioned, $107; paid, $37 65; deficit, $69 35; since after paying $8 95 of his $18 88, over pay, to make up the bishop's under pay, the presiding elder would still have $9 83 above his apportionment. It was his duty to have either applied that sum to make up the deficit of the conference claimants or to have shared it with his pastors, who received, $1,483 less than a comfortable support.

BENEVOLENT COLLECTIONS.

For missions, $73 30; Church Extension, $20 20; Sunday-school Union, $4 70; Tracts, $11 15; Freedmen, $23 15; A. B. Society, $1 30; W. F. M. Society, $5 30; W. H. M. Society, $7 96; total, $137 06

This district is composed of Negro members and in connection with the two Negro districts, of the St. Louis Conference, referred to in this paper sometime since, makes three Negro districts with above 6,000 members and probationers in Missouri. Their last was a good conference, and the minute work is well done.

Schools and Colleges.

Mr. H. B. Payne, of New Orleans, La., has given Payne Institute at Macon, Georgia, $25,000 as an endowment fund, conditioned on the Methodist Episcopal Church South, raising $15,000 more. The conditions will be met. The South now begins to fall in line substantially.

The King of the Maories in New Zealand has kept the promise he made while in England to work for the temperance reform among his people, 11,539 of whom have become tetotalers and wear the blue ribbon.

Gratefulness.

Mr. H. Sampsel, Ottawa, Kansas writes: "DR. S. B. HARTMAN & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried everything and many physicians, and all have failed. I went to Pittsburgh, and while there fell on the street, my breath seemed to leave my lungs, and numbness overpower me. I determined to give PERUNA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never. I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought, as I was going to a new country, I had better take a bottle of MANALIN with me, or account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for chills and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid truth. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson street, Milwaukee, Wis., writes: "DR. S. B. HARTMAN & Co.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PERUNA. I have been suffering for about fifteen years with a severe cough and bronchitis (so the doctors call it). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PERUNA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PERUNA I think I would be in my grave now. It is a wonderful remedy, and I recommend it to all my friends."

Messrs. Baker Bros., Mt. Vernon, O., write: "Your PERUNA sells well. Customers speak of it as being a good medicine."

Mr. Daniel R. Spry, Portsmouth, O., writes: "I have a good trade in PERUNA. It sells well and gives satisfaction."

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle.

July 16-1y.

BAKING POWDER.

Why the "Royal" is the Best.

Royal is the best baking powder because it is absolutely pure and wholesome, of the highest strength, and maintains its full leavening power until used.

There is no other pure baking powder offered to the public; all others contain either lime or alum,—deleterious substances,—sometimes both. Lime presence results from impure cream of tartar; alum is added to give strength; the object of the manufacturers in both cases is to produce a cheap powder.

The Royal Baking Powder is exclusively made from cream of tartar specially refined and prepared for its use by patent processes by which the tartrate of lime and all other impurities are totally removed. Its absolute purity is guaranteed by its manufacturers and certified by all prominent chemists and scientists who have made it the subject of investigation.

The cream of tartar of the market from which other baking powders are made has been tested by Profs. Chandler and Love, for the New York State Board of Health, and found to contain impurities from three to ninety-three per cent of its weight. It is, therefore, absolutely impossible that these powders should be pure, while it is equally as impossible for the Royal, being made as it is from chemically pure materials, to be otherwise than absolutely pure.

There being no inert matter in the ingredients of the Royal Baking Powder, higher strength is, of course, attained; and, the exact value of the materials being ascertainable to an atom, a compound is possible that will maintain its full strength until used, leave no residuum in the bread, and which all chemical tests and practical experience have proved to be the perfection of leavening agencies. This combination in the "Royal" makes it the best, and the only perfect baking powder attainable.

Prof. Mott, late Government Chemist, says: "Because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the constituents used in its manufacture, the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public. H. A. MOTT, PH.D.," etc.

Late U. S. Gov't Chemist

Sedgwick Steel Wire Fence.



Is the best general purpose wire fence in use. It is a strong net-work without barbs. Don't injure stock. It will turn dogs, pigs, sheep, and poultry, as well as horses and cattle. The best fence for Farms, Gardens, Stock ranges, and Railroads. Very neat, pretty styles for Lawns, Parks, School lots, and Cemeteries. Covered with rust-proof paint, or made of galvanized wire, as preferred. It will last a life-time. It is better than boards or barbed wire in every respect. Give it a fair trial; it will wear itself into favor. The Sedgwick Gates made of wrought iron pipe and steel wire, defy all competition in lightness, neatness, strength, and durability. We make the best, cheapest, and easiest working all-iron automatic or self-opening gate, and the neatest cheap iron fences now made. The Rees folding poultry coop is a late and useful invention. The best Wire Stretcher, Cutting Pliers, and Post Augers. We also manufacture Russell's excellent Wind Engines for pumping, and Geared Engines for grinding, etc. For prices and particulars ask Hardware Dealers, or address, mentioning paper.

SEDGWICK BROS., Richmond, Ind.

Agents Make $5 a day selling our 25 FAMILY SCALES Weighs one ounce to 25 pounds. What every family needs and will buy. Rapid sales surprising agents. FOR HEE & McMAKIN, Cincinnati, Ohio d24 8eow

THE GREAT AMERICAN TEA COMPANY

GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Dinner Set. Or Gold Band Moss Rose Decorated Toilet Set. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289. 31 and 33 Vesey St., New York.

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LE PAGE'S LIQUID GLUE

Is used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL, London, 1883. Pronounced strongest glue known. Send card of dealer who does not keep it, with five 2c stamps for SAMPLE CAN FREE. Russia Cement Co., Gloucester, Mass.

LIBERAL TO OVER 1500 USERS IN 1884

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FREE BOOK!

Our "Catalogue O" has 150 illustrations of Aquaria, Fountains, Terraria, Flower Stands, Window Gardens and Boxes, Brackets, Chandeliers, Yard Vases, Cut Tables, &c., and valuable information how proper management of Aquaria, Terraria and Window Gardens. FREE TO ANY ADDRESS. S. FREEMAN & SONS, RACINE, WIS.

dec24 4t

COLMAN'S RURAL WORLD.

The oldest and best Agricultural Weekly in the West. Founded by HON. NORMAN J. COLMAN. Subscription price $1.50 per year. Sample copy sent free. Send your name and also your neighbors on postal card at once to C. D. COLMAN, 700 Olive St., St. Louis, Mo.

dec17-4t

AGENTS WANTED for the MISSOURI STEAM Washer



Active, honest persons all over the country, with or without team.

John R. Peden, Jr., Jeweler, Normal, Ill., writes: "You ask what I think of the Washer I bought from you. 1st. It is the best machine ever invented by man. 2d. We have just as good chance as Stanley has on any other day. 3d. If you can't, you can not buy ours for $1000."

Mrs. Hunt, of St. Joseph, Ill., writes: "I would not take $50 for mine. My washing was on the line at 8 o'clock this morning."

Mrs. G. Jones, St. Louis, Mo., writes: "Recently it took the whole week from 7 a. m. to 5 p. m. now from 7 a. m. to 9 30 a. m."

Mrs. A. W. Harrison, of Longview, Tex., writes: "It is a treasure. It washes the white lady independent of the colored washerwoman."

I will ship a sample to those desiring an agency on a week's trial on liberal terms. A thousand per cent. the best washer in the world for saving labor, clothes and soap, and pays capable agents big money. Write for particulars. J. WORTH, Box 808 St. Louis, Mo.

Not in the Swim

By any means, but immeasurably ahead. Willcox & Gibbs Automatic Sewing Machine combines every desirable feature with least possible worry, work and risk to health.

Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.

dec24 13teow

"MERRY CHRISTMAS"

In the rush of early morning,
When the red bains through the gray,
And the wintry world is waiting
For the glory of the day;
When we hear a fitful rustling
Just without upon the stair,
See also small white phantoms coming,
Catch the gleam of curly hair.

Are they Christmas fairies stealing
Rosy little socks to fill?
Are they angels floating hither
With their message of good will?
What sweet spell are these elves weaving
As they flit and chirp and sing?

Busy feet upon the threshold,
Eager faces pressing through,
With the first bright ray of sunshine,
Chanting chorals come to view;
Mistletoe and glowing holly,
Symbols of a blessed day,
In their chubby hands they carry,
Strewing all along the way.

Well we know them, never weary
Of the innocent surprise;
Waiting, watching, listening always
With full hearts and loud re eyes,
While our little household angels,
White as golden in the sun;
Greet us with the same old welcome,
"Merry Christmas, every one!"

Domestic Hygiene.

"What Shall We Have for Dessert?"

"What shall we have for dessert?" is a question daily asked in thousands of homes by troubled housekeepers, as often calling forth only the same oft-repeated answer. It is this perpetually recurring query that has suggested the publication of the "Household Receipt" book, as an attempt to furnish a ready answer of a more satisfactory nature.

The volume is published with the object that it may, by suggesting a pleasing variety of simple, pala table dishes, be the means of lifting a cloud from many a household, and increasing its happiness and prosperity, by securing the general peace and comfort of many a household.

The [illegible] Receipt Book, containing 176 pages of choice receipts, like the sample on the opposite page, will be mailed to you on receipt of [illegible] cents, to pay the postage. Joseph Burnett & Co., 27 Central Street, Boston, Mass.

Handy Figures.

[illegible] figures and rules may be known and have at hand, [illegible] or on paper.

A mile is [illegible] feet, or 5½ yards.

A mile is 320 rods.

A mile is 1,760 yards.

A mile is 5,280 feet.

A square foot is 144 square inches.

A square yard contains 9 square feet.

A square rod is 272¼ square feet.

An acre contains 43,560 square feet.

An acre contains 4,840 square yards.

An acre contains 160 square rods.

[illegible] or square mile, contains [illegible] acres.

A quarter-section contains 160 acres.

A rod is 8 rods wide by 20 rods long.

A rood is 10 rods wide by 16 rods long.

A square mile is about 200 feet square.

A cubic foot contains 1,728 solid inches.

A gallon (of water) holds 231 solid inches.

A gallon of milk weighs 8 pounds.

A bushel holds 2150½ solid inches.

A barrel (of water) holds 31½ gallons.

A hogshead holds 63 gallons.

A pipe contains nearly 7½ barrels.

A ton (of water) contains 2,150 cubic inches.

A ton (of shipping) contains 42 cubic feet.

A cord of wood contains about 128 cubic feet.

A cubic foot of water weighs 62½ pounds.

A cubic foot of water weighs 1,000 ounces.

A cubic foot of water holds 7½ gallons.

A cubic foot of water holds 28½ solid inches.

A barrel (of water) holds 31½ gallons.

A hogshead holds 63 gallons.

A pipe contains nearly 7½ barrels.

A ton (of water) contains 2,150 cubic inches.

A ton (of shipping) contains 42 cubic feet.

A cord of wood contains about 128 cubic feet.

Our Youth looks bright and is right, and the youth who reads it will keep right. The first number was good and the second was even better. It ought to be taken, read and paid for by all our people out [illegible] own earnings. Then it will seem better still.

[illegible] Wi'd [illegible] who [illegible] Tr[illegible] Lung [illegible] Remedy [illegible] so well [illegible] this week. Her record of forty years is one of triumph. Use Dr. Davis's Liver Pills for Dyspepsia.

Lost Friends.

We will be glad to have you publishing these letters from subscribers. In all cases will be charged fifty cents. [illegible] requests published [illegible] and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

MR. EDITOR—Please allow me to inquire through your valuable paper for my parents, whom I left in Mississippi about 1850 or 1852. Father's name was Philip; mother, Lucy; brothers, Anderson, Aaron, Harney and Phillip; sisters, Ann, Amanda, Delila and Easter. We all belonged to the Gardiner family; I did not know the old man's name, but his sons were John and George Gardiner. When the old people died the property was divided, and pa and ma, Anderson, Ann, Amanda, Easter, Phillip and the baby fell to Mr. Milton. Also I have a brother Bradle, and Delila fell to some one unknown to me. I fell to George Gardiner; he sold me to S. M. Moore, in Italy county. These were kin to the Spinkses. My name is now Harvey Moore. I hope all the pastors will read this from their pulpits, and oblige a brother in Christ. Address H. B. Moore, Caldwell, Texas, local preacher of the Caldwell circuit, Navasota district.

MR. EDITOR—I was informed by Rev. Charley Brown that the SOUTHWESTERN was a paper that would bring all lost friends together; he said that your paper found his people for him who had been gone over since the year 1867, and in 1885 your paper brought them within hearing of him. I now inclose to you the sum of one dollar for this paper to pay for it just as long as it will last, in order to get you to publish the following names of my people, who have been parted from me about 37 or 38 years. My father is Frank Walker, mother is Harriet Walker, sisters Mary and Charlette Walker, brothers, Ed. Franklin, Simon and Orange Walker. I used to belong to Monroe Holloway, about eight miles from Rockport, Missouri. I [illegible] with [illegible] left them in Atchison county, Missouri. I do not know what names my father and mother, sisters and brothers go by at this time. I am in hope that the preachers and class leaders in every State will please help me to find my people, by your publishing their names. They have been away from me so long I expect they will be very hard to hear, but please call them again and again until they can be found, and when they are I will let you know. Any information that can de given will please be addressed to Louisa Mitchell, Garland City, Miller county, Arkansas, care of H. A. McCants.

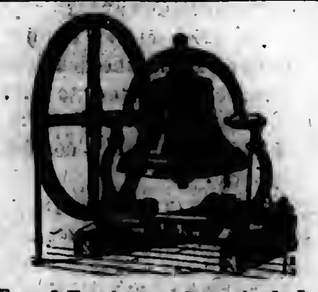
Mr. Hiram Howard wants to find his uncle, Calvin Howard or Hiram Howard. My father was brought from Tennessee to Western Texas by Capt. Dunking, where he died the second year of freedom; his name was George Howard. My mother was born in Texas, she died in 1872, and left four boys, who are all living. Calvin, Joseph, William and Hiram; and my father, George, came from Hinds county, Tennessee; the town I can't recall. Address Hiram Howard, Galveston, Texas.

Especially to Women

"Sweet is revange (specially to women," said the gifted, but naughty Lord Byron. Surely he was in bad humor when he wrote such words. But there are complaints that only women suffer, that are carrying numbers of them down to early graves. There is hope for those who suffer, no matter how sorely, or severely, in Dr. R. V. Pierce's "Favorite Prescription." Safe in its action it is a blessing, especially to women, and o men, too, for when women suffer the household is askew.

PEMBERTON'S
The WORLDS
Great Nerve
TONIC
FRENCH WINE COCA

BELLS.



The following prices include the Mountings.

Bells For Churches, Schools, Etc.

Diameter.	Weight.	Bell & Mounting.	Price
24 inches	165 lbs	300 lbs	$150 00
26 "	200 lbs	350 lbs	45 00
28 "	225 lbs	375 lbs	55 00
32 "	375 lbs	550 lbs	80 00
36 "	585 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1060 lbs	1400 lbs	190 00
48 "	1385 lbs	1800 lbs	230 00
54 "	2030 lbs	2800 lbs	350 00

Bells for Schools, Farms, Etc. without mountings.

18 inches	75 lbs	$12 00
20 inches	100 lbs	18 00
24 inches	165 lbs	25 00

We have arranged to furnish our churches and schools with these bells at the prices named, which is the same as they can be bought for in Cincinnati, Ohio, where they are made.

The bells are too well known to need any recommendation from us.

On receipt of the price we will at once order the bells shipped.

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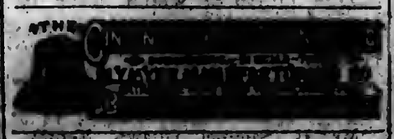


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General News Items.

The Detroit *Plain Dealer* is getting proud; nothing less than 12 pages is enough for it.

The colored people a to establish a school of high grade in Murfreesboro, Tenn. Self help, amen.

Nearly all of our cotemporaries have got hold of a Tip Top Fortune lately; ourselves likewise? Do you see it?

Gen. Logan was unanimously nominated, but declined the Presidency of the Senate. He wants the Presidency of the Cabinet.

Our old friends, Scroggins and Gray, have sent an advance courier before them into journalism again. It looks like a good one, with staying qualities.

The colored orphan asylum in Chattanooga, Tenn., was destroyed by fire recently, but it is to be rebuilt immediately, upon an enlarged plan.

Arbor Day is now observed as a festival in 15 States. There is an ever widening interest in the protection of American forests.

Hon. J. Milton Turner, counsel for the Cherokees, has succeeded in establishing their right to a pro rata share of the $300,000 appropriated by the Government to that tribe. There are 7,000 of these freedmen, and their share will be $138,000.

Prof. Flower, of the biological section of the British Scientific Association, has forged another supposed link in the evolution chain by the discovery that the Fay whale has been derived from a four footed land animal.

A call for a convention of anti-saloon Republicans has been numerously signed by many preachers and members of various churches, and been sent out over the country. We shall watch this movement with deep interest, and may find it necessary to refer to it in the future.

The colored people have nearly 1,000,000 children in school; publish over 80 newspapers, furnish nearly 16,000 school teachers; about 15,000 students in the high schools and colleges; about 2,000 000 members in the Methodist and Baptist churches; own 680,000 acres of land in Georgia alone, and over 5,000,000 in the whole South; the increase in the production of cotton since emancipation has been 2,000,000 bales per year, or one third more than that raised while toiling under the lash; and had in the fraudulent Freedman's Bank $55,000,000. How do these facts impress you when you consider that this race did not own itself twenty-two years ago?—*The Southern Letter.*

The New Idea.

A Clock for every one who Takes Simmons Liver Regulator! Insuring every family shall have A Timekeeper Present at our expense We are now packing with every Dozen of Our Dollar Bottles an elegant Time-piece, to be given away to the best guesser for Simmons Liver Regulator! Interview your Druggist, Be sure you get the Genuine.

It is reasonable to suppose, if earthquakes result, as they ordinarily do, from internal disturbances in the earth, that the farther down we go in a mine the less shock we would feel from such subterranean disturbance. What we feel is generally the undulatory motion of the surface of the ground, which would be greatly curtailed in a deep mine, walled in, as it is, on all sides and overhead. We never heard of a house chimney being "turned around" by an earthquake, much less without disturbing the building! That earthquakes are related to electrical disturbances we have never doubted. They take place within the earth, where the disturbances originate.—*The*

What a grand, great country this is with its vast territory, its big rivers, its pretty women and its Veni Vidi Vici cure. It's Salvation Oil.

No less than thirty-three distinct missionary agencies are at work in Africa at the present time. In South Africa there are 450 Protestant missionaries, ninety five native ministers, 40,000 communicants, and 45,000 scholars; on the West coast 190 missionaries, 34,000 communicants, 250,000 under instruction, and probably 1,000,000, more or less, under the influence of Christianity.—*Ed.*

. . . Organic weakness or loss of power in either sex, however induced, speedily and permanently cured. Enclose 10 cents in stamps for book of particulars. World's Dispensary Medical Association, Buffalo, N. Y.

As this competition is open to all citizens of Louisiana, we esteem not only an agreeable privilege but a pleasant duty to urge young colored men and women to make an effort in that direction. Their chance is equal to any one elses' for the prize, and should they fail to win, the effort will be otherwise valuable to them.

Relief is immediate, and a sure cure. Piso's Remedy for Catarrh. 50 cents.

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Here are a few extracts from letters of persons who were **CURED,** *and now order for their friends:*

I fear cousin is in a decline, and as thy medicine cured my only brother of a *Hemorrhage of the Lungs* about a year ago, I wish cousin to take them. Thy true friend, HANNAH MICKLE, Near Woodbury, N. J.

As your medicine cured me of *Consumption*, some three years ago, I want him to try them. *I gained fifteen pounds while taking the first three bottles.* J. V. HULL Lawrenceburg, Anderson Co., Ky.

Mother has been suffering with *Bronchitis* nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief. JANE A. ASHBROOK, Lovelaceville, Ballard Co., Ky.

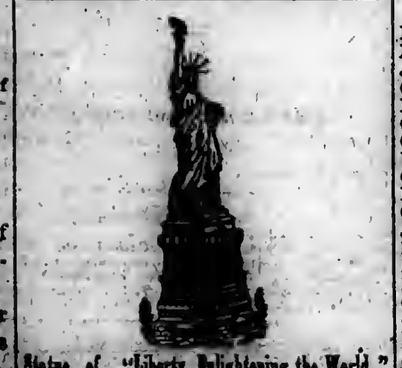
I know all about the **Cannabis Indica** as directed. Fifteen years ago it cured my daughter of the *Asthma*; she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine. JACOB TROUT, Deep River, Powesheik Co., Iowa.

I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of *Nasal Catarrh.* You were right, my trouble was not consumption, but catarrh. JAMES A. CALDWELL, Wabash Av. Chicago, Ill.

I has cured Mr. Bebout of *General Debility* of the whole system, of two or three years' standing, and others are trying it with success. BEBOUT & LESLIE, Swanson's Store, Washington Co., Pa.

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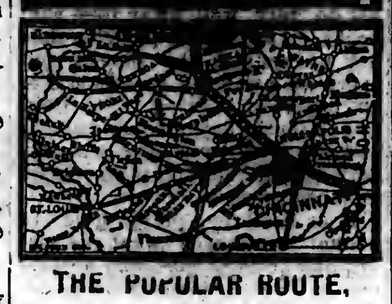
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Grenada	4:58 a m
Coffeeville	5:31 a m
Water Valley	6:00 a m
Oxford	6:03 a m
Holly Springs	6:45 a m
Grand Junction	7:58 a m
Jackson, Tenn., C., St. L. & N. O.	11:00 a m
Milan " " "	12:18 p m
Martin " " "	1:30 p m
Fulton " " "	1:56 p m
Cairo, Central Illinois	4:10 p m
Carbondale "	6:17 p m
DuQuoin "	7:05 p m
Ashley "	7:51 p m
Centralia "	8:45 p m
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Arrive Cincinnati "	7:05 a m

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M. 2 Kings 6. 8 23; 7. 1-17. Tu. 2 Kings 10. 15 31. W. 2 Kings 12. 1-15; 13. 14 25. Th. Jonah 1. 1 17; 3. 1-10. F. 2 Kings 18. 1-12; 20. 1-17. S. Isa. 1. 1 18; 53 1-12. S. Isa. 55. 1-11.

Review Scheme.

LESSON I. Elisha at Dothan.—By whose advice were the Syrian king's plans defeated? Whom did he send to seize the prophet? What did the prophet's servant see? Repeat the GOLDEN TEXT. What did Elisha do to the Syrian army? What treatment of the enemy did he propose?

LESSON II. The Famine in Syria.—What prophecy of plenty did Elisha make? What did he predict for a doubter? Who caused the Syrian army's defeat? Who discovered their flight? How was plenty secured to the Israelites? What became of the doubter? Repeat the GOLDEN TEXT.

LESSON III. Jehu's False Zeal.—Whom did Jehu call for a witness? What did he invite him to see? What priests did he destroy? What Idolatry did he still permit? Repeat the GOLDEN TEXT.

LESSON IV. The Temple Repaired.—What was the character of Jehoash? What did he order set aside for the repair of the Lord's house? How long was his order disobeyed? How was the money at last collected? Repeat the GOLDEN TEXT.

LESSON V. Death of Elisha.—To whose sick bed did a royal murderer come? What was the thing ordered to do? What penalty did his failure bring upon him? What miracle was wrought by the prophet? Repeat the GOLDEN TEXT.

LESSON VI. The Story of Jonah.—What command was given to Jonah? [GOLDEN TEXT.] What did he do to avoid obedience? How was escape prevented? What did he do to the disobedience? How was he preserved? What did he do? [GOLDEN TEXT.]

LESSON VII. Effect of Jonah's Preaching.—To whom was Jonah sent the second time? What was his preaching message? What effect had it have upon the people? What testimony did Jesus bear to this fact? [GOLDEN TEXT.]

LESSON VIII. Hezekiah's Good Reign.—Who was Hezekiah? What was his character? [GOLDEN TEXT.] What did he do to destroy idolatry? How did the Lord reward his faithfulness? What Samaritan city was destroyed by the Syrians? Why did the Lord forsake Israel?

LESSON IX. Hezekiah's Prayer Answered.—What message did Isaiah bring to King Hezekiah? What did the king do in his distress? What is the psalmist's testimony to the faithful? [GOLDEN TEXT.] What promise did the Lord give by the king in answer to prayer? What sign was given to strengthen his faith?

LESSON X. The Sinful Nation.—How does the Lord describe the rebellious people? With what does he say he is not satisfied? What does he ask them to put away? [GOLDEN TEXT.] What invitation does he give to the sinful? What promise is given to the penitent?

LESSON XI. The Suffering Saviour.—Who is the prophet quoted by the apostle? For whose sufferings borne by Jesus? [GOLDEN TEXT.] What do these words imply? The Gracious Invitation. [GOLDEN TEXT.] What is given to the [illegible] man?

Canon Farrar

has been a frequent contributor to the YOUTH'S COMPANION for several years past, and just before leaving England wrote an eloquent article for it on "Obscure Heroes," which will be published shortly.

Marriages.

Near Murfreesboro, Tenn., Nov. 30, Mr. John Ginning and Miss Rachel Alexander, at the residence of the bride; Rev. P. R. Woodson officiating.

At the residence of Mrs. Martha Mydgett, near Alamo, Tenn., Mr. John Noel and Miss Emma Rose. The bride is a member of the M. E. Church.

J. L. MASSEY.

At Hartville, Tenn., Dec. 3, Rev. J. F. R. W. Summerhill officiating, Mr. H. H. Burnley to Miss Lydia A. Bennett. The groom is a steward in the Methodist Episcopal Church.

At Wesley Chapel, New Orleans, Thursday evening, Dec. 10th, Rev. Marcus Dale officiating, Mr. James Digo to Mrs Fanny Patterson, both members of Wesley Chapel.

Consumption Cured.

An old physician had placed in his hands by a returned Medical Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Asthma, Bronchitis, Coughs, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make it known to such as may need it. The recipe will be sent *Free* with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Armstrong, 44 North 4th street, Philadelphia, Pa. [Name this paper.

Obituary.

Bro. Joshua White died at Handsboro, Miss., Nov. 19, 1885. An official member of our church, in mourns his loss.

REV. N. CANNON, Pastor.

Died, in Galveston, Texas, Sister Ida Richards, a member of Tabernacle Church, late of Houston, Dec. 25, 1884.

In Galveston, Texas, Sister Chaney Lyons, a member of Tabernacle Church, converted and baptized on her death-bed. She leaves a mother, sister and three children to follow her.

REV. PETER MORGAN, Pastor.

Died, in Alton, La., Dec 9, 1885, Sister Callie Emmett, daughter of the late Robert Emmett. She leaves a mother, two brothers and two sisters in grief.

REV. J. H. PEARCE, Pastor.

Died, in Galveston, Texas, Nov. 8, Bro. Dennis Polk, an exhorter in Tabernacle Church. He leaves a wife and nine children to weep.

REV. PETER MORGAN.

B. C. Moses Blount died Nov. 17, 1885, at Bonham, Texas. An exhorter in our church for 38 years, and in all these years he has been faithful to his church, and led an exemplary life. His funeral was attended at Pleasant Grove Chapel, a large concourse of friends following his remains to the grave. The pastor, assisted by Rev. F. W. Wills, of the Baptist Church, officiated.

W. HARTLY JACKSON, Pastor.

Died, Sister Bridget Bertone, of Simpson Chapel, New Orleans, 1884. She was one of the earliest members of the church. She died as she lived—a Christian.

Those who prosper, lecture, deal in oratory, will and do find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggist at 25c., 50c., and $1.

Ayer's Hair Vigor Keeps hair and beautifies. 75c.
Carboline Cures Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Sprains, Bruises, Soreness, Stiffness, Contracted Muscles, Frost Bites, Chilblains, Sore Throat, Quinsy, Diphtheria, Croup, Colds, Coughs, Pleurisy, Pneumonia, Inflammation, Congestion, Headache, Toothache, Earache

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Editorial Notes.

Oh, that ye could see
That Holy night when Christmas was born!
What stranger clad in panop'y
Rode with your host from eve till morn;
What palmy was a shadow,
What was a fiery pavon high,
And when ye came o'er Bethlehem,
Paused, while your wondering host went by.

Additions to Gunns Chapel, Lexington, Ky., Rev. G. W. Thomas, P. C., have been 72 so far for the year.

Cannon Farrar has an article on the Church in America in the January number of the *North American Review*.

Rufus Foster has won encomiums on every side in Texas. They call him statesman, friend, counsellor, lover, and governor.

"Dear, your paper is a welcome visitor to me every Saturday night."—Miss. M. J. Joiner, Mt. Pleasant, Ohio.

A new dress of type beautifies *The Chautauquan* for January. It is a great improvement in the appearance of the magazine.

Hurrah, say ye, Messrs. Webb, Moore, Lee, and Pullam, we now have 1000 new cash for the coming year in [illegible]

Messrs. Prang & Co., have presented us with a beautiful and [illegible] pocket calendar. Thanks for a copy for [illegible]

Paul was confronted by [illegible] not only hid him [illegible] out of the temple: [illegible] we, being assailed [illegible] and without, either [illegible] hide ourself but [illegible] of their mischief.

[illegible] by Joel Chandler [illegible] will be [illegible] of the [illegible] It is entitled [illegible] and [illegible] pretty [illegible]

[illegible] a centenary [illegible] the Bible [illegible] at Bonneville, [illegible] and publish [illegible] and [illegible] the gospel, [illegible] boys sent [illegible]

For the Southwestern.

Central Alabama Conference.

J. J. HOLLAND, B. D.

FIRST DAY.

The tenth annual session of the conference convened in Scott's Chapel, Methodist Episcopal Church, Mobile, Alabama, Dec. 10th, 1885, at 9 o'clock a. m, Rev. Bishop W. F. Mallalieu, D. D., presiding.

The Bishop opened the conference by requesting Rev. O. Nelson, P. E., of the Ashville district, to read hymn, number 798, "And are we yet alive, etc." Rev. A. S. Lakin read the 15th chapter of John and Rev. E. B. McCauley, lead the conference in a fervent prayer. The sacrament of the Lord's supper, was then administered.

The secretary of the conference called the conference roll and the brethren responded to their names. A. W. McKinney was elected conference secretary. and selected J. S. Todd, as his assistant; J. J. Rolland was elected statistical secretary, and selected A. N. Jackson as his assistant.

The usual committees were next appointed upon the nomination of the presiding elders. The hours of the conference were fixed to meet at 8:30 a. m., with a preaching service of one hour, and afternoon at 1:30 p. m. Miscellaneous business considered.

The twentieth question was taken up. The conference listened to a very interesting report from Rev. O. Nelson, presiding elder of the Ashville district. Quite a work has been done on said district. There was a gracious outpouring of the Holy Spirit during the year and three hundred souls had been added to the church of God upon this district. The call of the effective elders on the district was begun and a part reported A very gratifying feature of the work on this district, was the reception of three important churches with pastors and membership formerly of the A. M. E. Church. These pastors, Revs. Cain Rogers, Berry Jackson and S. R. Henderson, having signified their acceptance of the Discipline and doctrine of the Methodist Episcopal Church, were received upon the face of their orders as effective elders in the Methodist Episcopal Church, and full members of the conference. This action brings to the Methodist Episcopal Church about nine hundred members, and probably church property, valued at about $10,000. These people seem to have been burdened with taxation and an oppressive debt from which they could not extricate themselves, and have returned to the mother Church to better their condition.

SECOND DAY.

The morning service was conducted by Rev. Cain Rogers.

The conference proper convened at 9:30 a. m. Devotional services and minutes of the previous day were read, and approved. Roll of absentees called. Statistical secretary called charges failing thus far to report their statistics. At this juncture Marshall W. Taylor, D. D., editor of the SOUTHWESTERN, was introduced by the Bishop, and invited to address the conference.

The Doctor began by expressing his gratification at being able to meet the conference. He acknowledged the cordial greeting extended by the brethren. He pointed out the great work being done for God and humanity by the Methodist Episcopal Church. He referred to the work of Methodism generally, and pointed to the fact that during the past year more than seventy thousand infants had been baptized by the great Negro Methodist family in the United States, as a proof that infant baptism was not dying away. He showed also that the great achievements of the different Methodisms of this country are the achievements of the Methodist Episcopal Church. Since Methodist effort finds its origin in the memorable *Christmas Conference*. The Doctor showed how the Church was building up a specific literature for her Negro members, and pointed to the mission and work of the SOUTHWESTERN; showing what had occurred from the position taken by that paper. The changing of sentiment on questions respecting the Negro, and defending vital principles enunciated by the church.

The address was eloquent, instructive and impressive, and Dr. Taylor has stamped his *impress* upon the Central Alabama Conference, and no matter what may be said of the past, they will strive in future to do all possible for the SOUTHWESTERN, thus showing their appreciation for its editor.

J. H. Bowman, of Chattanooga was next introduced and addressed the conference in the interest of the *Methodist Advocate*.

Regular business of the conference was again resumed, and the 20th question continued.

G. R. Franklin, P. E., Dadeville district, read his report, and his character passed, also, H. W. Conner, H. Matthews, D. R. Mathews, G. McLemore.

Huntsville district, Dr. A. S. Lakin reported and his character passed, also: N. Snoddy, A W. McKinney, M. M. McKinney, A. Nichols. The district was reported as in a good condition, nearly 300 conversions during the year.

Marion district, E. B McCauley, reported and his character passed; also: J. Harper, G. Wynn, J. Jackson, C. Miller, B. D Louis. Who are the supernumerary preachers? L. Hyten, and W. F. Smith; Bro. Smith was made effective. N. S. Sterling continued supernumerary; H. W. Conner, and Geo. McLemore, placed on the supernumerary list. Wm. McFarland, superannuated. Jas. Moore, S. Ray and A. W. White, located.

W. H. Nelson and Watson McCauley, left without appointments to attend school.

THIRD DAY.

Preaching service commenced at 8:30, conducted by Dr. M. W. Taylor. Conference convened at 9:30, the minutes of the previous day, read and approved. Dr. C. Fisher was introduced and addressed the conference. The Doctor was pleased to meet the conference, and congratulated the brethren upon being able to assemble again in the name of the Lord; he presented the claims of the *Herald* to the conference.

Prof. W. P. Thirkield, A. M. B. D., Dean of Gammon School of Theology, Atlanta, Ga., next addressed the conference in the interest of the school, urging upon the conference thorough preparation for the work of the ministry.

Prof. A. F. Hoyt, A. M., president of New Orleans University, addressed the conference.

Upon motion of A. S. Lakin, these visiting brethren were admitted within the bar and invited to participate in the deliberation of the conference.

The conference business resumed. Thomas Ham, and J. C. Sammones continued on trial. J. Evans passed to the third year.

H. D. Byrd presented his credentials as deacon from the A. M. E. Church, and was admitted on trial. W. D. Mayo, from the same church, case referred for investigation.

Thos. P. Phillips, Jas. W. Wynn, Thos. S. McMorris and W. D. Bonds, were elected to deacons' orders. J. S. Todd and W. F. Smith left without appointments to attend school. A resolution fixing a conference standard of examination, adopted. A committee, consisting of the presiding elders to visit Clark University was appointed.

Jatt Ellis, J. J. Holland, G. W. Mann, S. D. Sanders, N. H. Speight, J. S. Todd, were elected to elders' orders.

FOURTH DAY.

Preaching services by Bishop Mallalieu. Conference proper at 9:30. The minutes of previous day were read.

SABBATH SERVICES.

The Lord's day was one of especial interest, and blessing. At early morn many of the brethren assembled at the church, and spent an hour in prayer, and song to Him whose servants they are.

At 11, the Bishop preached an able sermon to the elevation and joy of all who heard him, after which he proceeded to ordain the following deacons: Thos. P. Phillips, James W. Wynn, William H. Bondr. In the afternoon Dr. C. O. Fisher preached, and the Bishop ordained the following elders: Jefferson Evans, Nash H. Speight, Geo. W. Mann, Jatt Ellis, Solomon D. Sanders, Jas. S. Todd and Julius J. Holland.

At 7:30 p. m., Dr. A. H. Gillett conducted the Sunday service. The Doctor delivered a very forcible address in the interest of the Sunday school work of the church, and we feel sure it had the desired effect upon the minds of all who heard it. J. J. Holland according to appointment read a paper on "The Pastors' Work in the Sunday-school." After which a song was sung and A. W. McKinney by appointment read, a paper on "The Difficulties of the Work." Another song and a few more remarks from Dr. Gillett and the meeting closed, and it is just to presume that all the people retired to their homes, feeling that a glorious Sabbath had been spent in the presence of the Lord.

Huntsville was elected as the seat of the next conference.

The several committees reported The committees on examinations announced the following visiting committees:

Rust Normal School—M M McKinney, A N Jackson, A Nichols, O R Franklin and O Nelson.

New Orleans University—J. J. Holland, B D Louis, and E B McCauley.

Dadeville School—H Mathews, I Townsend and G. W. Mann.

Certificates of ordination read. Minutes read and approved

The Bishop next addressed the conference in an earnest, fervent manner, bidding the brethren go forth in the name of the Lord.

APPOINTMENTS.

Ashville District—O Nelson, P. E. P. O. Marion, Ala.
Ashland, Thos P Phillips,
Ashville, J W Wynn.
Birmingham, S D Sanders.
Blount Springs, A Sheffield.
Blonntsville, H D Byrd.
Centre, H Adams.
Collinsville, Wm Coleman.
Enon, A N Jackson.
Gadsden, H B Henderson.
Howells Cross Roads, to be supp.
Oxford, to be supplied.
Talledega, to be supplied.
Village Springs, to be supplied.
Wedowee, J C Read.

Dadeville District—O R Franklin, P. E, P. O. Dadeville.
Alexander City, G W Mann.
Bluffton, H Mathews.
Dadeville, B Jackson.
Fredonia, T S McMorris.
Lafayette, I Townsend.
Montgomery, W H Zonds.
New Style, B J Sterling.
Pine Grove, S J Robinson.
Roanoke, to be supplied.
Sc capatoy, Thos Ham.
Tallassee, D R Mathews.

Huntsville District—A S Lakin, P. E., P. O. Huntsville.
Athens, Richard McKinley.
Cedar Grove, to be supplied.
Courtland, supplied by N B Shackelford.
Decatur, J C Sammons.
Guntersville, Robert Carter.
Huntsville, A W McKinney.
Oakland, Frank Withers.
Scottsboro, M M McKinney.
Stevenson, B J Lee.
Triana, Alfred Nichols.

Marion District—E B McCauley, P. E, P. O. Marion.
Aberfoil, Cain Rogers.
Brewton, Jatt Ellis.
Browns Grove, N Snoddy.
Choctaw, Wm Perry.
Clinton, J Evans.
Eutaw, to be supplied.
Flora, to be supplied.
Gainesville, G W Wynn.
Marion, J J Holland.
Mobile, N H Speight.
Newberne, J Jackson.
Old Town, to be supplied.
Selma, J Harper.
Shiloh, C Miller.
Thomasville, to be supplied.
Tuskaloosa, Wm Leewood.
Troy, to be supplied.
Union Springs, B D Louis.
Walthall, to be supplied.

RESOLUTIONS.

The Southwestern.

Whereas, We have listened with interest and delight to the wholesome and instructive address of Rev. Marshall W. Taylor, D. D., editor of the SOUTHWESTERN, wherein he has pointed out to us the special advantage of church literature, and that the SOUTHWESTERN as an official organ of the church is designed to fill an important niche.

Whereas, The SOUTHWESTERN is distinctively the organ of our colored membership; therefore,

Resolved, That the Central Alabama Conference, renew its pledges of support to the SOUTHWESTERN as our official organ, and strive to place it in every Methodism home as an acceptable Christian paper.

Resolved, That we manifest our appreciation for Dr. Taylor, by pushing the interest of the SOUTHWESTERN.

Bishop W. F. Mallalieu.

Whereas, Bishop W. F. Mallalieu has come among us as president of this Conference, and by his genial and impartial Christian rulings, have impressed us very favorably with him and caused us to love him; therefore,

Resolved, That we tender him a rising vote of thanks; further,

Resolved, That we continually pray the blessings of a merciful providence attend him in all his labors.

People of Mobile.

Resolved, That the thanks of this Conference be tendered the good people of Mobile, who have so generally opened their doors to entertain this Conference.

Impression.

This session of the Conference has been exceedingly pleasant. Bishop Mallalieu has endeared himself to all, and stamped his impress upon the Conference. The brethren presented a very respectable apperance, and the business was transacted with ease and certainty, and the brethren go forth to battle with renewed vigor.

STATISTICS.

No. of probationers, 812, increase 77; full members, 6,015; local preachers, 135; deaths, 13, increase, 42; Children baptized, 208; admits baptized, 707; No. of churches, 84; probable value, $37,800, increase, $7.492; parsonages, 8; probable value, $1,975, increase, $545; paid for building and improving churches and parsonages, $3,249 95, increase, $1,911 95; paid on old indebtedness on church property, $48,140; present indebtedness on church property, $1,070 10; current expenses (sexton, light, fuel, etc.), $637 66; No. of schools, 70; No. of officers and teachers, 356; scholars of all ages, 3,972. For Missions—from churches, $76 85; from Sunday-schools, $16 10; total, $93 35. For Board of Church Extension, $23 50; for Sunday-school Union, $20 93; for Tract Society, $12 37; for Freedman's Aid Society, $19 85; for education, $38 25; for American Bible Society, $1.60; for pastors, presiding elders, and Bishops, $4,671 93, increase $641 93; for conference claimants, $5 75; other collections $88 05.

Books and Current Literature

L. Prang & Company's Christmas and New-Year Cards, Satin Cards and other novelties. Season 1885 1886. Assortment.—Our Christmas and New Year Cards are put up in envelopes or boxes containing 12 cards, unless quantity is otherwise specified. The assortment is made up of the different designs contained in the series, and as no series has 12 different designs, the designs are more or less repeated.

Silk Fringed Cards.—We beg to draw attention to these attractive cards, which are made up with the best quality of *heavy silk fringe*, especially made for us. All Fringed Cards are assorted in appropriate colors and fringes, and are provided with protectors and envelopes, to insure safe transmission through the mails.

Envelopes.—We furnish envelopes, *without extra charge*, for all cards in this line costing $1 20 per set, or over.

Satin Cards.—We invite special attention to these exquisite and popular Souvenirs, which are printed on fine quality satin, elaborately made up in a large variety of elegant and desirable styles. Each card is packed in a neat box.

Frosted Cards.—In response to an urgent demand for Frosted Cards, we have decided to supply the following series, both in plain and fringed cards, Frosted, without extra charge: Christmas, 1315, 1320, 1326, 1328, 1335, and 1336; New Year, 1715, 1720, and 1736. Unless specially ordered *frosted*, cards *not frosted* will be sent.

Ornamental Backs.—The *highly ornamented backs* on our cards are a special feature of our line, which add not a little to their attractive value, and therefore to their popularity.

Breaking Sets.—We are willing to break sets of Cards costing $3 00 and over per set of 12; but it is better that orders be for full sets, to insure complete assortment of designs and colors of fringes.

Attractive Show Cards supplied to the trade with orders.

Reduced Prices.—The limited stock of Christmas and New-Year Cards and Novelties left over from last season is offered at greatly reduced prices. See end of list. L. Prang & Co. Fine Art Publishers, Boston; New York: 38 Bond Street; Philadelphia: 1110 Walnut Street; Chicago: 112 Monroe Street; San Francisco; 229 Commercial Street.

Letters from the Pastors

Rev. Thomas Watts, of Springfield, Ills., writes: "We had a membership of 18 members at one time, and at that time I myself started it as far as the money line was concerned, and it ran very well for a while, but as we had no help we failed. We bought a lot 157x40 feet, costing $450, but paid only $150 on it, and had only one year to pay $300. The A. M. E. Church has two churches here, and they have done all that was in their power to break us down, they told the colored people that the M. E. Church was a slave church and that all who went into it would be slaves for the white people, and that the whites would have all of their property. So the colored people out here never was in a M. E. Church, nor do they know anything about it, and so we failed, and our lot was sold. The man who held the mortgage bought it, and we have 15 months to redeem it. It is the nicest place in the city for a church. The preachers and presiding elder and Bishop of the A. M. E. Church tell the colored people that the smart men of the M. E. Church will not come here, for they know that the presiding elder and Bishop of the A. M. E. Church will expose them, and they stay away and will not do anything for us, and there is no one to fight the cause but me. Since we fell through and could not get any help, the members of the M. E. Church will not join any other church, but stand asking me what shall we do. I can only tell them to stand still and see the salvation of the Lord. There are 2 A. M. E. and 2 Baptist churches here, and there is about 3700 or 3800 colored people here, and I think it is the right time to make our way into this city.

"Jacksonville has 1200, Decatur [illegible] Station 52, and a great many [illegible] I have not mentioned. I had charge of this church last year. I was unable to get to the annual conference which met at Springfield, Ohio, on account of sickness, and sent in my report, and it was read, and the presiding elder, [illegible] sent a man over to [illegible] of the work, and he [illegible] I was waiting to hear [illegible] be. He came and [illegible] down and wrote to [illegible] E. W. S. Hammond, [illegible] answered that he had the [illegible] to appoint me here again. This man took charge and the [illegible] did not like him and [illegible] not go to hear him, so for [illegible] we had no preaching. [illegible] I sent a letter to the district [illegible], and Elder Jones told [illegible] to take charge again. So I [illegible] you to put a notice in the [illegible] for us, and tell me how to [illegible] again. If we could get a [illegible] on the lot we have, in two [illegible] it would be self-supporting, [illegible] and would pay $50 [illegible] money besides the [illegible] claims. There are a great [illegible] who would join our church if [illegible] the A. M. E. [illegible] no effort against us and [illegible] to speak, exhorting, work [illegible] me, while they are ahead [illegible] the publishers of your [illegible] to get differentiated. I [illegible] the money to pay [illegible] it soon. I [illegible] half a chance [illegible] for it. I [illegible]

[illegible] I spent [illegible] my own [illegible] and [illegible] I was born a [illegible]."

[illegible], Winona, [illegible] here [illegible] the question of [illegible] through before the [illegible] "Only we white [illegible] yes, no, [illegible] the people and [illegible] He said [illegible] and went to the [illegible] text, "For the people had a mind to work." Neh. 4 6. We gave them this until they learned that hearing a sermon was one thing and practicing its teaching was another. Thus they were moved to action. Collection day, for the new church came, and the paying army was led by their pastor. This works better than driving, $400 were soon raised and the frame of the house went up. At this our troubles were put on paper and soon found our dear Dr. Kynett, who sent us $200 which greatly lightened our burden. The result of our labor is a house of worship, that will compare favorably with the six white churches in this beautiful little town. It is 35x56, built on the gothic style, with plastered walls, 16 feet high, ceiling raised five feet, giving a distance of 21 feet from the middle of the floor to the ceiling. A beautiful gallery in front, a room back of the pulpit, presenting a front view that will command the highest admiration of the most tasty congregation. A tower pointing far in the direction to which our souls tend. This house has cost to date, $1522. The plan by which the money was raised worked well, each member was required to pay $1 per month. This gave us $12 per year from each member and nobody felt it. We have two widows that we think worthy of especial mention here, Sisters Martha and Mattie Honghere, who paid $35 each, not because they had more money but because they had more love for God and His cause. Among the brethren we have J. H. Simpson, Lewis Jenkins, Byrant Vaughn and Parker Key who have paid from $25 to $40 each. There are manys other, who have done a noble part. The mention of whose names justice to your space will not allow. A bell at a cost of $90 is on its way to us. A new church, four miles Southeast of this place has been built at a cost of $622, which all acknowledge is the star of that neighborhood. Vaiden church has been improved to the amount of $150. Parsonage lot paid for, yard built and parsonage improved. The books show that we have raised $3,236, during our stay here. They show also, that the membership has increased to 162, and decreased by death and removal, withdrawal and expulsion, 46.

From the Districts.

Palestine District—Texas Conference.

	Dollars to General Conference	Fer. Missions	Church Extension	S. S. Union	Tract Society	Freedmen's Aid	Education	Bible Society	Missionary Society Woman's Home	Conf. Claimants	Bishops
Palestine	$3	$15	$3	$2	$3	$5	$6	$1	$1	$3	$3
Crockett & Alsworth	2	9	2	1	1	3	2	1	1	2	2
Madisonville	2	10	2	1	1	3	2	1	1	2	2
Leona and Hopewell	2	9	2	1	1	3	2	1	1	2	2
Buffalo	2	9	2	1	1	3	2	1	1	2	2
Franklin	2	9	2	1	1	3	2	1	1	2	2
Calhoun Circuit	2	10	2	1	1	3	2	1	1	2	2
Enfield	2	9	2	1	1	3	2	1	1	2	2
Keechi	2	10	2	1	1	3	2	1	1	2	2
Kerrville and Centre	2	9	2	1	1	3	2	1	1	2	2
Centerville and Springfield	2	9	2	1	1	3	2	1	1	2	2
Bellville	2	9	2	1	1	3	2	1	1	2	2
San Augustine	2	9	2	1	1	3	2	1	1	2	2

The above is the apportionment of benovolent collections of the different charges in the Palestine District. Brethren please cut this out and keep it so you will know your apportionment.

G. W. SMITH, P. E.
Box 281, Palestine, Tex.

Shreveport District.

The following resolutions were adopted by the Shreveport District Conference, at Mansfield, La., Aug. 13, 1885:

COMMITTEE ON PERIODICALS.

With pleasure, your committee beg to report as follows: That under the editorial management of Rev. Marshall W. Taylor, D. D., the Southwestern Christian Advocate is growing in influence and power, and in our opinion fully sustains its position as one of the official organs of our church.

Resolved, That in the ability and judgment of its editor, the Rev. M. W. Taylor, D. D., we have, and desire here to express our abiding faith. We do heartily endorse the boldness with which all subject matters affecting the best interest of our church (as the editor understands them) and ours, as a peculiar race, forming a part of one the greatest known Christian organizations in the country, are treated.

Resolved, That as Ministers and and Laymen, we regard and recommend the paper to all our people as one of the best church and family newspapers published in the southwest, and ought to be in every house, and read by every family. To this end, we pledge our individual and collective efforts.

Your committee view with regret, the unpleasant fact (and that without reflection upon the administration of our dear friend, the Rev. J. C. Hartzell, D. D.—the the resuscitator of the paper, and our veteran friend and brother, the Rev. L. P. Onshman—late editor,) that most of the ministers in the Louisiana Conference stand charged by the publishers books with back claims of the concern for old subscriptions, by which fact the ministers are so hampered as to impair their activity, an element so essential to the circulation of the paper within their pastoral charges.

The justice or injustice of these claims we are not here to discuss, but of two things sure; first, by their existence the integrity of Christian Ministers are under a cloud and by this distrustful condition of things they have in most cases adopted she old adage, "That a burnt child dreads fire," and second, the claims of the, paper upon our people is lost sight of in many cases.

To this evil we invite the attention of the Louisiana Conference which is to meet at Monroe, La. in 1886, with the view of such action on the part of said body as will remove these obstructions.

Signed: H. J. WRIGHT, Ch'mn.
S. S. WRIGHT,
T. G. MONTGOMERY,
V. CHAPMAN,
C. D. SHALLOWHORNE

For the Southwestern.

Bishop R. S. Foster's Address to the West Texas Conference, December 5th.

N. HILL MIDDLETON, M. D.

The condition of the colored people when the church came to their relief was that of abject poverty, the result of years of servitude; they at that time did not own even the rags on their backs; they had no knowledge of a letter in the book; they had rubbed out all of their manhood; and out of this condition of things, we had to build a church, and a ministry had to be formed.

A good many of the colored people, who associated with the aristocratic whites during slavery, more than they have since, had in a large measure, become refined, intelligent and accomplished. Another portion of them assembled in religious worship with the white people, but they were made to occupy the gallery, while the "people of state," were seated on the lower floor. Think of it, members of the same church, communed at the same altar rail only "we" come first. They had the same preacher and when "they" made local preachers and stewards among the colored people they did not fail to select the best material, and I do believe that the preachers of days gone by were better than those of to-day. When your bonds of slavery were broken, you left your old masters with a kind of hostility to them, with whom you had so long lived, you thought the North to be your friends, and the South your emenies, and thus you looked away from the South and they could not help you, and the North had to come to your aid. This action made lines, which I hope will soon pass away, for those who were your masters then, are to day some of your best friends in many instances. Under circumstances which existed, twenty years ago we had to have a ministry that did not know anything. How could they know anything?

Bishop Janes put his hand on the heads of 60 men who did not know a letter in the book. We had to commence a ministry with out education, and this created, in the minds of others, an idea that the ministers knew nothing and their successors did not know any more.

Among other things we have to contend with, is the wrong idea of religion, some think that the idea of religion is simply to get together and have a great noise. The preacher would get up in the pulpit and make a senseless speech, working up the nerve and setting the people in a great commotion, then he was called "great preacher." He that can simply set them howling is a "fine preacher," a good many of them say "amen," and half of them will do just the thing contrary to what they are taught. Something more, brethren, is necessary than simply standing in the pulpit and shouting like an ignoramus. The people have supposed that religion was the simple excitement of the nerve, brought on by the tone of the voice, and as they say this, the preacher will cater to them simply to please them and maintain a popularity among them. This is a difficult problem brethren, and it must not be dealt with in a rigorous way.

A large part who became preachers years ago, have made no progress, they are just as ignorant, and stupid to-day as they were twenty years ago; they have not studied as they don't know how to study. Some few have made a little progress.

The idea of education had to be formed in them, they thought that "how to read" was education. Twenty years ago, he who knew a letter was a "good scholar." He could not write or read a sentence, but was considered as "educated," and this was their standard of an educated ministry. They are beginning to realize the situation. The books in the different courses of study were ignored because they could not understand them. We put the classes under examination, go through the farce of appointing a committee, which committee had never seen the books which they were to use in examination, then the committe report and say "they passed a good examination." Brethren, this farce *must* cease, and our examinations must be conformed to. Again, many have not the slightest idea of the meaning of church life. What does it mean? Not simply going together, to go through a long exercise of a clownish nature, take up a collection, and then go home. This is *not* church life, and such a life is of no advantage to the people, as it carries with it no idea of sanctity.

The idea of church life is an assembly of people to listen to instruction from a competent teacher, not simply to excite, but to teach the things which will tend to build families, communities and a people. Not simply to pass through a stage of excitement, confess and have his name put on the church book. But the true conversion makes men and women; it is the operation of the spirit of God through the soul of man, which makes him a new man, a good man. No man is converted, who is not a good man, for conversion is that principle, which causes him to put his back against, and resist evil.

The idea is a development of piety and godliness. The focus of the church is the pulpit, and if a clown be in the pulpit then a clown is made of the congregation. The pulpit must give out truth and not noise, and when a man with truth in his mouth stands before the people they will be silent, and the proportion of truth will be according to the proportion of dead silence.

The Christian religion is to make the world over, a world composed of the elements of intelligence, and goodness, and the Christian life reflects and radiates goodness and piety, making the people educated, instructed, refined and pure.

We must have, 1. An educated ministry. 2. The truth by the month out of the word of God. 3. The Holy Ghost in that truth. It is the truth that the Holy Ghost takes hold of and you can't do any thing without the truth. The Holy Ghost can't do it without the truth.

We must have the truth to work upon and the pulpit must furnish this truth; but how can an ignoramus furnish truth to the people and put it into their hearts? We make account of the Holy Ghost in our churches, and we often allow this account to lead us into blunders. Some call it nonsense, noise, rant and fun, the inspiration of the Holy Ghost, and think that all they have to do is to open their ignorant mouths and the Holy Ghost will pour out the ideas.

Now brethren the Holy Ghost does not preach that way. The Holy Ghost begins sometimes by calling an ignorant man, as he is the best man he can find. A great many people who think they have been called to preach, because they have taken it upon themselves to do so. Nearly every colored man in the United States could have been preaching, simply because they want to preach. God calls suitable men to preach, young men, when they can be moulded to best suit the idea of the Holy Ghost, when they can take thought. God is hunting up the boys and not the old men; very rarely does He hunt an old man. His spirit goes out and finds young men. He wants the best quality, as the best men should be in the pulpit and at the head of all the departments of the church. He calls those men only of high moral purpose, who will be punctual and have intellectual faculties. He sets them aside and says to them, "go to school, seek education and aid from your parents and the church, then put yourselves at the feet of those who can teach and reason and learn.

Now the time has come to you, brethren, when you can carry out God's plan and not botch it. The legislations of the State of Texas are just as good for the education of the colored, as for the white; then why have you a right to allow your children to be less informed, less educated men and women than any white person? You must appreciate the freedom granted you. The atmosphere is filled with education and you must battle it. What right have you to demand a less standard of examination in a conference than the white preachers, when the necessities with you are strengthen and the advantages equal?

Why should you have a lower standard of tests, a standard lower than that of your white brethren? Is it a degradation to yourself and people? A man called of God should not be called upon to pass this bastard system of tests. After four years of ministry not able to buy the books, in a country where labor is at every man's door? Are you willing to put yourself on this record?

One of the great disgraces of the time in all the churches and especially in the Methodist and Baptist is the unsuccessful efforts to provide the people with competent preachers, and you will find in these churches a greater proportion of ignoramuses and stupids in the pulpit. It is a great shame to find it so. Hereon you must demand the test and if the applicants can't pass the examination, you must let us know that they cannot pass. Don't bring men at the door of the conference from the cotton field or other walks of life without education, as candidates for admission into this conference, for if he can't endure the labor of getting ready he ought not to preach. If he be willing to master the test put before him and you find that a man is needed and he is the man, use him. Let him understand that the examinations mean something; put him forward and he will be of use to you. When we get honest, pure, earnest, studious men in the pulpit, around them will grow beautiful, modest and shining families, and the preacher's ideas will go into the homes and there will result a nice home full of good sense, nice furniture. We will have good schools, vice will die out, and a great and noble race will grow up to glorify God. Legislatures and churches cannot make you a people, only God and yourselves can do so. Some present the cry of poverty as a difficulty and are always satisfied with a nasty little cabin, and when it takes money to build a church they cry we can not build.

Manufacture the people and they will manufacture the circumstances, and when the truth begins to work in them they will work out the problem. Teach them industry, cleanliness, economy and how to use their money in buying the best things, and not whiskey and tobacco. Teach them to husband their money and use it in building schools and your people will begin to get rich and build cottages, churches and schools, and when you have done this then you will be a people.

May God help you, I want to see them become a people. Much gratified am I with the present results. Fourteen years ago I began this work. My heart has always been knit with a sympathy for your people and I want to see them master the situation and become a race.

Proud am I of Marshall W. Taylor's position in the SOUTHWESTERN. A very vulgar man he is who will use the word "Nigger" as applied to a race. The name Negro is an honorable name; honor it and wear it as a badge of distinction and not allow a man twenty years to come to apply the opprobrium "nigger" to your race. No man is entitled to respect who is base, ignorant, degraded and with no element of respect and if he is respectable, white and black will respect him, and if you be true, honest and faithful, the world will respect you. More money is spent by the colored people in the State of Texas for tobacco and whiskey, than for bread for their families. Set the the law of chastity as high as heaven, and if any of you are not determined to be prepared for this ministry go out of it, and let the church get better men to fill your place, but if your purpose is to teach truth, godliness and virtue, then come on, and let us make this the work of God. We have among the white preachers a good many that are no less clowns than they of your color, who like to loaf at the corner groceries and tell long, vile stories, too vile to be uttered.

Brethren, you must maintain a dignity, not a pride, and no man who wears the ministerial robe has a right to associate with the vile. You should be courteous, gentle and kind like Christ to them, but you need not associate with them.

All hail, great Bishop! As we say so will all of the race you so grandly counsel; well done, noble Bishop, your words will burn and burn and inspire men to be good and great and good on and on as the years roll forward and generations succeed each other.

We thank our reporter for this very elaborate and painstaking report. We indorse the speech as is, but we warn our readers that so long a document there may and doubtless there are some inaccuracies, though we hope none of a serious character will be found here.—ED.

Four Lives Saved.

Dr. Bull's Cough Syrup relieved four of my children of a most alarming attack of Whooping Cough, from which their throats and necks became so swollen as to prevent them from swallowing. Nothing would give them even temporary relief until this Syrup was tried. One bottle in one night, saved their lives, I verily believe. GEO. W. HARHART,
Captain of Police, Baltimore, Md.

The expression "galvanizing a corpse" has ceased to be exclusively metaphorical. Monsieur Kergovaty, a Frenchman has discovered a method of preserving bodies by giving them a metal coating.

I have been bothered with catarrh for about twenty years. I had lost my smell entirely for the last fifteen years and I had almost lost my hearing. My eyes were getting so dim I had to get some one to thread my needle. Now I have my hearing as well as I ever had and I can see to thread as fine a needle as ever I did. My sense of smell is partly restored; it seems to be improving all the time. I think there is no thing like Ely's Cream Balm for catarrh.—Mrs. E. Grimes, Rendrill, Perry county, Ohio.

Tanner's Apology for African Methodism Reviewed.—II.

L. M. HAGOOD, LEX. CONF.

No one church, comparatively, in this country, or anywhere this side of heaven, has made the progress, the gigantic strides that this church has in the sixty-nine years of its existence, taking their published figures. In 1880 they reported as follows:

Year.	Mem'rs.	Pas'rs.	Increase. Memb.	Pas
1826..	7,927	17		
1836..	7,594	27		10
1846..				
1866..	59,000	185	42,406	158
1876..206,331		1418	156,331	1233
1880..391,044		1832	184,713	414

If they continue to increase in the same ratio they will soon be the largest church in this or any other country. That the opening for the organization of colored bodies in 1816, was one of the means God used to call attention to the inhuman, iniquitous, as well as the gigantic and ominous proportions the slave system was assuming; to arouse a fellow feeling akin to religion in behalf of the four million slaves that were then performing unrequited toil in the broiling rays of the Southern sun, no one conversant with the affairs of that day doubts. But that God, who is all wise, and whose attribute is love, ever intended this or any other branch of his militant church to arise among any nation or people, and by their deportment add injury to insult, to any department or division of the Church, is preposterous. Such is characteristic of Popery and Mohammedanism but not of Christianity. That it has, as a Church, made wonderful progress no one who reads the periodicals published in aid of their Church can doubt. Just how a Church of its standing can increase its membership 184,713 in the short space of twelve months is beyond our comprehension, if done according to the Golden Rule. To what is the remarkable growth of this Church attributable? It, from the beginning, has had no enemies, but little opposition outside of its own [illegible], the African Zion Methodist Episcopal Church. A church having everything its own way, indeed has had little fighting to do as to have time to make straw images and name them after its mother, and set their grandchildren to throwing stones at them, if for no other reason than for the simple reason of [illegible] the experience needed for [illegible] engagements. A Church that had so little to contend with outside of her internal feuds, that [illegible] sympathy and friends has tried "persecution, persecution to attract attention and sympathy." The standing of that Church [illegible] due to the sympathy excited because of the "previous [illegible] of the colored people of [illegible]." To illustrate what I [illegible] say, and at the outset to [illegible] they intended to play on [illegible] throughout the entire [illegible], I quote the language [illegible] 15 of the "Apology." [illegible] the question "why [illegible]" the author says: "This [illegible] important term, has been [illegible] capable of opposite [illegible] of this epoch, [illegible] mostly heavier [illegible] have placed [illegible] which came date from [illegible] entitled to more [illegible] regard than [illegible] people, whose only [illegible] of the [illegible] was [illegible] on the race. Men went down to their graves praying for the amelioration of the condition of the race. White Abolitionists loved the colored man for humanity's sake, but loved him more and more as the hindrances of the slave power exhibited itself; men gave protection to and defended every colored man found within their reach because they thought it might help the poor colored man of the South. If a colored man at the North dared to open his mouth in defense of his down-trodden fellow man at the South his Northern friends lionized him, patted him on the head and cried "bravo." It may be true that the poor slave did not hear the voice of the orator, though throughout the land the cry may have gone in newspapers.

Cincinnati, Ohio.

Thanksgiving Day in Mississippi.

REV. J. W. PARKS.

On the 26th ult., which was our national thanksgiving day Miss G. H. Byrd, teacher of the M. E. School, proposed to me that her school would give a thanksgiving dinner. Her proposal was a few days prior to the dinner on the 26th, cards were sent out which solicited some of every denomination promptly at 12 m. On entering the door the eyes of the guest were arrested on "You are welcome to this thanksgiving dinner," printed in large letters and handsomely decorated with cedar, the church was tightly closed, the lamps burned brightly, and the elegant fires glowed in the stoves, which made every thing comfortable.

Miss G. H. Byrd at the organ, with her select and superb choir composed of five, Miss Henritta Billups, Maggie Warren, Mrs. M. E. Perry, Mr. S. L. Cann and Wm. Ferguson, sang that old familiar, but beautiful song "America."

Recitation, subject, "Thanksgiving Day." The opening address was written and read by Miss Magnolia Shumpert, daughter of Elder J. M. Shumpert, of not more than 8 summers.

Recitation by Master Wm. G. Shields; recitation by little Callie F. Thompson; recitation by W. B. Morse, A. R. Tolen, Matthew Butler, M. L. Walker, S. B. Freemen; recitation, Miss Minerva Walker, a little girl only six years of age.

Song, "Beautiful Home." Recitation, Essie C. Boswell; recitation, Master Albert P. Moses, a little boy only 7 years of age, who studies the Fourth Reader, written, arithmetic, Harvey's grammar, Swinton's word book, Muany's geography, and has completed writing up to No. 4 Spencerian copy, too remarkable not to mention; but I must stop here, and must not fail to mention the excellent and noble temperance address, by Mrs. Dr. J. F. Boulden, president of the Woman's Christian Temperance Union, which closed the programme till 8 p. m.

After these little and large stars were through shooting their silver rays, we heard the tap of the bell inviting us to dinner. After the blessing was invoked by J. W. P., preparations were then made to serve the turkeys which boasted of their size, the tables were set in the shape of the letter T, to represent the day, were three-fourths of the length of the church, and would have groaned if possible from an immense load of everything eatable. After a crowded house had been abundantly supplied, several dinners were to be sent to those of our friends that could not be there. Some of the tables were boiled on the highway, brought in and fed, and every invalid that was near, which were many, waiters were filled and sent to them. After all of this there were refreshments enough left to set a very nice table the following night, which was conducted by Mrs. J. M. Shumpert, Mrs. Margaret Hudson and Mrs. M. A. Tolen. They realized enough to buy coal to last the school the remainder of the winter. Space will not allow me to mention the senior students and other young ladies and gentlemen who closed thanksgiving day at the M. E. Church with beautiful songs and lovely essays, etc.

Columbus, Miss.

Books from Our Book Concern.

Primary Sunday-school Exercises, compiled and arranged by Mrs. E. M. Hoffman, with an introduction by Chancellor J. H. Vincent, D. D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 75 cents.

This book is just what its title indicates, and, of its kind, we believe it to be the best book on earth. Every primary Sunday school teacher in the land, especially in the South, and more especially among the Negroes, should buy it, study it and use it constantly. It would throw much light on the multifarious and difficult work of teachers generally. The price is unreasonably low for such a work. Like everything he does, Dr. Vincent has well done his work on the preface. The book contains all that is wanted for systematic work. It is a 12-mo., 282 pages, cloth and gold A perfect gem for useful contents.

Bishop Turner's Methodist Polity. The genius and theory of Methodist Polity, practically illustrated through a series of questions and answers by Rev. H. M. Turner D. D. L L D, Bishop of the African Methodist Episcopal Church. Publication department of that church, 631 Pine St. Philadelphia, Pa. Price not given.

Before us lies the first copy of this work which left the bindery. It is of the cheap edition. There is to be two editions, one in better finish and a higher cost than that in hand.

We think this will prove to be a very popular as it cannot fail to be a most useful document in the hands of an earnest *African Methodist Minister or member*. Were we looking through it for errors we dare say we might find them. But that is not our aim, in the perusal of its pages. It is the work of an old and dear friend, a man who is not afraid of his color, and delights to be called a Negro.

While others wait for something to criticise, he has written a book to aid young preachers in the work of his church, and as much as in us lies, we are determined to help him circulate it. The work is bound in blue boards with red edges. It contains 27 chapters in 182 pages, making a neat and easily portable 12 mo., volume held together by six twine stitches. It has fair paper, good type, wide margin, and is set down in the form of a catechism.

The Bishop maintains his theory that a presiding elder is in charge when holding a regular quarterly conference; Page 166, and at pages 158-9 gives the latest collated statistics of his church. Those for 1866. He omits the debts, and does not claim that they are absolutely correct. Every page is full of interesting matter. Chapter 1, page 7, is very full of interest to one who cares to know the history of this large and important denomination from its own standpoint. At page 8 he boldly challenges the idea that Richard Allen was consecrated or ordained by Bishop White, and after denying that view says; Absolom Jones, a priest in the Protestant Episcopal Church consecrated Allen to be a Bishop. Dr. Turner dissents from the Bishop's idea, but on the Bishop's side, is Bishop Campbell, from whom the author has doubtless taken his cue. Bishop Campbell says: "On April 11, 1816, Allen was solemnly set apart for the Episcopal office by prayer and the imposition of hands by five ordained ministers, one of whom was Rev. Abraham Jones, a priest of the Protestant Episcopal Church, of the diocesse of the Rt. Rev. Bishop White, of Pensylvania." Lives of Methodist Bishops, by Flood and Hamilton, page 652. Allen by Campbell, and Bishop Campbell knows whereof he affirms, because he lives and was quite well acquinted with the affairs of that time, being a member of Bishop Allen's church and one of his converts, we believe. If it should be true that the hands of no Bishop was laid upon the head of Richard Allen, what opds does it make? Neither was the hands of any consecrated Bishop, laid upon John Wesley or Dr. Coke and yet the former decleared himself as much a Bishop as any man in England, and so he was. Any other view of the case runs to the exploded dogma of Apostolic succession.

But Lorenzo Dow, page 547 strictures on church government, shows that Allen was offered and delivered ordination by Bishop White for the pastorate and that therefore the Bishop ordained Absalom Jones.

Dow finanally sustains Bishops Turner and Campbell at pages 548-9 Dow's works Indeed Bishop Turner has so much, and Dr. Tanner so little authority for what he says that decision must be with the former.

Upon the whole, Tanner's polity is a timely work. The Bishop promises to improve it if he is encouraged to do so, and he should be encouraged. The church ought to buy the copy right with his good will; and make it a standard volume: Altogether, we regard this venture as portentious of good. Let us have some more books from colored authors, if they must lose, let them loose money but keep on writing books.

"Seven cities claimed Homer dead
Through which the living Homer begged his bread."

And the copy right to Milton's Paradise Lost it is said brough him $75. It is the right road, go ahead Bishop.

Our Church.

The Sunday-School Union.

Organized in 1840 by the General Conference; chartered by the New York Legislature in 1852, and again in 1874. The Charter declares its design to be "to advance the interests and promote the cause of Sabbath-schools in connection with the Methodist Episcopal Church in the United States and elsewhere."

Its work is classified in three departments: 1. The Department of Instruction; 2. The Department of Publication; 3. The Department of Benevolence. The Benevolent work of the Union is directed toward furnishing books and requisites for Sunday-schools in places where the people are unable to pay for them. Since the Union was organized over 40,000 schools have been helped in this way.

During the year of 1884 (the last year for which there is any report) aid was given to 885 schools. In the location of these schools every State and Territory in the American Union is represented.

In the Methodist Episcopal Church there were, according to the last report, 22,176 Sunday-schools, 237,472 officers and teachers, and 1,760,436 scholars. There were, during the year 1884, 86,082 conversions reported.

The Union began its foreign work in 1847. Since that time it has aided in Sunday-school work in connection with our foreign missions in the following countries: China, India, Japan, Liberia, Norway, Sweden, Denmark, Germany, and Switzerland, Italy, Bulgaria, Mexico, and South America.

We give, as a matter of special interest, the number of schools and scholars connected with the foreign missions of our Church:

	SCHOOLS.	SCHOLARS.
China	142	4,219
India	534	20,951
Japan	29	1,267
Liberia	35	2,178
Norway	46	3,502
Sweden	161	9,394
Denmark	26	1,391
Germany and Switzerland	427	21,359
Italy	15	383
Bulgaria	4	64
Mexico	18	764
South America	18	1,230
Total	1,455	66,702

Canon Farrar

has been a frequent contributor to the YOUTH'S COMPANION for several years past, and just before leaving England wrote an eloquent article for it on "Obscure Heroes," which will be published shortly.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balsam? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

"Around the Yule Log or What the Poets say about Christmas," and Songs of Christmas Tide," are the titles of two little booklets just received. The former contains selections by J. G. Whittier, J. G. Holland, Wm. Shakespeare, John Keble, "H. H.," Alfred Tennyson, Phoebe Cary, and Rose A. Thorpe; and the latter is compiled from the writings of Henry W. Longfellow, Adelaide A. Proctor, Walter Scott, Thomas Hood, Francis Ridley Havergal, Charles Mackay, Felicia Hemans, A. D. T. Whitney and Jennie Joy. These 16 page souvenirs are a combination of art and literature, and have in them many choice bits of Christmas song lore. Published by H. S. Date, 157 La Salle St. Chicago, Ill.

The best cough medicine is Piso's Cure for Consumption. Sold everywhere. 25c.

The total number of physicians in the world is estimated at 190,000.



FOR CLEANSING THE SKIN and Scalp of infantile and Birth Humors, for allaying itching, Burning and inflamation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scall Head, Scrofula, and other inherited skin and blood diseases.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible.

CUTICURA REMEDIES are absolutely pure and the only infallible Blood Purifiers and Skin Beautifiers free from all poisonous ingredients.

Sold everywhere. Price, CUTICURA, 50c., SOAP, 25c; RESOLVENT, $1. POTTER DRUG AND CHEMICAL CO., BOSTON.

BACK ACHE, Uterine Pains, Soreness and Weakness speedily cured by Cuticura Anti-Pain Plaster, Warranted, 25c.

$65 A MONTH and BOARD for 3 live Young Men or Ladies in each county. Adress P. W. ZIEGLER & CO., Philadelphia, Pa. nov19-4teow

The New York Times

For 1886.

An Independent Republican Newspaper.

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The news is the bone and sinew of a newspaper, but while laying before its readers the news of the world by telegraph every morning, THE TIMES provides also for their further pleasure and profit, correspondence, stories, and literary miscellany of a less transitory value. It watches carefully and faithfully records the drift of discussion upon topics that engage the attention of thinking men, and notes the world's progress in science, theology, education, legislation, literature, art, invention and discovery. Its political news is notably full and accurate, and no voter, Republican or Democrat, who takes an intelligent interest in public affairs can afford to be without it. THE TIMES is an earnest advocate of civil service reform, and in estimating the worth of candidates for public office it places personal fitness above party zeal. As an independent Republican Newspaper it has a growing constituency and an increasing satisfaction in its work.

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THE SOUTHWESTERN

H. W. TAYLOR, D.D., Editor

THURSDAY, DEC. 31, 1885.

1886 1886

OUR TERMS.

All Methodists and Agents are requested to make the canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE now for the year 1886. If paid in advance $1.50 will be received for one year's subscription. When an agent sends in a name but does not send the money to this office within three months $2 will be required. Subscriptions for six months taken at $1; for three months, 50 cents.

If agents will make a steady and persistent canvass for the next thirty days hundreds of new names may be added to the subscription list of their official Church paper. Remember, it is one of the cheapest papers in the country, and the best medium for news of the church work in the Southern States.

PHILLIPS & HUNT,
37 Natchez street, New Orleans.

Why should you have a lower standard of taste, a standard lower than that of your white brethren? It is a degradation to yourself and people. A man called of God should not be called upon to pass this bastard system of tests. After four years of ministry not able to buy the books, this country where labor is at every man's door? Are you willing to put yourself on this record?—Bishop R. S. Foster, at West Texas Conf

"All is well, I am ready to die." Last words of Rev. W. S. Butler, Tenn., Conference.

They were seven years in building the Coliseum in Rome, and its dedication services lasted 30 days. During which 10,000 men and 5,000 beasts were slain in gladiatorial combats. It was completed about A. D. 80. It was fitting that a colossal statue of Nero, the most cruel of Monarchs should be its central figure.

Surprise.

"Another triumph we have in Jesus," [illegible] the later illness of [illegible], December 22d, and a [illegible] upon the door, closely [illegible] these notes, brings Rev. [illegible] Dale, the beloved pastor of [illegible] Chapel, in this city, to the [illegible] of his domicile at 14 South [illegible] street, when behold 75 [illegible] had by [illegible] surrounded his table and [illegible] 176 pounds of useful [illegible]. A pair of [illegible] and a fine pig were added [illegible] comforts, and a kindly [illegible] to be [illegible] in his [illegible] the wardrobe of the [illegible] donated. Then after [illegible]

[illegible] Church exhibition.

The Southwestern's Calendar of Church Days.

It will be of great profit to our ministers intellectually and we believe spiritually also, if they will keep in mind the historic days of the church and prepare and deliver to their people a sermon or a lecture, suited to the occasion, previously publishing their intention to do so, and arranging some spiritual financial ingathering as an accompaniment to it.

They need not fear an assimilation with Roman Catholic practices in doing this, for these do not belong to Roman Catholic Christianity in particular, and we doubt the propriety of allowing them or others to presume that such is the case by our neglect to use them.

All pomp and parade should be dispensed with, because it ill becomes a solid and unsuperstitious community to fritter away time and waste its resources in gaudy and gorgeous peagentry. But the solid lessons which these occasions recall to memory should be retained and impressed upon the people. Hence the preparation of this calander so that our brethren can see ahead and have time to prepare for each occasion.

GENERAL CHURCH DAYS.

1. The Lord's Day—The first day of every week. It symbolizes the rest that remaineth for the people of God. It is a memorial of our Savior's resurrection from the dead. He rose on the Lord's day. Christians regard its observance as a binding duty and hold that it properly succeeds the old Jewish Sabbath, which was observed by divine authority upon the seventh day of the week.

2. Ephiphany—Wednesday, January 6th, this means appearance, showing forth or transfiguration. It commemorates the showing forth or appearance of our Savior to the wise men 12 days after his birth The time is probably traditional, but the event is real.

3. Septuagesima—Sunday, February 21st, the third Sunday before Lent and 70 days before Easter.

Sexagesima—Sunday, February 28th. The second Sunday before Lent, or about sixty days before Easter. It is the next Sunday to Shrove Tuesday or Shrove tide as it is called. Shrove Tuesday is the following Tuesday after Quinquangesima, or the ninth day of March, and next preceding the first day of Lent, or Ash Wednesday. "It was formerly a custom in England, on Shrove Tuesday, for the people to confess their sins, one by one to the parish priest. After which they dined on pancakes or fritters, and the occasion became one of merriment. The bell rung on this day is vulgarly called "pancake bell," and the day itself "Pancake Tuesday."

5. Quinquagesima — Sunday, March 7th. It is also called Shrove Sunday and is about the fiftieth day before Easter.

6. Ash Wednesday—March 10th. The first day of Lent. "It is so called from a custom in the Roman Catholic Church of ashes, that day, on the heads of penitents, then admitted to penance." Lent, to lengthen, so called because at this season of the year the days lengthen. It includes a fast of forty days with Ash Wednesday, which continued until Easter. Its observation in some places supposed to commemorate the forty days fast of our Savior.

7. Quadragesima — Sunday, March 14th. The first Sunday in the Lenten season or of the forty days' fast. The Wednesday, Friday and Saturday following Quadragesima of March 14, 19 and 20 are the [illegible] days." These are certain days set apart by the Roman Catholic Church, for fasting and prayer in each of the four seasons of the year. The weeks in which these days fall are called "holy weeks."

8. 1st Lent—Sunday, April 4th. This is the middle of Lent or the forty days fast.

9. Palm Sunday—April 18th. The Sunday next before Easter, so called in commemoration of our Savior's triumphal entry into Jerusalem, when the multitude strewed palm branches in the way.

10 Good Friday—April 23d. A fast in memory of our Savior's sufferings. Kept on the Friday of passion week. This is the week immediately preceding the festival of Easter; so called because in that week our Savior's passion and death took place.

11. Easter Sunday—April 25th. This is a festival commemorating Christ's resurrection, and occurring on Sunday, the second day after Good Friday. It corresponds to the passover of the Jews.

12. Low Sunday—May 2d. The next Sunday after Easter, popularly so called.

13 Rogation Sunday—May 30th, or supplication Sunday, the first of these days immediately before the festival of ascension; so called as being days of especial supplication. Rogation week, the second week before Whit-Sunday, in which these days occur.

14 Ascension Day—Thursday, June 3d. The Thursday but one before Whitsuntide, the anniversary of our Savior's ascension into heaven after his resurrection, also called holy Thursday.

15. Whit-Sunday or Pentecost—June 13th. The seventh Sunday after Easter; a festival of the Church, in commemoration of the descent of the Holy Spirit on the the day of Pentecost; so-called, it is said, because, in the primitive church—those who had been newly baptized, appeared at church between Easter and Pentecost in white garments. The second Ember days fall on Wednesday, Friday and Saturday, June 16, 18 and 19th.

16. Trinity Sunday—June 20th. The Sunday next after Whit-Sunday; so called from the feast held on that day in honor of the Holy Trinity.

17. Corpus Obristi—Thursday June 24th. This means the body of Christ. It is a festival of the Church of Rome. Kept on the next Thursday after Trinity Sunday, in honor of the eucharist. It is well to have a talk at this or any other time about the real humanity of Christ, but his body is not here, neither is his humanity to be worshipped. His divinity is the quality which demands our veneration and devotion. Third Ember days Wednesday, Friday and Saturday, September 15, 17 and 18th.

18. Advent Sunday—Nov. 28th. In honor of the Savior's first advent into this world, and it may be made an occasion to impress it upon the people that He is coming again, and that his second advent is at hand. Fourth Ember days, Wednesday, Friday and Saturday, Dec. 15, 17 and 18th.

19. Christmas Day—Dec. 25th. This festival is in commemoration of the Birth of our Savior.

METHODIST EPISCOPAL CHURCH DAYS.

1. Fast Day—Friday before each quarterly conference meeting.

2. Missionary Days—For adults, one Thursday evening in each month, one Sunday in each year as the pastor may decide, and such other times as the quarterly, district, Annual Conference or Missionary Society may arrange. For the Sunday-School Missionary Society, one Sunday in each month.

3. Church Extension—As the pastor, quarterly, district, Annual Conference or Church Extension Board may arrange, at least one Sunday in the year.

4. Book Concern Day—This should be a time to set forth plainly and fully the need and duty of our people to use our own literature, and patronize our own Book House. At least one Sabbath should be given to this cause.

5. Children's Day—Second Sunday in June. Press the matter of higher education and support of our Educational Society.

6. Good Tidings Day—Third Sunday in October. A harvest offering of the children to increase our Sunday-school Tract supplies.

7. Freedman's Aid—Day, as the pastor, quarterly, district, Annual Conference, or society may arrange no less than one Sabbath at any rate.

8. Bishops' Day.

9. Presiding Elders' Days.

10. Pastors' Days.

11. Conference Claimants Days.

And you will probably conclude that there are too many days, but there is not. We contemplate to keep every one at work, and thus prevent the necessity of a more disagreeable kind of work.

NATIONAL DAYS.

1. Emancipation Day—1st of January. Talk over the needs of a free people and how to meet them.

2. Decoration Day—30th of May. Decorate the soldiers' graves.

3. Independence Day—July 4th Speak of the early contest for liberty, etc.

4. Thanksgiving Day—Last Thursday in November. Review the year's progress. Share your bounty with the needy and preach at least one sermon on that day, and its occasion.

Bishop Wiley.

Rev. Isaac W. Wiley, L L. D., late Bishop of the Methodist Episcopal Church. A monograph edited by Rev. Richard S. Rust, D. D., L L. D. Cincinnati, Cranston & Stowe; New York, Phillips & Hunt.

This is a grateful testimony of worth to one of the greatest men of his times; measured by any standard that the historian may apply to him. A man of several professions and varied learning Bishop Wiley excelled in all. Neither poor nor rich in material substances he had his place in the great middle rank of men, so that by his experience of want he could feel downward for those in a position below him, and by culture of the head, he could feel upward to those whose station was the highest.

But his culture of heart made him fit to teach, counsel, lead, command and govern in either rank by the loving consent of the governed.

This monograph is the united testimony of associates, acquaintances, friends, admireres, and news paper expressions concerning the lamented Bishop.

The articles fifteen in number are a complete picture of the Bishop's birth, life, work, dying scenes, death and post mortem matters in this country and in China.

Friends in the Orient vie with friends of the Occident in bringing garlands of love and tributes of praise to lay upon his tomb.

Not only men but holy women found in Bishop Wiley a ready helper in their every effort for useful work, and their wreath of myrtle has also been twined, brought and laid upon his grave. Mrs. Rust has spoken in this volume as only Mrs. Rust can speak when pleading for the Lord's poor, or weeping for Israel's fallen chieftains.

Dr. Rust has done the best work of his life, and in a style which is entirely commensurate with the merits of his subject. In it he has shown himself to be what every Negro in this land, who thinks for himself, and is not a mere reflector of the unjust sentiments of others of the Dr's own race thinks he is, a man of endless friendships exalted feelings, and beauty of tastes and ideas.

Dr. Rust is a man without a wilful fault in his public life, or one which can not be shown to have been committed while endeavoring to do good for the church he loves better than his life. It was natural that such a man should be the biographer and friend of Bishop Wiley. And in this capacity he has thrown the mighty powers of his great soul into the task before him. The result of which must be seen and read to be justly appreciated.

A fine life-like steel engraving of the Bishop, by Mr. E. E. Jones, is the frontispiece followed by 231 pages of printed matter on toned paper, wide margins, tastefully executed, and making a fine 12mo. volume bound in cloth and gold. The work was in every part performed by members and ministers of the Methodist Episcopal Church, every one of whom knowing of the greatness of the man seemed to have put upon it the impress of their highest tearful loving efforts. We cordially commend this volume now as we have ever done the subject of which it treats, and shall ever do the man by whom it was edited.

What Paper do You Pay For?

We have had and there are yet many revivals in progress among our churches and on the various charges. Converts are coming into the new life. That means that they are changing their habits, associations and modes of life. Now then, a word to these young converts. Brothers and sisters in the Lord, you are now, and we gladly, yea, proudly call you so. Do you take a Christian newspaper of your own church? Will you not at once send to us $1 50 and get our paper. It will greatly aid you in getting a better knowledge of your church and of what is going on in the Christian world. One young convert writes us: *"Now I am converted, I want, and must have your paper, send it to me at once."* To pastors and presiding elders, does this paper help you in your work and Christian life? If so will it not also help your converts, friends and members? Would it not be a grand proof of our growing power as a race to have one page full of the cards of colored business houses and a list of 20,000 cash subscribers? You have the power. Tell us, have you the will to make it so? If you have, begin the canvass *now*.

Knocking About Among the Churches.

On Sabbath morning, Dec. 27, seated with Yorick H. Campbell, Esq., of First Street Methodist Episcopal Church, in his best buggy, with his best horse, for he keeps several of each, we had a delightful drive under a sun-bright sky to our Old Folks Home. Mrs. Dale and the associates have certainly began a noble work in renting and fitting up these rooms for our aged and infirm members here. There are 11 inmates in four rooms, a little crowded to be sure, but it is better far than no home. Ground is bought further up town, and a more comfortable asylum will be erected upon it. The only support this enterprise has so far received has been the voluntary contributions of colored people and collections taken after the regular collections in our churches. As one old sister in the home said to us, they do not always have meat, but they always have at least corn bread and coffee for breakfast, and that shows that they are not entirely forgotten. Bro. Campbell is now, and probably will remain as he has been for the past 14 years, a United States mail carrier here, at a salary of $1000 per year. This is not a large salary, but he is a careful man, with a small family, very economical, who has managed to help him get several good houses and lots here. So, whatever happens, he is in a position to meet the inevitable. The old ladies know his standing, and he is not so well off for small change when he leaves as when he enters the home. A little further on two of our members, Bros. Reid and Nicholas, keep a well supplied produce grocery, and do a good business. Quite a number of families belonging to our Church are getting settled on good property, which they are buying or have bought here.

At 11 a. m. we preached in Sixth Street Tabernacle, of which the Rev. Earnest Lyon is pastor. It was a pleasant service to a good audience. This church is closing a year of considerable prosperity in all things, more than 50 persons have been added to its membership, and a number of them are converts. Bro. Lyon is in many things a young man of great promise, and in all things a courteous gentleman. His wife is like unto him, sex of course excepted, and is one of the best singers in the city, she is also a very skilful musician with an instrument, and above all a tender gentle Christian.

In the afternoon we preached in Union Bethel African Methodist Episcopal Church, and at night listened to a good sermon in Rev. A. S. Jackson's Common street Baptist Church. Bishop Mallalieu is with Dr. Albert spending Christmas and Sabbath in the Red river country about Alexandria. Rev. Stephen Priestly taken his Christmas here with his family and is off again.

Dr. Martin in New Orleans.

Dr. Alexander Martin, of De Pauw University, Greencastle, Indiana, was the invited guest of the Exposition Management Saturday Dec. 27th, on the occasion of the celebration of American college day. And the *States* of Sunday Dec. 28, a city paper says: Among other pleasant things "Dr. Martin made a powerful speech on educational matters." He warmly approved of the action of the Management in devoting a special day to American colleges. President Martin's was an eloquent and most interesting address, and it called forth frequent bursts of applause from the listeners. On Sunday Dr. Martin preached at Ames Church, and the occasion was of both profit and pleasure to that worthy and persistent band of Methodists. Dr. Martin was greaty pressed for time but put in every moment in getting around among our people, and seeing the situation generally. We were especially pleased to meet him here, regretted his early departure, and wish he may speedily find his way back again.

Editorial Perambulations.

TEXAS METHODISM AT WORK.

The Texas and West Texas Conferences include all our colored work in that State. Besides these two we have there the Austin and Southern German Conferences. The last two conferences contain all the white work we have in Texas and Louisiana except two appointments of white work which remained when the others separated. Then the African Methodists have four conferences in Texas.

The Southern Methodists are there in good force, and the Colored Methodist Church in America is represented also. Bishops Foster, Wayman, McTyeire, and Miles of these churches respectively, have the Episcopal oversight for the present year; and the three former were present holding their conferences at the same time.

At San Antonio and Denton Bishop Foster had the field to himself.

FRATERNITY.

The African, and our Conference at Houston, exchanged fraternal visitations by means of committees delegated for that purpose. Between the Texas Conference Church South and the West Texas Conference of our church, both meeting in Austin at the same time, no formal fraternal recognition was had, unless an invitation to Dr. S. Hunt of our Book Concern to a seat within the bar was such.

Our conferences show a steady upward tendency and growth in all things. Eight years previously Bishop Foster held these conferences and expressed himself as well pleased with the evidences of progress which were apparent to him.

The feeling of admiration between the Bishop and conferences was mutual. The general verdict of the preachers was that with ripening years and an ever widening Christian culture and experience, the Bishop had himself greatly improved in sympathy and in tenderness of feeling and expression. What he said and done during these conferences touched an approving chord and a consenting response in the hearts of the preachers, and the general expression was "He is one of the grandest of living Methodists." He addressed the conference three times at the opening, at the reception of full members, and at the time of assigning the pastors. The address to members entering the conference will live forever, it will be spoken of by those young men

after they have grown grey in the service of the church, and in conversation the great thoughts then expressed will be handed down to generations of ministers following. We venture the opinion that our episcopacy has never excelled in speech on such occasions the utterances of that hour. It was like the best similar efforts of Simpson, Wiley, and Bowman. But the sublime moment of the session was on Sunday evening at Houston, in Trinity Church, which holds 900, and was over full when the Bishop stood up to preach. It was an appreciative and an excellent audience, and let us add it was not in any sense a dissappointed one. Plato, Aristotle, and Cicero all come in mind while you listen to Bishop Foster. From Romans VIII. 18, the Bishop discussed the dual nature of man.

The spirituality and animality were so contrasted and the duty of catering to the man rather than his animal so clearly and forcibly painted, that though the Bishop was pouring forth a most learned and philosophical disquisition, having to do with a much mystified psycical truth, yet he promised to make it clear, and kept his promise to the letter; without synergism the preacher taught man's duty to work with God.

SOCIAL.

Both at Houston and Austin he took apparent delight in gratifying the desire of the people to entertain him. Sisters Baker, Vance, and Madison were thus gratified and the Bishop no less than they by the superb dinners they lovingly provided for him. Rev. Geo. W. Richardson and lady; J. T. Hamil co-editor of the *Austin Citizen*, Dr. McKinley, Prof. Kershaw of Tillotson University, and Mr. and Mrs. John Stokes, all of Austin, were prodigal in the generosity and impartiality with which they entertained ministers and visitors of the conference.

DISTINGUISHED VISITORS

Drs. Albert S. and Sanford Hunt, one of the Bible and the other junior member of the Methodist Book house, New York, and Dr. J. C. W. Coon of Iowa, were in Texas for the first time we believe. Their visits to the conference were joyfully received and future ones desired. The letters of Dr. Sanford Hunt in the *Christian Advocate* show a pretty careful examination of things, and his statements are quite accurate barring a lapsus linguæ probably, which caused him to write two instead of four as it would be when speaking of the number of the African Methodist Conferences in Texas. Members of these brethren strong, well weighed and temperate in general matters but enthusiastic in the interest of our old church.

[illegible] members convened [illegible] the day their conference in Houston, and [illegible] to make this [illegible] for their presence of any preacher the term of both [illegible] of the conference [illegible]

ALABAMA.

[illegible] Alabama it is said [illegible] west." In our case [illegible] just the reverse. [illegible] rest. Who could [illegible] in a bed, an open house, [illegible] at every [illegible] first night [illegible] three nights [illegible] hours each, [illegible] before day [illegible]

[illegible] about [illegible] it, and [illegible] records with [illegible] that one must [illegible] and the finger [illegible] developments. [illegible] into the [illegible] of the swamp [illegible] a writer has already [illegible] how deeply [illegible] pertains of [illegible] swamp life. [illegible] people come into the [illegible] the Ku-Klux, and [illegible] style of living with [illegible] although in both of the [illegible] there are well to do, well bred, and highly cultivated Negroes, the average is not up to the best average in the higher lands. The Negro historian Williams vol. 2. p. 3 says: "Alabama and Mississippi became the most cruel slave States in the United States." Proof of this remains in the suppressed appearance of the people, and crude home life they lead. Not one family where we stopped sat down with us at the table. And at one place, although the landlord was evidently worth $3000 to $4000, his wife said that they had not had any fire in their front room which we were to occupy for 11 years. We marveled at such a statement, but after hearing it we didn't marvel that our host was subject to periodical attacks of bronchitus; nor that he was then prostrated by it.

The State contains 51,722 square miles of territory, in length it is about 230 miles, in breadth 160, it is bounded on the North by Tennessee, East by Georgia, South by Florida, and on the West by Mississippi. Alabama and Mississippi were both originally a part of Georgia, by which State they were ceeded to the union to be erected into slave states, that being the condition of the cession especially required by Georgia.

The principal rivers in Alabama are the Alabama, Tombigbee, Black Warrior, Coosa, Tallapoosa, Tennessee, Chattahooche, Perdido, and Cahawba, it has also three bays. The Southern part of the State bordering on West Florida and the Gulf of Mexico is low and levell, middle Alabama is hilly and the Northern part of the State is broken and mountainous, the Alleghany mountains terminate in the north-eastern part of it.

It is said that this country generally is more elevated above the sea than most other parts of the United States at equal distance from the ocean.

About one-sixth of the land in this State is under cultivation. But the population is constantly increasing. The climate is semi tropical, the soil is very rich though says Dupuy's Encyclopedia, "*The low lands are very healthy.*" There are fine grazing lands in the north-east and in the valleys between the hills in that section. Cotton is the staple and for its production this state ranks third, Georgia and Mississippi taking the precedence. It also produces Indian corn, oats, sweet potatoes, fruits, vegetables, sugar, tobacco, barley, buckwheat, wine, cheese, grass seeds, flax and the Negroes under the lead of S. E. and R. M. Lowery of Huntsville, have introduced the growth and manufacture of silk.

Game and fish are abundant. There is a good supply of timbers, minerals, and excellent mineral waters.

The report of the United States Mint shows that from its organization to June 30, 1885, Alabama produced $222,729,90 in gold and $6,15 in silver, from mines in the State. The census of 1880 shows 2,070 manufacturing establishments in Alabama, with $9,668,008 of capital invested, 10,019 hands employed at $2,500,504 wages per annum, handling $8,470,206 of material and producing $13,565,504 worth of marketable goods. The State contains a total population of 1,262,505 divided as follows, white 662,185; colored 600,320; males 21 years and over white native 136,958, foreign 5,403, colored 118,423. In 1850 the total population of State was 771,621 of whom 427,514 were white and 344,109 were Negroes. Of the Negro population the following classification is needed for a correct understanding of the situation: 1. Slaves 342,841. 2. Free colored people 2,268; and these are divided into free mulattoes 1,698, and slave mulattoes 21,605; manumitted 16 and fugitives 29. The number of whites who held slaves was 29,295 or 5,692 less mulattoes than slave holders. Verily miscegenation was in these days rapidly asserting its power to throttle slavery. For in a little time the black of the Negro would have bleached into the white of the Caucasian, and then where would have been the slaves.

But before these letters are concluded we shall have figures to present much more conclusive as to this, than those already submitted.

Indeed it appeared that what was conceived in avarice was to be destroyed by lust.

The increase of Negro population in Alabama from 1850 to 1880 was 256,211: and of the whites 234,671, or 21,540 more of blacks than whites. But this does not fully show the relative increase, the Negroes left the State in great numbers during what will be known in history as the reign of terror at the collapse of what *Williams* calls the "Misconstruction governments."

EDUCATION.

In 1832 this State enacted a law fining any one from $2,50, to $5, for teaching any free person of color or slave to spell, read or write. It punished by severe flogging any free Negro for being in company with slaves without the permission of the master. It prohibited the assembling of more than five male slaves at any place off of the plantation to which they belonged, except when attending religious services conducted by white persons. It forbid any slave or free Negro preaching except in the presence of five *respectable* slave holders. But in 1833 a law was passed authorizing the mayor and aldermen of Mobile to grant license to such persons as they deemed suitable to give instruction to free colored creoles, ("mulattoes.") Such children were required to obtain a certificate from the mayor and aldermen also. This action grew out of a condition of the treaty between France and the United States by which the rights and privileges of citizens had been secured for the creoles residing in Mobile and Baldwin county, at the time of the treaty. Now is there any wonder that the Negroes come out of slavery very ignorant or that their preachers were very innocent of culture? The wonder is that they have made such progress as we see they have. Out of this State came 4 969 United States colored troops, and in 1873 sent Hon. James T Rapier, a Negro, to Congress.

Our church has had schools at Huntsville, and Dadeville, Congregational at Athens, Montgomery, Selma, Mobile, and Talladega. State Normal school at Huntsville and Marion. And in 1879 the enrollment of Negro children was 67,635 out of a total school population of 162,551.

METHODISM.

Our Church has two conferences in the State. The Alabama, white with 3190; and Central Alabama, colored, with 6827 members and probationers. Both of these conferences have just held their session for 1885; Bishop Mallalieu presiding. We were present at the latter, and testify as our report will more fully explain, that they had a most enjoyable and profitable session.

There was reported several accessions in churches, and preachers this year, yet for some reason perhaps clerical the total number and value of churches is less than last year. The men of this conference have made a good start, some of them are well advanced and the determination seems to be gain all they can, and hold all they have. The presence of Bishop Mallalieu was highly appreciated and the order of the conference render his faithful direction really of a high degree of excellence. Mr. J. W. Bowman and Dr. C. O. Fisher with this Editor spent some time with the conference, the latter preached in the afternoon following the Bishop; and at any other time than this it would be taken for one of high character, but coming after the great yet simple and well directed effort of the morning, we may say that it was a first class effort. Dr. Gillett gave one of his inimitable Sunday-school discourses at night, and thus passed a Sabbath not soon forgotten by our good people in Mobile. This city has about a dozen colored churches for a population of 16,000 Negroes. Five of these churches are Methodist one Episcopal, one Congregational and the others Baptist. The venerable and well known Isaac M. Williams is rector of the Episcopalian Church. Rev. W. D. Mayo well known in the African Methodist circles in New Orleans prepared himself with 300 members and five church buildings for admission to the conference and the matter was taken under deliberation. If admitted, this settles the score between us and African Methodism in Iowa, and gives us four to boot. The conference closed up as pleasantly as it began and the preachers retired full of hope and good purpose.

Visitors—Dean Thirkield of Gammon School of Theology, and Prof. A. F. Hoyt of New Orleans University were present, and each delivered stirring speeches. Several ministers of other denominations looked in upon the conference from time to time.

His Name May Yet be a Covering for Them.

After a careful reading of all that we have seen relating to the career of Mr. William H. Vanderbilt, we come to the conclusion that he was a man for the times in which he lived, and possessed of many valuable and useful traits of character.

Aside from the prodigous sums which he bestowed upon charity, which, being contrasted with his great fortune are eclipsed, dwarfed and appear small. He was a collossal employer of men at wages, and all other forms of bestowing benefactions are low, compared to this.

His was a great strong, bold face, which to look upon after all reminded one of a man, thinking more of men and his duty to them, than of his own greatness or the means of increasing it. We are forcibly impressed with the mutability of human concerns, and the evanescence of the grandest mortal conditions as we contemplate the progress of this gentleman through life.

Born in a plain double tenement three story house at New Brunswick, New Jersey. He came to the proprietorship of a castle on his farm at New Dorps Staten Island, New York. He later assumed the lordship of his palace at the corner of Fifth Avenue, and Fifty-first Street, New York, where he ended his busy life.

Now he goes to lie in a house much smaller than either of those. Indeed, a simple niche in the wall of his great mausoleum will serve his every purpose now. *Is this all?* Let us hope he so lived that there is more for him. May those of his home make for themselves a place in that better mansion, which the Savior has gone before to prepare for all who love and follow after him.

Though of a race in part, who so far as any public word or deed directly his own is concerned of which we have learned, share no place in his thought or direct benefactions.

Still we bring our needless chaplet of respect for his memory as a great American, and of sympathy for those whose grief is so much the greater as was his love and care best known and devoted to them.

May there yet be a school or a church, or an asylum accessible to Negroes and bearing the name of Vanderbilt.

Pay the Presiding Elder.

Conference is over and work begins. The district stewards will meet now and fix the presiding elder's salary. No charge should fail to see that the district stewards have the means to attend the district stewards' meeting. No district steward should be kept in office, who for any reason fails to go. If on any district the presiding elder fails to call these stewards together as the law directs, no estimate should be made him, and nothing paid him until he does call them together and proceed in a legal way to ascertain what his pay shall be.

When an estimate is made after due notice in the proper way, then every charge is as fully and truly bound to accept it, and raise and pay it all, as if each member had severally been present and voted for it. Meet, fix and raise the presiding elders' salary, brethren.

Gen. Robt. Toombs.

Gen. Robert Toombs has passed away. In life we knew nothing especially good, or commendable to say of him. In death we know nothing bad to say of him.

This we know, he was in all things a typical and representative man of the old South, and touching the old and what is called the new South, there is just one essential difference. The old South believed in the divinity of slavery and the perpetual committal of the Negro to it. They made it a constitutional issue and appealed to the arbitrament of war to decide the contest. The decision went against them and the new South accepted results without a change of view. The old South lived and will die whipped but not surrendered, conquered but not convinced. Inplacable and unwilling to placate others. Gen. Toombs represented this old South, and was idolized by it. He was a very clever man.

Personal.

—Bishop Mallalieu's address is temporarily at No. 43, City Hotel, New Orleans.

—The address of Rev. Jesse P. Price is 356 South street, Memphis Tenn.

—We are informed that Rev. S. G. Turner of Lexington Conference has joined the A. M. E. Zion Church.

—We see in the prints that Messrs. Douglass and Bruce, and we hear that Mr. Langston will not be here on Emancipation Day.

—Rev. W P. Thirkield, Dean of Gammon School of Theology, paid a flying visit to the Crescent City recently.

—Bishop W. H. Miles, of Louisville, Ky., is in the South. He held the Louisiana Conference recently, and will probably spend January 1st, with this editor.

—Mr. R. C. O. Benjamin will now practice law, and for the present recieve his mail at Lexington, Ky. We have been acquainted with the gentlemen for several years.

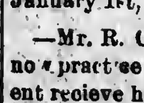
—The Rev. Dr. Hartzell preached twice at Delaware, O., Nov. 20th, and lectured on the New South. His large audiences were profoundly stirred. Though he took a very handsome collection he left the town much richer for his visit.

— We hear that Bishop Ward, of the African Methodist Episcopal Church, was lately prevented from securing the benefit of first class passage on the Railroad over which his ticket read. But being unable to gain the absolute facts in the case, we withhold further comment until we have them. The Bishop is now in the city quite unwell.

WANTS.

AN ACCOMPLISHED YOUNG LADY, WHO can come with perfect recommendations, wants a situation as teacher. Will go anywhere she can do good. Address the Editor of this paper for further information.

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When an estimate is made after due notice in the proper way, then every charge is as fully and truly bound to accept it, and raise and pay it all, as if each member had severally been present and voted for it. Meet, fix and raise the presiding elders' salary, brethren.

A Mother's Love—A Practical Illustration of Its Power.

A mother's love! What a potent thing it is! It will melt the heart of the most hardened criminal, when no other influence would be effectual. No one but a mother knows its full meaning, but every one can appreciate it if they will. It is known, though, that it means sleepless nights, care, inconvenience, and, if necessary, want, hardship and death. But the subject has been too eloquently treated by the sweetest poets and the ablest writers to furnish an essay for these columns. Too many practical illustrations occur in every day life for it to be dwelt upon, so that it is unnecessary to speak of the subject further in order to make the reader understand the full meaning of what is to follow.

Mrs. Henry Schualen, of Ashland, Ky., writes that her daughter has been cured of deafness which resulted from chronic catarrh. She tells how she had lost all hope of her daughter (her ideal) being cured, and how overjoyed she is at the result. After trying many remedies, she says PERUNA brought a cure, and that the daughter's hearing is restored. She concludes, by speaking in the most flattering terms of PERUNA, and then describes in the most lovely manner the happiness it has brought her, and reviews the distress she experienced while her daughter was afflicted.

Dr. A. R. Ong, Martins Ferry, O., writes: "I have a large trade on your PERUNA. Think it is a grand remedy."

Mr. Robert C. Hannah, Tolesborough, Lewis county, Ky., writes: "I write to inform you of the great benefit I received by the use of your medicines, PERUNA and MANALIN. I had been low spirited and very sick for about six months with a bad cough, and my friends thought I had consumption; tried a number of patent medicines, and most of the doctors in the vicinity (and we have some as good as you can find in the country), but they did me no good whatever. Our merchant, Mr. Gillespie, insisted upon me trying your remedies. I did so, but must say, I had little faith in them at first; before I had consumed my first bottle, I noticed a change for the better, and to-day I am entirely well, and as sound a man as there is in the vicinity. I credit my cure to your valuable remedies, PERUNA and MANALIN, and recommend them to all of my friends."

Church Polity.

MR EDITOR:—In case of the trial of a member of the Methodist Episcopal Church, has the pastor as president of the court any right to remain with the select committee while they are coming to a verdict?—SUBSCRIBER.

Answer.—He has the right. See Baker on the Discipline, p. 109. chapter, V. Sec. IV., par 7. See also Townsend's Hand Book of Church Trials, part 1. p. 51., p. 42 Sec. 13. See Dec. 1881, p. 137, p. 242. And Henry & Harris's ecclesiastical Jurisprudence, page 61., quarter, viii. "It is made the duty of the preacher in charge to preside, and to decide all preliminary questions, and questions of law, that may arise during the progress of the trial." See also Merrill's Digest pp. 150 and 151. The administrator, etc.

DANGER SIGNAL.

When a person gives you counterfeit money he perpetrates a crime against the law and your pecuniary interests; but when he gives you an inferior and dangerous medicine in the place of one of recognized and well known curative properties he commits the blackest of crimes, for he conspires against your health and life.

"The New York Herald," Sept. 21, 1885, says: "To endorse a counterfeit medicine is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same curative results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zeilin & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and its use has made Simmons Liver Regulator widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these frauds a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

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"I have used Dr. Simmons Liver Regulator and always found it to do what is claimed for it. The last bottle and two packages did me no good and were worse than nothing. I see it is not put up by J. H. Zeilin & Co., and not genuine, and a waste of money to buy it. I could be glad to get the pure and genuine. Send me some from honest hands (with red Z and Zeilin & Co.'s signature on the Wrapper). The fictitious stuff sold will injure some one badly.

BENJ. T. RICH."

The genuine Simmons Liver Regulator has become the Faultless Family Medicine and has the endorsement of the thousands who have used it. If you want Simmons Liver Regulator see that the Druggist gives you the genuine, not something he claims is "just as good," and because he makes more off it.

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Watch Meeting.

H. M. BURNSIDE.

We are standing on the threshold,
While old Time unlocks the door,
And the breathing of the New Year
Sweeps across us fresh and pure.
And the burden we have carried
Through the old year slips away,
While we turn our hopeful faces
To the smiling New Year's day.
In our hearts are new hopes arising,
To our lips come words of prayer,
Our beloved ones commending
To the Father's tender care.

Domestic Hygiene.

How to Overcome Sleeplessness.

GEO. L. CUNTISS, M. D.

Tired nature begs for sleep. It is the sweet restorer of strength, health and spirits. Many persons, because of severe mental and physical labor or advancing years can not sleep as soundly and continuously as formerly. Besides, the sleep they do get does not seem to refresh and strengthen them. Various methods have been resorted to to overcome this inability to sleep, and produce good, quiet sleep. I will refer to some of them.

Some persons have resorted to various drugs in hopes of producing sleep. Opium in the form of laudanum, morphine, or the crude gum has been a great favorite and freely used. To a certain extent these will accomplish the object, but the practice is unwise and even dangerous to those who resort to it. The opium habit is soon formed, and the amount to be taken has to be greatly increased. There will come a time when the use of opium will not give sleep or anything bearing a resemblance to it. There are some who use the drug chloral to produce sleep. This is exceedingly dangerous. Its danger increases as the use is continued. It is very sure to produce death, even when the quantity has not been increased. It may be laid down as a safe rule that all drugs taken to produce sleep are dangerous, and liable sooner or later to lose their sleep-producing power or cause death.

There are other simple and safe things which may be done to produce sleep. Dr. Von Gallhorn was greatly troubled with insomnia. He bandaged one leg up to the knee with several layers of wet calico and covered these with a sheet of waterproof cloth. Thus equipped he retired to bed and soon fell into a sweet and refreshing sleep. This he practiced nightly for months, and was entirely cured of sleeplessness. The damp clothes by reflex influence caused the blood vessels of the leg to dilate, drawing the blood from the brain, when sleep was induced.

A good and yet simple remedy for sleeplessness is to bind wet cloths on the wrists and cover them with dry cloths. The same physiological results will follow as when the wet cloths are bound on the leg.

Great relief will be found in [illegible] from tea and coffee, and [illegible] attending [illegible] at once [illegible] in the [illegible] and [illegible] the bowels and [illegible] the last three ages [illegible] only with [illegible] in the diseases. The last form is usually the most severe, while the third, or that located in the sheath of the tendon, causes the loss of the joint. The pain is sharp, lancinating and continuous. It takes several days for a felon to run its course, and in the worst forms even weeks. The inflammation is usually great, and sometimes the destruction of tissue is considerable. In some cases the felon ought to be opened by a physician, more especially if it is located next the bone. In the other cases it is probably not so necessary, and, indeed, some physicians say they ought never to be opened until they do so spontaneously. Where it is not necessary or desirable to cut down to the center of the tumor and so give it out, the following is good, sensible treatment:

"Take the yelk of one egg and stir into it half a teaspoonful of finely powdered camphor gum, one teaspoonful of spirits of turpentine. This will make a mixture thick and and salvy. and easily spread on old linen. If the case is very urgent indeed, twice the quantity of camphor gum can be used, and in a few cases, when the individual can not bear the touch of turpentine, only a few drops need be added. This is to be laid over the sore for an hour or two, or as long as the patient can endure it, and then be replaced by a cooling poultice. If applied in the first stages the sore will be drawn rapidly to a head, and weeks of pain avoided. If very painful, put a little laudanum on the poultice, and if that does not relieve, bathe the hand with chloroform.

After the felon has broken, or at any stage when it is advisable to apply a soft poultice, there can be nothing better than flaxseed meal. Pour boiling water slowly over a teaspoonful of the meal until a soft poultice is made—not soft enough to run, or dry enough to become easily hard. A little experience will enable one to get it just right."

The salve is excellent for use in case of any lesser sore or swelling of any kind. Felons are believed to be caused by a blow or bruise, sometimes not very great, but still sufficient to cause a deep seated injury. It is not absolutely sure that a felon may not be aborted in its first stage. At any rate, some swellings, supposed to be the commencement of felons, by use of hot appliances, have been aborted.

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The numbers of *The Living Age* for the weeks ending Dec. 5th and 12th have the following contents: Dawn of Creation and of Worship, by Rt. Hon. W. E. Gladstone, *Nineteenth Century*; Dualism in Austria-Hungary, *Fortnightly Review*; The Great Lama Temple at Peking, *Gentleman's Magazine*; The Wesleys at Epworth, *Longman's Magazine*; A Retrospect, *Fortnightly*; Grace, *Spectator*; Culture and Science, *Macmillan's Magazine*; A Scotch Physician, *Blackwood*; Ramblers in Canton, *Belgravia*; Recent American Notes, *Macmillan*; Lydiatt Bible, *Nature*; A Dangerous Point on the East Coast, *Chambers's Journal*; The [illegible] Stephen's [illegible] of "A [illegible]" by [illegible] Wheel," Mrs. [illegible] Rachel, and poetry [illegible] Littell & Co., Boston.

[illegible] says that wearing large, thick, heavy boots and blue [illegible] will improve a woman's complexion.

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32 "	375 lbs	550 lbs	80 00
36 "	525 lbs	750 lbs	100 00
40 "	800 lbs	1100 lbs	145 00
44 "	1080 lbs	1400 lbs	180 00
48 "	1325 lbs	1800 lbs	230 00
54 "	2050 lbs	2800 lbs	350 00

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18 inches	75 lbs	$12 00
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M. E. Church Directory.

SOUTHWESTERN CHRISTIAN ADVOCATE. Office 32 Natchez Street.

AMES M. E. CHURCH—Rev. William P. McLaughlin, pastor. Preaching at 11 a. m. and 7½ p. m. Sunday-school at 9.30 a. m. Prayer meeting Thursday evening at 7.30.

LABARPE STREET CHURCH—Rev. Elijah Clarke, pastor. Sunday services—Prayer meeting, 6 a m; Sunday-school, 9 a m; preaching at 11 a m. 8 p m, and 7 p m; Class-meeting Tuesday night, at 7 o'clock; preaching Thursday night at 7 o'clock; Communion first Sunday evening of each month, at 7.30.

FIRST GERMAN M. E. CHURCH—Corner St. Andrew and Franklin streets; Rev J. J. Kienle pastor Preaching at 10:30 a m, and Sunday-school at 9 a m. Prayer meeting Wednesday evening at 7:30.

SECOND GERMAN M. E. CHURCH—Eighth street; Rev Charles Schuler, pastor. Services Sabbath at 10:30 a m, and 7 p m; Sunday-school at 9 a m; Prayer meeting Wednesday evenings at 7:30.

ST. MATTHEW M. E CHURCH—On Varnet Street, Algiers, La. Sunday services: Preaching at 11 and 3; 7:30 at night. Prayer meeting 6.30 in the morning. Class meeting Wednesday, 7:30 p m Sunday-school at 1:30. R. C. Barrow, Pastor.

UNION CHAPEL M. E. CHURCH—Services: Sundays, preaching 11 a m., 3 p. m. 7½ p. m. Sunday school at 1 o'clock. Class meeting Tuesday nights. Preaching Thursday nights. Prayer-meetings Friday nights. Stephen Duncan, Pastor, 42 Robinson street.

WESLEY CHAPEL—Liberty street, between Perdido and Poydras; Rev. Marcus Dale, Pastor. Services: Sunday 6 a m; prayer meeting, preaching 11 a m; 3 and 7 30 p m; General Class and Love Feast monthly; preaching Thursday eve, 7:30; Class, Monday eve.

SIXTH STREET CHURCH—Between Laurel and Annunciation; Rev. E. Lyon, pastor. Services—Public worship Sabbath 11 a m., 3 and 7 p m Communion every second Sunday at 7 p. m. Sunday-school 1 p m. Class-meeting Monday evening Preaching Wednesday evening. Prayer-meeting Friday evening General Class first Monday night in every month Prayer service at 5:30 a. m.

CAMP PARAPET CHURCH—Rev. Thomas J. Johnson, Pastor. Sunday services—Prayer-meeting 6 a. m, Preaching at 11 a. m., 3 and 7 p. m Sabbath at 1 p m. Class-meetings. Thursday evening.

HAVEN CHAPEL—JEFFERSON STREET. Carrollton, corner of Plum street. Rev. M. C. B. Mason, Pastor. Serves—Public worship at 11 a. m., 3 and 7 p. m. Sunday. Sunday-school 9 a. m. Class meeting Monday evening. General Class, second Sunday at 11 a. m., and communion at 7. Preaching Thursday evening

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MOUNT ZION M. E. CHURCH—James W. Hudson, pastor Regular services 11 a m, 3 and 7 p m; prayer meeting Monday eve at 4 p m. Tuesday night class meeting. Preaching Wednesday eve at 7 p m, and sacrament the third Sabbath of every month.

THOMSON CHAPEL M. E. CHURCH—Poet street, near Rampart. Sunday Services: preaching at 11, 3 and 7 Prayer meeting 6 in morning. Class meeting 3:30. Z. T. Gayden, pastor.

PLEASANT PLAIN CHURCH—Perdido, bet. Johnson and Prieur streets, Rev. W. P. Forest, pastor. Services Sabbath: Preaching at 11 a m, 3:30 and 7:30 p m. Sunday-school at 9 a m; early prayer meeting at 5:30 a m; class at 5:30 p m; preaching Wednesday and prayer meeting Monday evenings. Sacrament every second Sabbath. Lovefeast quarterly.

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General News Items.

Africa has an area of about 11,000,000 square miles, and a population of about 205,000,000.

It is estimated by the *London Railway News* that the railways of the world carry 500,000 passengers daily.

A Nevada court held that a man with $5 in his pocket and a week's board paid ahead is a "capitalist" within the meaning of the law.

A German professor has recently published a dissertation on Spiritualism, maintaining that it is wicked to seek intercourse with the dead, and that no Christian should put himself on a footing of negotiation and investigation with Spiritualism."—*The Current.*

The total receipts of a Birmingham Festival amounted to £13,565, which is £1,651 less than at the previous festival of 1882. The greatest falling off—£700—was manifest at the first production of Gounod's *Mors et Vita*—*Musical World.*

An electric stud is the latest novelty of this inventive age. The diamond forming the stud has a cavity in the center. This forms a receptacle for a tiny electric lamp. Stored electricity can be carried in the waistcoat pocket, and when switched on to the stud lamp it greatly intensifies the brilliancy of the diamond, producing a splendid effect.

In nineteen counties of Indiana there are 1,182 saloons, and in nine counties there are no saloons. In the nineteen counties there is one saloon prisoner for every seventy-two voters, in the nine counties there is one for every seven hundred and twenty votes—being ten times as many where liquor is sold.

An interesting discovery has recently been made at Sidon. Some natives who were excavating for stone, after penetrating through the alluvial soil, dug through a deposit of brown sand, six metres in depth, below which they found a stratum of earth containing flint implements, fragments of coarse hand pottery and other objects, among which a clay whistle may be noted. It is clear, therefore, that the Phœnician city of Sidon was preceded by an older settle ment whose inhabitants were still in the stone age. Flint flakes and implements, it will be remembered, have already been found in the vicinity of Dog river, north of Beyrout.—*American Antiquarian.*

Lost Friends.

[Persons in charge of publishing these letters will please read the requests published from their pulpits, and report any answers that may be brought together by means of this correspondence.]

Editor Advocate:—My brother's name was Stanley; he lived with a man named McOrandle; my mother's name was Susan, and also lived with McOrandle; she left Mr. McOrandle when my brother Charles was seven months old. Mr. Louis Stanley bought her from Mr. McOrandle and brought her to Miss ——. I have not seen or heard from them since. That was about thirty years ago. We lived at Rolla, Phelps county, Missouri. Address Mrs. Mary, box 414, Rolla, Mo. Or Mrs. Monroe, Tenn.

Editor Advocate:—My father's name was Upton, and belonged to Upton Hagan. At that time he was Upton's blacksmith. Mother's name was Sarah, and she belonged to Mr. McCrandle. Mr. Lewis bought her from Mr. McCrandle and brought her to Miss —— [illegible] Mr. Lewis lived in Monroe county. Address Mrs. Al——

Editor Advocate:—I wish to inquire after my brothers and father, Thomas Hagan, of Kentucky, in Christian county, by her maiden name was Joe Rathbone; my sister Mary Rathbone; my sister Lucinda Hagan; sister Martha Hagan; my younger brother Taylor Hagan; my sister Margaret and Hagan. This is my mother. She wants to hear from her people, and I am glad to take this paper on that account. My first owner was David Hagan, and I was sold to a man named Enoch Elkins in Kentucky, and then I was sold to Armster Blackburn, and my last owner was George Waiton, in Bolivor county, Miss. Address Puss Hagan, Wrightsville Station, Pulaski county, Ark., in care of Wm. Washington.

MR. EDITOR—I, Rachel Alexander, colored, formerly of Maysville, Mason county, Ky., wish to learn if any of my kinsfolk are still alive. My mother was named Charlotte Alexander, and my father Henry Alexander. I had three sisters, Amy Stodder, Hannah Payton and Sidney Bush, and one unmarried named Phœbe, and two brothers, Henry Shackleford, living in Bracken county, belonging to Gen. Sowards; and Martin, belonging to Mr. Seth Shackleford. I am living in Houston, Texas, near the T. & N. O. round-house. If any of my relatives are still living, will they please write to me here. Address Rachel Alexander.

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nov26-6t

A sure cure for THROAT and LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all such Throat Troubles yield instantly to its magical and soothing influence. For Laryngitis, Bronchitis, Quinsy, Asthma and Consumption, Dr. J. H. McLEAN'S TAR WINE LUNG BALM is the only remedy that will give sure relief. It has cured Lung diseases where all other remedies have failed. Why will you suffer from Throat and Lung Troubles when such a pleasant remedy is offered you? For Croup it is a positive specific. For Singers and Speakers the TAR WINE LUNG BALM is an absolute necessity. Nothing has ever been discovered which will give such immediate relief, and it will positively cure Throat Troubles. DON'T DELAY.

Cure that bad Cold! Stop that Cough!

Those whose Lungs and Throat are sore, hard and dry, will realize the soothing effect of a single dose of DR. J. H. McLEAN'S TAR WINE LUNG BALM, and to give all doubting skeptics a chance to be assured of its wonderful, soothing and miraculous virtues, I put up Trial Bottles, costing 25 cents each. Every dealer in the United States should have them. If they have not, please ask them to send for a dozen as a test. Every one trying that 25 cent size will be convinced of the miraculous benefits he will receive from taking

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, tickling in the nose, forehead and throat you have Catarrh; get a box of DR. J. H. McLEAN'S CATARRH POWDER, and use it once a day, besides DR. J. H. McLEAN'S TAR WINE LUNG BALM to heal your throat and lungs.



Another Family Cured by DR. J. H. McLEAN'S TAR WINE LUNG BALM.

Price of Trial Bottles 25 Cents Each.

I can send them only by Express. If you will send me $2.00, or that amount in postage stamps, I will send you one dozen.

Large bottles, which contain six times as much as the 25 cent bottles, - $1.00.
Or six bottles for - - - - - - - - - - 5.00.

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THOMAS ROBINSON, a prominent Livery Stable keeper of Columbus, Ga., states that Dr. J. H. McLean's Tar Wine Lung Balm is the best remedy he has ever used for coughs and colds. Says he would not be without it if it cost $10.00 a bottle.

If you are Costive, Bilious, or afflicted with Liver or Kidney Complaint, be sure to take Dr. J. H. McLEAN'S HOMŒOPATHIC LIVER AND KIDNEY PELLETS. They are small crystal coated granules, and one is sufficient to relieve the bowels. Try them; sent by mail, 25 cents a vial. DR. J. H. McLEAN.

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Sunday-School and Children.

FIRST QUARTER. LESSON I—Josiah and the Book of the Law. January 3. B. C. 640 (?). 2 Kings 21. 1-13.

HOME READINGS.

M. 2 Kings 22, 1 13. Tu. 2 Chron 34, 1-7. W. Deut. 31, 24 30. Th. Deut. 30, 14 29. F. 2 Kings 22, 14-20. S. Isa. 57, 13 21. S. Matt. 5, 19 26.

GOLDEN TEXT.

He did that which was right in the sight of the Lord. 2 Kings 22, 2.

LESSON HYMN. L. M. 61. *Hymnal No. 475.*

Behold the servant of the Lord!
I wait thy guiding hand to feel;
To hear and keep thy every word,
Thy promised joy and pain to prove;
Forget my own works to cease,
Glad to fulfill all righteousness.

Here, then, to thee thine own I leave;
Mould me to thy will thy passive clay;
Subdue me all thy stamp receive,
Be it to me all thy words obey;
Still to Jesus' heart and eye,
Still to Him gladly live and die.

Josiah's accession, 640 B. C. Jeremiah's ministry, 627 B. C. Zephaniah's ministry, 630 B. C. Nahum's ministry, 630 B. C. Habakkuk's ministry, 608 B. C. Fall of Nineveh, 606 B. C. Jerusalem, capital of Judah.

Josiah, sixteenth king of Judah; Amon, his father, king of Judah; Manasseh, king of Judah; Hilkiah, high priest; Shaphan, scribe; Ahikam, Achbor, Abdon, Asaiah, king of Egypt, 606 B. C.; Nebuchadnezzar, king of Babylon, 606 B. C.; Anna Martina, fourth king of Rome; Draco, lawgiver at Athens.

INTRODUCTION.—Josiah began to reign when a child; about the age of God when sixteen years old; was Judah's last good king, and whose prophecies spoken of him long before. His evil successors prepared the way for the keen denunciations of the prophet who was Josiah's contemporary, Jeremiah, one of whose prophecies makes our next lesson.

SUGGESTIONS FOR HOME STUDY.

1. The Righteous King, v. 1, 2.

Over what kingdom did Josiah reign?
At what age was he made king?
How long did he reign?
What is said of his conduct?
What is the advice of the wise man in Prov. 4, 27?

2. The House of the Lord, v 3-7.

To whom did the king send a message?
What did he ask an account of?
From whom this money kept? 2 Kings 12, 9.
What was the money to be used for?
To what purpose?
What does Mark 12, 41 describe the manner of?
What was found? 2 Kings 22, 8.
What did Shaphan bring to the king?
What did the king do upon hearing the book read?

3. The Book of the Law, v. 8-13.

What did Shaphan bring to the king?
What did he say?
What did the king do?
What did he ask an account of?
What was done with this money kept? 2 Kings 12, 9.
What was the money to be used for?
To what purpose?
What does Mark 12, 41 describe the manner of?
What was found? 2 Kings 22, 8.
What did Shaphan bring to the king?
What did he say?
What did the king do upon hearing the book read?

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Josiah? The best of all the kings of Judah. 2. What is said of Josiah in the Golden Text? He did, etc. 3. What good work did he do? He destroyed the idols in Judah. 4. What lost book was found during his reign? The book of God's law. 5. What did Josiah do with the law? He read and obeyed it.

EXPLANATIONS.

The way of David his father—"Father" is often used, meaning "ancestor." The way means the example. He followed the example of his ancestor, King David? Shaphan the scribe—Shaphan the writer or secretary. He was the king's private secretary. Book of the law—Some portion of what now forms the Old Testament. It was a roll or parchment which had been covered up and lost in the decay of the temple. Rent his clothes—The approved and formal way of expressing grief, anger or sorrow. The act is frequently mentioned in the Scriptures.

Doctrinal Suggestion—The Word of God.

Those who preach, lecture, declaim or sing, will and *do* find Hale's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggist at 25c, 50c, and $1.

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Marriages.

Paris, Texas, Dec. 15th, 1885, united in holy wedlock, Mr. Tolbert Matthews to Miss Polly Clark, at the bride's residence, Rev. Taylor Moore officiating.

At the residence of the bride's sister, in Hot Springs, Arkansas, Rev. W. O. Emery officiating, Rev. Samuel Johnson to Miss Lula Snow, all members of our Church. The groom was formerly a member of the Little Rock, now of Texas Conference.

Married at Rosedale, Dec. 22d, Mr. Henry Rogers to Miss Charlotte Lockman, in Mt. Zion Chapel.

G. W. W. WELLS.

Anderson Mathews to Elizabeth Falkson, Dec. 16th, 1885, Natchitoches, La., Rev. H. J. Wright, officiating.

Use the great specific for "cold in head" and catarrh—Dr. Sage's Catarrh Remedy.

Obituary.

Bro. Charley Land, of Simpson Chapel, New Orleans, July, 1884, leaves a wife and three children in grief.

REV. T. P. JACKSON, Pastor.

Sister Jackson, of Kildare, Texas. She passed away in peace while I was away at conference, in the latter part of November. She leaves a husband, mother, two children and many friends in mourning for her. She was a faithful Christian.

REV. DEWITT FRIERSON

In Galveston, Texas, Sister Isabella Hannah, a reclaimed member of Tabernacle Church.

REV. PETER MORGAN, Pastor.

Rev. Amos R. Sanders, a member of the Mississippi Conference, pastor at Shuqualak, Dec. 14th, 1885. His wish often expressed in life, was that he might die at his post and the Lord gave him that privilege.

REV. JOSEPH CAMPBELL, P. E.

Prophylactic Fluid.

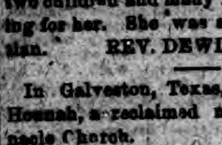
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Taken or inhaled or used as a wash it allays inflammation and corrects offensive discharges. The Fluid is a certain preventive of Diphtheria and infectious fevers, and in the sick room, Dairy and Laundry, and in the nursery, it will often afford complete relief from Rheumatism. Acidity of the stomach and Dyspepsia.

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July 16-1y.

Conference Notices.

Plan of Episcopal Visitation for the Spring Conferences of 1886.

[ALPHABETICAL.]

CONFERENCE.	PLACE.	TIME.	BISHOP.
Arkansas	Russellville, Ark.	Feb. 18	Bowman
Baltimore	Washington, D. C.	Mar. 4	Ninde
Cent. Penn	Harrisburg, Pa.	Mar. 11	Mallalieu
Delaware	Philadelphia, Pa.	May 6	Merrill
Denmark Mis'n	Copenhagen, D'n'k	June 17	Foss
East German	New York, N. Y.	Mar. 25	Hurst
East Maine	Winterport, Me.	May 6	Warren
Florida	St. Augustine Fla	Jan 21	Andrews
Ger & Switz'd	Basel, Switz'd	June 24	Foss
Italy	Venice, Italy	April 29	Foss
Kansas	Horton, Kan.	Mar 18	Walden
Lexington	Bowling Green, Ky.	Apr. 1	Harris
Liberia	Lower Buchanan	Jan. 28	Taylor
Little Rock	Pine Bluff, Ark.	Feb. 11	Bowman
Louisiana	Monroe La.	Jan. 28	Bowman
Maine	Bridgeton, Me.	Apr. 29	Warren
Mexico	Mexico City, Mex	Jan. 14	Foster
Mississippi	Oxford, Miss.	Feb. 4	Bowman
Missouri	Glasgow, Mo.	Mar 18	Harris
Newark	Jersey City, N. J	April 1	Foster
New England	Newburyp't, Mass.	Apr 15	Warren
N. England S'th	Brockton, Mass	Apr. 15	Andrews
New Hampshire	Keene, N. H.	April 22	Warren
New Jersey	Bridgeton, N. J.	Mar. 11	Hurst
New York	New York, N. Y.	Apr. 1	Hurst
N. York East	Brooklyn, N. Y.	Apr. 1	Andrews
North Carolina	Charlotte, N. C.	Feb 11	Ninde
Northern N. Y.	Fulton, N. Y.	Apr. 15	Merrill
North India	Lucknow, India	Jan 7	
North Indiana	Warsaw, Ind.	Apr. 8	Harris
N. W. Kansas	Kirwin, Kan.	Mar. 25	Walden
Norway	Frederikshald, N'y	June 10	Foss
Philadelphia	Philadelphia, Pa.	Mar 18	Mallalieu
St. Louis	Warrensburg, Mo	Mar. 25	Harris
S. America M'n	Montevideo, Ura'y	Feb 19	Fowler
South Carolina	Anderson, S. C.	Jan. 28	Andrews
South India	Bombay, India	Jan. 28	
South Kansas	Parsons, Kan.	Mar. 4	Walden
S. W. Kansas	M'Pherson, Kan.	Mar. 11	Walden
Sweden	Stockholm	May 27	Foss
Troy	Pittsfield, Mass.	Apr. 29	Merrill
Vermont	Chelsea, Vt.	Apa. 29	Hurst
Virginia	Alexandria, Va.	Feb. 18	Ninde
Washington	Charleston, W. Va	Mar. 11	Ninde
Wilmington	Elkton, Md.	Mar 4	Mallalieu
Wyoming	Wilkesbarre, Pa.	Apr. 8	Mallalieu

By order of the Board of Bishops.

WILLIAM L. HARRIS, Sec'y.

New York, Oct. 31, 1885.

Central Alabama Conference.

If the brethren, whose post office address is different to that of the name of the appointment, will send me immediately their proper address, I will have it so published in the minutes; also it will save much delay in sending out the minutes.

A. JACKSON

Birmingham, Ala.

New Orleans District.

Literary programme of the district conference for Jan. 20, 1886.

W. P. Forest and A. G Davis, preach the introductory sermon, Jan. 19th.

M. Dalton: the P. E. and his duty to his preachers.

Jno Quaile: The difference between Calvinism and Armminianism

S. Duncan: Is there a Hell?

Z. T. Gayden: The Best Mode of Raising Money, to support the Gospel.

T. P. Jackson: The General Resurrection.

M. C. B. Mason: A Plea for the Superannuated Preachers.

T. J. Johnson and A. Foster: Free Moral Agency.

E. Clark: The Duty of Superannuated Preachers.

E. Lyon: The Standard of the Methodist ministers and their wives.

A. J. Fore: The duty of the Preachers to their Presiding Elders.

R. C. Barrow: The duty of Class Leaders.

M. T. Fairfax: The duties of Local Preachers.

W. Muirhead and A. A. Lacy: The Necessity of Establishing an Old Folk's Home in Louisiana.

A. Rose: History of Methodism in Louisiana.

H. C. Armston: The Best way of Building Churches.

S. Osborne and A. Gray: The Hardships of the Ministers.

J. Ben: Duty of Stewards.

A. F. Hoyt: The Work and Needs of the New Orleans University.

A. P. Campbell: The Work of the Freedmen's Aid Society in the South.

G. Bell: Are Secret or Benevolent Societies a benefit to the Church?

Jno. H Reed: Relation of the Sunday-school to the Church.

H. Wilson: Relation of Stewards to Pastors.

Thos. English and M. E. Brown: Relation of Pastor to the Official Members.

C. D. C. Bryant: Duty of Methodist Preachers.

W. H. Hunter: The Call to the Ministry.

A. Moore: The Best Mode of Preparing Conference Studies.

A. P. Conerly: Observance of the Sabbath.

Miss J. Cowgill: Home Missionary Work.

O. Miles and H. Brice: Relation of Local Preachers to Sunday-schools.

A. Butler and W. Jackson: Relation of Stewards to Preachers.

F. Johnson and J. Lewis: Temperance.

J. Little and S. Bell: The Manner of Conducting Prayer Meetings.

Committee, J. W. Hudson, chairman; Jno. Quails, M. C. B. Mason, S Duncan and Z. T. Gayden.

REV. L. P. CUSHMAN, P. E.

Notice.

The Okalona district conference will convene at Corinth, Miss., Jan. 29th, 1886, at 10 o'clock a. m. I wish all the brethren to be present with all their reports. We anticipate a good time.

D. A. WILLIAMS, P. E.
L. F. G. MURRAY, Sec'y.

Wanted.

A First Class teachers for three schools in Kentucky, and one in Mississippi. Apply to the editor of the SOUTHWESTERN for further information.

Notice.

The several classes and committees on conference studies will please meet for examination, at the Chapel on the 26 and 27th of Jan., at 10 a. m., at Monroe, La.

STEPHEN PRIESTLY,

Austin District—West Texas Conference.

First Round.

Austin, Simpson	Dec.	26-27
Giddings and McDade	Jan.	2- 3
Smithville	"	1
Cunningham	"	9-10
Cedar Creek	"	16-17
Calvert	"	23 24
Port Sullivan	"	30 31
Belton	Feb.	6- 7
Gatesville	"	13-14
Davilla	"	20-21
Georgetown	"	27 28
Liberty Hill and Burnet	Mar.	6- 7
Marion	"	13-14
Austin circuit	"	13-14

G. W. RICHARDSON, P. E.

Huntsville District—Texas Conference.

First Round.

Huntsville station	Jan.	2- 3
Huntsville circuit	"	9 10
Walker	"	16-17
Lovelady	"	23 24
Livingston	"	30 31
Cold Springs	Feb.	7- 8
Beasmont	"	13-14
Orange	"	20 21
Wallisville	"	27-28
Liberty	Mar.	6 7
Corrigan and Woodville	"	13 14
Bevelport	"	20 21
Town Bluff	"	27-28

The pastor at Groveton and Newton circuit will be notified in time by letter.

E LEE, P. E.

Waco District—West Texas Conference.

First Round.

Marlin and Big Creek	Jan	2- 3
Marlin circuit	"	9 10
East Waco	"	16 17
Waco Mission	"	23 24
Waco, St. James	"	30 31
Spring Hill	Feb.	6 7
Milford and Chambers Creek	"	13 14
Dennison and Pilot Point	"	20-21
Dallas	"	27-28
Horn Hill Mission	Mar.	6 7
Kosse and Long Branch	"	13 14
Bremond and Fish Creek	"	20-21

A pleasant and successful New Year to you all.

W H. DAVIS, P. E.

Palestine District—Texas Conference.

First Round.

Palestine	Jan.	2- 3
Crockett and Aimwell	"	9 10
Madison circuit	"	16 17
Leona, Two Mile & Hopewell	"	23 24
Buffalo	"	27-28
Franklin	"	30 31
Cotton Gin	Feb.	6 7
Fairfield	"	13-14
Butler	"	20-21
Hawkins and Center	"	24-25
Mineola and Quitman	"	27-28
Jacksonville	Mar.	6 7
San Augustine circuit	"	13 14

GEO W. SMITH,
Box 281, Palestine, Texas.

Marshall District—Texas Conference.

First Round.

Jefferson and Valley Plains	Jan.	2- 3
Queen City	"	6- 7
Kildare	"	9-10
Jefferson circuit	"	13-14
Cypress ct	"	16 17
Dangerfield ct	"	20 21
Pittsburgh ct	"	23-24
Marshall, Ebinezer	"	27 28
Red Oak ct	"	30 31
Mallalieu Chapel	Feb.	3 4
Marshall ct	"	6- 7
Bonham and Bookston	"	13-14
Paris	"	17 18
Charleston and Bethlehem	"	20 21
Bloomer Prairie	"	24-25
Clarksville	"	27 28
Red River Mission	Mar.	3- 4
Paris ct	"	6 7

The district stewards will meet Monday night, Jan. 3, at Ebenezer Church, Marshall. A full attendance is desired. On circuits where the appointments come in the week there will be preaching Wednesday night; quarterly conference, on Thursday, at 2 p. m; preaching and sacrament Thursday night. Illustrations quarterly conference Wednesday night; preaching and sacrament Thursday night. A full attendance of all officers is necessary at this first quarter in order for a good start for the year

H. WEBB, P. E.

Griffin District—Savannah Conference.

First Round.

Forsyth	Jan.	2 3
Culloden	"	3 4
Griffin ct	"	9 10
Liberty Hill	"	16-17
Whitewater	"	23 24
Clayton	"	30 31
Griffin	Jan. 31, Feb.	1
Zebulon	"	6- 7
Flint River	"	13 14
Barnesville	"	20 21
Whiteville	"	27- 8
Flat Shoals	Mar.	6- 7
Greenville	"	7- 8
McDonough	"	13 14
Oak Hill	"	20 21
Union Grove	"	27-28
Oxford and Covington	"	28 29

The district stewards and pastors of the Griffin district will meet in Hecks M. E. Church, in Griffin, on Wednesday, Feb. 3, at 10 o'clock a. m. Each district steward and pastor is hereby urged upon to attend this meeting, as business of great importance relative to the spiritual and temporal interests of each individual charge and to the whole district will be transacted.

R. T. ADAMS, P. E.

Louisville District—Lexington Conference.

Fourth Round.

Mt. Washington	Dec.	24-25
Lloyd St	"	27-28
Bedford	Jan.	2- 3
Jackson sta	"	10-11
Coke Chapel	"	24-25
Patton Creek	"	4-10
Jeffersontown	"	16-17
LaGrange	"	30-31
Jericho	Feb.	6- 7
Simpsonville	"	20-21
New Haven ct	"	27-28
Shelbyville	"	13-14
Frankfort	"	24-25
Powee Valley	Mar.	13-14
Louisville Mission	"	28-29
Strawbery	"	
Ghent and Warsaw	"	6- 7
Woodfork Chapel	"	20-21
Samuel station	"	
Taylorville	"	

All the preachers who are pastors in charge, local as well as traveling ministers of the Louisville district, must meet in Coke Chapel M. E. Church, Louisville, Ky., March 30, 1886, at 10 o'clock a. m., and if possible finish up the work on this district for this conference year; and before you leave your charge for this important duty please be certain and hold a special meeting of all the leaders and stewards, and in that meeting fill your statistics blanks for the annual conference. Do not guess at anything, but state nothing but facts. This you can not do very well away from your books. If any young preacher does not understand the blanks, put everything relating to this matter on paper and bring it to Coke Chapel on the day appointed above, and there we will have a careful review of all the reports for the annual conference.

Dear Brethren, please give the annual conference what she asks for, and nothing more and nothing less. That is facts about everything. She has given you twelve months to get the facts of your charge, and these facts will tell what you have been doing. The annual conference does not ask you for the picture of the peach, but for the peach itself. She also asks for a little more lightning and not so much thunder. And care, faith, prayer, holy living and study will make you a good Methodist.

W. W. LOCKE.

Notice.

Brethren of the Louisville District, Lexington Conference:—You will please remember the action of the first district conference, held in LaGrange, Ky., of this conference year, concerning the presiding elder's salary. You will be ready to settle up, at your fourth quarterly conference every cent you are due him since that session of the conference, according to the reports of the district stewards, which we received and agreed upon by the conference.

J. L PERRIN.

Bowling Green District.

Fourth Round.

Litchfield	Dec.	19-28
Beaver Dam	"	22
Hartford	"	26 27
Hamilton Mines	"	28
Greenville	Jan.	2- 3
Delaney	"	4- 5
Eddyville	"	9-10
Smithland	"	16-17
Hawesville	"	23-24
Cloverport	"	30-31
Pools	Feb.	2
Rhodes	"	3
Germantown	"	4
Hardinsburg	"	6- 7
Auburn	"	13-14
Franklin	"	15-16
Bowling Green	"	26-27
Lewisburg	"	27-28
Cave City	Mar.	6- 7
Morgantown	"	13-14
Vine Grove	"	15 16

To the ministers of the Bowling Green District: Our statistical meeting will be held in Bowling Green, Ky., Mar. 30 31, before the setting of the annual conference. You are earnestly requested to be present.

A. BOOKER, P. E.

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